CHAPTER FOUR

COMPARISON
A comparison of the modifiers of English and Oriya reveals a lot of similarities and differences between the two languages. Obviously, the similarities do not show one-to-one correspondences between items of English and Oriya, nor are the differences in items absolutely unrelated to each other. The chapter, therefore, concentrates on comparison of the modifiers of two languages in a broad and general way.

4.1. Similarities:

The following categories of modifiers occur both in English and Oriya Noun Phrases.

(i) Determiners
(ii) Possessives
(iii) Quantifiers
(iv) Epithets
(v) Nominal Modifiers
(vi) Adverbial groups
(vii) NP in NP
(viii) Sub-modifiers
(ix) Relativized sentence as post modifier.

As to the order of occurrence the following categories of modifiers occur immediately before the head in English and Oriya:
(i) Quantifiers

(ii) Adjectives

(iii) Present Participial modifiers

(iv) Past Participial modifiers

(v) Nominal modifiers.

For example,

(1) pāncati pila (card.+head)
    five boys (card.+head)

(2) bhala pila (adj.+head)
    good boy (adj.+head)

(3) bhasuthiba danga (Pr.part.+head)
    floating boat

(4) ḍhata : sainika (Past part.+head)
    wounded soldier (Past part.+head)

(5) barsā pāni (n/m+head)
    rain water (n/m+head)

The order of occurrence of different modifiers commonly found in both the languages is as follows:

(6) det + n/m + head ,
    sabu skul pila
    all school boys

(7) dem + adj. + head ,
    sei sundari jhia
    that beautiful girl

(8) dem + Pr.part.+ head ,
    sei uduthiba prañjapati
    that flying butterfly
(9) dem + Past part. + head ,
sei chata sainika
that wounded soldier
(10) dem + n/m + head ,
ei pathara ghara
this stone house
(11) dem +P/P + head ,
ei amara ghara
this our house
(12) dem +card.+ head ,
sei panca bhai
those five brothers
(13) dem + ord. + head ,
sei prathama jhia
that first girl
(14) gen +dem +head ,
mohanara ei ghara
Mohan's this house
(15) P/P + adj.+ head ,
amara sundari jhia
our beautiful daughter
(16) P/P + Past part.+ head ,
tanka praKasita upanyasa
his published novel.
(17) P/P + Pr.part. + head ,
mora uduthiba gudi
my flying kite
Our first daughter

Our two daughters

Your this daughter

Mohan's two sons

Bombay's film star

Hari's beautiful daughter

Hari's this daughter

Mamun's flying kite

Ram's published novel
(27) adj + n/m + head,
nirmala nadi jala
clear river water

(28) Fr.part + n/m + head,
paduthiba barsa pani
falling rain water

(29) dem +adj.+n/m +head,
sei nali pathara ghara
that red stone house

(30) card.+ adj.+ head,
gotie birata ghara
one big house

(31) card +gen (h) + head,
satajana lokanka arutyu
seven people's death

(32) card +n/m + head,
gotie pathara ghara
one stone house

(33) card +adj+n/m +head,
gotie birata pathara ghara
one big stone house

(34) Emph + head,
alpa bhata
a little rice

(35) Emph., 'only/kebala ' + quant.+ head,
kebala gotie pila
only one boy
(36) Num + head + limiter (madhya/also),
duitī pila madhya
two boys also

(37) det + s/m + adj.+ head ,
gottie bhari bhala pila
A very nice boy

(38) head + Participial Phrase ,
pilamane tanka khelanadhari ,
The children, carrying their toys.

(39) Participial phrase + head ,
tanka khelana dhari pilamane
carrying their toys, the children

(40) Head + Relative clause ,
sei jhia jicki konare thia hoichi
that girl who stood in the corner

(41) Head + Non-finite clause ,
lokati hathat jwarare piddita hoi
the man, suddenly being attacked by fever

(42) Non-finite clause + head ,
hathat jwarare piddita hoi lokati
suddenly being attacked by fever, the man

(43) P/d + det + head ,
praya sabu loka
almost all people

(44) P/d + card + head ,
praya panca mail
approximately five miles
English and Oriya are also matched in having relativized sentences of the structure NP + Complement + Adjective, from which the pre-head adjectives are derived. For example:

(45) The girl who is naughty - the naughty girl.

jhia jie dusta (ate) - dusta jhia.

Again the three types of constructions of the nominal modifiers, Noun + Head, Proper Name + Head, Gerundive + Head, are also found in both the languages.

For example:

(46) iron wire
luha tara

(47) Ashoka Talkies
asoka prekhyalaya

(48) Reading Room
padhiba Kothari

In both Oriya and English, the following categories of modifiers are neutral in the matter of plurality, and can occur with both singular and plural heads.

(i) Nominal Modifiers
(ii) Adjectives
(iii) Present Participles
(iv) Past participles
(v) Possessive Pronouns
(vi) Genitivals
Thus, for example:

(49) **Nominal Modifiers**

(i) with singular head,
pathara ghara
stone house

(ii) with plural head
pathara gharagudika
stone houses

(50) **Adjectives**

(i) with singular head,
bhala pilā
good boy

(ii) with plural head,
bhala pilamāne
good boys

(51) **Present Participles**

(i) with singular head
uduthibā cadei
flying bird

(ii) with plural head
uduthibā cadeigudika
flying birds

(52) **Past Participles**

(i) with singular head
harijaithibā sainikatī
defeated soldier

(ii) with plural head
harijaithibā sainikamāne
defeated soldiers
(53) Possessive Pronouns,
(i) with singular head,
  mora jhia
  my daughter
(ii) with plural head,
  mora jhiamane
  my daughters

(54) Genitivales (human)
(i) with singular head
  ramara bahi
  Ram's book
(ii) with plural head
  ramara bahigudika
  Ram's books

(55) Numerals (ordinals)
(i) with singular head
  prathama jhia
  first daughter
(ii) with plural head
  prathama jhiamane
  first daughters

In both the languages multiple premodification is also possible as under:

(56) His last popular novel
  tankara se-sa lokapriya upanyasa

(57) That nasty woman's clothing
  sei apariskar mahilara posaka

In both English and Oriya post modification, the personal pronoun of the Relative clause has to agree with the head of the Noun Phrase. For example:
(58) I saw the man whom your mother knows.
sei loka jahake tuma ma jananti , mu taku dekhili.

(59) I saw the man who knows your mother.
sei loka jie tuma manku janichi, my taku dekhili.

(60) I saw the tree which you told me about.
sei gacha jaha bisayare tume kahithila mu taku dekhili.

(61) We visited the place where they'll build their house.
sei jagah jeun thare semane semananka ghara tiari karibe, ame sethaku jaithilu.

(62) This happened that day when you were not present at home.
seidina jetebele tume ghare na thila, eha ghatithila

English and Oriya are also similar in case of semantic agreement between the head and the modifiers. In both the languages, the past-participial modifiers in premodification must either have permanent reference or be adverbially modified. For example:

(63) Permanent reference
a married man
jane bibaha karithiba purusa.

(64) Adverbial modification
a newly-born child
gotie muihoi janma hoithiba shishu

However, Oriya may favour an alternative form - a derived adjective - in such cases of past participial modifiers as
(65) (i) jane bibhita purusa  
(ii) gotie nabajata shishu 

In both English and Oriya, singular demonstratives can be used with the non-count noun heads:

(66) ei/sei pani  
this/that water

Ordinals in English and Oriya modify both human and non-human noun-heads. Thus, for example:

(67) with human-noun head:
trutiya jhia  
third daughter

(68) with non-human noun head:
trutiya sreni  
third class

In both English and Oriya, there are identical constraints on co-occurrence of items. Thus, determiners and cardinals cannot co-occur in the Noun Phrases of English and Oriya.

(69) * all two boys  
* sabu dui pila

Similarly, Possessive Pronoun and Genitival ( + Proper Name ) cannot co-occur:

(70) * His Mohan's house  
* tahara Mohanara ghara.

Whereas, if the genitival is not a ( + Proper Name )
it can co-occur with Possessive Pronoun.

(71) His brother's house
tāhara bhāira ghara

Certain determiners cannot occur with the demonstratives in both the languages. For example:

(72) * these many people
    * ei bahut loka

Like wise Approx and Rating also do not co-occur:

(73) * almost previous day
    * prayā purba dina

In both English and Oriya, the reference of 'similar' in the Noun Phrase excludes the reference of 'other'. Thus, for example:

(74) (i) one similar beautiful picture
    * one similar other beautiful picture
    (ii) gotie semitika sundara chabi
        * gotie semitika anya sundara chabi

4.2 Differences:

In spite of the similarities noted earlier English and Oriya modifiers differ from each other in several aspects. Thus, the greatest difference between the two languages is that the category of
articles in English has no equivalent in Oriya. The purpose of anaphoric and cataphoric the is served in Oriya by a suitable demonstrative. For example:

(75) (i) I saw a man on the road. The man was a doctor.

(ii) mu rastare jaane lokaku dekhili, sei lokati jaane daktara

In this example the anaphoric use of the in English is served by the Oriya demonstrative sei. Similarly,

(76) (i) I will go to meet the boy who won the prize.

(ii) mu sei pilaku bhetibaku jibi jeki puraskara paichi

Here the cataphoric use of the article the in the English Noun Phrase is served by the demonstrative sei in the Oriya Noun Phrase.

The exophoric use of the article the does not exist in Oriya language at all.

(77) (i) I want to meet the Prime Minister.

(ii) mu pradhānamantrinku dekhā karibāku ichhā kare.

However, in Oriya, suffixes like -ti, -ta are used to definitize nouns, like the definite article in English. Thus, we have

(78) (i) I read the book

(ii) mu bahiti (-ta) padhili
(79)  (i) The boy is very naughty.
(ii) pilātī (-ti) bhārī dusta.

While the definite article the is used as a modifier in English, -ti/-tā is used after the head as a suffix in Oriya. These suffixes, which are freely inter-changeable denote that the head words are countable nouns. When these are added to the head itself, they denote singular, and in such cases neither a determiner nor a numeral (cardinals) can occur as a modifier.

For example:

(80)  (i) pilātī (head +ti )
      the boy
   * (ii) sabu pilātī (det+head+ti)
      all the boy
   * (iii) gotie pilātī (card+head+ti)
      one the boy

Cardinals in Oriya can take these suffixes as well as some determiners which indicate the heads to be countable. But English cardinals or determiners cannot take any suffix.

(81)  (i) duiti bahī (card'+ti'+head)
      two books
(ii) two books

(82)  (i) kauncaiti bahī (det'+ti'+head)
      any book
(ii) any book

In English with a change in the cardinal the head also changes its number. For example:
one boy
but, two boys

But in Oriya when the suffixes -ti/-ta is added to the determiners or numerals, the heads remain unchanged. For example:

(84) gotie pilā
one boy

(85) tiniti pilā
three boys

(86) carita pilā
four boys

In an Oriya NP if the head signifies a human being, then besides -ti and -ta, -janaka can also be added. For example:

(87) lokati/lokata/lokajanaka (singular)
the man

In case of plural, instead of -janaka, -jana is added to the determiner or cardinal. In such cases the head never takes jana as a suffix. For example:

(88) duijana striloka (card + '-jana' +head)
two women
'two women'

but not

* duijana strilokajana
two women

(89) bahutajana loka (det+'-jana'+head)
many people
'many people'
Sometimes di'ta (two) and carita (four) are used not as numerals but as determiners meaning 'a few'. These are shortened forms of duitikhande and caritikhande both meaning 'a few' or 'a little' as distinguished in the context. For example:

(90) di'takhande pila asichanti

'A few boys have come'.

(91) dui carita pila

'A few boys'.

(92) dita bhata

'a little rice'.

In English, the determiners many and such are indicative of plurality, but when used as pre-determiners, they are followed by the indefinite article a and go with singular heads. For example:

(93) (i) many boys [det + head (pl)]

many a boy [P/d + indef. + head (sing)]

(ii) such boys [det + head (pl)]

such a boy [P/d + indef. + head (sing)]

But this marked feature of English is absent in Oriya. aneka (many) in Oriya is always plural and enari (such, like this) is both singular and plural. For example:

(94) (i) aneka loka (det + plural head)

'many people'

(ii) epari loka (with singular head)

'such a man'
There is an important point of contrast between English and Oriya in respect of demonstratives. Oriya demonstratives have no separate plural marker. *ei* and *sei* can be used with both singular and plural heads. The plurality or singularity can be known only from the heads. But in English, the demonstratives *this* and *that* are singular whereas *these* and *those* are plural in number. Thus,

(95) (i) ei jhia [dem+head (sing)]
    'this girl'
   (ii) this girl

(96) (i) ei jhismane [dem+head (pl)]
    'these girls'
   (ii) These girls

(97) (i) sei jhia [dem+head (sing)]
    'that girl'
   (ii) That girl

(98) (i) sei jhismane [dem+head (pl)]
    'those girls'
   (ii) Those girls

In English, plurality involves change both in the demonstrative and head. But in Oriya only a change in the head is needed to denote plurality without any change in the modifier.
A marked dissimilarity between Oriya and English is found in the Possessive/genitival inflections that the nouns in two languages take. In English, -s is suffixed to nouns and the pronouns change their forms as follows:

(99) Pronouns - Possessives

(i) he - his
(ii) she - her
(iii) they - their
(iv) we - our
(v) you - your

Those nouns in English which cannot take this suffix, do not occur as genitival premodifiers and become post modifiers preceded by the preposition of. For example:

(100) Vegetable of the garden

In Oriya, the nouns and pronouns can take the genitival form by taking the suffix -ra. For example:

<table>
<thead>
<tr>
<th>noun/pronoun</th>
<th>genitival</th>
</tr>
</thead>
<tbody>
<tr>
<td>(i) mu</td>
<td>mora</td>
</tr>
<tr>
<td>(ii) sei</td>
<td>tabara</td>
</tr>
<tr>
<td>(iii) Rama</td>
<td>Ramara</td>
</tr>
<tr>
<td>(iv) tebul</td>
<td>tebulara</td>
</tr>
<tr>
<td>(v) ame</td>
<td>amara</td>
</tr>
<tr>
<td>(vi) tume</td>
<td>tumara</td>
</tr>
</tbody>
</table>
The plural form of -ra is -nkara. For example:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>tara</td>
<td>tankara</td>
</tr>
</tbody>
</table>

This plural suffix is also used for singular pronouns in honorific sense. For example:

(103) (i) ramara bahi [gen. (non-hon) + head]  
Ram of book  
"Ram's books"

(ii) ramankara bahi [gen (hon) + head]  
Ram of book  
"Ram's book"  

(104) (i) tara bahi [p/p (non-hon) + head]  
his book  
"his book"

(ii) tankara bahi [p/p (hon) + head]  
his book  
"his book"

But this distinction of honorific or non-honorific in the use of the possessives in English is absent. Both ramara and ramankara have only one equivalent in English, i.e., Ram's.
It is true that English marks a distinction between plural vs. non-plural possessive pronouns. For example:

<table>
<thead>
<tr>
<th>Non Plural P/P</th>
<th>Plural P/P</th>
</tr>
</thead>
<tbody>
<tr>
<td>(i) my</td>
<td>our</td>
</tr>
<tr>
<td>(ii) he/she</td>
<td>their</td>
</tr>
<tr>
<td>(iii) girl's</td>
<td>girl's</td>
</tr>
</tbody>
</table>

But no distinction is found in the use of both the singular and the plural possessive forms of second person, i.e., your. Thus, your is equivalent to all the following in Oriya:

| (i) tora (sing P/P - non-hon) |
| (ii) tumara (sing P/P-hon)    |
| (iii) tumāmanankara (pl P/P-hon) |
| (iv) apanankara (sing P/P - hon) |
| (v) apanaāmanankara (pl P/P + hon) |

The plural nouns and pronouns in Oriya take the possessive/genitival form by taking the suffix -mānankara. And in this respect there is a contrast between English and Oriya modifiers. For example, in English you serves both the purpose of singular and plural, but in Oriya only tuma serves the same purpose. The other two pronouns tu and apana, though carry the same meaning as that of tuma (you), differ from tuma in this respect that they denote only singular number. Again tu/tuma denotes nearness between the addressee and the person who addresses. Apana is used in an honorific sense. Tu is always singular and it has got tora as its
possessive. But tuma can refer to both singular and plural numbers, its possessive being tumara, tumamanankara which is also another possessive form of tumara denotes only plurality.

In Oriya, there are two types of adjectives:
(i) those which can take intensifiers,
and (ii) those which cannot take an intensifier.
The latter is absent in English. In English one of the tests of an adjective is its ability to take an intensifier. In Oriya, adjectives like maha, mäsika etc. cannot take intensifiers. Thus,

\[
\begin{align*}
\text{(106)} & \quad (i) \ maha \ purusa \\
& \quad \text{great man} \\
& \quad \text{'great man'} \\
& \quad (ii) ati maha purusa \ (\text{with intensifier}) \\
& \quad \text{very great man}
\end{align*}
\]

In an Oriya Noun Phrase an adjective can be repeated. For example,

\[
\begin{align*}
\text{(107)} & \quad bada bada akhi \\
& \quad \text{big big eyes} \\
& \quad \text{'big eyes'}
\end{align*}
\]

Such usage is rare in English and when it is done it is only for stylistic purpose. But, repetition of adjectives in Oriya indicates plurality of the head and is frequently resorted to for this purpose.

For example:

\[
\begin{align*}
\text{(108)} & \quad (i) \ cho\̆ta cho\̆ta ghara \\
& \quad \text{small houses}
\end{align*}
\]
In both English and Oriya generally adjectives pre-modify the head. But in case the adjective is part of an adjectival phrase, English does not allow it to be placed in the prenominal position. The entire phrase, on the other hand, is moved to the post-nominal position. But Oriya does not have any restriction on the prenominal placing of the adjectival phrase. For example,

(109) A girl taller than Mamun
A taller than Mamun girl
māmun thāru besi ḍėṅga ḳhia

As regards the participial modifier, both English and Oriya derive their participial modifiers from relativized verbs of the form, V-ing or V-en. But Oriya, however, differs from English considerably with regard to participial modifiers because of internal restrictions of form and function in the two languages. As differentiated from English, in Oriya adjectivization involves change in the form of the verb. For example,

(110)(i) V-ing modifiers
O - jaluchi —> jaluthībā
E - burning —> burning
(ii) *en modifiers

\[
\begin{align*}
0 &\rightarrow jali\text{chi} \\
E &\rightarrow\text{burnt}
\end{align*}
\]

Again Oriya can derive participial modifiers from all relativized verbs whereas there are restrictions in case of English. The *-ing participial modifiers generally occur in English with intransitive verbs and transitive verbs usually disallow such modifiers. Thus we find,

(111) running water \hspace{1cm} (= water which is running)

    sleeping dog \hspace{1cm} (= dog who is sleeping)

    eating man \hspace{1cm} (= man who is eating)

    reading book \hspace{1cm} (= book which he is reading)

But, all these are possible in Oriya.

(112) bohuthiba pani

soithiba kukura

khauthiba loka

padhuthiba bahi

As regards the Past Participial modifiers also Oriya has no restriction. It can derive its participial modifiers from both the dynamic and stative use of the transitive and intransitive verbs. For example:

(113) jaluthiba kathi

khauthiba bhata

soithiba kukura
But in English, though past participial modifiers can occur with both transitive and intransitive verbs, in all such cases, however, the -en form of the verb must be in the stative use as dynamic verbs disallow -en participial modifiers. For example:

(114) * eaten rice
* slept dog

As regards the relativized sentence as modifier, again there is difference between English and Oriya. In Oriya a pronominal jeun may be attached to the constituent NP in optional transformation and in this process the matrix NP is deleted. But this is quite impossible in English. For example:

(115) jhiati - jhia nila sādhi pindhichi - mahila kalejare
The girl girl blue saree has put on women's college in
padhe
reads

The girl - the girl has put on a blue saree-
reads in the Women's College.

Thus, whereas it is obligatory in English to delete the relativized NP, such deletion is optional in Oriya.

Oriya differs from English in two ways
with regard to relativization. In English, the relativized NP itself gets replaced by the wh-pronominal, for example:

(116) The girl - the girl is dancing - is his daughter.

\[ \Rightarrow \text{The girl - wh-girl is dancing - is his daughter.} \]

\[ \Rightarrow \text{The girl who is dancing is his daughter.} \]

But Oriya adds a pronoun for the matrix NP after the relativized sentence and it may optionally delete the matrix NP. If the matrix NP is deleted, the relativized NP along with the j-pronominal is retained. For example:

(117) \(\text{bālikāti - bālikā nācuchi - tānkara jhia}\)

The girl girl is dancing his daughter

\(\text{(ate)}\)

\(\text{(is)}\)

\[ \Rightarrow \text{bālikāti - j-bālikā nācuchi - se tānkara jhia}\]

\(\text{(ate)}\)

\[ \Rightarrow \text{bālikāti jie nācuchi se tānkara jhia (ate)}\]

\[ \Rightarrow \text{jeun bālikāti nācuchi se tānkara jhia (ate)}\]

There is great similarity between English and Oriya Noun Phrase in respect of their three type constructions with the nominals as modifiers. But sometimes English and Oriya nominal modifiers differ from each other because of internal restrictions operating in the two languages with regard to particular lexical items. For example:
In English there are a number of pre-determiners having different features, but in Oriya there is only one, i.e., -prāya, meaning 'more or less'/'approximately'/'nearly'/'almost', which also occurs as a sub-modifiers before a numeral. It is also a limiter.

Within Oriya Noun Phrases, nominals and adverbial groups often function as pre-modifiers. In English, however, they occur only as post modifiers after the 'head'. For example:

(119) (i) sei duimahalāgharahara malika (Premodifier + head)
(ii) Owner of that two-storeyed house (head+post-modifier)

In English, the prepositional phrases always occur after the heads and thus are postmodifiers. But in Oriya, they invariably occur as pre-modifiers.

For example:

(120) (i) The bridge across the river has a long

head Prep.Phr.

history.

(ii) Across the river the bridge has a long

Prep.Phr.

head history.

* (ii) Across the river the bridge has a long

Prep.Phr.

head history.
Nouns and pronouns in Oriya followed by post position - ra occur as pre-modifiers before the head. Such constructions are either adverbials or genitivals. In both the cases the nouns/pronouns are complements to the post-positions concerned.

(121) 
Ram+ of like man

'man like Ram'

Instead of functioning as an adverbial group, such a post-positional phrase may function as a nominal group in the form of a genitival.

(122) 
that beautiful house owner

'Owner of that beautiful house'

(123) 
that car inside of girl

'the girl in the car'

Some English and Oriya noun phrases conveying the same meaning are different from each other in the order of occurrence of the constituents in the phrases. Thus,

(124) Oriya - dem + det + head

ei sabu jinisa

English - det + dem + head

all these things
(125) Oriya - P/P + det + head
āmara sabu bahi
English - det + P/P + head
all our books
(126) Oriya - Pr.part.+dem+head
uduthiba sei prajāpati
English - dem + Pr.part.+ head
that flying butterfly
(127) Oriya - Past part.+dem + head
āhata sei sainika
English - dem+past part.+head
that wounded soldier
(128) Oriya - Pr.part + P/P + head
uduthiba mora gudi
English - P/P + Pr.part + head
my flying kite
(129) Oriya - n/p + adj + head
duimahalākothara prakruta mālika
English - adj + head + post modifier
real owner of the two-storeyed building
(130) Oriya - P/P + adv.gr. + head
āmara gharapākhara skul
the school near our house
(131) Oriya - Adv.gr. + num + head
rastakadara pāncati gacha
English - num + head + R.S. adverbial group
five trees near the road side.
So far as the concord with the head is concerned English and Oriya Noun Phrases have a number of dissimilarities. Concord in the matter of plurality is very important in English. If one of the modifiers has the feature (+ plural), then the head must take the plural marker, unless it has the same form for both singular and plural. In Oriya, however, plurality is indicated either by the head or by one of the modifiers, but never by both. For example,

(136) (i) ei bahigudika (dem + head (pl))
this books

(ii) These books
(137) (i) ei sabu bahl [ dem + det (plural marker) + head] this all book

(ii) All these books

Besides, in English the demonstratives have different singular and plural forms; but in Oriya they do not take the plural marker when functioning as modifiers. The demonstrative in Oriya takes a plural marker only when it functions as a head.

The Oriya determiners and numerals take such suffixes as -ti/-ta when they occur with heads which are countable nouns. For example:

(138) ketoti / keteta gacha ( det ~ti/-ta + head) a few trees 'a few trees'

(139) duiti pila ( num 'ti' + head) two boys 'two boys'

If the head word signifies a human being -jana is also added to the determiner or numeral (cardinal). For example:

(140) ketcjana loka ( det -jana + head) some men 'some men'

(141) tinijana pila (card -jana + head) three boys 'three boys'
But in all cases, plurality is shown by the modifier and not by the head as in English.

The English possessive/genitive marker (-'s) is taken only by proper nouns and common nouns which are indicative of human beings. Further, English Possessive Pronouns have forms different from their respective pronominal roots. But in Oriya the case is different. The Possessive/genitive marker (-ra/-nkara) is taken by all nouns and pronouns. In fact, these markers are taken by nouns and pronouns while functioning as complements/objects also.

In English, those nouns, which cannot take the suffix -'s, do not occur as possessive/genitival modifiers, and become post modifiers preceded by the preposition of. While in English, the prepositional phrases in the Noun Phrase occur as post-head modifiers, in Oriya, they occur as pre-head modifiers.

Besides the honorific use in singular, -nkara is also used as genitive marker for nouns in plural number.

(142) (i) loka (ra) (non, hon - singular )

\[\text{man's}\]

(ii) loka (nkara) (hon - singular )

\[\text{man's}\]

(iii) loka (nkara) (Plural )

\[\text{Men's}\]

Very often, nouns in Oriya first take the suffix -guda or gudika as plural marker and then -nkara is added as genitival suffix. Thus,
The matter of concord between the modifier and the head in respect of gender is not an important feature in English and Oriya. However, in a few cases in Oriya, such concord is obligatory:

(144) (i) sundari jhia
beautiful girl
'beautiful girl'

(ii) sundara pua
handsome boy
'handsome boy'

(145) (i) buddhimān pila
intelligent boy
'intelligent boy'

(ii) buddhimati jhia
intelligent girl
'intelligent girl'

In English, the following categories of modifiers are mutually exclusive:

(a) Articles
(b) Demonstratives
(c) Possessive Pronouns
(d) Genitivals
(e) Determiners

When any one of them occurs in a Noun Phrase it precedes all other modifiers, except the predeterminer.
In Oriya, they are not mutually exclusive and more than one of them can co-occur in a single Noun Phrase, generally in the following order:

(a) Possessive Pronouns
(b) Genitivals
(c) Demonstratives
(d) Determiners

For example,

(146) tāra bhāira ei sabu jinisa (P/P +gen+dem+det+ — — — — — — head)  
his brother of these all things

eall these things of his brother.

In Oriya, the determiners cannot co-occur with the numerals because both denote quantity. Similarly, Possessive Pronouns and genitivals (human) are mutually exclusive as they indicate possession by a person.