Research Paper

Morphological analysis (Affixes) of Aesop's Fables translated to Khasi language

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Abstract
As a part of the MA curriculum, **Linguistics Department, NEHU** *and in order to gain knowledge in the field of Linguistics, we are required to make a dissertation. In the accomplishment of this degree I have submitted a dissertation on "**Morphological Analysis (Affixes) of Aesop's Fables Translated to Khasi Language**". The dissertation is prepared with the view to include all the aspects regarding the research work that I carried out.*
The initial part of the dissertation is the introduction to Khasi language and its culture and the morphological process especially the affixation in Khasi language. It basically focuses on the affixation process in Khasi. The affixation process is carried out through the Aesop's fables which are translated to Khasi language by Soso Tham.
In this project work various process of affixation are included such as the Prefixes, Suffixes, etc. It also throws light to the word formation process (partially) in Khasi language. The whole dissertation has been divided into six chapters.
Chapter 1: Khasi Language and Literature
Chapter 2: Objective of the Dissertation
Chapter 3: Literature Review
Chapter 4: Critical Analysis
Chapter 5: Findings and Conclusion
Chapter 6: Bibliography
Doing this dissertation helped us a lot to enhance my knowledge regarding linguistics and its aspects. I have gathered much valuable knowledge about word formation process in Khasi language which will be surely helpful for my near future. Thanks to our supervisor **Dr. Saralin Lyngdoh** *and Co-supervisor* **Dr. Barika Khyriem** *to give us opportunity to work on this dissertation amidst the Covid-19 pandemic. Thanks to all my classmates and family for their support and help in preparing the dissertation. And lastly thanking the* **Linguistics Department, NEHU** *for giving us such an amazing opportunity to know and analyze the linguistics aspects in languages.*
Keywords*: Austro-Asiatic, Mon Khmer, Khasi language and culture, Morphology, Affixes, Prefixes, Suffixes, Infixes, Circumfixes, Derivational Affixes, Inflectional Affixes, Aesop's Fables.*

I. Khasi Language and Literature:

1.1. Introduction:
　　Khasi is an Austro-Asiatic language spoken primarily in Meghalaya state in India by the Khasi people. It is also spoken by a sizeable population in Assam and Bangladesh. Khasi is part of Austro-Asiatic language

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family, and is related to Khmer, Palaung, Vietnamese and Mon languages of Southeast Asia. It belongs to the Mon-Khmer branch of Austro-Asiatic language family. According to Grierson (1904) Khasi has four major dialects – Pnar, War, Bhoi, and Lyngam. Khasi was originally oral until the missionaries came to Shillong; particularly Rev. The Welsh missionaries originally used the Bengali script before resorting to the Roman script to transcribe the Sohra dialect of the Khasi language. Particularly significant in this regard was a Welsh evangelist, Thomas Jones.

Although most of the 1.6 million Khasi speakers are found in Meghalaya, the language is also spoken by number of people in the hill districts of Assam bordering with Meghalaya and in Bangladesh. Khasi has been an associate official language of some districts within Meghalaya since 2005, and as of May 2012, was no longer considered endangered by UNESCO. There are demands to include this language to the Eighth schedule to the constitution of India. Khasi is rich in folklore and folktale, and behind most of the names of hills, mountains, rivers, waterfalls, birds, flowers and animals there is a story.

1.2. History:

The Khasi people are an indigenous ethnic group of Meghalaya in Northeastern India with a significant population in the bordering state of Assam, and in certain parts of Bangladesh.

Khasi mythology traces the tribe's original abode to '*Ki Hynñiewtrep*' ("the seven huts"). According to the Khasi mythology, *U Blei Trai Kynrad* (God, the Lord Master) had originally distributed the human race into 16 heavenly families (*Khadhynriew Trep*). However, seven out of these 16 families were stuck on earth while the other 9 are stuck in heaven. According to the myth, a heavenly ladder resting on the sacred Lum Sohpetbneng Peak (located in the present day Ri-Bhoi district) enabled people to go freely and frequently to heaven whenever they pleased until one day they were tricked into cutting a divine tree which was situated at Lum Diengiei Peak (also in present day East Khasi Hills district), a grave error which prevented them access to the heaven forever. This myth is often seen as a metaphor of how nature and trees, in particular, are the manifestation of the divine on earth and destroying nature and trees means severing our ties with the Divine. Like the Japanese, the Khasis use the rooster as a symbol because they believe that it was he who aroused God and also humbly paved and cleared the path for God to create the Universe at the beginning of time. The rooster is the symbol of marking a new beginning and a new sunrise.

In the mid-sixteenth century there were twenty-five separate Khasi chiefdoms along with the separate kingdom of Jaintia. Before the arrival of British, the Jaintia were vassals to a series of dominant kingdoms from the thirteenth to eighteenth centuries. At the beginning of the sixteenth century Jaintia rule was extended to Sylhet and this marked the beginning of Brahman influence on the Jaintia. The annexation of Sylhet in 1835 preceded the subjugation of the Khasi states by some twenty or more years. By 1860, the British had annexed all of the Jaintia Hills regions and imposed taxes on it as a part of British India. The Khasi states had limited cultural relations before the arrival of British, characterized in large part by internal warfare between villages and states and raiding and trading in the Sylhet and Brahmaputra valleys. The incorporations of the markets at Sylhet into the British colonial economy in 1765 marked the beginning of Khasi subjugation. Khasi raids in the 1790s led to the rise of British fortification in the foothills and an eventual embargo on Khasi-produced goods in Sylhet markets. In 1837 the construction of a road through Nongkhaw state linking Calcutta to the Brahmaputra valley led to the eventual cessation of Khasi-British hostilities, and by 1862 treaties between the British and all of the Khasi states were signed.

A significant amount of cultural change (decline of traditional culture, rise in educational standards, etc) occurred after the British made Shillong the capital of Assam. In 1947, there was constituted an autonomous Tribal area responsible to Assam's governor as an agent of the President of India. However, the native state system with its various functionaries remains intact, and Khasi now have their own state, Meghalaya, in which they predominate.

1.3: Genetic Classification:

According to the 1971 census, there are about 220 languages spoken in these states, belonging mainly to three language families, namely:
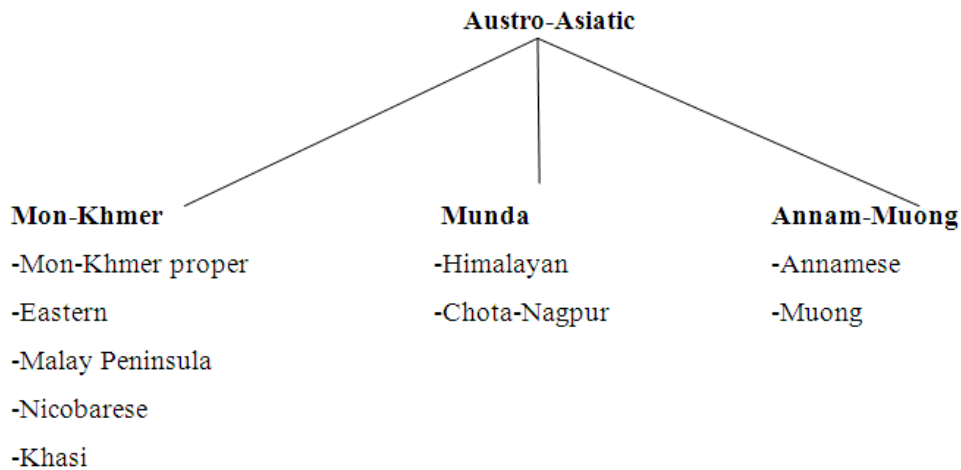
- Indo-European
- Sino-Tibetan
- Austric

The sole representative of the Austric family is Khasi and it is the major language spoken in the state of Meghalaya. Among the 220 odd tribes of North East India, only Khasis speaks an Austro-Asiatic (AA) language, a family of languages generally considered to be the oldest identifiable language group of a region that spreads from east India to Southeast Asia. 'Austro' is an adjective meaning 'southern'. One of the major theories of the origin of the Austro-Asiatic languages postulates a northeastern India locus or somewhere in the vicinity of the Bay of Bengal.

The Austro-Asiatic languages are thought to be the first language to be spoken in ancient India, the early form of which is called Proto-Austro-Asiatic. Among the Austro-Asiatic languages, Munda predates the other languages. In the past, classification was done mainly according to geographic location. For instance, Khmer, Pear, and Stieng, all spoken on Cambodian territory, were all lumped together, although they actually belong to three different branches of the Mon-Khmer subfamily.

Relationships with other language families have been proposed, but, because of the long durations involved and the scarcity of reliable data, it is very difficult to present a solid demonstration of their validity. In 1906 Wilhelm Schmidt, a German anthropologist, classified Austro-Asiatic together with the Austronesian family (formerly called Malayo-Polynesian) to form a larger family called Austric. Paul K. Benedict, an American scholar, extended the Austric theory to include the Tai-Kadai family of Southeast Asia and the Miao-Yao (Hmong-Mien) family of China, together forming an "Austro-Tai" super family.

Regarding sub-classification within Austro-Asiatic, there have been several controversies. Schmidt, who first attempted a systematic comparison, included in Austro-Asiatic a "mixed group" of languages containing "Malay" borrowings and did not consider Vietnamese to be a member of the family. The Austro - Asiatic languages form a large group of languages spoken in Southeast Asia, India and neighbouring Islands. Different classifications of Austro-Asiatic languages are given below:

Austro-Asiatic

Mon-Khmer	**Munda**	**Annam-Muong**
-Mon-Khmer proper	-Himalayan	-Annamese
-Eastern	-Chota-Nagpur	-Muong
-Malay Peninsula		
-Nicobarese		
-Khasi		

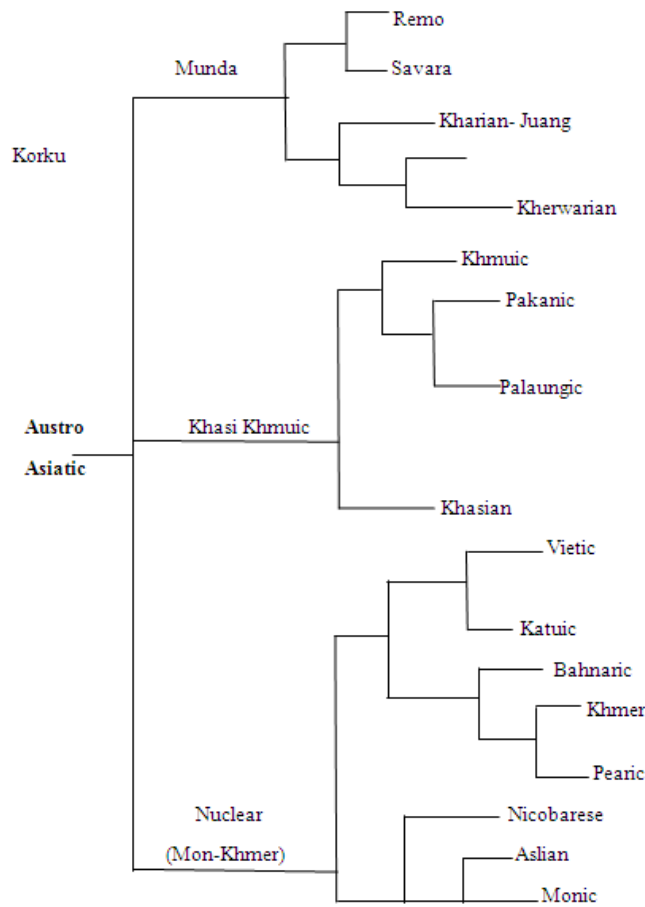**Figure 1: Classification of Austro-Asiatic language family by Sebeok (1942)**

Figure2: Classification of Austro-Asiatic languages by Diffloth (2005)
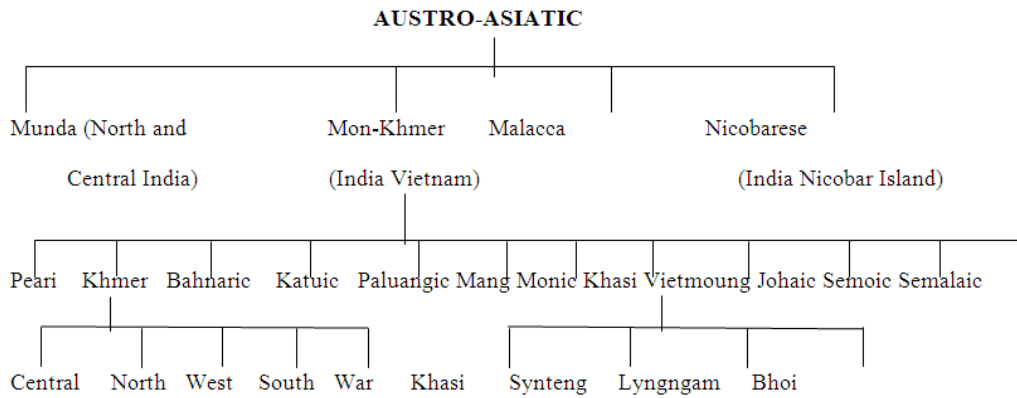

Figure 3: Classification of Austro-Asiatic languages by Thomas and Headley (1970)

1.4. Morphology of Khasi Language: Word Formation

Morphology: The branch of linguistics that studies word structures is called Morphology. In other words, morphology is the study of the internal structures of words, and of the rules by which words are form.

Morpheme: It is the smallest linguistic unit with grammatical function; or in other words it is the minimal unit of meaning in word building with grammatical functions.
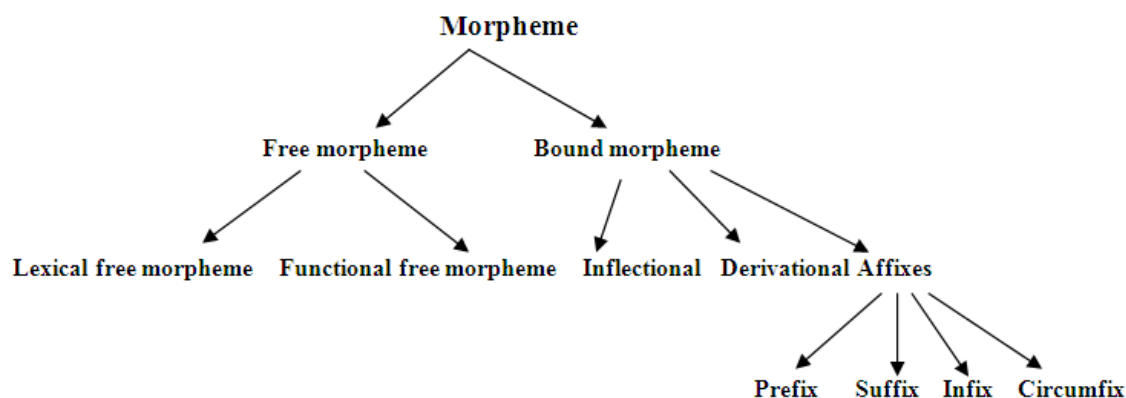
Morphemes in Khasi:
Free Morpheme -
1.   Lexical Free Morphemes: words that have meaning by themselves
Examples: Briew 'person/human being'
    Kper 'garden'
            Ing 'house'
    Khynnah 'children'
    Iap 'die'

2.   Functional free morphemes: set of functional words in a language
Examples: Conjunctions-
        Bad 'and'
 Hynrei 'but'
 Adposition- Postposition-
 na 'from'
 sha 'to'
 ha 'on'
Bound Morpheme -
Types of Bound Morphemes:
Affixes: An affix is a morpheme which only occurs when attached to some other morphemes such as root, stem, and base.
Here are three types of affixes:
1. Prefixes
2. Suffixes
3. Infixes
4. Circumfix
Furthermore, affixes can be divided into two main functional categories-
1. Inflectional morpheme
2. Derivational morpheme
Examples of Affixes in Austro Asiatic Languages:
Affixes in Khasi:
1. Prefixes: They are attached at the onset always.
a) The prefix "jing", which changes a verb to noun.
Jing + bha (good) = jingbha (goodness)
Jing + bam (eat)   = jingbam (edible items)
Jing + tap (close) = jingtap (lid)

b) The prefix "nong", which changes a verb to a noun.
Nong + hikai (teach) = nonghikai (teacher)
Nong + tuh (steal)   = nongtuh (thief)
c) The prefix "pyn", which changes a verb to a causative verb.
Pyn + hab (fall)   = pynhab (to deliberately fall)
Pyn + shlur (brave) = pynshlur (to make someone brave)
d) The prefix "men", which changes a verb to a noun.
Men + tuh (steal) = mentuh (thief)

Men + dih (drink) = mendih (drunkard)

2. **Suffixes**: Suffixes are attached after the root.

a) The suffix, -n:

u (he) + -n = un (he will)

ka (she) + -n = kan (she will)

nga (I) + -n = ngan (I will)

ki (they) + -n = kin (they will)

b) The suffix, -m, which shows negation:

u (he) + -m = um (he will not)

ka (she) + -m = kan (she will not)

nga (I) + -m = ngam (I will not)

ki (they) + -m = kim (they will not)

3. **Infixes**: Infixes are placed within the root itself.

a) Infix -yn-: this changes noun to verb:

   Noun   Verb

   kjat 'leg'   k-yn-jat 'to kick'

   kshaid 'waterfall'   k-yn-shaid 'to splash'

b) Infix -yn-: which maintain the word class noun to noun:

   Noun   Noun

   briew 'man'   b-yn-riew 'human being'

   ktien 'language'   k-yn-tein 'word'

c) Infix -p- : this changes verb to noun:

   Verb   Noun

   ker 'to make border   k-p-er 'garden'

d) Infix -n-: which changes verb to noun:

   Verb   Verb

   sad 'to comb'   s-n-ad 'comb'

   shong 'to stay'   sh-n-ong 'village'

Inflectional morpheme-

They create new forms of the same word   with the addition of grammatical properties. The basic meaning of the newly formed word would be the same.

In Khasi:

1.   u   +   -n --------un   u + -m ---------um

   (3psgmas) (future tense)   (he will)   (3psg)   (negative)   (he will not)

2.   ka   +   -n ---------kan

   (3psg fem)   (future tense)   (she will)

In Khasi, inflectional affixes is found only in two cases, by suffixing –n and –m to pronouns, interestingly inflectional features is not found in noun and verbs.

Derivational morpheme-

They are added to one word to create another word with a meaning and a category distinction, which may be distinct from that of its base.

In Khasi:

'bha' (good) [adjective]   jiŋ-bha (goodness) [noun]

'hikai' (teach) [verb]   nong-hikai (teacher) [noun]

'sad' (to comb) [verb]   s-n-ad (comb) [noun]

'ktien' (language) [noun]   k-yn-tein (word) [noun]

1.5. Clan:

It was said that there were seven kur in the beginning. They were

- **Pnar**: live in the uplands of the Jaintia Hills district.
- **Khynriam**: inhabit the uplands of the East Khasi Hills district.
- **Bhoi**: live in the lower hills to the north and north-east of the Khasi and Jaintia Hills towards

the Brahmaputra valley in a vast area in Ri-Bhoi district.

- **War**: subdivided into War-Jaintia and War-Khynriam tribes live on the steep southern slopes of Khasi Hills leading to Bangladesh.
- **Maram**: inhabit the uplands of the central parts of West Khasi Hills District.

- **Lyngngam**: inhabit the western parts of the West Khasi Hills district bordering the Garo Hills display linguistic and cultural characteristics which show influences from both the Khasis to their east and the Garo people to the west.
- **Diko**: are extinct group who once inhabited the lowlands of the West Khasi Hills District.

But now they have around 3363 kur according to Spiton Karakor in his book "Ki Khun Ki Ksiew u Hynniew Trep Hynniew Skum".

1.6. Location:

The Khasis inhabit the eastern part of Meghalaya, India (21˚ 10` to 26˚ 05` N, 90˚ 47` to 92˚ 52`E), in the Khasi and Jaintia Hills. According to 2011 census of India, over 1.41 million Khasi lived in Meghalaya in the districts of East Khasi Hills, West Khasi Hills, South West Khasi Hills, Ri-Bhoi, West Jaintia Hills and East Jaintia Hills. The Khasi themselves lives in the upland centre of this large area. The Khasi designation for the Khasi Hills section is Ka Ri Khaśi´and that of the Jaintia Hills section is Ka Ri Synten.

1.7. Language, Script and Literature:

The Khasi language is classified as part of the Austro-Asiatic language family. It has significant dialectal variation. Some dialects are Pnar, Sohra Khasi, Mylliem Khasi, Mawlai Khasi, Nongkrem Khasi, Bhoi Khasi Nonglung, Maram and War. They are distinct enough to be sometimes considered separate languages. Sohra and War are lexically very similar. The Sohra dialect is taken as Standard Khasi as it was the first dialect to be written in Latin and Bengali scripts by the British. In the past, the Khasi language had no script of its own. Some of the Khasi Syiems of old used to keep official records and communicate with one another on paper primarily using Bengali script. A large number of Khasi books were written in the Bengali script, including the famous book "Ka Niyom Jong Ki Khasi" or The Religion of the Khasis, which is an important work on the Khasi religion. Khasi is written using Latin and Bengali-Assamese scripts. Both scripts are taught as part of the compulsory Khasi language subject in elementary up to high school in Meghalaya and Bangladesh respectively.

Traditional oral literature is well established in the Khasi society, especially in the pre-literate days prior to 1841. Group oral literature includes 'ki phawar' or couplets on various subjects, in different situations, set to simple music. The traditional oral form is becoming a lost art among the modern present day generation. The history of written literature began with 'Ka Gospel of u Matti' (1844), a translation of the Gospel of Mathew into Khasi by Thomas Jones. According to late R.S Lyngdoh, the period between 1888-1910 saw the emergence of the pioneering Khasi writers. Poetry was a favorite genre with the early Khasi writers, who published their poems in newspapers such as U Lurshai, U Nongkit Khubor, etc.

1.8. Education:

The Indian state of Meghalaya has a literacy rate of 62.56, according to the census of 2001. This, however, had rapidly increased to 75.5 by 2011. The state of Meghalaya follows 10+2 system of education. Colleges in Meghalaya offer courses in various streams such as Arts, Science and Commerce. Most of the colleges in Meghalaya are affiliated to North Eastern Hill University. The main education board in this state is Meghalaya Board of School Education. English is the medium of instruction in ICSE and CBSE schools of Meghalaya. Even several schools offer education in regional language.

1.9. Economy:

Cultivation is the major Khasi subsistence activity and the family farm is the basic operating unit in crop production. The Khasi are multi-occupational and their economy is market based. Khasi also engage in other subsistence activities such as fishing, bird snaring, hunting, raising of goats, cattle, pigs, hens, dogs, ducks and bees. Industrial specialization by village obtains to some extent among the Khasi, but generally they practice a great diversity of industrial arts. Cottage industries and industrial arts include cane and bamboo work, blacksmithing, tailoring, handloom weaving and spinning, cocoon rearing, pottery, etc.

1.10. Religion:

The religion of the people in Meghalaya is closely related to their ethnicity. Close to 90% of the Garo tribe and nearly 80% of the Khasi is Christian, while more than 97% of the Hajong, 98.53% of the Koch and 94.60% of the Rabha tribes are Hindus. As per 2011 census, Christian is majority in Meghalaya state. Christian constitutes 74.59% of Meghalaya population. Muslim population Meghalaya is 4.40%.

1.11. Festivals, Customs and Tradition:
An important part of their culture is dance. The dance forms vary from one region to another but still possesses a universal culture. The Khasi community celebrates number of festivals, few of which are Ka Shad Suk Mynsiem, Shad Beh Sier, Ka Pom-Blang Nongkrem and Umsan Nongkharai.

- **Ka Shad Suk Mynsiem**: is celebrated during the month of April. As spring is symbolic as a season of rebirth, it signifies the beginning of new cycles during which new seedlings are planted. Shad Suk Mynsiem is an agrarian festival and celebrates the optimism for the coming year. The biggest visual highlight of Shad Suk Mynsiem is the dance and music. The layout of the dancers can teach observant viewers a few things about the distinctive matrilineal societies that celebrate this occasion. The dance of the maidens reflects their roles in the community. They are in the middle – the keepers of the hearth, home, and the lineage of the clans. The turbaned men in ceremonial apparel are the protectors, they surround the female dancers armed with the waitlam (sword) and symphiah (whisk). The arrows in their quiver represent the qualities of a man. The role of the man in Hynniewtrep society is to be the advisor, leader, and protector – represented in the nuances of the Shad Suk Mynsiem rituals.

- **Shad Beh Sier:** is a festival celebrated by the Khasis of Meghalaya. In this festival, a dance called deer hunting dance is performed. This dance is dedicated to occupational merry making. Male hunters in the area hunt deer during the festival and hunters are awarded with antlers and skin as trophy after the hunting. During Shad Beh Sier at Meghalaya the spectators greet the proud hunter with words like 'hoi' and 'kiw' to amplify the sense of laughter and merriment.

- **Ka Pom-Blang Nongkrem:** is celebrated in the Smit village near Shillong. The festival is an opportunity for the locals to spread awareness about their customs and beliefs and introduce them to the next generations. Locals also offer their gratitude to nature for the good harvest. The local people also promote communal harmony through this 5-day event as many different tribes and people from different religions participate in and witness the festival. An important ritual of this festival is the sacrifice of a goat. Locals believe that this is done to please the gods for the next bumper harvest. People wear ethnic outfits to participate in the festival.

- **Umsan Nongkharai:** is celebrated in the spring season of April or May with a ceremonial sacrifice of goat and two cocks before the supreme deity of the Khasis – Lei Shyllong. It ends with prayers offered at midnight to establish person to person contact between finite and the infinite. The dance starts after prayers with male dancers performing till dawn on the beat of drums and sound of flutes. On the second day, prayers are offered for protection from storm, hail and scourge of hills. Divine blessings for material possessions are sought after on day three. Fertility ritual is enacted on day four, and on day five Knia Shoh Dohkha, a public worship ritual is done.

The Jaintias celebrate festivals in the belief that such celebrations will bring the man and his culture close to the natural environment.

People in the state believe that celebrations are a way to unite and bring the good spirit in the population. The different communities have varied customs and traditions. In these tribes, the woman proposes for marriage to the man and the marriages are supposed to follow two laws namely Exogamy and Akim. The original religious system of the people is a mix of Hinduism and Pantheism. Many of them worship the stones while some worship Mother Nature. They also believe in reconciling spirits during some religious festivals by offering sacrifices.

1.12. Dress:
Women of the Khasi tribe wear a Jainsen along with a blouse. The jainsen covers their body right from the waist down to the ankles. These dresses of Meghalaya are complemented with a cotton shawl known as the tap-moh khlieh. The elder women of the tribe wear Jainkup, a garment is made of woollen cloth. The women also accessorize the dresses which with ornaments made up of pure gold or silver. During the Khasi festival of Ka Shad Suk Mynsiem, female dancers wear a dress that is draped from the waist to the ankle. This is worn with a blouse having full sleeves having beautiful lacework around the neck. The dress comprises two rectangular pieces of cloth that are embroidered with gold threads. Accessories include a necklace made up of red coral and beads covered in foil, golden earrings, and a golden or silver crown consisting of silver threads in the back of it.

The traditional Khasi male dress is a Jymphong, a longish sleeveless coat without collar, fastened by thongs in front. Nowadays, most male Khasis have adopted western attire. On ceremonial occasions they appear in a Jymphong and sarong with an ornamental waist-band and they may also wear a turban.

1.13. Food Habits:

The main Meghalaya food comprises of rice along with fish or meat preparations. Rice is the staple food of the people of Meghalaya. Most of the traditional food items are made from locally sourced ingredients. The people of Meghalaya relish pork cooked with fermented soya beans. The popular dishes of Khasis and Jaintia are Jadoh, Ki Kpu, Tung-rymbai and pickled bamboo shoots; bamboo shoots are also a favorite dish of the Garos. "Kyat", the local brew made from rice, adds zing to all the local celebrations. Rice-beer (ka'iad um) is necessary for practically all Khasi and Synteng (Jaintia) religious ceremonies. Bitchi is a fermented rice beer brewed only in the Garo hills. Besides, pork and rice, the locals cannot do without "Kwai", a local betel nut. The characteristics habit of the people of Meghalaya is chewing Betel leaf and unripe betel nut. In fact, after eating the main course of food, people in Meghalaya prefer having betel leaf, along with dried tobacco and lime.

II.   Objective of the Dissertation:

2.1. Objective of the Field Work:

The main objective of this study is:

1. To analyze word formation process through affixation in Khasi language.

2. To analyze types of Affixes in Khasi language found in the fables (translated to Khasi from English)

2.2 Delimitation:

•   *Subject matter:* There was a wide range of subject matters, such as Khasi Folklore, Khasi Poems, Khasi Fictions, Khasi Culture etc. in this field work, however, I chose Aesop's Fables (translated in Khasi) as it was not possible to examine the other subject matters provided in person due to Covid-19 pandemic being a Non-Khasi speaker.

•   *Specific contents:* Due to Covid-19 pandemic, the contents in the field work are specific. The contents are based on Secondary sources rather than Primary sources. This work throws light on the translated text and its morphological aspects in Khasi language.

•   *Geographic location:* As the data is based on Secondary sources, there is no participants and also did not consider where the participants are from. The analysis required in this work is conducted through online mode.

III.   Literature Review:

3.1. Linguistic Analysis: Morphology

In linguistics, morphology is the study of words, how they are formed, and their relationship to other words in the same language. It analyses the structure of words and parts of words, such as stems, roots words, prefixes and suffixes. Morphology also looks at part of speech, intonation and stress, and the ways of context can change a word's pronunciation and meaning. It was named for the first time in 1859 by the German linguist August Schleicher. Morphemes are the smallest invisible unit of semantic content and grammatical function. They are not identical to a word. A single word can have one or more morphemes.

Morpheme can immediately be divided into two: free morphemes and bound morphemes.

1.   **Free Morphemes:** Free Morphemes are those that can stand alone as words, e.g.: cat, boat, on, in, about and so on.

2.   **Bound Morphemes:** Bound Morphemes are those that can occur only in combination, i.e. they are parts of a word.

Affixes: Affixes are bound morphemes attached to a word. They suggest where exactly are they attached in the word formation of a language. They are always bound morphemes and do not belong to a lexical category. Based on the place of occurrence, affixes are classified into four types.

•   **Prefix**: They are attached at the onset always.

•   **Suffix**: Suffixes are attached after the root.

•   **Infix**: Infixes are placed within the root itself.

•   **Circumfix**: If a prefix and a suffix act together to realize one morpheme and they do not occur separately. It is like a discontinuous morpheme that occurs at the beginning and the end of the root.

Another classification of affixes includes derivational and inflectional affixes.

•   **Derivational Affixes**: Derivational Affixes are those bound morphemes that are added to one word to create another word with a meaning and a category distinction, which may be distinct from that f its base.

•   **Inflectional Affixes**: Inflectional Affixes are those bound morphemes whose presence in the structure is mandated by the structure of a sentence. Inflection creates new forms of the word with the addition of grammatical properties.

3.2. Translation Process:

Translation is the communication of the meaning of a source-language text by means of an equivalent target-language text. The English language draws a terminological distinction between translating and interpreting; under this distinction, translation can begin only after the appearance of writing within a language community.

A translator always risks inadvertently introducing source-language words, grammar, or syntax into the target-language rendering. On the other hand, such "spill-overs" have sometimes imported useful source-language calques and loanwords that have enriched target languages. Translators, including early translators of sacred texts, have helped shape the very languages into which they have translated. The translator must do the translation considering the following aspects:

➢ Compliance with the specific field and the client's terminology and/or any other reference material provided and terminology coherence assurance during translation.
➢ Semantic accuracy of the content in the target language.
➢ The proper syntax, spelling, punctuation and diacritics as well as other orthographic conventions in the target language.
➢ Lexical and sentence cohesion.
➢ Compliance with any internal and/or client-supplied style guide (including domain, linguistic register and linguistic variants).
➢ Local conventions and any applicable standards.
➢ Formats.
➢ The target audience and the aim of content in the target language.

Proofreading is an important step of a project. It involves carefully reading the translated document and comparing it to the original document to ensure the translation is correct and adequately reflects the original document.

3.3. Aesop's Fables:

Aesop's Fables or the Aesopica is a collection of fables credited to Aesop, a slave and a storyteller believed to have lived in ancient Greece between 620 and 564 BCE. Of diverse origins, the stories associated with his name have descended to modern times through a number of sources and continue to be reinterpreted in different verbal registers and in popular as well as artistic media.

The fables originally belonged to the oral tradition and were not collected for some three centuries after Aesop's death. The fables, numbering 725, were originally told from person-to-person as much for entertainment purposes but largely as a means for relaying or teaching a moral or lesson.

Most of the stories/fables are meant to highlight bad or poor human decisions and behaviors. In order to allow the animals to appear in multiple tales and roles, Aesop did not restrict the animals to behaving in a manner generally associated with that particular animal e.g. the cunning fox, the slow turtle. These looser characterizations allow for the animals to appear in other settings acting in different manners.

By that a time variety of other stories, jokes and proverbs were being ascribed to him, although some of that material was from the sources earlier than him or came from beyond the Greek cultural sphere. The process of inclusion has continued until the present, with some of the fables unrecorded before the late middle ages and others arriving from outside Europe. This is a continuous process as new stories are still being added to Aesop's corpus.

It is being translated to various languages as well as to regional languages, as it helps better to convey the ideas and moral connections behind them. It allows people to communicate and understand the philosophy and it helps to shape the reader's understanding.

In this study work the Aesop's fables is translated to Khasi language by **Soso Tham** (1873- 1940).

IV. Critical Analysis:

Three Stories from the Aesop's Fables (Translated to Khasi language by Soso Tham):

4.1. The Fox and the Crow

A Fox once saw a Crow fly off with a piece of cheese in its beak and settle on a branch of a tree. 'That's for me, as I am a Fox,' said Master Reynard, and he walked up to the foot of the tree. 'Good-day, Mistress Crow,' he cried. 'How well you are looking to-day: how glossy your feathers; how bright your eye. I feel sure your voice must surpass that of other birds, just as your figure does; let me hear but one song from you that I may greet you as the Queen of Birds.' The Crow lifted up her head and began to caw her best, but the moment she opened her mouth the piece of cheese fell to the ground, only to be snapped up by Master Fox. 'That will do,' said he. 'That was all I wanted. In exchange for your cheese I will give you a piece of advice for the future.

'*Do not trust flatterers.*'

U MYRSIANG BAD KA TYNGAB

Ka tyngab kaba rah dohkha ka la dem ha ka tnat dieng ha khlaw. Te hamar ba kan sa bam, u myrsiang ba iaid napoh, u la ong: "Ko thei, kat phi te ym don shuh ha ka rong, ha ka wan dur, ka akor, ne ka jingbha briew. Nga tharai ngam pat ju iohi kaba kum phi. Shisha nga la iok sngew ia u para jong phi u rynñiaw, hyprei ngam pat ju iohsngew sa tang ia ka sur jong phi ba phi ruwai. Ba phin da nang sa kata te dang duna aiu shuh ha phi?" Kumta, ban pyni ia la ka jingstad, ka tyngab ka la ang la ka shyntur ban pah. Tang kumta hi, ka dohkha ka la hap bad la khar u myrsiang ia ka: bad ka ruh ka la duh ia la ka ryndang bad jingbhabriew baroh. —*Wei la duh ka burom! la duh ka jingim.*

Morphological Analysis (Affixation) of "U Myrsiang Bad Ka Tyngab":

Affixes (Translated verse):

Prefix-

- **Jing-** (jiŋ) : changes adjectives to abstract nouns

"bha" - good   jing-bha ("jingbha") – goodness (Derivational affix)

"stad" - clever   jing-stad ("jingstad") – wisdom (Derivational affix)

"bhabriew" – beautiful   jing-bhabriew ("jingbhabriew") – beauty (Derivational affix)

"im" – live   jing-im ("jingim") – life (Derivational affix)

Suffixes-

- **-m**: which is bound to pronouns to indicate negation

Pronouns   Future

     "nga" – I 1psg   nga-m ("ngam") – I will not (Inflectional affix)

- **-n**: which is bound to pronouns to indicate the time to come

Pronouns   Future

"ka" – She 3psg feminine'   ka-n ("kan") - 'she will' (Inflectional affix)

4.2. The Wolf and the Crane

A Wolf had been gorging on an animal he had killed, when suddenly a small bone in the meat stuck in his throat and he could not swallow it. He soon felt terrible pain in his throat, and ran up and down groaning and groaning and seeking for something to relieve the pain. He tried to induce everyone he met to remove the bone. 'I would give anything,' said he, 'if you would take it out.' At last the Crane agreed to try, and told the Wolf to lie on his side and open his jaws as wide as he could. Then the Crane put its long neck down the Wolf's throat, and with its beak loosened the bone, till at last it got it out. 'Will you kindly give me the reward you promised?' said the Crane. The Wolf grinned and showed his teeth and said: 'Be content. You have put your head inside a Wolf's mouth and taken it out again in safety; that ought to be reward enough or you.'

Gratitude and greed go not together.

U SURI BAD KA THRING

U Suri ba jlaw nguid shisien u la klun sa bad ia ki shyieng de. Bad leit dei ryngkhat da ka shyieng kaba kham heh, kumta u la jnang khlak. Hangta la u leh kumno kumno, um lah sei shuh ia ka. La u deng da ka snieh ksih, kumba ong ki briew ruh kam man aram hi keiñ. Don kiba ong, "deng da ka snieh khla ba dei ka shyieng," kata ruh u la pyrshang, kam trei eiei. Kumta u la shu tyrwa nob da ka buskit ba kat uba lah sei ia ka un ai ia u sanphew tyngka. Hapdeng kiba la pyrshang baroh la wan ka Thring. Ka la suh la ka shyntur shapoh u pdot u suri, bad ka la sei ia ka bluit. "Am ka bainong," ka la ong. "Ama, ba lait thaw sa khyndiat!" ong u suri, "ba ngan da shu ktha ia ka khlieh nga la lah ioh ruh, pham da pyrkhat satia. Pha pan pynban ia kata ka bainong. Haba nga la shah suk ba phan sei pat la ka khlieh napoh ka tyngam u suri, kata hi ka la biang ia pha. "*U khlem raiñ u haram ia uba la pynbha ia u".*

Morphological Analysis (Affixation) of "U SURI BAD KA THRING":

Affixes (Translated verse):

Prefix-

- **pyn-**: changes a verb to causative verb

"ban" – to oppress, to suppress   pyn-ban ("pynban") – still, perhaps (Derivational affix)

"bha" – good   pyn-bha ("pynbha") – doing good (Derivational affix)

- **pyr-** : changes verb to causative verb

"shang" – basket / to Stoll   pyr-shang ("pyrshang") – to attempt (Derivational affix)

"khat" – with a spoon/ to take from plate   pyr-khat ("pyrkhat") – to think (Derivational affix)

Suffixes-

- **-n**: which is bound to pronouns to indicate the time to come

Pronouns	Future
"u" – He 3psg masculine	u-n ("un") - he will (Inflectional affix)
"nga" – I 1psg	nga-n ("ngan") – I will (Inflectional affix)

- -m: which is bound to pronouns to indicate negation

Pronouns	Future
"u" – He 3 psg masculine	u-m ("um") – he will not (Inflectional Affix)
"ka" - She 3psg feminine'	ka-m ("kam") - she will not (Inflectional Affix)

- **-sien**: bound element to basic numerals

"shi" – one	shi-siem ("shisien") – once (Derivational affix)

4.3. The Wolf in Sheep's Clothing

A Wolf found great difficulty in getting at the sheep owing to the vigilance of the shepherd and his dogs. But one day it found the skin of a sheep that had been flayed and thrown aside, so it put it on over its own pelt and strolled down among the sheep. The Lamb that belonged to the sheep, whose skin the Wolf was wearing, began to follow the Wolf in the Sheep's clothing; so, leading the Lamb a little apart, he soon made a meal off her, and for some time he succeeded in deceiving the sheep and enjoying hearty meals.
Appearances are deceptive.

U SUR1 KUP SNIEH LANGBROT

Shisien mynbyndai uwei u suri u la riam pher ia lade, khnang ba un loh bam suk ia ki langbrot ha kawei ka sem. Kumta u la kup ia lade da ka snieh langbrot. U la nang pynsriem ruh ia lade haduh katta katta ba wat u trai um ithuh ia u. Kumta, u la rung ryngkat bad ki shapoh sem ynda janmiet, u da mut ban bam suk mynmiet, bad un sa mih pat kumjuh hi mynstep. Hynrei namar ba dei ka sngi ïew kum lashai, uta u trai u la phah kem langbrot kawei ban pyniap, khnang ban leit die sha ïew. Haba ki la leit kem kawei bad ki la ot, ki shem pynban ba dei da u suri. —*Ka arsap ka paw pen ryngkew hi hadien*.

Morphological Analysis (Affixation) of U SUR1 KUP SNIEH LANGBROT:
Affixes (Translated verse):
Prefix-
- **pyn**: changes a verb to causative verb

"sriem" – similar	pynsriem – to make similar (Derivational affix)
"iap" – death	pyniap – to kill, murder (Derivational affix)
"ban" – to suppress, to oppress	pynban – still, perhaps (Derivational affix)

- **myn**: changes temporal nouns to temporal adverbs

"miet" – night	myn-miet ("mynmiet") – at night time (Derivational affix)
"step" – morning	myn-step ("mynstep") – at morning time (Derivational affix)

Suffixes-
- **-n**: which is bound to pronouns to indicate the time to come

Pronouns	Future
"u" - He 3psg masculine	u-n ("un") - he will (Inflectional affix)

- **-m**: which is bound to pronouns to indicate negation

Pronouns	Future
"u" – He 3 psg masculine	u-m ("um") – he will not (Inflectional Affix)

- **-sien**: bound element to basic numerals

"shi" – one	shi-siem ("shisien") – once (Derivational affix)

Infixes-

- **-n- :** which changes verb to noun

"Khang" – close	kh-n-ang ("khnang") – purposely (Derivational affix)

V.   Findings and Conclusion:

5.1. Findings:
In the study work, "**Morphological Analysis (Affixes) of Aesop's Fables translated to Khasi Language**", the translation is done by Soso Tham. Soso Tham is a poet, who successfully translated the Aesop's Fables into Khasi language. Khasi is an Austro-Asiatic language from Mon-Khmer family.
Affixation is one of the processes of Word Formation in Khasi. Affixation is used both in Inflection as well as Derivation. In Khasi, Inflectional affixes is found only in two cases by suffixing "-n" and "-m" to pronouns, interestingly inflectional features is not found with noun and verbs. Among the numerals, multiplicative

numerals are obtained by suffixing bound element "–sien" to the basic numerals. Derivation involves primarily prefixation. Suffixation is used only restrictively in derivation. The use of prefixes is very common and the occurrence of other affixes is restricted to a small group of words. Khasi is rich in Infixes. Khasi language does not have Circumfix.

The inflectional elements such as "u" and "ka" are in the singular; "ka" denotes feminine, "u" denotes masculine. These also functions as a third person pronouns when they do not occur in nouns. The derivative markers such as "ryn-", "shyn"- , etc are not productive. They might have separate morphemes, but they can be segmented synchronically only in a few form.

5.2. Conclusion:

The study work is all about the Morphological analyses (Affixes) of the Aesop's fables translated to Khasi language by Soso Tham. In other words, it is an analysis about the Prefixes, Suffixes, etc in the translated stories (Khasi language) from the Aesop's fables.

Affixes are important as it helps to understand the meaning behind different vocabulary words. Learning prefixes and suffixes of a language, we can get a sense of the construction of a word. The word can be analysed into its root parts, including any prefixes and suffixes.

Khasi is the only language from Mon-Khmer family that is spoken in India. Word structure is quite complex in this language. From morphological point of view, a Khasi word must contain at least one root. A simple word in Khasi is a minimally meaningful free form. When it is segmented it will have no more than one free form. This language primarily employs prefixation and only secondarily suffixation. Due to lack of written records, it is problematic in understanding the possibility of the development of affixes in the word formation process.

Word formation process in this language is complicated cause the 'noun' as a free form is not found. Moreover, at definite point of time, it becomes difficult to identify whether the given word is prefix or suffix. A word in Khasi language can be in a single free form, complex form by affixation process to free form or root word and lastly can be a combination of free or derived roots. Thus, the analysis of the Khasi word display the root, affixes and the feature tags indicating parts of speech and wherever applicable, person, gender and number.

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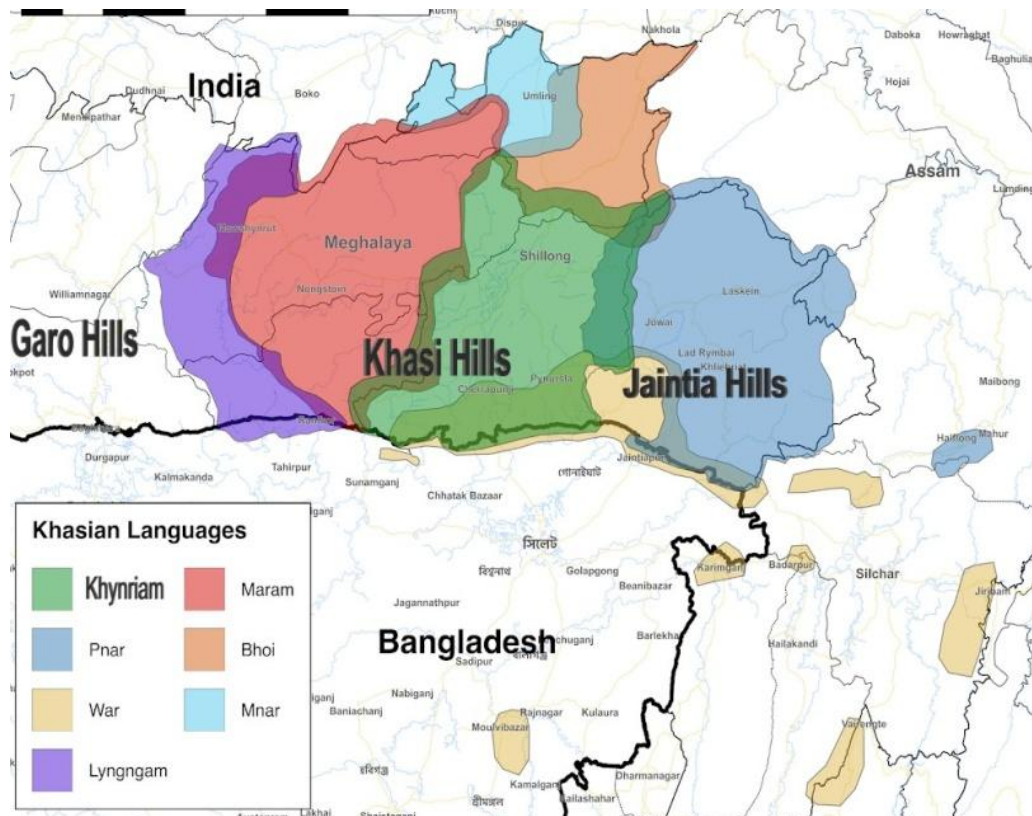
6.3. Notes-
1. Class notes by Dr. Barika Khyriem, Assistant Professor, NEHU, Shillong
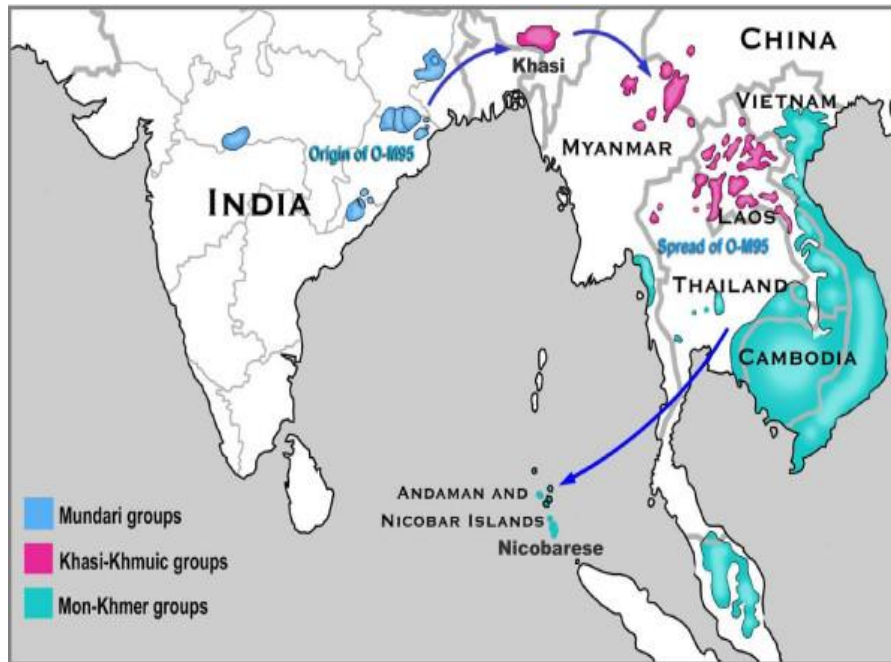2. Class notes by Dr. Christina Kharlukhi, Assistant Professor, NEHU, Shillong

Maps
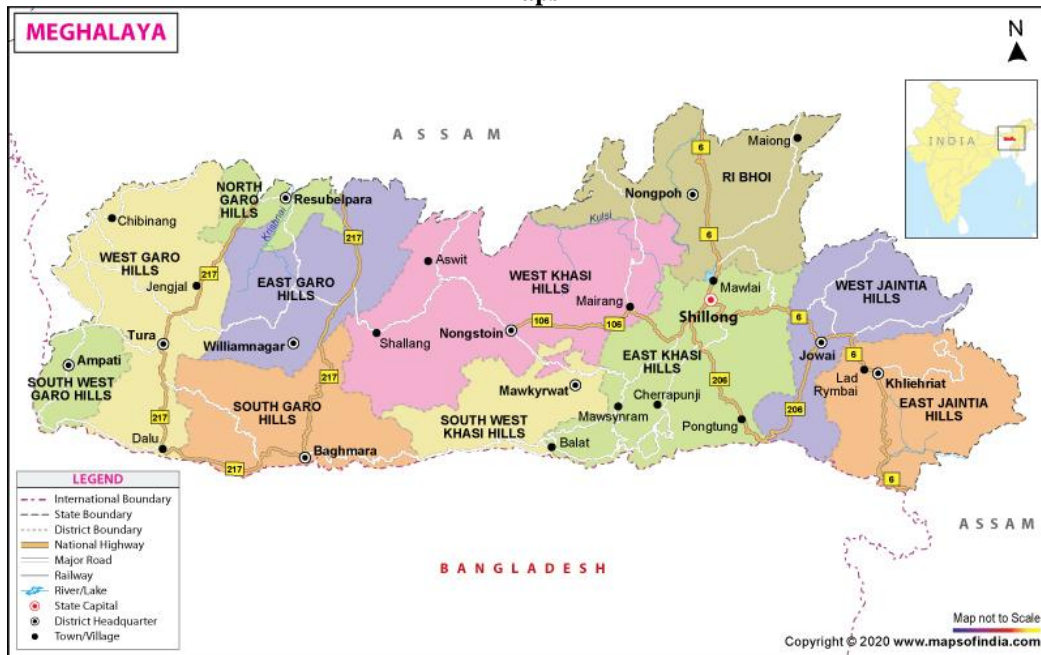
Map 1: State map of Meghalaya

Map 2: Khasi subgroups in Khasi Hills and Jaintia Hills

Map 3: Present day distribution of Austro Asiatic Groups and the schematic representation of the routes of migration of the different Austro-Asiatic linguistic subgroups of India.