4.0. General Remarks:

As a general principle, these two languages are assumed to have various form classes (part of speech), such as Nouns, Verbs, Adjectives, and Adverbs etc. The classification is more definite in case of Khasi than in case of Kharia. The form classes of Khasi and Kharia established on morphological criteria are the following Nouns, Verbs, Demonstratives, Adjectives, Adverbs, Numerals and subordinators. However in this study without going into the theoretical aspects involved in establishing various form classes as descriptive device as needed for these languages. For Khasi, Nouns, Verbs, Adjectives and Adverbs are important form classes whereas Kharia Verbs are the most important from their point of view of their “complexity” and as well as the “central” position they occupy in any major sentence of Kharia. Nouns can also occur before a number of elements called postpositions that also occur after a phrase.
This chapter deals with the comparison of nominals and verbals. The comparison of nominals of both the languages is carried out under the sub-categories like nouns, pronouns and demonstratives. Nouns of both the languages are studied comparatively under the aspects such as structural occurrence, role of pronominal markers, formation of plural nouns, gender distinction in the nouns, derivation of nouns, etc. Forms of personal pronouns and demonstratives in both the languages are studied and a comparison of the case systems is included. Verbals of both the languages are compared under the following aspects: structure of verbs; discusses about the monomorphemic verbs, derived polymorphemic (compound) verbs, reduplicated verbs and phrasal verbs; followed by a study of tense and aspect, and negative markers. A note characteristic correlative within a verb is provided.

4.1. Nouns:

In Khasi, a noun without a pronominal marker is not possible, and a word cannot be considered itself as a complete structure of being called a noun but in Kharia, a word can easily be considered as a noun without any pronominal marker. A noun in Khasi is defined as word precedes by prepositional or case marker. Whereas, in Kharia a noun is defined as word followed by postposition, however there are noun with pronominal markers in a very restricted situation and they occur in the form of affixes (suffixes). Khasi noun are distinguished from other form
class in their coexistence with pronominal markers and preposition or case markers.

As mentioned above, a ‘word’, which is a ‘noun’, is not possible in Khasi without a pronominal marker; whereas a noun is always a ‘word’ in Kharia. For example:

**Khasi:**

1. u briëw
   
   pm. human being ‘man’

2. ka briëw ‘woman’
   
   pm. human being

**Kharia:**

2. lebu ‘man’

3. sou ‘husband’

4. souṭay ‘wife’

From the above Kharia examples, it is noticed that there is no proper criterion for the distinction of gender in nouns. Whereas in Khasi the distinction of gender among animates human nouns in singular number is very clear; thus, /u/ ‘singular, masculine’ and /ka/ singular, feminine’. In the plural number of nouns, the general distinction is not
made: hence, the marker, /ki/ indicates common plural in Khasi as well as in Kharia /ki/ indicate plural. The following section (4.1.2.) will highlight how /u/ and /ka/ helps in the distinction of gender in animate non-human nouns, and with inanimate nouns in which context they are used.

4.1.2. Role of pronominal markers:

All the nouns in Khasi co-occur with pronominal markers as stated above. These pronominal markers, are third person, personal pronouns, viz., /u/ ‘singular, masculine’, /ka/ singular, feminine’ and /ki/ ‘common plural’. In Kharia, pronominal markers are from all the three personal pronoun but are not used directly like in Khasi, so also they occur before all postpositions. Illustrations are as follows:

**Khasi:**

3. u bley
   pm. divine being ‘God’

ka bley
   pm. divine being ‘Goddess’

u khu:n
   pm. ‘son’

child
ka        khu:n        ‘daughter’

pm.      child

u        tîa        ‘husband’

pm.      spouse

ka        tîa        ‘wife’

pm.      spouse

Kharía:

4.    apa    -ń        ‘my father’

father     pm.

mōdî    naʃ        ‘my eye’

eye       pm.

ma        nom        ‘your eye’

mother    pm.

mōdî    nam        ‘your eye’

eye       pm.

ap        rɔm        ‘his father’

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father pm. (/təm/ after /apa/ ‘father’ which in this case becomes /ap-/)

b̃ai̯ qom ‘his brother’

brother pm.

lutur qom ‘his ear’

ear pm.

4.1.3. Formation of plural:

In Khasi, plural is formed with pronominal marker /ki-/.

Whereas in Kharia they are /kiyar/ ‘dual’ and /-ki/ ‘plural’. Examples:

Khasi:

5. ki bɾiːw ‘people’

pm. human being

ki kot ‘books’

pm. book

ki masi ‘cows’

pm. cow
ki  $k^h_u:n$  ‘children’

pm.  child

Kharia:

6. lebu  kiyar (dual)  ‘two persons’

man  pm.

lebu  ki  (pl.)  ‘persons’

man  pm.

bilqì  kiyar (dual)  ‘two cats’

cat  pm.  (pl)

bilqì  ki  ‘cats’

cat  pm.

4.1.4. Gender distinction:

In the non-human nouns in Khasi pronominal markers (/u/ka) are used to distinguish between ‘species/masculine’ marked with /u-/ and ‘feminine’ with /ka-/. In Kharia the gender distinction are made by adding suffixes in three forms. In the first form /-a/ is used for masculine and /-i/ for feminine. In the second form /-in/ is added to a feminine gender. In the third, /-ray/ is added as the feminine suffix. Hence, in the
case of Khasi the pronominal markers precede the nominal whereas in Kharia they follow the nominal element. Secondly, In Khasi they occur in phrasal structure only: whereas in Kharia they occur partly in word structure and partly in phrasal structure.

Examples:

Khasi:

7. Male/ species                       Female

    u  tŋa   ‘husband’                  ka  tŋa  ‘wife’
    u  khŋnah  ‘boy’                    ka  khŋnaʔ  ‘girl’
    u  dʰobi  ‘washer man’              ka  dʰobi  ‘washerwoman’

Kharia:

8. Species/Male                       Female

   (i)  beʔa   ‘boy’                     beʔi  ‘girl’

       gʰanta  ‘big bell’                  gʰanti  ‘small bell’
       pokʰra  ‘big lake’                 pokʰri  ‘small lake’
       jʰança  ‘big flag’                 jʰançì  ‘small flag’

   (ii)  dʰobi  ‘washer man’             dʰobin  ‘washerwoman’

       dulʰa  ‘bridegroom’               dulʰin  ‘bride’
dewta ‘god’
dewtáŋ ‘goddess’

(iii) soŋ ‘husband’
souŋay ‘wife’

The form /kontan/ ‘male’, /kontaŋ/ ‘female’ are used only in animate when non-human. e.g., /orej/ ‘castrated bull, cattle’, /gai/ ‘milking cow’, /gōɾi/ ‘cow’

Example:

9. orejkontan ‘male calf of cow’
    orejkontaŋ ‘female calf of cow’

Khasi uses /ka/ and /u/ markers to distinguish two types of shapes, i.e. round vs. flat of inanimate noun; whereas Kharia uses a common element /log/ whose meaning is difficult to state. Illustration is given below.

Khasi:

10. u siēj ‘cane’
    ka siēj ‘bamboo’
    u pre:k ‘iron nail’
    ka pre:k ‘sickle’
    u tʰloŋ ‘mortar’
    ka tʰloŋ ‘whirlpool (river)’
    u na:r ‘iron rod’
    ka na:r ‘iron sheet’
Kharia:

11. ḍok h ‘earth; soil’  ḍuslo ‘land, earth, ground’

  gojlo ‘paddy field’  bidlo ‘sowing field’

4.1.5. Derivation of nouns:

The derivation of nouns from verb roots in both the languages (Khasi and Kharia) is studied. The two aspects that are discussed here are derivation of agentive nouns and gerundial nouns from verb roots. The comparison between these two languages is started with how agentive nouns are obtained from verb roots. Khasi is capable of obtaining agentive nouns from their corresponding verb roots by prefixing /nɔŋ/ to them. Then, these agentive nouns take either /u/ or /ka/ for gender distinction. However, in Kharia agentive nouns are obtain from their corresponding verb roots by suffixing /-i/- /-t/- /-j–g/ but Kharia agentive nouns do not show gender distinction.

Khasi:

12. trey ‘work’  (u/ka) nɔŋtrey ‘worker’

  sar ‘sweep’  (u/ka) nɔŋsar ‘sweeper’

  pop ‘sin’  (u/ka) nɔŋpop ‘sinner’
Kharia:

13  bor  ‘beg’  
    sona  ‘gold’  
    pāp  ‘sin’
    borjāg  ‘beggar’
    sonār  ‘goldsmith’
    pāpi  ‘sinner’

The second productive device in Khasi for obtaining gerundial nouns from verb roots is the prefixation of /jœŋ/ to the root. All of these nouns are feminine and take /ka/. In Kharia, the second productive device for obtaining gerundial nouns from verb roots is form by suffixation /na/ to the root.

Khasi:

14.  trey  ‘to work’;  (ka) jœntrey  ‘working’
    ba:m  ‘to eat’;  (ka) jœnbam  ‘eating’
    tʰyaʔ  ‘to sleep’;  (ka) jœntʰyaʔ  ‘sleeping’

Kharia:

15.  jœg  ‘eat’;  jœgna  ‘eating’
    obgoj  ‘kill’;  obgojna  ‘killing’
4.2. Personal pronouns:

The second sub-categorical nominal feature of Khasi and Kharia to be discussed are pronouns. In this sub-section, only personal pronoun of the two languages will be considered. Numbers of pronouns in both the languages and their corresponding derivational processes will be discussed.

**Khasi personal pronouns:**

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1&lt;sup&gt;st&lt;/sup&gt; person:</td>
<td>ŋa ‘I’</td>
<td>ŋi ‘we’</td>
</tr>
<tr>
<td>2&lt;sup&gt;nd&lt;/sup&gt; person:</td>
<td>phĩ ‘you’</td>
<td>phĩ ‘you’</td>
</tr>
<tr>
<td>3&lt;sup&gt;rd&lt;/sup&gt; person:</td>
<td>u-/ka- ‘he/she’</td>
<td>ki ‘they’</td>
</tr>
</tbody>
</table>

**Kharia personal pronouns:**

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1&lt;sup&gt;st&lt;/sup&gt; person:</td>
<td>-ŋ ~ -ŋ `I’ -naŋ (incl.) ‘we two’ -niŋ (incl.) ‘we’</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>-jar (excl.) ‘we two’</td>
<td>-le (excl.) ‘we’</td>
<td></td>
</tr>
<tr>
<td>2&lt;sup&gt;nd&lt;/sup&gt; person:</td>
<td>-m ‘you’ -bar ‘you two’ -pe ‘you’</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3&lt;sup&gt;rd&lt;/sup&gt; person:</td>
<td>- -kiyar ‘they two’ -moy ~ -ki ‘they’</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Hence, from the above example there are seven personal pronouns in Khasi whereas Kharia has twelve personal pronouns. It is clearly observed that Kharia suffixes except /-moy/ ‘3rd plural’ and a zero morpheme ‘3rd sg.’ are contracted forms of the independent personal pronouns.

The contrasting features of these two languages can be summarised as follows:

1. Kharia has dual number but Khasi does not.
2. Khasi makes gender distinction in third person, singular forms; whereas Kharia has a zero morpheme
3. Kharia 1st dual (excl.), 1nd plural (excl.), 3rd dual and 3rd plural are used as polite singular but Khasi does not.

4.3. Demonstratives:

Demonstrative forms in Khasi are composite words. In other words, they are bound in nature because of their need to take a suitable pronominal marker i.e., /u/, /ka/, /ki/. Kharia demonstrative are of four whereas Khasi has six demonstrative. Both the languages show distinction between ‘proximate’ and ‘distant/remote’. Another contrasting feature between these two languages is that the singular demonstrative forms in Khasi show corresponding plurals but such
pattern is rare in Kharia. The following examples below are the
demonstratives of both the languages.

**Khasi:**

i. The proximate marker is /-ne/.

ii. Under ‘remote’ five types of distinctions are made depending upon
two situations; relative ‘nearness’ or ‘remoteness’ and relative ‘height’

The forms are follows:

18.

i. /-ta/ ‘remote’ (invisible)

ii. /-tay/ ‘remote’ (far-visible)

iii. /-to/ ‘remote’ (not very far)

iv. /-tey/ ‘remote’ (up)

v. /th/ ‘remote’ (down)

The first two forms are representatives of the first situation and the
last two forms of the second situation. The illustrations are as follows:

19.

i. Proximate: u/ka-ne ‘this’; ki-ne ‘these’

ii. Remote: u/ka-ta ‘that’; ki-ta ‘those’ (invisible)

u/ka-tay ‘that’; ki-tay ‘those’ (far-visible)
u/ka-to ‘that’; ki-to ‘those’ (not very far)

u/ka-tey ‘that’; ki-tey ‘those’ (up)

u/ka-thiè ‘that’ ki-thiè ‘those’ (down)

20. u/ka ne u/ka kʰinnaʔ
   pm proximate pm. child
   ‘this child’

21. u/ka -ta u/ka kʰinnaʔ
   pm invisible pm. child
   ‘that child’

22. u/ka -tay u/ka kʰinnaʔ
   pm far invisible pm. child
   ‘that child’

23. u/ka -to u/ka kʰinnaʔ
   pm not very far pm. child
   ‘that child’
24.  u/ka  -tey  u/ka  kʰinnaʔ
     pm    -up    pm.  child
          ‘that child’

25.  u/ka  thi>e  u/ka  kʰinnaʔ
     pm    -down  pm.  child
          ‘that child’

Kharia:

26  i.  u    ‘this’
     ii.  ho   ‘that’
     iii.  han  ‘that’ (remote)
     iv.  hin  ‘that’ (invisible)

27.  u  beća  beći
     this  son   daughter
          ‘this boy and girl’

28.  ho  beća  beći
     that  son   daughter
          ‘that boy and girl’
29. han tīj
    that side
    ‘that side (remote)’

30. hin tīj
    that side
    ‘that side (invisible)’

Kharia does not make a distinction based on ‘relative height’ from the speaker point of view found in Khasi.

4.4. Case systems:

Case is a grammatical category used in the analysis of word classes to identify the syntactic relationship between words in a sentence. In Khasi, case is realized in the form of prepositions. These prepositions take nouns structurally to form phrases; therefore, they are called prepositional phrases. Prepositional phrases are built up of a preposition followed by a noun phrase. Though prepositions are syntactically bound elements, when they occur with nouns and pronouns, they constitute phrase instead of words. However, when they occur with demonstratives, they constitute word. Whereas case in Kharia is denoted by enclitic, which is, attach directly to the right-most element of the lexical head of the complement phrase.
The following are the case markers in Khasi and Kharia.

**Khasi:**

i. Ø ‘nominative’

ii. ya ‘accusative’

iii. ha ‘locative’

iv. na ‘ablative’

v. ša ‘directional (locative)’

vi. bad ‘associative’

vii. jɔrij ‘genetive’

viii. da ‘instrumental’

**Kharia:**

i. Ø ‘nominative’

ii. te ‘accusative’

iii. boʔte/ hinte ‘locative’

iv. tij ‘directional’

v. tay ‘ablative’

vi. oŋog ‘associative’
vii.  aʔ  ‘genitive’
viii.  boŋ  ‘instrumental’

Khasi and Kharia do not employ an overt nominative case marker. Khasi can draw a demarcating line between the directional case marker and the locative marker. In this particular section, a subclassification of inflection as ‘internal’ and ‘external’ is made based on the position of a case marker that happens to occur with a noun phrase. The term ‘external’ is meant for Khasi inflection process because its case markers occurs as particles before noun phrases and ‘internal’ for Kharia since its case markers occurs as suffixes with noun phrases. The basic structural difference of case markers between Khasi and Kharia is that in the former language, they occur as particles, and in the latter, they occur as suffixes.

Examples from Khasi and Kharia are as follows:

4. 4. 1. Nominative:

Khasi:

31.  u  Ø  baːm  sɔʔ  piŋŋ
    pm.  nom.  eat  fruit  mango

‘He eats mango’
32. ka myaw Ø ka di? du:d
    pm. cat nom. pm. drink milk

    ‘The cat drinks milk’

    In this sentence, /u/ ‘he’ occurring before the verb is the subject, but it is left unmarked.

**Kharia:**

33. uqtin

    uq -te -n Ø
drink -present -1st sg. nom.

    ‘I drink’

34. lebu Ø del -ki

    man nom. come -pst.

    ‘The man came.’

4. 4 2. **Accusative:**

    Khasi accusative marker is /ya-/ and suffix /–te/ in Kharia. While in Khasi using this marker is regular whenever an object needs to be obtained, but there is nothing like object particle in Kharia. The objects, both direct and indirect are expressed with the help of the suffix
–te. This suffix in Kharia is identical in form with the locative suffix. Therefore, this economical method of using the same marker for both accusative and locative is found in Kharia.

In Khasi when a bitransitive verb is used, the locative marker /ha/ is used to mark indirect object as well. Examples:

**Khasi:**

35. u la aį ya u kʰuloːm ha ңa  
he pst. give acc. pm. pen loc. me  
‘He gave a pen to me’

**Kharia:**

36. įų u kitab te am te ter-įį  
I this book acc. you acc. give-future  
‘I will give you this book’

**4.4.3. Locative:**

In Khasi, the locative marker is /ha-/ and /–te/ in Kharia.

Examples:
**Khasi:**

37. ԡ 所需要 ha kane ka kamra

I sit loc. this pm. room

‘I sit in this room’

38. Enumerator ka po: ṁra bāje

loc. pm. time eight o’clock

‘At eight o’clock’

**Kharia:**

/boʔte/ literally 'at the place (of)', commonly functions as a general locative marker, /hinte/ which derives from /hin/ 'there ' and the oblique case marker /te/ originally with the meaning 'there', has developed in the speech of many speakers to a locative postposition.

39. palki hinte

palanquin loc.

‘In the palanquin’

40. ḫo mara boʔ-te ʤam-ki ḫaʔ-te yo-yoʔ

that cave loc. arrive-pst water-obl. look-act.pst

‘He arrived at the cave and looked at the water.’
The predicate ‘to arrive’ is seen here as an event involving an undergoer, as ‘arriving’ is not something the participant is actively doing. Therefore, the middle voice is used. /yo/ ‘to look, to see’, however, is treated as an action and gets active voice marking.

41. **ho samay te**

that time loc.

‘at that time’

**4. 4. 4. Ablative:**

Khasi ablative marker is /na-/* and the formative /–tay/ is used for ablative and comparative form.

**Khasi:**

42. **na ka kʰiːndeːw**

abl. pm earth

‘from the earth’

43. **u sɔʔ u la haːp na une u ɬiŋt**

pm. fruit pm. pst. fall abl. this pm. tree

‘The fruit fell from this tree’
Kharia:

44. kinir tay
    forest abl. ‘from the forest’

45. bo? tay
    place abl. ‘The place from/ from the place’

4. 4. 5. Directional:

Khasi can be said to use a directional case marker that is different from its proper locative case marker whereas Kharia uses the case marker te- for both location and direction

Khasi:

46. n a pʰaʔ ya ki kʰuːn ša yiɛŋ
    I send acc. pm.(pl) child dir. house

    ‘I send the children home’

47. *n a pʰaʔ ya ki kʰuːn ha yiɛŋ
    I send acc. pm.(pl) child loc. house

    In the above example (46), substitution of /ša/ ‘directional’ with /ha/ ‘locative’ results into an ungrammatical construction in
comparison with (47), because the selection in the latter is constrained by the character of the associated verb /pʰaʔ/ ‘send’.

**Kharia:** 48. jêriya tij col -ki

small.river dir. go pl., pst.

‘They went towards the river side’

49. gupta dâr tij konher ho-te gakolô-te til-na

shepherd field loc. boy that-obl. bread-obl bury-inf.

laʔ-ki

imperf- 3rd, sg, pst.

‘The boy at the grazing field, on that very spot he used to bury the bread’

or

‘on the very spot at the grazing field the boy used to bury the bread’

4. 4. 6. Associative:

Khasi associative marker is bad and it is oqog in Kharia. Examples:

**Khasi:**

50. ña-n leyt bad ka

I-fut. go ass. she ‘I will go with her’
51. ɳə la leyt bad ka

I pst. go ass. she

‘I went with her’

Kharia:

52. ṭəog-na učį-na očoog ebog-na ɭəʔ-ki

eat-imp. drink-imp. ass. play-imp. impf.-3rd.sg.pst

‘He was eating, drinking and playing’

4. 4. 7. Genitive:

Khasi genitive marker is /Alternate/ and it is /Alternate/ in Kharia. Examples:

Khasi:

53. ka kot ḷəŋ u sam

pm book gen. pm sam

‘Sam’s book’

Kharia:

54. ɭəʔ ho-te puğaɭ-aʔ tʰorŋ souʔb teyar aw-ki-may.

then that-obl sacrifice-gen. purposive all ready cop.pst-3rd.pl.

‘Then all were ready for the sacrifice’.
4. 4. 8. Instrumental:

Khasi instrumental marker is /da/ whereas it is /bo/ in Kharia.

Examples:

Khasi:

56. ɳa la wan da ka kali

I pst. come inst. pm. vehicles

‘I came with a vehicles’

57. u tiqə da u diqə

he hit inst. pm. stick

‘He hits with the stick’

Kharia:

58. gupa lebu duḵho boŋ ikuʔjə jugʰay goʔjə-ki

guard person sorrow inst. very much cul.tel- -pst.

‘The shepherd became very depressed’

59. kʰaɾiya laŋ boŋ kʰaɾiya kayom-ta-ki.


‘The Kharia speaks in (with) the Kharia language’
4. 5. Verbals:

Verbs are distinguished particularly from other form classes in their coexistence property with features of tense, aspect, and mood. The differentiating characteristics between adjectives and verbs in Khasi and Kharia are of significance to be discussed. In Khasi, verbs and adjectives can be placed under the super-category called verbals, because adjectives fulfil all the characteristics of verbs. The least differentiating characteristics between them in Khasi are – adjective can occur after loŋ ‘to be’, but other verbs cannot do so and the former can take comparative and superlative degree markers kʰam- and tam- respectively, which the latter cannot. Examples:

Khasi:

60. u loŋ u brielw u ba bʰa

he is pm. human pm. rel. good

‘He is a good person’

61. bʰa ‘good’: kʰambʰa ‘better’: bʰatam ‘best’

In Kharia, there is not much grammatical marking or distinction between the verbs and adjectives. However, the contrasting points between the two languages are that Khasi adjectives can be distinguished from the verbs by their ability of occurrence after loŋ ‘to
be’, and their sub-categorical property of inflection that undergoes changes with degree markers. Such a pattern is not found in Kharia.

4.5.1. Structure of verbs:

From structural point of view, the verbs in Khasi can be divided into two types: word and phrases. Words from their internal structure are further divided into monomorphemic and polymorphemic bound roots. Both the languages do not require an inflectional marker. The derivational markers in Khasi and Kharia are affixes; prefixes in Khasi whereas, prefixes and suffixes in Kharia.

4.5.1.1 Monomorphemic verbs:

Khasi:

62. trey ‘work’

   e.g., u la trey

   he pst. work

‘He worked’
63. leyt ‘go’

   e.g., u  -n  leyt
   he  fut.  go
   ‘He will go’

**Kharia:**

64. yo ‘see’

   e.g., yo  yog  pe
   see  pst.  2\textsuperscript{nd} (pl.)
   ‘you (pl.) saw’

65. ake \textsubscript{c}  ‘bite’

   e.g., ake \textsubscript{c}  -i  -n
   bite  fut.  1\textsuperscript{st} sg.
   ‘I will bite’

4.5.1.2. **Derived polymorphemic verbs:**

Derived polymorphemic verbs are obtained through the process of derivation. In Khasi, all the derivative markers are prefixes whereas in Kharia these are suffixes. The addition of derivative markers to the base...
forms results in words (independent forms). However, Khasi and Kharia base forms have all the properties of being words.

**Khasi derivative markers are as follows:**

a. sam- ‘inclinative’

b. ya- ‘collective’

c. pin- ‘causative’

**Examples:**

66. ṛkʰiɛ ‘to smile’; samṛkʰiɛ ‘urge to smile’
   ṭʰyaʔ ‘to sleep’; samṭʰyaʔ ‘feel sleepy’
   juŋ ‘to urinate’; samjuŋ ‘urge to pass urine’

67. leyt ‘to go’; yaleyt ‘to go together’
   ba:m ‘to eat’; yaba:m ‘to eat (together)’
   šoŋ ‘to sit’; yašoŋ ‘to sit (together)’

68. ba:m ‘to eat’; pįnbą:m ‘to feed’
   yap ‘to die’; pįnyap ‘to kill’
   šoŋ ‘to sit’; pįnšoŋ ‘cause to sit’
Before taking the discussion of polymorphemic verbs in Kharia, some of the common derivative markers of this language are given below. They are (a) Causative, (b) Reciprocal and (c) Intensive. Plural marker ki in Kharia is also used as a collective marker.

a. ob- Causative

b. kol- Reciprocal

c. go- Intensive

d. -ki Collective

69. jot ‘eat’; objot ‘feed’

ud ‘drink’; obud ‘cause to drink’

yo ‘see’; obyo ‘cause to see’

Some causative are formed by optionally prefixing o- to the roots.

70. e.g., geb ‘burn’; ogeb ‘cause to burn’

bul ‘drunk’; obul ‘cause to get drunk’

71. gil ‘beat’; kolgil ‘beat each other’

b^begt ‘meet’; kolb^begt ‘meet each other’

ake ‘bite’; kolake ‘bite each other’
72. go\'j ‘die’; go\'j\text{gōd} \ ‘die away’
\pog\text{dōm} ‘be eaten’; \pog\text{dōmgo}\text{d} \ ‘be eaten away’

b\text{to}\text{no} \ ‘be afraid’; b\text{to}\text{ngōd} \ ‘be very much afraid’

From the above illustration derivative marker in Kharia, the causative marker has two form, the roots takes either one of the suffix /ob-/ or /o-/. In other words, the co-occurrence of the markers is restricted to its roots.

The Khasi and Kharia derivative marker mentioned above can also co-occur together in a string obtained through the combination of different derivative suffixes. Some of them are listed below:

73. \text{(ki) pin- ya- sam- rk}_{\text{iş}}

(they) caus.- col.- incl.- smile

‘(they) make (others) together to laugh’

74. \text{(ki) ya- pin- sam- rk}_{\text{iş}}

(they) col.- caus.- inl.- smile

‘(they) cause together (others) to laugh’

Note: /sam/ always precede immediately before the verbs root.
4.5.1.3. Polymorphemic verbs:

Polymorphemic verbs are also obtained through the process of reduplication in both the languages. In Khasi, the element /śi/ is inserted between the reduplicating member and the whole structure provides iterative meaning. In Kharia no element is used to the reduplicated word. The difference in Khasi and Kharia here is that reduplication results into polymorphemic word (verb) in the former whereas in the latter, it is a sort of phrasal construction since the second member always occurs as an independent form. Examples:

**Khasi:**

77. ba:m ‘to eat’; ba:mśiba:m ‘eat and eat’

mareʔ ‘to run’; mareʔśimareʔ ‘run and run’

pule ‘learn’; puleśipule ‘learn and learn’
tʰoʔ 'write'; tʰoʔsitʰoʔ 'write and write'

Kharia:

78. kuday 'chase'; kudaykuday 'chase and chase'
gil 'beat'; gilgil 'beat and beat'
ʤeb 'climb'; ʤebʤeb 'climb and climb'
yo 'see'; yoyo 'see and see'

4.5.2. Phrasal verbs:

Khasi:

79. (i) sjew kum ban priŋ
    feel like inf. vomit
    'feel like vomiting'

(ii) sjew kum ban yaːm
    feel like inf. cry
    'feel like crying'
Kharia:

80.  (i)  ḋol - o? -na

    go home-inf.

    ‘to go home’

(ii) jol- ḋoqľ -na

    oil-carry-inf.

    ‘To carry oil’

4.6. Tense and Aspect:

Tense is derived from a Latin translation of Greek word “khronos” which means time (Lyons 1968). Comrie defined tense grammatically expression of location in time. David Cyrstal (1980) defined tense as a grammatical description of verbs (along with aspect and mood), referring primarily to the way the grammar marks the time at which the action denoted by the verb took place. Traditionally, a distinction is made between past, present, future tense forms, often with further distinction. The category of tense is not same in all the languages. Tense indicates the time of action mentioned by the verbs with reference to the time of the speech act, taking the time of the speaker’s utterance or reference.
4.6.1. Tenses:

Khasi and Kharia both make a three-way distinction of tense, viz., present, past and future but Kharia has two sets of tense markers each of which is restricted to certain types of bases. These are used to the bases with or without the aspect suffixes causing morphophonemic changes when they are added to the type of base. Examples:

**Khasi:** 81. (unmarked) present

- la- past
- -n future

**Kharia:** 82. set 1 set 2

- -te -ta
- -og -ki
- -e -na

The mode of tense marking is regular in Khasi than in Kharia. The marking of present tense in Khasi and Kharia is different where it is unmarked in Khasi but marked in both sets in Kharia. Examples:
Khasi:

83. Ṇa  tʰya?
   I       sleep
   ‘I sleep’

84. u  yād
   he      walk
   ‘He walks’

85. ka  šoŋ
   she     sit
   ‘She sits’

86. ki  dí?
   they    drink
   ‘They drink’

In Kharia the present suffix /-tɪ/, before the first person singular suffix become /-te/, before the third person, singular suffix. Examples:
Kharia:

87. ṁog -ti-ŋ

eat pres.1st sg.

‘I eat’

88. čeŋ -te Ø

cut pres. 3rd sg.

‘He cuts’

89. gil -te-ki

beat pres.pl.

‘They beat’

In Khasi, past tense is indicated by the marker /la-/ and /-og/ in Kharia but the past tense suffix becomes -yog, after a vowels and before /–og/ the phonemes /b, d, j, ɡ/ become /p, t, c, k/ respectively.

Examples:

Khasi:

90. u la ba:m

he pst. eat

‘He ate’
91. ka la t[^{h}]{ya}?
   she pst. sleep
   ‘She slept’

Kharia:

92. pog -og Ø
    pok[^{h}] -og Ø
    eat pst. 3\text{rd}, sg.
   ‘He ate’

93. su -yog-pe
    wear pst.2\text{nd}, sg.
   ‘You wore’

In Khasi future tense is indicated by the marker /-in/. It has two alterations, (i) /-n/, after a vowel and (ii) /-in/, after a consonant. In Kharia, future tense suffix /-e/ has many alterations (i) /-e/ becomes /-i/ before the first person singular, suffix. (ii)/-e/ becomes /-ye/or /-yi/ before the first person singular after a vowel. (iii) /-e/ is optionally dropped between / y/ not preceded by /u/ and a non-final consonant. (iv) /-e/ is dropped optionally between any vowel except /i/ and a final consonant. (v) /-e/ optionally becomes /-i/ between /u/ and a non-final
consonant and (vi) \( -e / \) optionally becomes \( -y / \) between the vowel /o/ or /a/ and a non-final consonant. Examples:

**Khasi:**

94. u-n \( t^b\text{ya} \)
   
   he-fut. sleep ‘He will sleep’

95. ka-n ŝorŋ
   
   she-fut. sit
   ‘She will sit’

96. ki-n leyt
   
   they-fut go
   ‘They will go’

97. n(1)- iŋ ba:m
   
   we-fut eat
   ‘we will eat’
Kharia:

98. ake-ci -ni
bite-fut. 1st, sg.
‘I will bite’

99. suru-yi-ji
begin-fut. -1st, sg.
‘I will begin’

100. ko-ye -pe
ko-y -pe
shave-fut. -2nd, pl.
‘You (pl.) will shave’

101. suru -ni
begin 1st, sg.
‘I will begin’

102. su-ye -Ø
su-i -Ø
wear-fut. -3rd, sg.
‘He will wear’
103. yo-ye -bar
    yo-y -bar
    see-fut. -2nd, (dual)
    ‘You (du.) will see’

104. yo-ye -Ø
    yo-y -Ø
    see-fut. 3rd, sg.
    ‘He will see’

The Khasi examples (94), given above, pronouns merge with the future tense marker, where /i/ is dropped to merge itself with the future marker / in/. Since the pronouns end in vowels, the future marker is suffixed to the pronouns and vice versa with example (96), (97), in case the pronouns end in vowels the tense marker transform itself into a suffix -n/ by dropping it preceding vowels /i/, the future marker is motivated to change its shape as a suffix and then to the pronouns. Generally, the difference in Khasi language is that the tense markers occurs as particles and are always placed before verbal base but in Kharia, future tense markers occur as suffixes and are always added to the verbal roots.
4.6.2. Aspects:

In Khasi aspect marker distinction are three ways; such as durative, extended1 (E1) and extended2 (E2). Aspect markers in Khasi occur after the tense markers but before the verb stem; whereas in Kharia there are two aspect suffixes. These suffixes are exclusive i.e., both of them can occur in the same form, one of the suffixes in Kharia occurs with or without a following tense suffix whereas the other occurs only after the present suffix (with single exception). In Kharia, the suffix /sig/ ‘perfect’ occur with or without a following tense suffix, it can occur after any type of base, the tense markers that occur after /–sig/ are determined by the preceding base. The other suffix /-j/ in Kharia occurs only after the present tense suffix. Examples:

**Khasi:**

105. u daʃ ba:m

he dur. eat

‘He is eating’

106. u la daʃ ba:m

he pst. dur. eat

‘He was eating’
107. u-n darj ba:m
   he-fut. dur. eat

   ‘He will be eating’

Kharia:

The two aspect suffixes in Kharia are

-sig ‘perfect’

- ā ‘perfect immediate’

108. pogtejdiŋ

   pog -te -ā -iŋ

   eat pres. per.im. 1st, sg.

   ‘I am eating right now’

109. giltej

   gil -te ā

   beat -pres. per.im.

   ‘is beating right now’
The single exception of the aspect markers in Kharia is that the root /aʃ-/ ‘be (irregular verb root)’ can immediately followed only by the aspect suffix /- j/.

Examples:

110. aįjįn

aį - j - i'n
be per.im. 1st, sg.

‘I am right now’

111. aįjpe

aį - j - pe
be per.im. 2nd, pl.

‘You (pl) are right now’

112. aįjbar

aį - j - bar
be per.im. 2nd, du.

‘You (du) are right now’
113. aïj

ai -j Ø

be per.im. 3rd.sg.

‘He is right now’

114. pøgsigjem

pøg -sig -em

eat -per. 2nd.sg.

‘I have eaten’

Note: the above examples of aspect markers in Kharia get an increment /d/, before the 1st person singular and 2nd person singular suffix. The following examples in Kharia will give a clear idea of its meaning when it is used either with or without a following tense suffix.

without with the with the with the

tense suffix present suffix past tense suffix future tense suffix

115. gilsig gilsigte gilsikbog gilsige

‘has beaten’ ‘has been beaten’ ‘had beaten’ ‘will have beaten’

116. çolsig çolsigta çolsikbog çolsigna

‘has gone’ ‘has been going’ ‘had gone’ ‘will have gone’
From the illustrative examples of aspect markers of both the languages, the role of aspect in Kharia is rather complicated than in Khasi. The difference in both the language is that the aspect marker occurs before the verb or base whereas in Kharia the aspect marker occurs after the present tense suffix or the verb base. The similarities in both the languages is the occurrence of the perfect immediate aspect marker in Kharia after the present tense markers likewise, Khasi example (106) the aspect suffix occur after the past tense suffix.

4.7. Negative markers:

Khasi has /-im/ as the negative marker. It has two phonologically conditioned shapes; (a) /-m/ after a vowel and (b) /-im/ after a consonant. The former occurs as suffix, while the latter one occurs as a free word. The negative imperative marker /wat/ usually precedes the verbal construction. In Kharia, there are two negative markers, (a) /um/ is used before the non-imperative verbs and (b) the negative imperative markers /lag/ has the shape /ag/, which, however becomes /abu/ before the 2nd person singular suffix are used only before imperative verbs. Examples:

Khasi:

117. u-m ba:m

he-neg. eat

‘He does not eat’
118. ka-m tre?  
    she-neg. want  
    ‘She does not want’

119. ki-m le?  
    they-neg. do  
    ‘They do not do’

Kharia:

120. um ṁo-g-te Ō  
    neg. go-pres. 3rd, sg  
    ‘He does not eat’

121. um gil-te ki  
    neg. beat-pres. they (pl)  
    ‘They do not beat’

In case of past tense, Khasi negative markers /im/ occurs before the tense marker, /šim/ (sub-ordinate negative markers) is used with it.
Khasi:

122. ka-m šim la ba:m
she-neg. snp. pst. eat
‘She did not eat’

123. u-m šim la leyt
he-neg snp. pst. go
‘He did not go’

124. ki-m šim la Trey
they-neg. snp. pst. work
‘They did not work’

Kharia:

125. um pokʰ -og
neg. eat -pst.
‘He did not eat’

126. um-pe pokʰ -og
neg.-2nd.pl. eat -pst.
‘You (pl.) did not eat’
Note: In the above examples (125) and (126), the verb /ŋog/ ‘eat’ becomes /ŋokh/ before the past tense suffix. In examples (127) and (128) the negative markers /um/ can occur either before the infinitive or before the complete verb. So also in Kharia the sub-ordinate negative markers is not needed as in Khasi examples (117), (118) and (119).

Negative markers in future tense of both Khasi and Kharia is as follows:

**Khasi:**

129. u-n i-m trey
he-fut. neg. work

‘He will not work’
130. ka-n i̱m ba:m
    she-fut. neg. eat

    ‘She will not eat’

131. ki-n i̱m saʔ
    they-fut. neg. stay

    ‘They will not stay’

In Kharia the future suffix /e/ becomes /-na/ with neutral base.

Kharia:

132. um-iŋ ço-na
    neg.-1st,sg. go-fut.

    ‘I will not go’

133. um-em gitag-na
    neg.-2nd,sg. sleep-fut.

    ‘You will not sleep’

134. um-em gil-e
    neg.-2nd,sg. beat-fut.

    ‘You will not beat’
The negative markers in Khasi always occurs before the verb whereas, in Kharia it occurs before the personal suffixes with some exception it can also occurs before the complete verb. In Khasi, negative markers is suffixed to the subjects (pronoun) in present tense, it is placed before the tense marker in past and after tense marker in future and the tense suffixes always occur before the verbs, whereas in Kharia tense markers are suffixed to the verb. On the other hand, Khasi negative markers always co-occur with the tense markers except for present tense that is unmarked whereas in Kharia the negative marker always co-occurs with the pronouns. Khasi and Kharia have an imperative negative marker /wat/ in Khasi and /abu/ and /ag/ in Kharia. The following are the examples.

**Khasi:**

135. wat yajd
    
    neg. walk
    
    ‘(you) Don’t stop’

136. wat šorj
    
    neg. sit
    
    ‘(you) Don’t sit ’
Kharia:

137. ag -pe čo-na
    neg. 2nd.pl. go-imp.
    ‘You (pl.) do not go’

138. abu čo-na
    neg. go-imp.
    ‘Do not go’

The imperative /day/ is also used with negative marker before complete verbs containing the future tense marker and the first and the third personal suffixes. It has the shape.

**Examples:**

139. um-day paro-na niŋ
    neg.-imp. cross-fut. pl.(incl.)
    ‘Let us (pl. incl.) not cross’

140. um-day čo-na moy
    neg.-imp. go-fut. 3rd.pl.
    ‘Let them not go’
There is also another negative marker rarely used /gurug/ but it is sometime used after the root to form a word. It always indicates 3rd, sg. person. Example:

141. um yo gurug
    neg. see imp.
    ‘Let him not see’

142. um çol gurug
    neg. go imp.
    ‘Let him not go’

The two verbs described below have special negative forms.

143. aître
    ‘He is’

144. um-borçe-j
    ‘He is not’

145. aître-pe
    ‘You (pl.) are not’
Looking at the examples (144) and (146) of Kharia it is very clear that /um/ is a negative marker, /j/ is an aspect marker suffix and /-pe/ 2nd, plural suffix. The residue /bore/ may be considered as a special variant of the root /a/. In examples (148) /na/ an imperative marker, /lag/ a negative marker and /e/ present tense marker. Whereas in Khasi such form are not found.

4.8. A note on characteristic correlative occurrence within a verb:

The characteristics correlative occurrence within a verbal construction is discussed here very briefly. It is intended to highlight the basic difference between Khasi and Kharia in respect of what a verbal base needs essentially when used in an expression (necessary components of a verb) are arranged in what pattern of structural correlative occurrence. The prima facie difference between Khasi and Kharia in this regard is that Khasi makes a correlation of a verbal base
and its essential components in a phrasal manner whereas Kharia makes use of morphological process (agglutination). So also, Khasi verbal base always co-occurs with an appropriate pronominal marker and is placed before a tense or aspect marker and a verbal base.

**Khasi:**

149.  
\[
\text{u sam u la t³ya?}
\]

pm. Sam pm. pst. sleep

‘Sam slept’

150.  
\[
\text{ka soni ka la leyt}
\]

pm Soni pm pst. go

‘Soni went’

151.  
\[
\text{ki khu:n ki la ya:m}
\]

pm. child pm. pst. cry

‘Children cried’

**Kharia:**

152.  
\[
\text{neha hok³-og}
\]

neha eat- pst.

‘Neha ate’
4.9. Adjectives and Adverbs:

Adjectives are discussed first, followed by a study of adverbs. Adjectives are studied from their structural and categorial points of view. Adverbs are very much similar in these two languages and here, different types of adverbs have been compared.

4.9.1. Adjectives:

Khasi adjectives are considered to form a sub-group of verbs. They show many characteristics of verb, they are capable of taking tense and aspect markers. In Kharia, adjectives do not show any structural difference in the status of lexical unit, instead adjectives can simply be regarded as simply juxtaposed lexical unit comprising phonological words. The distinction of adjectives from verbs is made only from the semantic viewpoint in both the languages. Khasi although considered as
a sub-group of verbs, it is to be noted that adjectival bases cannot take the entire tense and mood marker. The adjectives but not the verbs can take degree markers like /kʰam/ ‘comparative’ and /tam/ ‘superlative’. Such parallel terms for the expression of degree are not seen in Kharia.

In Khasi, post-nominal modifiers are used. They are arranged in phrasal pattern consisting of pronominal marker, relativizing particles and adjectival base. In Kharia adjectives precedes the nouns, they function as pre-nominal modifiers. Examples:

**Khasi**:

155. u la ḷroŋ

   he pst. tall

   ‘He was tall/ He became tall’

156 u la leʔ

   he pst. do

   ‘He did (something)’

157. u khînnaʔ u ba bʰa

   pm. young human being pm. rel. good

   ‘The boy who is good’
Kharia:

158. sundar beṭa-g

handsome boy-gen.

‘He is a handsome boy’

159. ho rusun o?

that red house

‘That red house’

160. raksin kāraybo?

witch old woman

‘The old witch’

4.9.2. Degree formation of adjectives:

As already mentioned above, adjectives of Khasi can take degree markers like /kʰam/ ‘comparative’ and /tam/ ‘superlative’, whereas Kharia expression for degree of comparison is not very productive, there is no distinction between ‘noun’ and ‘adjective’. Reduplicative words are also used for expressions of degree in Kharia and they are grammatical than phonological. Comparatives and superlatives in Kharia, whether attributive, referential or predicative, the standard is followed by an ablative postposition and then by the lexeme denoting a scalar property,

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which appears in its base form. The two constructions are identical except for the fact that the standard in the superlative construction contains a quantifier denoting entirety, such as /j₃aɾi/ or /souk/ 'all'. Also, there is a distinct preference for the ablative postposition/tay/ in the comparative construction and /se/ in the superlative construction, although both may be used in both constructions. In kharia /boʔ/ is also used to express the intensity or superlative of the base word. Examples:

**Khasi:**

161. b⁵ɘ `good`: k⁵ambha `better`: b⁵atam `best`

jɾonj `tall`: k⁵amjɾonj `taller`: jɾonjtam `tallest`

stad `intelligent`: k⁵amstad `more intelligent`:

stadtam `most intelligent`

**Kharia:**

162. d⁶er `much/many` d⁶er d⁶er `very very much`

163. souk se maha bɛtə

all abl. big boy

`The eldest son`

In Khasi, adjectives are like nouns rather than verbs in their predicative use. In Khasi, adjectives can occur with copula /lɔŋ/ `to be`
or even without any auxiliary. In addition, Kharia adjectives can also occur without any auxiliary but a genitive marker is necessary in their predicative use. The following are the examples:

**Khasi:**

164. u loŋ u ba ʃroŋ

he is pm. rel. tall

‘He is tall’

165. uta u khînnaʔ u ba stad

that pm. young human being pm. rel. intelligent

‘That boy (is) intelligent/ that intelligent boy’

**Kharia:**

166. maha beṭa-g

tall boy-gen

‘He is a tall boy’

167. ho bud⁹gar beṭa-g

that intelligent boy-gen

‘That intelligent boy’
4.9.3. **Derivation of adjectives:**

In Khasi, respectively adjectives can be derived from other adjectives by using two markers /bir-/ and /lam-. Both of them can be used with colour terms; but /bir-/ is only used with ‘taste’ terms. No such instances are found in Kharia. The following are the examples from Khasi.

168. 
- birliq? ‘whittish’ (liq? ‘white’)
- lamliq? ‘whittish’
- biryoŋ ‘blackish’ (yoŋ ‘black’)
- lamyoŋ ‘blackish’
- birsa:w ‘reddish’ (sa:w ‘red’)
- lamsa:w ‘reddish’

169. 
- birjew ‘sour like’ (jew ‘sour’)
- birtyaŋ ‘sweetish’ (tyaŋ ‘sweet’)
- birkt'aŋ ‘bitter like’ (kt'aŋ ‘bitter’)

In Khasi, adjectives are not usually reduplicated. However, one or two instances are found in which adjectives are reduplicated,
whereas in Kharia adjectival base (stative verb) is reduplicated to the first member. Examples:

**Khasi:**

170.  ṇaw  ‘dark’  ṇaw ṇaw  ‘very dark’

kʰlek  ‘spark’  kʰlek kʰlek  ‘sparkling’

**Kharia:**

171.  moʔʰo  moʔʰo  mās

be thick  be thick  meat

‘A big pieces of meat’

172.  boʔe  boʔe  lebu

great  great  man

‘A very great person’

173.  soŋ  soŋ  lebu

buy  buy  man

‘Merchant (selling man)’
4.9.4 Adverbs:

A term used in the grammatical classification to specify the mode of action of the verb. The following types of adverbs are compared between Khasi and Kharia.

4.9.4.1. Adverbs of manner:

Adverbs in Khasi do not have any markers to identify them as a separate class. On the place of occurrence adverbs are identified; particularly for manner adverbs. They always occur after the verbs. Other adverbs are freer in their place of occurrence. In Kharia, adverbs are formed by prefixing or suffixing the adverbial marker. In Kharia the common form of modifying a predicate or a clause is by adding /boʔ/, /dəʔ/ or /son/ to a lexeme, in fact these affixes express the intensity. Examples:

Khasi:

174. u la leyt klo:y

he pst. go quickly

‘He went quickly’
175. ka-n he:r suki
   pm.-fut. fly slowly
‘The bird will fly slowly’

176. u khīnnaʔ u la šoŋ kïnsan
   he young human being pm. pst. sit suddenly
‘He sat suddenly’

177. u dayt thryaŋ
   he bite firmly
‘He bites firmly’

Kharia:

178. dʰirom -boʔ ŋog-te
   slow- int. eat-pres.
‘He eat slowly’

179. ho kar ikud ŋugʰay lereʔ-son-ki
   that person very much joy- int.-pst.
‘S/he became very happy’
4.9.4.2. Reduplicated forms of adverbs:

Both the languages have reduplicated adverbs. Khasi shows two ways of reduplication, they are: (i) repetition of the whole forms (base) and (ii.) involvement of vowel change whereas in Kharia repetition of the whole forms (base). The following are the examples.

**Khasi:**

180. kiʔog daʔ-piyas -te

tiger int.thirsty -pres.

‘The tiger is very thirsty’

181. u la wan kʰalakʰala

he pst. come once

‘He came at once’

182. ka-n sa kren ʔenŋenŋ

she-fut. fut.def. speak drowsily

‘She will speak drowsily’
Vowel change:

Medial position:

183. /i/ > /a/

u la yei jirwitjirwat

he pst. stand unwillingly

‘He stood unwillingly’

184. /a/ > /u/

u la leyt pümutpümat

he pst. go cheerfully

‘He went cheerfully’

Final position:

185. /a/ > /u/

ka ba:m malumala

she eat improperly

She eats improperly’
Kharia:

186. 
\[\text{q}^\text{h} \text{q}^\text{i} - \text{q}^\text{h} \text{o} \text{i}\] 
\[\text{q}\text{he}_\text{n}\text{k}\text{o}\]
water-pipe       curved.

‘A curved/ crooked pipe’

187. 
\[\text{g}u\text{u} - \text{g}u\text{u} - \text{g}u\text{u}\]
\[-\text{sig} \text{a}\text{n}\text{a}\]
fall        fall       per.       ana

‘Ana has fallen’

Khasi is found to have triplicate and quadruplicated forms of adverbs whereas Kharia does not have these. Examples:

**Triplicate forms in Khasi:**

188. \[\text{jra}_\text{p} - \text{ra}_\text{p} - \text{ra}_\text{p}\]  ‘resoundingly’  \((\text{jra}_\text{p} \ 'with sound’\))

189. \[\text{jra}_\text{m} - \text{ra}_\text{m} - \text{ra}_\text{m}\]  ‘on a sudden’  \((\text{jra}_\text{m} \ 'suddenly’\))

**Quadruplicate forms in Khasi:**

190. \(/i/ > /o/\)

\[\text{sipsip} \quad \text{sopsop}\]

‘in a very secret way’
191.  

/u/ > /a/

lurlur larlar

‘in a mischievous way’

Khasi language has non-reduplicated adverbial phrases consisting of at least two words. Usually one will be a manner adverbial while the other may be an intensifier or an adverbs or a verb. Examples:

**Khasi:**

192.  stet šibu:n  ‘very fast’

(stet ‘fast’, šibu:n ‘very much’)

193.  suki ru?  ‘very slow’

(suki ‘slow’, ru? ‘also’)

194.  kʰlem kʰiʔ  ‘motionless’

(kʰlem ‘without’, kʰiʔ ‘move’)

**4.9.4.3. Phrasal adverbs:**

In Khasi, it is possible to have conjunctive co-ordinate phrases and disjunctive co-ordinate phrases. However, Kharia is found to have only co-ordinate disjunctive phrases; while disjunctive marker is optional. Examples:
Khasi:

195. šisisen  bad  a:sisisen
    once  and  twice

   ‘once and twice’

196. šisisen  ne  pʰasiyen
    once  or  eight times

   ‘once or eight times’

Kharia:

197. muqu  čahe  beriya
    one (animate)  or  two (animate)

   ‘one or two’

198. u  oʔ  čahe  ho  oʔ?
    this  house  or  that  house

   ‘this or that house’
4.9.4.4. Temporal adverbs:

In Khasi, temporal adverbs are those, which consist of one of the temporal elements /mîn/ and /la/. /mîn/ refers to the ‘past time’ and /la/ to the ‘future’, but in Kharia no such elements are distinguished as are found in Khasi. Examples:

**Khasi:**

199. la- ša:y ‘tomorrow’

as in-

ka iba ka-n wan la- ša:y

pm. iba pm.-fut. come tomorrow

‘Iba will come tomorrow’

200. mîn-hînnin ‘yesterday’

as in-

ŋa la ur mîn-hînnin ha ŋieŋ

I pst. fall yesterday loc. house

‘I fell yesterday at home’
201. la-šemtayew ‘next week’

as in-

ka-n sa wan la-šemtayew

she-fut. fut.def. come next week

‘She will come next week’

Kharia:

202. bʰere ‘time’

as in-

djaʔ del-ta bʰere

rain come-pres. time

‘the time(at which) the rain comes’

203. idaʔ ‘yesterday’

as in- idaʔ col -ki

yesterday go -pst.

‘He went yesterday’
204. musa ‘today’
as in-
musa ida? -ki
 taday tomorrow -pst.
‘Today became yesterday’

205. tuja ‘tomorrow’
as in-
    tuja uluy-e
tomorrow shave-fut.
‘He will shave tomorrow’

206. hote ‘there’
as in-
hote col-ki
 there go-pst.
‘S/he went there’
207.  u-te     ‘here’

as in-

   u-te     u-m     pok^h-oq
   here     neg.     eat-pst.

‘He did not eat here’

208.  enma?     ‘this year’

as in-

   enma?     p-oq-na     maret-yog
   this year   eat-inf.   begin-pst.

‘S/he began eating this year/ This year he began eating’

209.  asintay     ‘next year’

as in-

   asintay     t^O-na     ter-e
   next year   go-inf.   allow-fut.

‘S/he will allow (me) to go next year’
210. suʔdʰaʔ ‘last year’
as in-
suʔdʰaʔ kahani lebu-ki khɔrɪ-ki-te kayom ta-ki
last year story person-pl. village-pl.obl. speak-pres.-pl.

‘The people tell (this) story in the villages last year’

From the above examples, it is clear that in the words- /hote/ ‘there’ and /ute/ ‘here’, the morpheme /-te/ is an ablative marker.

In Khasi, the temporal elements /mın/ and /la/ can occur with interrogative element /-no/ also. Kharia cannot have such types of construction. Examples:

**Khasi:**

211. mın-no ‘when’
as in-
minno u la thyaʔ
when he pst. sleep

‘When did he slept?’
212. la-no ‘when’

as in-

lano u-n thya?

when he-fut. sleep

‘When will he sleep?’

Note: The regular past tense marker in Khasi language is /la/ but the same form is used in future tense when it take /no/.

Kharia:

213. i-\(b^\)ere ‘when’ (\(b^\)ere ‘time’)

as in-

gitag-ki \(ib^\)ere

sleep-pt. when

‘when (the time) did s/he slept?’

214. gitag-na \(ib^\)ere

sleep-fut. when

‘when (the time) s/he will sleep?’
4.9.4.5. Locative adverbs:

It is interesting to note the structural significance of locative adverbs in Khasi and Kharia. In Khasi, these are structurally composite forms consisting of a preposition and a bound or free element. Only three preposition /ha/, /na/ and /ša/ take these elements. Whereas in Kharia, there are two locative adverbs /tuta/ ‘below, beneath, put down, lower, go down’ and /toblul/ ‘take up, above on, top of’. So also in Kharia, locative adverbs are expressed through attributive finite clause with a locative or simply by /-te/ an oblique-cased compliment. Examples:

Khasi:

215. -ps? ‘interior’ (indicates location)

hap? ‘inside’

nap? ‘from within’ (inside)

šap? ‘into’

-lo:r - ‘exterior’ (up or top; indicates location)

halo:r ‘upon’

nalo:r ‘from the top’

šalo:r ‘to the top’
Kharia:

216. -te ‘oblique-cased complement’ as in-

kinir -te

forest -obl.

‘in the forest ’

217. se bo? -te

that place -obl.

‘at that place’

218. maha daru tuta -te

big tree adv.loc.(bottom) -obl.

‘to the bottom of the big tree ’

219. čalni tobluŋ -te

sieve adv.loc. -obl

‘on top of the sieve ’
4.9.4.6. Pronominal adverbs:

Khasi has two pronominal adverbs. They are: /kum/ and /kat/.

They are called pronominal adverbs as they occur with pronouns. But in Kharia, pronominal adverb is formed after a noun phrase. Examples:

Khasi:

220. kum-ki

kumki 'like them'

221. kat-u

kat+u 'as much as he'

222. kum-ne

kumne 'like this'

kum-ta

kumta 'like that (thus)'

223. kat-ne

katne 'this much'

kat-ta

katta 'that much'
Kharia:

224. lekʰan -ki

like-  pl.  ‘like them’

ho-ɡʰay

that-way  ‘like that’

u-ɡʰay

this-way  ‘like this’

225. aŋi-yag  apɾɔm  lekʰan

he(ref.)-pos.suffix  his father  like

‘like his father’

226. am  lekʰan  lebu

you  like  person

‘a man like you’

The structural differences in the construction of pronominal adverbs here are that the pronouns occur after kum and kat in Khasi, whereas the pronouns can occur before and after the adverbial derivative suffixes in Kharia.
4.10. Numerals :

Three types of numerals have been discussed in this section. They are: (1) cardinal numerals, (2) ordinal numerals and (3) multiplicative numerals.

4.10.1 Cardinal numerals:

The basic counting system in Khasi is decimal but in Kharia, it is vigesimal. Khasi is found to employ two allomorphs each for the numerals ‘one’ and ‘ten’. –wey and ši-. –wey ‘one’ can be used with pronominal markers (u/ka) and occur only as a second or third member in a numeral construction but never takes the first position. ši- can take only the first position in a numeral construction provided that the numeral is one of the following –pʰew, -spaʔ, -hajar and -lak (similar unit numerals). The two allomorph of the numeral ‘ten’ are: -kʰad- and –pʰew. kʰad- is used with basic numeral one to nine to give ‘teens’; while –pʰew occurs elsewhere. Kharia does not have such allomorph as found in Khasi. If the Kharia numerals are used, the classifiers are only very seldom used, at least by modern speakers. In the texts in Pinnow (1965), however, the Kharia numerals are occasionally found in combination with numeral classifiers.
Basic cardinal numerals

The list of basic cardinal numerals are presented below:-

**Khasi:**

<table>
<thead>
<tr>
<th>Number</th>
<th>Pronunciation</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>227.</td>
<td>wey</td>
<td>‘one’</td>
</tr>
<tr>
<td></td>
<td>a:r</td>
<td>‘two’</td>
</tr>
<tr>
<td></td>
<td>la:y</td>
<td>‘three’</td>
</tr>
<tr>
<td></td>
<td>sa:w</td>
<td>‘four’</td>
</tr>
<tr>
<td></td>
<td>san</td>
<td>‘five’</td>
</tr>
<tr>
<td></td>
<td>hinni:ew</td>
<td>‘six’</td>
</tr>
<tr>
<td></td>
<td>hinni:ew</td>
<td>‘seven’</td>
</tr>
<tr>
<td></td>
<td>phra</td>
<td>‘eight’</td>
</tr>
<tr>
<td></td>
<td>khinda:y</td>
<td>‘nine’</td>
</tr>
<tr>
<td></td>
<td>siphew</td>
<td>‘ten’</td>
</tr>
<tr>
<td></td>
<td>sipsaʔ</td>
<td>‘hundred’</td>
</tr>
<tr>
<td></td>
<td>shihaja:r</td>
<td>‘thousand’</td>
</tr>
<tr>
<td></td>
<td>shilak</td>
<td>‘lakh’</td>
</tr>
</tbody>
</table>
Kharia:

228. μu (human); mo(non-human) ‘one’

u.bar ‘two’

u.p’h ‘three’

i.p’on ‘four’

moloy ‘five’

tibru ‘six’

t’h’am ‘seven’

t’h’om ‘eight’

t’h’omsi‘nine’

g’h’ol ‘ten’

moloy ekri ‘hundred’

**Formation of decades (20-90):**

The formation of decades is found to be much simpler in Khasi than in Khari. In Khasi, all the decades (starting from 20…….90) are in juxtaposed arrangement with lower basic numerals (1-9) with p’hew ‘ten’; whereas this is not the case in Kharia ekri ‘twenty’ itself is a basic numeral. The even decade numbers forty, sixty and eighty are
created through the multiplication of juxtaposed numbers, following a
vegesimal and/or decadal system: thus ubar ekrif or ip^h_on g^h_ol ‘40’ is ubar
‘2’ times ekrif ‘20’; up^h_e ekrif or tibri g^h_ol ‘60’ is up^h_e ‘3’ times ‘20’ and
ip^h_on ekrif or t’om g^h_ol ‘80’ is ip^h_on ‘4’ times ‘20’. The odd numbers 30,
50, 70, and 90 are an addition or/and multiplication, division of
juxtaposed numerals. Thus ekrif g^h_ol or up^h_e g^h_ol ‘30’ is ekrif ‘20’ plus
g^h_ol ‘10’ (instance of simple addition); ubar ekrif g^h_ol or moloy g^h_ol ‘50’
which is made up of ekrif ‘20’ multiplied by ubar ‘2’ which is added to
g^h_ol ‘10’ (‘1’ time one score added to ten); moloy ekrif ‘100’ is moloy
‘5’ multiplied by ekrif ‘20’; up^h_e ekrif g^h_ol or t’am g^h_ol ‘70’ is made up of
ekrif multiplied by up^h_e ‘3’ and added to g^h_ol ‘10’ (‘3’ times one score
added to ten) and ip^h_on ekrif g^h_ol or t’omsin g^h_ol ‘90’ which is made up of
ekrif ‘20’ multiplied by ip^h_on ‘4’ and added to g^h_ol ‘10’ (‘4’ times one
score added to ten).

Lists of numerals are provided below:

Khasi:

229. a:rp^h_ew ‘20’

la:yp^h_ew ‘30’

sa:wp^h_ew ‘40’

sanp^h_ew ‘50’
<table>
<thead>
<tr>
<th>hiriwep⁵⁶ew</th>
<th>‘60’</th>
</tr>
</thead>
<tbody>
<tr>
<td>hiriwep⁷⁰ew</td>
<td>‘70’</td>
</tr>
<tr>
<td>p⁶rap⁸⁰ew</td>
<td>‘80’</td>
</tr>
<tr>
<td>kʰinda:y⁹⁰ew</td>
<td>‘90’</td>
</tr>
</tbody>
</table>

**Kharia:**

<table>
<thead>
<tr>
<th>230.</th>
<th>g⁴⁰ol</th>
<th>‘10’</th>
</tr>
</thead>
<tbody>
<tr>
<td>ekɾi</td>
<td>‘20’</td>
<td></td>
</tr>
<tr>
<td>up⁶⁰e g⁴⁰ol</td>
<td>‘30’</td>
<td></td>
</tr>
<tr>
<td>ip⁵⁰on g⁴⁰ol</td>
<td>‘40’</td>
<td></td>
</tr>
<tr>
<td>moloy g⁴⁰ol</td>
<td>‘50’</td>
<td></td>
</tr>
<tr>
<td>tibrug⁴⁰ol</td>
<td>‘60’</td>
<td></td>
</tr>
<tr>
<td>tʰam g⁴⁰ol</td>
<td>‘70’</td>
<td></td>
</tr>
<tr>
<td>tʰom g⁴⁰ol</td>
<td>‘80’</td>
<td></td>
</tr>
<tr>
<td>tʰomsi⁹⁰ol</td>
<td>‘90’</td>
<td></td>
</tr>
</tbody>
</table>
Formation of numerals from 11 to 99:

In Khasi 落 is added to numerals 1-9 for the construction of ‘teens’ (11-19). Examples:

Khasi:

231. \( \text{k}^h\text{ada:r} \) ‘12’
     \( \text{k}^h\text{adla:y} \) ‘13’
     \( \text{k}^h\text{adsa:w} \) ‘14’
     \( \text{k}^h\text{adsan} \) ‘15’

And, for the further formation of numerals from 21 to 99; the numerals 1 to 9 are added to the respective decades as follows:

Khasi:

232. \( \text{a:rp}^h\text{ewwey} \) ‘21’
     \( \text{a:rp}^h\text{ewa:r} \) ‘22’
     \( \text{a:rp}^h\text{ewla:y} \) ‘23’
     \( \text{la:yp}^h\text{ewwey} \) ‘31’
     \( \text{la:yp}^h\text{ewa:r} \) ‘32’
     \( \text{la:yp}^h\text{ewla:y} \) ‘33’
sa:wpʰewwey  ‘41’

sa:wpʰewa:r  ‘42’

sa:wpʰewla:y  ‘43’

sanpʰewwey  ‘51’

sanpʰewa:r  ‘52’

sanpʰewla:y  ‘53’

hinmişwpʰewwey  ‘61’

hinmişwpʰewa:r  ‘62’

hinmişwpʰewla:y  ‘63’

hinmişwpʰewwey  ‘71’

hinmişwpʰewa:r  ‘72’

hinmişwpʰewla:y  ‘73’
In Kharia, there are two systems for the numerals from 11 to 19. The first simply combines the numeral ʼgʰolʼ '10' with the respective single digit to form 'teen'. There is also another system in which all numerals from 11 to 19 have their own designation. The data for this second group (latest) were provided by a group of young generation confirmed that they had been taught these numerals in school. However, they themselves use the numerals borrowed from Sadani. A list of numerals is given below:

Kharia:

<table>
<thead>
<tr>
<th>233.</th>
<th>oldest</th>
<th>latest</th>
</tr>
</thead>
<tbody>
<tr>
<td>ʼgʰol moŋ;</td>
<td>ʼgʰul</td>
<td>'11'</td>
</tr>
<tr>
<td>ʼgʰol ubar;</td>
<td>ʼgʰolsiŋ</td>
<td>'12'</td>
</tr>
</tbody>
</table>
gʰol upʰe; ṭak ‘13’
gʰol ipʰon; tōya ‘14’
gʰol moloy; raba ‘15’
gʰol tibrũ; rabe ‘16’
gʰol tʰam; tarsi ‘17’
gʰol tʰom; ẓabayej ‘18’
gʰol tʰomsiŋ; ẓubki ‘19’

ek³i moŋ ‘21’
ek³i ubar ‘22’
ek³i upʰe ‘23’

Whereas the numerals 31 consist of ek³i ‘20’ added to gʰol ‘10’ and the single digit moŋ ‘1’. Thus form the numeral ek³i gʰol moŋ ‘31’. So also, the same pattern is followed for all the numerals from 31 to 99.
4.10.2. Ordinal numerals:

They are obtained by adding the ordinal marker or suffix to cardinal numerals in both the languages. In Khasi, the ordinal is ba- both for human and non-human, while in Kharia a suffix - kar is used for + human, and for - human the respective cardinal number is followed by the genitive. Both the languages use different terms for ‘first’. Ordinal numerals are listed below:

**Khasi:**

235. ba niŋkɔŋ ‘first’

ba a:r ‘second’

ba la:y ‘third’

ba sa:w ‘fourth’

ba san ‘fifth’
Kharia:

236. **+ Human:**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>seŋ</td>
<td>‘first’</td>
</tr>
<tr>
<td>ubar  kař</td>
<td>‘(the) second person’</td>
</tr>
<tr>
<td>upʰe  kař</td>
<td>‘(the) third person’</td>
</tr>
<tr>
<td>ipʰon  kař</td>
<td>‘(the) fourth person’</td>
</tr>
<tr>
<td>moloy  kař</td>
<td>‘(the) fifth person’</td>
</tr>
</tbody>
</table>

-Human:

237. |  |
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>absib</td>
<td>‘beginning’</td>
</tr>
<tr>
<td>ubar  aʔ</td>
<td>‘second’</td>
</tr>
<tr>
<td>upʰe  aʔ</td>
<td>‘third’</td>
</tr>
<tr>
<td>ipʰon  aʔ</td>
<td>‘fourth’</td>
</tr>
<tr>
<td>moloy  aʔ</td>
<td>‘fifth’</td>
</tr>
</tbody>
</table>

4.10.3. Multiplicative numerals:

A demarcating line is drawn between the numeral of frequency and the gravity in Khasi. In Khasi, sien is used to make the numeral of frequency and šaʔ for the numeral of gravity, whereas Kharia used son to express the frequency only e.g., /lereʔson/ ‘very joyously’.
Otherwise, ŝor is used, in combination with the numerals borrowed from Indo-Aryan. Examples:

**Khasi:**

238. (i) šisign ‘once’ się̂nśa? ‘once’
    a:srsign ‘twice’ a:rśaʔ ‘double’
    la:yysign ‘thrice’ la:yśaʔ ‘tripple’
    sa:wsysign ‘four times’ sa:wśaʔ ‘four-fold’

**Kharia:**

(ii) meson / menson / menson ‘once’
    barson ‘twice’
    uʔpʰeson ‘thrice’
    moloyson ‘five times’
    gʰolson ‘ten times’
    kijte son ‘how often?’

Others, borrowed from Indo-Aryan

ćeʰor ‘time’
ek ceʰor ‘once’
dui ceʰor ‘twice’, etc.
4.11. Compounding and Reduplication:

**General Remarks:**

This chapter contain compounding and reduplication. Reduplication is first discussed and is followed by a study of compounding. Reduplicated of highly ambivalent word classes in Khasi basic form can function alternatively as a nominal, verbal or attributive element without any morphological modification, depending on its syntactic position, reduplicative derivation is relatively unrestricted in terms of grammatical classes and freely applicable to nominal, verbal and attributive elements and the class may be converted to another by reduplication. Reduplication may be either complete or partial. Complete reduplication entails the absolute formal identity of the reduplicated from to the base word, and is highly productive derivational process. There seem to be no strict morpheme-structure constraints on the reduplication of mono/ bisyllabic structure words; although trisyllabic reduplication is rare. Khasi, as reported by Nagaraja (1984:1990), more often reduplicates the intensifiers rather than the preceding adjectives and emphasizes the feature contained in the adjective. In Kharia reduplication is of all types, i.e., morphological, lexical (both partial and complete), echo words, and expressive.
4.11.1. Complete reduplication:

Complete reduplication means repeating of the lexical item completely. Complete reduplication occurs productively in Kharia whereas morphological reduplication is limited. Consider the following examples below in both the languages Khasi and Kharia repetition of identical lexical form or meaning component termed as complete reduplication.

Khasi:

239. junom ‘eternally’; jumnomjumom ‘forever and ever’

knep ‘wet’; knepknep ‘very wet’

bak ‘at once, briskly’; bakbak ‘heedlessly’

ptek ‘sticky’; ptekptek ‘very sticky’

Kharia:

240. sej ‘first’; sej sej ‘at the first in the beginning’

doyor ‘long’; doyor doyor ‘very long’

sori ‘with’ (comitative); sori sori ‘together’

goj ‘to die’; goj goj ‘dead like’
4.11.2. Partial Reduplication:

Partial reduplication means when only part of the lexical item is reduplicated. Derivation of partial reduplication forms in Khasi involves addition, deletion and permutation elements in the base form, there is no syllabic constraint as to whether the base form partially or completely reduplicated, and some form may undergo both partial and complete reduplication. In Kharia the monosyllabic lexical constraint, applicable to reduplicated words does not apply. Some reduplication resulted in phonological variation between the base and the reduplicated form with syntactic/semantic constraints.

Khasi:

241.  jran ‘walk sound’;  jran jran jran ‘sound of falling’

       jram ‘suddenly’;  jram jram jram ‘falling suddenly’

ramphɔm  ‘stresses of hair, waterfall’

pʰɔm pʰɔm  ‘in small quantity’

In Khasi, the element ši is inserted between the reduplicating members, the whole structure provides iterative meaning, and this is clearly contrastive to its non-occurrence whereas in Kharia a progressive affixes like kʰar and loʔ can be added to the reduplicated verb forms.
Examples:

**Khasi:**

242. ba:m  ‘to eat’;  ba:mšiba:m  ‘eat and eat’

mareʔ  ‘to run’;  mareʔšimareʔ  ‘run and run’

pule  ‘to learn’;  pulešipule  ‘learn and learn’

$t^{bʔ}ʔ$  ‘write’;  $t^{bʔ}ʔ$šit$b^{bʔ}$  ‘write and write’

**Kharia:**

243. jum  ‘to ask’;  jum jum kʰar na ‘keep asking/enquiring’

gam  ‘to speak’;  gam gam loʔ na ‘kept speaking’

Note: /na/ is a future tense marker, an infinitive and also as an imperative marker

Kharia seem to have a desperate and distinct reduplication that used to change the grammatical class of a lexical item. Examples:

**Kharia:**

244. goj  ‘to die’;  goj goj  ‘dead, deadlike’

til  ‘to bury’;  til til  ‘buried’

gur  ‘to fall’;  gur gur  ‘fallen’
Considering the illustration examples above complete reduplication behaves alike in both Kharia and Khasi languages whereas in Kharia class changing reduplication occurs but not seen in Khasi.

4.11.3. Echo word:

Khasi and Kharia has construction, which is at least quite similar semantically to what, is often termed the "echo-word", in which a lexical stem is followed by an element which has no independent meaning but which modifies the meaning of the first element, generally behaves like akin word. For example:

**Khasi:**

245. ba:m-diʔ 'food etc.'

246. šɔ̂-da:t 'fighting etc.'

247. ryan-beyt 'attire etc.'

248. kup-sem 'clothing etc.'

**Kharia:**

249. lač-biće 'fighting etc.'

250. kado- walo 'mud etc.'

251. joi hi- jalka 'swamp etc.'
In both the languages Khasi and Kharia the echo-compound word the second element appears very close to the first element similar to ‘equative compounds’ as also discussed by Veena Malhotra.

4.11.4. Compound:

Compounding is a very common process in both the languages. In Khasi, Noun compounds may have the following combinations: noun + noun, noun + verb and noun + adjectives. Each of these combinations does have left-headed as well as right-headed constructions. Kharia has the combination of noun + noun, noun + verb. Each of these combinations does have left-headed as well as right-headed constructions as well as in Khasi.

Right-head compound

Khasi:

**Noun + noun**

253. \( \text{ka} s\xi k^h a \)

\( \text{ka} \quad s\xi j + k^h a \)

\( \text{p m.} \quad \text{day + birth} \)

‘birthday’
254. ka sepi
ka sep + səi
pm west ‘west’

Noun + verb

255. ka + pomliŋkhot
ka + pom-liŋkhot
pm + cut-piece
‘chop’

Noun + adjective

256. ka+ ritpayd
ka + rit -payd
pm. + small- crowd
‘minority’

257. ka + jroŋkti
ka + jroŋ-kkti
pm. + long- hand
‘long hand’
**Kharia:**

**Noun + noun**

258. \( \text{ba} \text{?} \text{rumbkub} \)

\( \text{ba} \text{?} + \text{rumbkub} \)

paddy + rice

‘grain’

259. \( \text{dhu} \text{?} \text{ilo?} \)

\( \text{dhu} \text{?} \text{i} + \text{lo?} \)

dust + land

‘desert’

260. \( \text{o} \text{?} \text{dura} \)

\( \text{o} \text{?} + \text{dura} \)

house + door

‘household’

261. \( \text{kondu? sor} \)

child + stone

‘small stone’
Noun + Verb

262. goŋ[r]ŋ + oʔ

cooking + house

‘kitchen’

Left-headed compound:

Khasi:

Noun + noun

263. u šŋuʔ̥mat

u šŋuʔ̥-kʰmat

pm. hair-eye

‘eyelashes’

Noun + Verb

264. u sepəyap

u bsepə-yap

pm. snake-die ‘dead snake’

Khasi N +N type of compound can be considered to have their corresponding phrasal structure that is marked by the presence of
genitive case marker /joŋ/. The relation between the constituent elements is a sort of possession. In case of Kharia, constituent elements in genitive or possessive relation are not shown. The following are the example.

**Khasi:**

\[
\begin{align*}
\text{u} & \quad \text{N1} & \quad \text{joŋ} & \quad \text{ka} & \quad \text{N2} & \quad (\text{phrasal level}) \\
\text{becomes} & \\
\text{u} & \quad \text{N1N2} & \quad (\text{compound level})
\end{align*}
\]

265. \[\text{u} \quad \text{šjoŋ} \quad \text{ka} \quad \text{k\textsuperscript{h}mat} \quad (\text{phrasal level})\]

\text{pm. hair gen. pm. eye}

‘hair of the eye’

becomes

266. \[\text{u} \quad \text{žjoŋ} \quad \text{khmat} \quad \text{‘eyelashes’} \quad (\text{compound level})\]

**Kharia:**

**Left - headed**

267. \[\text{kiro?banay}\]

\text{kiro?} + \text{banay}

\text{tiger} + \text{bear} \quad \text{‘wild animals’}
In Kharia the following construction, regardless of whether it or not it is considered compounding it is very common in Kharia and as to our analysis, it is compound.

268. kulam ayr

kulam + ayr

sibling + woman

'sister'

269. kʰetibaɾi

kʰeti + baɾi

field + farm

‘farms’

270. goʔjoʔaŋkel

goʔjoʔ + aŋkel

field + land

‘cultivated land’
However, Kharia also holds N + V elements of a compound

**Right-headed:**

**Noun + verb**

271. \( \text{lajikosu} \)

\( \text{la} + \text{j} + \text{kosu} \)

stomach + pain

‘stomach ache’

272. \( \text{turibe} \text{t} \)

\( \text{turi} + \text{be} \text{ti} \)

basket + girl

‘weaver girl’ (a girl from the basket weaver family)

Compound in Kharia is either a compound base in which the second element is either formed from a transitive, intransitive or causative.
4.12. Preposition and Postposition:

Khasi prepositions /ha/, /na/, /ša/, /dey/, /ya/, has two grammatical functions (a) to indicate case (b) as Prepositions, which occur before the Noun or Noun Phrase as Proclitics. Whereas Kharia has a large number of postpositions and one preposition, postpositions in Kharia differ from case markers in that, postpositions generally require the genitive case when the lexical head of the complement phrase is a pronominal or a proper nominal. On the other hand, case markers are attached directly to the last element of the complement phrase. In the following, the most common postpositions are discussed. Kharia postpositions are of two (a) simple and (b) complex. In complex postposition the oblique marker -te can co-occur with the genitive:

**Khasi:**

273.  /ha/  ‘in/at’
274.  /na/  ‘from’
275.  /ša/  ‘to’
276.  /da/  ‘by/with’
278.  /ya/  ‘for’
Kharia:

There are simple and complex postpositions in Kharia. The following presents a few of the most common. /lekhe/ and /motabik/ in the following list have been borrowed from Indo-Aryan.

279. /buŋ/ 'with'

280. /motabik/ 'according to'

281. /gʰad/ 'for'

282. /tay/ ‘ablative’

283. /lekʰe/ 'like similar to'

284. /seŋ/ 'before'

285. /loʔiʰo/ 'after'

286. /thom/, /thoŋ/ 'for'

As with the simple postpositions, complex postpositions generally take the genitive with pronominals and proper names. Complex postpositions generally derive from oblique-cased related to content head, whereby the oblique marker is often omitted. Most of these forms derive from Indo-Aryan.
287. / bad(te)/ 'after' (IA)
288. /moʔʃ(te)/ 'amidst, among' (IA)
289. /bahar(te)/ 'outside of' (IA)
290. / mugam(te)/ 'in front of'
291. /bhitare(te)/ 'within' (IA)
292. /tobluη(te)/ 'on top of, above'
293. kunqab(te)/ 'behind'
294. / tuta(te)/ 'under, below'

**Preposition in Kharia:**

There is only one preposition construction in Kharia.

295. /enem/ 'without

E.g., enem raja ro rani -kiyar -uʔ?

without king and queen -dual -gen.

‘without the king and queen’.
From the comparative viewpoint, Khasi has a large number of prepositions and Kharia has a large number of postpositions but only one preposition. From the above examples, Khasi has clear prepositions markers whereas Kharia exhibit both simple and complex where complex is derived from oblique case marker /te/, which is omitted when in postposition.