CHAPTER - 2

REVIEW OF LITERATURE

No research work has been conducted on a topic like comparative study of Khasi and Kharia as far as our knowledge goes. A number of research works have been done on these two languages independently without looking at from a comparative point of view. Therefore, the following review of literature is based on independent research works done on these two languages in the past.

_Linguistics survey of India, Vol. II, Grierson_ stresses the linguistic differences lying between Munda and the Mon-Khmer languages, and says in conclusion, “owing to the existence of these differences (i.e. difference in matter of affixation, word-order, etc.) we should not be justified in assuming a common origin for the Mon-Khmer languages on the one hand and for the Munda, Nancowry and the Malacca languages on the other”. But we agree with the preceding scholars that all these Indian and South-East Asian languages had a common substratum lying at the bottom.

According to Grierson, Munda has three numbers (singular, dual and plural), two genders (animate and inanimate), distinction
between inclusive and exclusive first person, plural pronouns and the uses of suffixes and auxiliaries to indicate tense.

_Sten Konow (1904) in Leipzig 58.147-157_ accepts a genetic relationship between Munda and Mon-Khmer and writes “The most probable solution of the whole problem seems to be that the Munda and Mon-Khmer languages are history of its own under the influence of various foreign elements”. He demonstrated that Munda agrees very closely with Mon-Khmer phonologically. According to our analysis Khasi and Kharia do share some similarities of phonological feature like the present of nasal velar /ŋ/ and /ʔ/ and the present of medial consonant clusters which is affluent in both the languages.

*Khani Phonetic Reader by K. S. Nagaraja (1989) published by Central Institute of Indian Languages (CIIL), Mysore* describes the Khasi phonemes and deals with the sound attribution such as length, stress, allophonic aspect of phonemes. There are twenty four consonantal phonemes which are of the same to our analyses but a low-mid vowel /ə/ is absent in this book for which to our analyses this vowel is present in Khasi language. So also the author denoted /tʰ/ and /dʰ/ as phonetically dental which to our analysis these phonemes are alveolar. This summary might be of scientific view point analysis.
Studies in Comparative Munda Linguistics by Sudhibhushan Bhattacharya (1975, published by Indian Institute of Advanced study, Simla. This book is the comparative works of the Munda group about the Munda problem, classification and distribution of Munda Vowels, Consonants, Gender, Number and Numerals. A description about Kharia is also discussed in page number thirty one.

According to Sudhibhushan Bhattacharya there are six vowels in Kharia /i/, /e/, /a/, /o/, /u/ and /i/ and twenty consonants, three numbers i.e., singular, dual and plural, animate and inanimate gender and summarized numeral briefly that the Munda languages use ‘twenty’ as a unit for counting numerals higher than twenty, and the use of ‘ten’ for counting numerals from eleven to nineteen. Observing the vowels discussed in this book the author did not mentioned whether corresponding of nasalized vowel are present or absent in Kharia. So also comparing the classification of vowel /a/ with the native speakers of Kharia, this vowel is not present in this language.

Kharia; Phonology, Grammar and Vocabulary by H.S.Biligiri, (published by Deccan College Poona, 1965). H. S. Billgiri works fairly exhaustive details about the Phonemics, Morphology and Syntax of Kharia and the description of intonation including Vocabulary. According to the author there are 31 consonantal phonemes whereas from the analysis that we have done there are 32 consonantal phonemes
including a glottal stop /ʔ/. When we compared Biligiri’s data in this book with the data we collected from the native speakers of Kharia, it is observed that a /ʔ/ is replaced by a phoneme /g/. For e.g., /og/ instead of /oʔ/ ‘house’. In this book glottal stop is not describe whereas the presence of glottal stop /ʔ/ in Kharia is very common. According to H.S. Billgiri most of the work on Kharia was done by person not trained for linguistic work which is obvious.

*Reduplication in South Asian Languages by Anvita Abbi published by Allied publishers limited, 1992.* The author discussed about the first major account of morphology of all types, of reduplicated structure available in South Asian Language accompanied by syntactic- semantics correlates of such structures across all four language families of South Asia are the major hallmark of the present book. Typologically, reduplicated structures are classified into Expressive compounds, Echo formations, Word reduplication. It is the word reduplicated which has occupied the major discussion and analysis in this book as the phenomenon is typically South Asian and emote various semantic and syntactic nuances. The Austro-Asiatic family languages are known to build their lexicon by all types of reduplications and discussed the phenomenon of reduplication at great length in the Austro-Asiatic languages in general and in Kharia and Khasi in particular. The book is a dedicated work discussing the Reduplicated structures, Aspectual
meaning of Reduplication, Modification and Reduplication, Grammatical categories and their Syntactico-Semantic correlates, Lexical build-up of the Austro-Asian and Austronesian Languages, Reduplication in Classical Languages, Indo-European and Dravidian. While cross checking the data used in this book, lots of errors are found when we compared Abbi’s data with the data we collected from native speakers of Khasi and Kharia. Examples: pg. 51. (31) /aloŋ/ ‘song’ not /allon/, /onŋor/ ‘listen’ not /ondor/, pg. 58 Kharia /ŋewa/ ‘new’ not /tonme tonme/, /tonme / ‘make something new, become new (e.g., by painting)’. In pg. 67 (13) Khasi example /wan šane/ ‘come this side’, /wan haŋne/ ‘come here’ /la wan haŋne/ ‘came here’ not /wanna šamir/ ‘came here’.

_Khasi: A descriptive analysis by K.S.Nagaraja published by Deccan College, 1985._ In this book the author dedicated his work on Morphology and Syntax but discussed briefly the Phonology part, where only the Phonemic Inventory and a short notes on Vowels and Juncture of Khasi language. In this book there are eleven vowels /iː/; /iː/; /iː/; /uː/; /uː/; /eː/; /ɛː/; /oː/; /ɑː/ but to our analyses front, high, long vowel /iː/ is not found in Khasi language instead /ɔː/ exhibit in Khasi but not found in this book.
Comparative notes on Juang and Kharia: Finite Verbs by B.P. Mahapatra, 1976 published by Central Institute of Indian Languages, Mysore provides diagrams for Kharia and Juang verbs structures. However four major classes are to be considered basic for the Juang-Kharia finite verbs. A number of other paradigms, such as imperatives, causatives and negatives are processes secondarily derived by different formation devices. Furthermore a comparison of Juang and Kharia is discussed. There is nothing so much new in this book with H.S.Bilgiri’s works on Kharia the only different work is the comparative of transitive, intransitive and transitive-intransitive root between Kharia and Juang. In this book, Mahapatra analyze three major sub-class of the root. Transitive roots occur with set I tense markers, intransitives with set II, and a few roots with both set I and set II, Biligiri admits both alternatives, i.e., roots are inherently transitive, intransitive or transitive-intransitive, and the distinction between them is therefore lexical or grammatical, depending on the sets of tense markers with the roots co-occur. It is true that Kharia has only a few examples where roots can occur with either set. From our analyze we found out that Transitive roots occur with set I tense markers, intransitive with set II and few roots can occur with set I and set II tense marker.

Kharia Texts glossed, translated and annotated by John Peterson 2010. The texts are broadly divided into three groups; freely
spoken monologues, hand-written texts, and songs. Each line of text is segmented into morph(eme)s, and each morpheme is glossed in the line directly below the segmented line of text. The gloss is then followed by a free, more-or-less colloquial English translation. The advantages of this book are the word-to-word translation and gloss for each word.

A Grammar of Kharia: A South Munda language by John Peterson 2010 published by Leiden Boston: Brill. (Brill's Studies in South and Southwest Asian Languages 1). The author dedicated his works on phonology, morphology and syntax. In the phonemic inventory the author says “/ph/ is generally realized as fricative [f] but is pronounced by some speakers as the affricate [pf]”. So also when it comes with pre-glottalized stops which to our analysis we could not perceive this sound in any of the native speakers speech and pre-glottalized stops is difficult to be considered even though glottalization is highly characteristic of spoken as well as written form in Kharia.

Typologically speaking, Kharia is a strongly isolating language. Word order is predominantly head-final. Peterson states that Kharia is ‘predominantly agglutinating’, but that would mean that it mainly makes use of affixes. Later on, Peterson actually argues that Kharia makes abundant use of clitics, which is a property of isolating languages.
Khasi-English dictionary by Nissor Singh (ed.) by P.R.T.Gurdon and Dohory Ropmay, Hajom Kissor Singh, 1906 published by the Assam Administration, Shillong, consists of the letters of Khasi Alphabet, Prefixes, and alphabetically lists vocabulary of Khasi. This dictionary consists of 6800 words excluding borrowed words. There are 334 Hindi words, 78 Bengali words, 33 English words, 8 Assamese words and 2 words from Arabic total of 445 borrowed words. Later in Rev. Mons E. Bars (ed.) 1972 there are almost 42,000 words including borrowed words.

The Compound Verb in Munda: An Area1 and Typological Overview by Peter Edwin Hook in Language Sciences, (1991) Volume 13, Number 2, pp. 181-195. A study of six Munda languages to show the syntactic category compound verb (which alternates with simple verb) in South Munda form systems which closely resemble those found in adjacent Indo-Aryan and Dravidian languages, North and Central Munda feature compound verbs of a very different sort. The South Munda type seems to have arisen as the result of cross-linguistic diffusion from its neighbours while that in North and Central Munda owes its origin to independent developments. This paper was divided into four parts. First, the author using data from Hindi, give a stipulative definition of the compound verb that is effective in isolating corresponding constructions in other languages. Second, definition to the data from three South
Munda languages (Gta?, Gutob, and Remo). Third, description of some specific parallels between the South Munda compound verb and that of adjacent Indo-Aryan and Dravidian speech forms. Fourth, the author briefly presents the published information on the compound verb in Central Munda, North Munda (Santali and Mundari).

_Austroasiatic Studies Papers from ICAAL-4; Mon-Khmer Studies Journal Special Issue No-2, 2011 co-publisher by Mahidol University and SIL International published by Pacific Linguistics._ In this volume there are two Issues on Khasi Language and one issue on Kharia language. ‘The Syntax of Khasi; Adverbial Clauses’ by George Bedell; pp 7-15. The author described about Subordinate Clauses in Khasi which are most often marked with the particle _ba_, either alone or with another preceding particle prefixed. A complement clause _tip_ ‘knows’ which serves as an argument of a verb. Adverbial clauses as _leh_ ‘do’ to modify a verb or the main clause.

_Kinship and spirit terms renewed as classifiers of ‘Animate Noun’ and their reduced combining forms in Austro-Asiatic by Anne Dialer, 2002 published by Berkeley Linguistics society._ The author in this paper discussed about Austro-Asiatic third person, Pronoun which takes the form of autonomous clitics indicating the three genders animate. This paper also consists of about one hundred words in War-Khasic with Munda. It is an appreciating work comparing the Animate
Noun of kinship term in the Austro-Asiatic languages, regarding data provided there are some errors in some of the words for e.g., Khasi word for earth is /pirtʰey/ not /kteʔ/. Khasi speakers used /ktiʔ/ ‘muddy’.

An Introduction to Khasi Language by Willam Pryse, 1855 published by the Calcutta school book society’s press. This books contained information about Khasi language and Literature, the coming of the Welsh Missionary in Meghalaya and the Introduction of Khasi Alphabet by Thomas Jones.

The Kharia Then and Now; A Comparative study of Hill, Dhelki and Dudh Kharia of the Central Region of India Lalita Prasad Vidyarthi and Vijay S.Upadhyay 1980; Concept publishing company is an introductory of Kharia tribe, the cultural changes, folk tradition and problems. In this book comparative and critical analysis in contrast to the earlier empirical and descriptive account, the development efforts of the government and the tremendous variations within the same community from food gathering of the Kharia family to agricultural and professional families. All these unities and advances, persistence and change as well as varied life style have been described in detail. It is a comprehensive work on the Kharia tribe.

Gender in Khasi by Lily Rabel in Mon-khmer Studies VI: 247-72, 1977. Every Khasi Noun is preceded by a pronominal markers and the form agree with respect to number and gender, when it comes with
the illustrated examples to our analysis there is no glottal stop preceding /u/ ‘3rd person singular’. We found that the examples in this book contrast with the data that we have collected and analyzed from the native speakers of Khasi. For e.g. Khasi does not exhibit the presence of glottal stop /ʔ/ in the initial position. The same happened with ‘Analysis of Loanword in Khasi’, published in 1972, Khasi native speakers do not use /tjinis/ for the word ‘article’ instead they used /tyar/, /ṭliṃ/ not /tjuk/ ‘big leech’. May be at that point of time, i.e. in and around 1972, this word might have existed, but now no more to be found. In other words, word coinage must have taken place after 1972. Most of the data provided in this book in 6.1 pp.86 is not relevant with Khasi.

Kharia Lexicon by John Peterson; Himalayan Linguistics Archive 5. (2009) i-xv, 1-212. This Kharia-English lexicon contains all of the morphemes found in the texts in Volume II. In addition, it contains all of the morphemes found in the texts in Pinnow (1965), in the first half of the texts in Kerkeṭṭā (1990), as well as in the Kharia-English lexicon in Biligiri (1965). There are also a few entries from Roy & Roy (1937) and Malhotra (1982).

The Kharia Language by S.C.Roy 1937 published in two volumes in Journal of the Bihar and Orissa Research Society 21:4.213-230 studied the anthropological significance of the Kharia community. The folk literature of the Kharia society, the folk songs, folk
tales, additional black magic and sports of Kharia society have been included in this book. S. C. Roy in his monograph speaks of three sections of the tribe, namely the **Pahari (or Hills Kharia), Dudh and Dhelki**. According to him the hill Kharia do not retain any traditional of common decent from either the two. They are still on a distinctly lower stage of culture. Earlier account of the tribe was written by **Dalton, Hunter, Ball, Driver** and others. Many of them have referred to as ‘Kheria’.

**Versuch einer Historischen Lautlehre der Kharia-prache by H.J.Pinnow, 1959 published by Otto Harrasowitz, Wiesbaden.** There are 514 pages in this publication effectively present a first attempt in an Austro-Asiatic etymological dictionary, treating more than 550 set of languages. The issues of Kharian phonological evolution are treated within the context of the Munda group. A Proto-Munda reconstruction is offered, with over 400 cognate sets supporting the vocalic and more than 500 supporting the consonantal. The details of the analysis have been criticized by various authors. It has also been pointed out (Peiros 1998) that Pinnow did not pay close attention to the role of accentuation, which potentially simplifies the reconstruction, further increasing the structural resemblance between Munda and Mon-Khmer. Pinnow included Nahali in his comparisons. While there is certainly some vocabulary shared between Nahali and Mudaric, and Pinnow lists some 46 comparisons, the
form are not common to Austro-Asiatic, so nowadays Nahali is generally considered a language isolate of India.

“The rise of person inflection with special reference to the Munda languages” by Michael Cysouw in the 11th International Morphology Meeting 2004, Vienna. In paper the writer discussed the strong similarity among the person suffixes disregarding the functional differences of their usage in the various Munda languages. The person suffixes are summarized in Table pp. 7. Among these suffixes, there are various dual forms that were made from the numeral *bar ‘two’ (cf. Pinnow 1966: 162-5). This is most clearly attested in Kharia and Juang, but possible also in Remo/Bonda. Suffixes derived from *bar ‘two’; -jar < *bar (Kharia first dual exclusive), -ñba < ñ+*bar (Juang first dual), -bar < *bar (Kharia second dual), pa < pe+*bar (Juang and Remo/Bonda second dual. We do have the same analysis in case of Kharia and Juang but it is not possible for us to give a detailed interpretation on all the Munda languages discussed in this paper like Kherwari, Gutob, Sora, Parengi, Bonda and Remo as our present analysis is centred around Khasi and Kharia only.

A short history of Khasi Literature by Hamlet Bareh, 1969 published by Don Bosco Press, Shillong discussed about the ancient Khasi as a part of the state of Assam, traditional literature, Khasi language belonging to the Mon-Khmer branch, cultural awakening,
theological dogma, parables, proverbs, the manuscript, publishers, and the contribution of authors and linguists toward the Khasi literature.

2.1. Classification of Austro-Asiatic family of languages:

Gerard Diffloth (1974) widely cited original classification, now abandoned by Diffloth himself, is used in Encyclopaedia Britannica and except for the breakup of Southern Mon-Khmer in Ethnologue.

Munda

- North Munda
  - Korku
  - Kherwarian

- South Munda
  - Kharia-Juang
  - Koraput Munda

Mon-Khmer

- Eastern Mon-Khmer
  - Khmer (Cambodian)
  - Pearic
  - Bahnaric
Gerard Diffloth in (2005) compiles reconstruction of various clades, and attempt to classify them based on shared innovations, though like other classifications the evidence has not been published. As a schematic Austro-Asiatic is classify into three branches (1) Munda, (2) Khasi- Khmuic and 3. (Nuclear) Mon-Khmer.

1. Munda is further classified into two-sub group; the first group (a) includes Remo and Savara other group (b) is again classified into two group (i) Korku and the Kherwarian (ii) Kharian and Juang. 2. Khasi-Khmuic is classify into two-sub group; (a) the first group includes
Khmuic, Pakanic and Paluagic, (b) includes Khasian (including 3 languages of eastern India and Bangladesh) 3. (Nuclear) Mon-Khmer is classified into two-sub group (a) Nicobarese and (b) Aslian and Monic.

Paul Sidwell (2009) classification of Austro-Asiatic. Sidwell in a lexicostatistical comparison of 36 languages which are well-known enough to exclude loan words, finds little evidence for internal branching, though he did find an area of increased contact between the Bahnaric and Katuic languages, such that languages of all branches apart from the geographically distant Munda and Nicobarese show greater similarity to Bahnaric and Katuic the closer they are to those branches, without any noticeable innovations common to Bahnaric and Katuic. He therefore takes the conservative view that the thirteen branches of Austro-Asiatic should be treated as equidistant on current evidence.

“The Austro-Asiatic Reverine hypothesis, Paul Sidwell Key note address in SEALS, XIX.” Sidwell’s lexicostatistics provide broad indications of the lexical diversity of the phylum and its branches. He denotes ‘At least in respect of the basic vocabulary, we cannot say, for example, that Munda is more diverse than Khmuic or Aslian or Mangic. While some branches, such as Khmer and Monic, are quite small, with the data at hand we cannot say that any of the larger branches looks especially older than the others. Thus we have only a weakly branching tree or rake-like radiation’.
Austro-Asiatic = Mon-Khmer

- Munda
- Khasian
- Khmuic
- Palaung
- Vietic
- Katuic
- Bahnaric
- Khmer
- Pearic
- Nicobarese
- Asliand
- Monic.

Pinnow (1963) classification of Austro-Asiatic; Pinnow classify Austro-Asiatic into two main group (1) Western group (Nehali) and (2) Eastern group (Khmer- Nicobarese); the Western group (Nehali) is classify into two- sub group (i) Nehali and (ii) Munda which is further classify into North Munda and South Munda; North Munda includes Kherwari ( includes Santali, Mundari, Korwa) and South Munda is again classify into two-sub group (a) South central including Kharia and Juang, (b) South East including Sora, Gorum, Gutob. The Eastern group (Khmer- Nicobarese); is classify into two-sub group (a) West Nicobar
and (b) East Palaung Khmer is again classify into four-group (i) North includes Khasi (ii) West including Paluangwa and Towa (iii) East including Mon-Khmer, Bahnaric and Sre (iv) South including Malacca, Jakil, Samang and Sakai.

Ilia Peiros (2004) classification of Austro-Asiatic; Peiros is a lexicostatistic classification, based on percentage of shared vocabulary. This means that a language may appear to be more distantly related than it actually is due to language contact, so it is only a starting point for a proper genealogical classification.

- **Nicobarese**
- **Munda-Khmer**
  - **Munda**
  - **Mon-Khmer**
  - **Khasi**
    - Nuclear Mon-Khmer
    - Mangic (Mang +palyu)(perhap in Northern Mon-Khmer)
    - Vietic (perhap in Northern Mon-Khmer)
  - Northern Mon-Khmer
    - **Palaungic**
    - **Khmuic**

Central Mon-Khmer
- Khmer dialects
- Pearic
  - Asli-Bahnaric
    - Aslian
    - Mon-Bahnaric
  - Monic
  - Katu-Bahnaric
    - Katuic
    - Bahnaric

2.1. 1. Scope and Orientation of the study:

The evaluation of the available review of literature on Khasi and Kharia provides an adequate rationale for a further, more detailed study of Khasi and Kharia. The earlier study did not take into account the detailed analysis of the similarities and differences of Khasi and Kharia even though both the languages belong to the same language family. So also it failed to study the presence of sounds that exhibit in either of the language. As a result, it also failed in providing the relevant information that is needed in comparative study of languages. An attempt has been made here to explain the similarities and differences of both Khasi and Kharia languages in simple terms. We also tried to analyze the features of both these languages on the basis of accurate data of Khasi and Kharia
referring and examining the relevant theories of Comparative work and the theories of grammar to find out whether Khasi and Kharia do share similar or different properties with each other in terms of the theories.

2.1.2. Methodology:

The present comparative study is limited to the Khasi spoken in and around the East Khasi Hills District of Meghalaya and Kharia spoken in and around the Gumla District of Jharkhand as well as from the Cachar district of Assam as there is no variation in data between these two states as far as Kharia is concerned. The data for the comparative analysis of Khasi and Kharia was collected in the course of several field trips to different places of Meghalaya and Jharkhand from the native speakers of both Khasi and Kharia. The method of approach for the acquisition of data was direct all the time. The spoken communication, comprising of narratives, folk tales, stories, songs and natural conversations and was recorded or taped for repetition and detail study. Since Kharia has limited written literature, the data for this work was entirely taken from the speech of the Kharia living in Jharkhand and Cachar. Whereas for Khasi myself being the native speaker it was an easy attempt to obtain the data for analysis yet data from other Khasi speakers were also collected. This included words, phrases, sentences, live conversations, tales etc. The data for Khasi and Kharia was taped or recorded for phonological research and for a close examination at a later time. We
also compared the data, wherever necessary, with K.S.Nagaraja’s (1985) and Bilgiri’s (1965) works.

The present research work examined the phonological, morphological, and vocabulary from the comparative view point. The sources of linguistic information for this study were a number of informants of different age groups, professions and occupations as well as sexes. Some of the informants were multilinguals -having knowledge of English, Hindi, Assamese/Bengali/ Sadri and the mother tongue or English, Hindi, L3 and Khasi whereas the others were purely bilinguals- knowing only two languages-English and the mother tongue or Hindi and the mother tongue. The informants mainly associated for Khasi data were with their designation listed below:

- Mrs. Arsina shabong (57 yrs), Shillong, Housewife
- Mr. Sunshine .M. Shabong (23 yrs), Shillong, Student
- Mr. Shemphang Rumnong (41 yrs), Cherrapunjee, Bussinessman
- Ms. R Kharkongor (27yrs), Shillong, Asst. Teacher of Khasi literature
- Ms. Daphysha Shabong (15yrs), Shillong, student
- Mr. Shemphang Mukhim (30yrs), Shillong, Engineer
- Ms. Banshan Tariang (25yrs), Cherrapunjee, Shopkeeper
- Ms. Cynthia Lyngdoh (54yrs), Shillong, Govt. employee
- Mr. Berry Sawian (38yrs), Shillong, Lecturer
- Mr. Arki Marbaninag (19yrs) Shillong, Student
- Mrs. Khamti Diengdoh (50 yrs) Shillong, Govt. employee
- Mr. Ronald M. Shabong (17 yrs) Shillong, Student
- Mrs. Dari Thangkiew (69 yrs) Shillong, Housewife
- Ms. Ibanri Gatphoh (13 yrs) Shillong, Student
- Ms. Evareen. M. Shabong (20 yrs) Shillong, Student
- Mr. Frankly Jala (32 yrs) Shillong, Govt. employee

The informants associated for Kharia data with their designation are listed below:

- Mr. Jeke Kullu, (32 yrs) Jharkhand, Govt. employee
- Mr. Mohavir Kharia, (40 yrs) Jharkhand, farmer
- Mrs. Soma Kherya, (55 yr) Assam, Housewife
- Ms. Tanu Kharia, (17 yrs) Jharkhand, MBBS Student
- Ms. Sindhu Kullu Tete (25 yrs) Jharkhand, Pvt. employee
- Mrs. Vandna Tete (36 yrs) Jharkhand, Housewife
- Mr. Raju Kerketta (67 yrs) Jharkhand, Businessman
- Ms. Renuka Kheriya (20 yrs) Assam, Labourer
- Mr. Sonu Kharia (28 yrs) Jharkhand, Teacher
- Ms. Archana Kharia (14 yrs) Jharkhand, Student
- Ms. Shivani Tete (29 yrs) Jharkhand, Dentist
- Mr. Ankit kullu (53 yrs) Jharkhand, Teacher
- Ms. Bijnali Kharia (66 yrs) Jharkhand, Retd. Teacher
- Mr. Chnuka Tete (70 yrs) Assam, Labourer
- Mrs. Anu Khariya (19yrs) Jharkhand, Labourer

Apart from the above mentioned informants, Students of Department of Tribal and Regional Language, students from different universities, schools, colleges, institutes and people communicate and converse in the walks of life from the states of Jharkhand, Assam and Meghalaya acted as our informants and provided valuable data on Khasi and Kharia.