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FOREWORD

The Linguistic Survey of India is an ongoing research project of Government of India, Office of the Registrar General, India, Language Division since Sixth Five Year Plan. the continuing efforts of Registrar General& Census Commissioner, This is part of India, to present the Language profiles of the Country with respect to States and Union Territories. The census is quite aware of the difference between state based study and the language based study as the States have boundaries whereas the languages don't .This is very much apparent from the languages' returns in all the Censuses as most of the languages are found in more than one state. This has social as well as linguistic implications in terms of language contacts leading to bilingualism/multilingualism and borrowing of linguistic features from one language to another and also creation of Pidgins and Creoles. Some of these aspects of language contact, borrowing etc. of linguistic features need to be studied by the linguistic survey. What is most important in first place is the grammar or linguistic description of each of the languages and varieties concerned and other aspects of study will follow. Linguistic survey is important as it opens up avenues for the study of language pedagogy, language and ethnicity, language and society, language and mind, language and communication, language and indigenous knowledge as well as language and politics. These aspects require interdisciplinary approach which also need in depth research. In such an endeavor, the linguists who are not much understood will render yeomen's service to the country.

I feel immense pleasure in presenting the LSI-Rajasthan(Part-I) Volume - the fourth one in the series of Post-Griersonian Linguistic Survey of India . Prior to this LSI volumes on Orissa, Dadra &Nagar Haveli and Sikkim have been completed. Orissa, Dadra & Nagar Haveli and Sikkim Volumes have already been released. The publication of LSI-Rajasthan (Part-I) is in line, which will be followed by subsequent presentation of LSI-West Bengal, LSI-Bihar & Jharkhand , LSI-Himachal Pradesh, LSI-Rajasthan (Part-II) and others. The Survey is planning there after to cover the Southern and North Eastern part of India before its advent towards the other left out parts of the country

The survey operation in the state of Rajasthan was started in the year of 1998 and continued up to 2001, covering the investigations on Marwari, Malvi, Mewati, Jaipuri(Dhundhari), Brajbhasha, Bundeli/Bundelkhandi (mother tongues listed under

Hindi Group since 1971Census and Wagdi -listed under Bhili/Bhilodi group of languages. Prior to this or according to Grierson's classification these are languages of Central Group of Indo-Aryan falling in 3 sub groups-Rajasthani, Hindi and Bhili The present volume brings out the linguistic situation of Rajasthan state in the historical, political and social background. The peculiarity of the linguistic composition of the state lies in the existence of mother tongues like Rajasthani, Marwari, Dhundhari or Jaipuri, Bagri Rajasthani, Bagri, Mewati, Malvi, Labani, Brajbhasha, Bundeli/Bundelkhandi, Baori, Bhili/ Bhilodi, Wagdi, Panjabi, Sindhi and Urdu; many of which are also spoken in good number in other states sharing borders with Rajasthan. For instance languages like Brajbhasha is also spoken in good number in Uttar Pradesh and Haryana; Mewati is spoken in Haryana by more speakers than in Rajasthan; Bundelkhandi is mainly concentrated in Uttar Pradesh and Madhya Pradesh and Malvi is spoken by much more speakers in Madhya Pradesh than in Rajasthan. The description on Brajbhasha, Mewati, Malvi and Bundelkhandi cannot be considered complete without the state surveys of U.P, M.P and Haryana where these languages are spoken in good number. Similarly Wagdi mother tongue belonging to Bhili/Bhilodi group of languages is spoken majorly by Bhil tribes of Rajasthan. And the survey of Bhili/Bhilodi cannot be complete without the survey of M.P. Gujarat and Maharashtra where Bhili/Bhilodi as mother tongue is spoken by a good number.

Wagdi being bordered with Mewari and Gujarati shares features with Rajasthani and Gujarati. This is off course, true of all Bhili/Bhilodi languages. Marwari is bounded by the Eastern dialects of Rajasthani towards its east such as Jaipuri (Dhundari) and on its south east it has Malvi and a number of Bhili dialects. There are lots of grammatical similarities between Bhili and Rajasthani and according to some scholars Bhili could be classified with Rajasthani. Some peculiarities of Bhili keep it distinct like realization of Indo-Aryan palatal /c/ & /ch/ as /s/, /s/ as /h/ and /h/ as /Ø/. But /s/ realized as /h/ is not strange to Bhili only as such feature is also available in Eastern Indo Aryan languages like Assamese etc.. Bhili has many features like 3 gender system common with Gujarati also.I have thought Bhili as link between Rajasthani and Gujarati. To the west of Marwari, Sindhi is spoken in Sind and to the north west of Marwari, Panjabi is spoken. Thus Marwari merges with Panjabi and Sindhi. Mewati which is identified after the language

of the Meos mostly found in Gurgaon district of Haryana, but it covers a larger tract than this. It is spoken in almost whole of the Alwar district and north-west of Bharatpur district. These last two areas do fall within Mewat. Mewati is bounded by Brajbhasha, Jaipuri and Ahirwati. Mewati itself is North-eastern Rajasthni. Mewati is bounded on the east by the Brajbhasha. On boundaries one merges into another and because of shared boundaries they share lots of features. We can see this in Ahirwati merging into the Bangaru /Haryanvi dialect through Mewati. The head-quarters of Mewati may be taken as Alwar in Rajasthan and part of Gurgaon district of Haryana adjoining Alwar and headquarter of Ahirwati is Rewari in the Haryana. Because of this the influence of Rajasthani is observable on Brajbhasha and Bangru/Haryanvi-language of Western Hindi group.

Malvi is considered as south-central Rajasthani having affinity with both Marwari and Jaipuri of Indo-Aryan family. To its east Malvi has Bundeli dialect of Western Hindi spoken in Gwalior and Saugar.Malvi thus merges into Bundeli and Gujarati. Thus languages occur in chain and at times it becomes difficult to mark them.

The present volume is an humble attempt to describe 7 languages/mother tongues spoken in Rajasthan state and its districts as per 2001 Census. All the languages except Wagdi dealt in this volume are treated under Hindi. Wagdi has been treated as synonymous to Bhili /Bhilodi so far Rajasthan is concerned. Bhili/Bhilodi as mother tongue has been returned by 17353 speakers separately in the 2001 census ranking 24th position in Rajasthan. Wagad region of Rajasthan consists of Dungarpur, Banswara and part of Udaipur district mainly Kherwara and Rishabdev. Interestingly the non Bhils in this region also identify themselves with Wagdi. The present report on Bhilli/Bhilodi in the Volume may be taken for Wagdi as spoken by Bhils and it requires a detailed on Sociolinguistic Survey of Wagdi - a Bhili /Bhilodi dialect in Rajasthan as it covers a big area. Certain regional and social variations have been noticed in Wagdi of Dungarpur, Banswara and Kherwara. Non-Bhil Wagdi speakers speak trill /r/ in place of retroflex lateral /L/. There are other phonological ,lexical and grammatical variations which need detailed survey. Besides Wagdi, Garasia Bhili and Baori – Bhili/Bhiodi dialect speakers are found in Rajasthan in good number. There is also a concentration of Bhil tribes in Kotra tehsil of Udaipur district which need to be studied from ethno linguistic point of view as they have contacts with Mewari and Gujarati. The study on Wagdi as well as Wagdi -Bhili will be clear after an exhaustive survey of Bhili language as spoken by Bhils in various parts of Rajasthan as well as in other states.

It has been the practice in vogue since 1971census the dialects-Marwari, Brajbhasha, Malvi, Mewati, Bundeli/Bundelkhandi and Jaipuri covered under this volume are treated as dialects of Hindi. Prior to this Bundeli/Bundelkhandi and Brajbhasha -were treated as dialects of Western Hindi and Rajasthani was a separate group and the rest were treated under Rajasthani. Brajbhasha is also called Braj Bhakha i.e., the language of the Braj Mandal. It. is also called Antarbedi, the language of the Antarbed –the holy land falling between the Ganges and the Jamna, which is not true as it is spoken far beyond this. The Braj Mandal almost exactly coincides with the modern district of Mathura, Agra, Aligarh, Etawah, Mainpuri, and Farukhabad in Uttar Padesh. The language of Farukhabad and Etawah is Kanauji, and that of the others is Braj Bhakha with Mathura as its centre. The Braj Region is known in literature around Gokula where Lord Krishna spent his childhood with his cowherd friends with foster father Nand and foster mother Yashodha and where all his juvenile adventures were described with Gopis and friends. Instead of Braj Bhakhä,' the name of the country Braj is often loosely applied to mean the language. The Braj is not confined to Uttar Pradesh as it is spoken in the west of Gwalior (M.P), and in the east of Jaipur i.e Bharatpur (Rajasthan). To the north it is spoken in the eastern part of Gurgaon (Haryana). Thus Braj covers a large area sharing its boundary with Mewati, Bundeli, Khariboli and Haryanvi. The standard form of the dialect is best illustrated by the language of Mathura. The Braj also thus requires a detailed survey to see variations with in the language. When state surveys of U.P and Haryana is taken up the picture will be more clear and variations in Braj will be better understood..Besides there are pockets of Braj speakers in other parts such as Nathdwara and Rajsamant in Rajasthan who moved from Mathura long back as part of spreading Krishna cult. These speakers are in the vicinity of Mewari speakers. There is a need to study the language of such displaced persons from the point of view of pidginisation etc.

The River Chambal forms the northern and western boundary of Bundeli State of Gwalior. On the north, Bundeli not only extends to that river but crosses it into the districts of Agra, Mainpuri, and Etawah, being spoken in the southern portions. On the

west, it does not extend to the Chambal, the languages spoken in the western portion of Gwalior being Braj merges with Bundelkhandi.. On the south it extends far beyond the nominal boundaries of Bundelkhand. The language is mainly concentrated in M.P and U.P. There are only 1623 Bundeli speakers in Rajasthan which does not constitute with in 15 major mother tongues. There are mother tongues like Hindi, Harauti, Bagri, Panjabi, Sindhi etc returned by a large number are not studied in the volume. The inclusion of Bundeli in this volume does not convince under the present circumstances. Any way all the mother tongues spoken in the state should find a place in the state volumes. This is a fact that Bundeli has a large literature including a well-known epic.

The present volume devoted on the state of Rajasthan has the descriptions of 7 important languages belonging to Indo-Aryan family. The document, undoubtedly, would be useful to the researchers, planners and data users as it will provide some insight into linguistic picture of Rajasthan at a glance. It is hoped some of the deficiencies of Grierson's Linguistic Survey would be addressed by the present Linguistic Survey.

I must place on record the extensive efforts put in by the team consisting of Dr.Kakali Mukherjee, Shri S.P. Ahirwal, Dr S Ganesh Baskaran, Dr Sibasis Mukherjee, Dr N.Gopalkrishnan, Shri P Edward Vedamanickam and Dr S.P.Srivastava in preparing the description of these languages in this volume under the able guidance of Dr Kakali Mukherjee who took extra pain in going through all the descriptions and in preparing Introduction. The Introduction to this volume giving maps and statistical information about linguistic profile of Rajasthan is very useful to the researchers. I must appreciate the patience of contributors who willingly accepted my suggestions. This would not have been possible without the support and enthusiasm of Shri Devender Kumar Sikri, the Secretary and Registrar General & Census Commissioner, India in bringing out this Report.

Mysore May, 2011 Professor J.C.Sharma

PREFACE

With the objective to present updated linguistic scenario, taking into account the changes in our society and territorial boundary as well as in our language resources, the "Linguistic Survey of India" project of the Office of the Registrar General, India, Language Division is under operation State by State since the end of the last century. The present project is, in all respect, a supplementation and complementation of the 'Linguistic Survey of India' by Sir George Abraham Grierson in the pre- Independence India as well as in the first half of the twentieth century when the Indian Sub- continent comprised Afghanistan, Baluchistan, Pakistan, Bangladesh and Burma which are no more part of present India.

The changed geopolitical boundaries of Indian sub-continent, scanty coverage of the greater part of Deccan and Madras Presidency of pre-Independence India, have made it imperative on the part of linguists to see the changes taken place in Indian languages after Grierson's study in *Linguistic Survey India*.

After completion of Survey in Orissa, Dadra & Nagar Haveli and Sikkim, the survey result of the present Volume has been produced based on the Surveys conducted in present Indian State of Rajasthan during the period from 1998 to 2001. The result of Survey under 'Linguistic Survey of India – Rajasthan, Part-I' has been presented under following chapters:

- 1. Introduction, being the first chapter, has discussed:
 - a) Rajasthan as a State and its history.
 - b) Linguistic composition of Rajasthan along with distribution of relevant Languages/Mother Tongues in Rajasthan State as per latest Census publication.
 - c) Languages surveyed under the Volume and their treatment in Grierson's *Linguistic Survey of India*.
 - d) Brief Sociolinguistic information of all the Languages/Mother Tongues surveyed under the Volume.
 - e) Exhibiting the profile of Rajasthan State by specific 8 (eight) maps developed for the Volume.
- 2. Following the introduction, six consecutive chapters, i.e., Chapters two to seven, of the volume present the grammatical descriptions of six Mother Tongues under Hindi group of spoken in Rajasthan State. The presentation of the language chapters has followed the speakers' strength in descending order as per 2001 Census. Thus, Marwari has been presented as the first description in the series and Jaipuri has been in the last. In between Brajbhasha, Malvi, Mewati and Bundeli/Bundelkhandi have been placed with respective relevance.

- 3. Description of Wagdi variety of Bhili/Bhilodi Language has been presented as the last chapter of the Volume (8th in series) being a single Language/Mother tongue of the category other than Hindi. In Census, Bhili/Bhilodi is presented as one of the non-scheduled languages of India being the umbrella of 14 mother tongues (of 10,000 speakers' strength) grouped under it, among which Wagdi concerns for Rajasthan State. Though the Survey was undertaken separately for Bhili/Bhilodi and Wagdi, the field data showed the single form of data for both the names. And mention has been made in the Introduction and Individual Wagdi report that, in Rajasthan, Bhili/Bhilodi is popularly known as Wagdi only. Hence, the description has been presented under Wagdi.
- 4. The information on bibliographical references has been presented separately at the end of each section so there has been no general Bibliography for the Volume.

The population data in respect of Jaipuri Language / Mother tongue, included in the present Survey, has been presented as per the last appearance of Census data on language / mother tongues i.e. 1961. After 1961 Census, Jaipuri data could not qualify to appear in Census publications as publication of mother tongue data has been undertaken if it has returned speaker-strength of at least 10,000 persons at all India level since Census 1971.

The sociolinguistic descriptions of the languages in general under Introduction Chapter and in specific under respective Reports give a glimpse of the dynamics of the sociolinguistic situation as found in Rajasthan.

Regarding the distribution of languages / mother tongues two sets of data have been presented, where required, one for 'language' and other for 'mother tongue'. 'Language' and 'mother tongue' are co-terminus in Census as the mother tongue data indicates the exclusive data and the language data includes the variants / mother tongues grouped under it. The Bilingualism and Trilingualism table based on 2001 Census returns, presented for the relevant languages/mother tongues, throws light on the language use of the linguistic communities inhabiting Rajasthan.

For the field surveys one common questionnaire containing the exhaustive word list, sentence list and story specifically developed by Language Division, Office of the Registrar General, India for the post-Independence Linguistic Survey of India, was canvassed in Rajasthan. At the end of the grammatical description of each language / mother tongue, one common text has been appended in the Volume. 500 selected lexical items common for all the languages/mother tongues of the Volume have been presented in comparative manner considering the limitation of the pages of the Volume.

The Survey under Linguistic Survey of India, Rajasthan (Part-I) was initiated by Shri S.S. Bhattacharya, Ex-Senior Research Officer (Language) in the year 1998. The field-surveys in respect of all the languages / mother tongues had been completed by 2001 under his supervision. Following his superannuation in January, 2004, Dr. S.P. Datta, Ex - Senior

Research Officer (Language) supervised the submission and preliminary scrutiny of Reports. After his superannuation in February 2005, the finalization of the volume(s) under Linguistic Survey of India scheme was entrusted to Dr. Kakali Mukherjee, Senior Research Officer (Language) who carried out the finalization of the present Volume being cooperated by the contributors, namely, Shri S.P. Ahirwal, Senior Research Officer (Language), Dr. S. Ganesh Baskaran, Ex-Research Officer (Language), Dr. Sibasis Mukherjee, Research Officer (Language), Shri P. Edward Vedamanickam, Research Officer (Language), Dr. N. Gopalakrishnan, Investigator (Language). Dr. R. Nakkeerar, Research Officer (Language) assisted in the planning for the Maps of the Volume. The necessary support in editing by Ms. Sarita Panda, Investigator (Language) and Ms. Aparajita Sen, Investigator (Language) deserves mention in the Volume. At the headquarters, Dr. Ranjita Pattanaik, Research Officer (Linguist), Dr. Rajasekaran, Investigator (Language) and Sri Dhiraj Kumar, Compiler has provided the necessary back-up support in the Volume.

The Field Surveys under the Volume have been completed under the constant directions, and encouragement of the successive Registrar General and Census Commissioners from 1998 namely Shri Jayant Kumar Banthia, Shri Devender Kumar Sikri and presently Dr. C. Chandramouli. The inspiration and encouragement received from Shri R.C. Sethi, Additional Registrar General, India and Shri N.M. Perumal, Ex-Joint Registrar General, deserve due acknowledgement.

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The contributions made by Shri C. Chakraborty, Joint Director of Census Operations as well as guidance of Dr. A.P. Singh, Deputy Registrar General (Map) and special efforts by Dr. Kandhai Singh, Research Officer (Map) deserve a special acknowledgement for the imagination and creativity in developing the maps of the Volume.

The Director, Anthropological Survey of India is duly acknowledged in this Volume for his kind cooperation in finalization of the Volume by allowing to utilize his Library.

Collection of data on the languages / mother tongues surveyed in Rajasthan under Linguistic Survey of India – Rajasthan (Part-I) would not have been possible without kind cooperation and help of the Directorate of Census Operations, Rajasthan namely Shri H.C. Meena, the-then Director and other officials of the Directorate. The efforts and co-operation of the officials of Rajasthan State Secretariat and the various District Magistrates as well as other officials of the State of Rajasthan are duly acknowledged in the Volume. The constant help and co-operation received from Directorate of Census operations, West Bengal, in preparation of the Volume is sincerely acknowledged.

The informants, without whose dedication and deliberation of copious data the volume could not be compiled, are acknowledged in this volume with sincere gratitude. Due to the impediment of space restriction their names have been listed in full in the individual reports.

The cooperation and understanding received from the members of the staff of Language Division during the survey, writing of reports and finalizing the volume including the preparation of CRC are acknowledged. Few of them with direct specific contributions have been mentioned in Acknowledgement. In addition to assigned research works, the continuous monitoring and sincere efforts of Dr. Sibasis Mukherjee, Investigator (Language) made possible to bring out the CRC of the linguistic reports of the volume. The overall completion of the CRC along with designing the cover page with colour scheme for the volume is the exclusive and enthusiastic creative contribution of Shri Pradip Kumar Sen, Lower Division Clerk of the Division.

Last but not least, warm thanks are due to the contributors of the volume who painstakingly collected the data during field-investigations with restricted facilities and braving the inclement weather of the region.

I hope, this volume will serve the needs of different sector of populace according to respective purposes in socio-educational-linguistic planning.

New Delhi

DR. C. CHANDRAMOULI, IAS

June, 2011

REGISTRAR GENERAL & CENSUS COMMISSIONER, INDIA

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ABBREVIATIONS AND SYMBOLS

Abbreviations General

CRC Camera Ready Copy

DCO Directorate of Census Operations

DRG (C & T) Deputy Registrar General (Census and Tabulation)

F Female
Govt. Government
L/lg. Language

LSI Linguistic Survey of India

M Male

MT/mt. Mother Tongue

P Person
T Total
R Rural
U Urban

U.Ts Union Territories

co. Company i.e. That is ed. Edited

Abbreviations

Grammatical Descriptions

abl. Ablative acc. Accusative Adjective adj. Aspirated asp. Alv. Alveolar aux./Aux. Auxiliary Approximate approx. Al Alveolar Bilabial Bi/BL Cl Clause C/Con/con/c Consonant Cont. Continuous Causative caus./cau Dent/Dt. Dative

Dem./demons Demonstrative

Example e.g. **Emphatic** emp. Fem/F/f./fem Feminine ft./f Finite Future gen./gen/Gen/geni Genitive GL Glottal Hon. Honorific Human Hum.

imp. Imperative Imperfect imperf. incl. Inclusive Loc. Locative L.D. Labio-Dental Masc./mas/Mas Masculine Mar. Marker n/N Noun neg. Negative nom. Nominative Passive pass. Participle pcpl. pr. Present Preposition pre. pred. Predicate PL. Palatal Plural

Pl Plural
Pr.t/pr/pre.ten Present Tense
Pt./PT./Past ten Past Tense

pr.cont. Present Continuous

RT/Ret Retroflex
Relat Relative
reflex Reflexive

SOV Subject+Object+Verb

Sing Singular s./sub Subject o./obj/ob Object vb./v Verb Vel. Velar

V.CL. Vowel Cluster

PP/p Pages

L1 First Language L2 Second Language

viz. Namely
V/v Vowel
etc. Etcetra
Neu Neuter
Vol/vol Volume
Pt. Part

Nf Non-Finite VL Voiceless VD Voiced

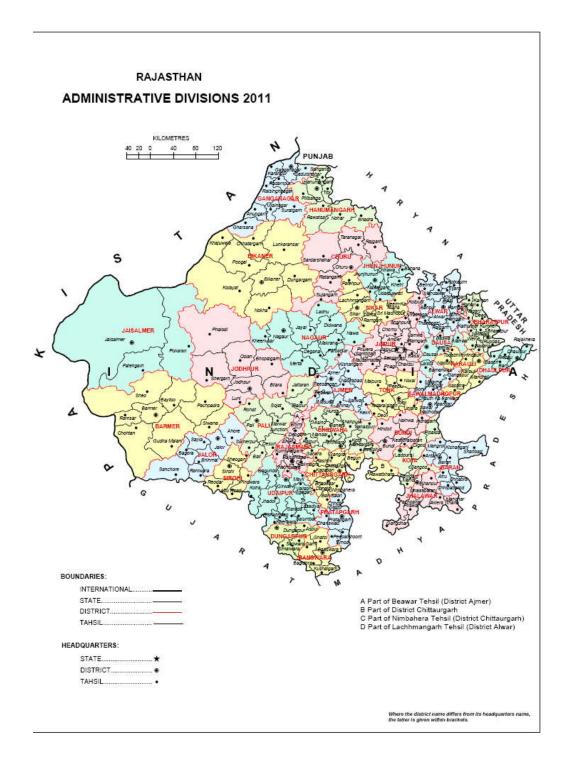
Symbols Used

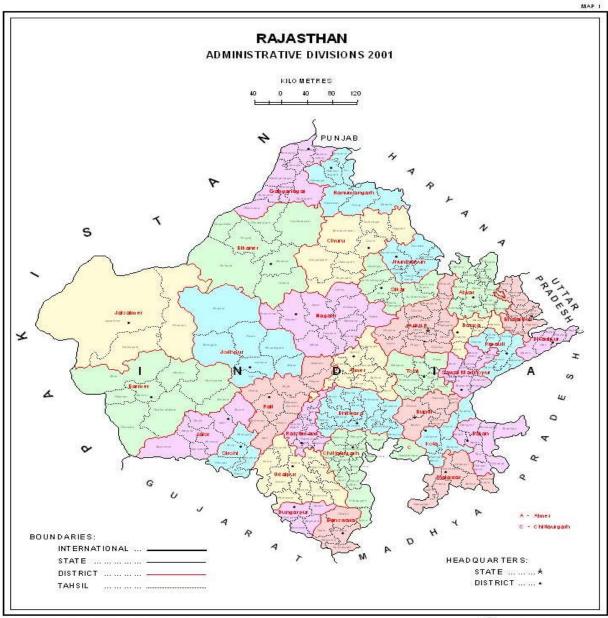
| а | Low Central Unrounded Vowel | S | Alveolar/Dental Voiceless Fricative |
|----|------------------------------------|----|--|
| E | Low Mid Front Unrounded Vowel | M | Velar Nasal |
| 0 | Mid Open Back rounded Vowel | M' | Palatal Nasal |
| A | High Mid Central Unrounded Vowel | N | Retroflex Nasal |
| U | Lower High back Rounded Vowel | R | Voiced Retroflex Flap |
| I | Lower High Front Unrounded Vowel | l | Alveolar/Dental Voiced Lateral |
| i | High Front Unrounded Vowel | lh | Alveolar/Dental Voiced Aspirated Lateral |
| e | Mid Front Unrounded Vowel | r | Alveolar Voiced Trill |
| 0 | Mid Close Back Rounded Vowel | w | Bilabial Voiced Approximant/Semi- |
| | | | Vowel |
| и | High Back Rounded Vowel | у | Palatal Voiced Approximant/Semi-Vowel |
| p | Bilabial Voiceless Stop | t | Voiceless Alveolar/Dental Stop |
| h | Voiceless Glottal Fricative | th | Voiceless Alveolar/Dental Unaspirated |
| | | | Stop |
| b | Bilabial Voiced Stop | d | Voiced Alveolar/Dental Stop |
| ph | Bilabial Voiceless Aspirated Stop | dh | Voiced Alveolar/Dental Aspirated Stop |
| bh | Bilabial Voiced Aspirated Stop | С | Voiceless Palatal Stop |
| T | Retroflex Voiceless Stop | L | Retroflex Lateral |
| Th | Retroflex Voiceless Aspirated Stop | nh | Alveolar/Dental Aspirated Nasal |
| D | Retroflex Voiced Stop | rh | Alveolar/Dental Voiced Aspirated Trill |
| Dh | Retroflex Voiced Aspirated Stop | f | Labio-Dental Fricative |
| j | Palatal Voiced Stop | S | Voiceless Retroflex Fricative |
| ch | Palatal Voiceless Aspirated Stop | S' | Voiceless Palatal Fricative |
| jh | Palatal Voiced Aspirated Stop | ν | Labio-Dental Approximant |
| k | Velar Voiceless Stop | Ø | Zero Form |
| g | Velar Voiced Stop | ~ | Nasalisation |
| kh | Velar Voiceless Aspirated Stop | | Equivalent to |
| gh | Velar Voiced Aspirated Stop | V: | Long Vowel |
| m | Bilabial Voiced Nasal | > | Becomes |
| n | Alveolar/Dental Voiced Nasal | | |
| | | | |
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INTRODUCTION

I

RAJASTHAN AS A STATE

Rajasthan, located in the north western part of India, is the largest State with an area of 342,239 square kilometers and a population of 56,507,188 as per the final results of Census 2001. As per *Provision Population Totals of Census 2011*, the population of Rajasthan is 68,621,012. Geographically it is bounded by Punjab in north, Uttar Pradesh in east, Madhya Pradesh in south and by the border of Pakistan in the west. Topography of Rajasthan presents a natural contrast among the chain of mountains on one side and sandy plains for hundred of miles of Thar desert on the other. The contrast can also be found between the grid Plateaus on one side and a number of natural lakes on the other. It is quite expected that such mixed natural properties may also provide some linguistic diversity. Rajasthan was *constituted as a state of the Indian Union on November 1, 1956.* At present, it has 33 districts while it had 32 districts as per Census 2001. The district wise population of Rajasthan state along with Rural – Urban distribution as per 2001 Census is presented below.

| RAJASTHAN | | Total | Rural | Urban |
|-------------|---|------------|------------|------------|
| | P | 56,507,188 | 43,292,813 | 13,214,375 |
| | M | 29,420,011 | 22,426,640 | 6,993,371 |
| | F | 27,087,177 | 20,866,173 | 6,221,004 |
| GANGANAGAR | P | 1,789,423 | 1,336,066 | 453,357 |
| | M | 955,378 | 709,710 | 245,668 |
| | F | 834,045 | 626,356 | 207,689 |
| HANUMANGARH | P | 1,518,005 | 1,214,467 | 303,538 |
| | M | 801,486 | 639,921 | 161,565 |
| | F | 716,519 | 574,546 | 141,973 |
| BIKANER | P | 1,674,271 | 1,079,235 | 595,036 |
| | M | 886,075 | 568,904 | 317,171 |
| | F | 788,196 | 510,331 | 277,865 |
| CHURU | P | 1,923,878 | 1,387,682 | 536,196 |
| | M | 997,781 | 710,681 | 277,100 |
| | F | 936,097 | 677,001 | 259,096 |
| JHUNJHUNUN | P | 1,913,689 | 1,518,573 | 395,116 |
| | M | 983,526 | 775,776 | 207,750 |
| | F | 930,163 | 742,797 | 187,366 |
| ALWAR | P | 2,992,592 | 2,557,653 | 434,939 |
| | M | 1,586,752 | 1,349,768 | 236,984 |

| | F | 1,405,840 | 1,207,885 | 197,955 |
|----------------|--------|--------------------|--------------------|------------------|
| | - | 1,100,010 | 1,207,000 | 1,7,500 |
| BHARATPUR | P | 2,101,142 | 1,692,182 | 408,960 |
| | M | 1,133,425 | 914,034 | 219,391 |
| | F | 967,717 | 778,148 | 189,569 |
| DHAULPUR | P | 983,258 | 806,640 | 176,618 |
| | M | 538,103 | 443,006 | 95,097 |
| | F | 445,155 | 363,634 | 81,521 |
| KARAULI | P | 1,209,665 | 1,037,720 | 171,945 |
| | M | 651,998 | 560,375 | 91,623 |
| | F | 557,667 | 477,345 | 80,322 |
| SAWAI MADHOPUR | P | 1,117,057 | 904,417 | 212,640 |
| | M | 591,307 | 478,716 | 112,591 |
| | F | 525,750 | 425,701 | 100,049 |
| DAUSA | P | 1,317,063 | 1,181,245 | 135,818 |
| | M | 693,438 | 621,591 | 71,847 |
| | F | 623,625 | 559,654 | 63,971 |
| JAIPUR | P | 5,251,071 | 2,659,004 | 2,592,067 |
| | M | 2,768,203 | 1,389,167 | 1,379,036 |
| | F | 2,482,868 | 1,269,837 | 1,213,031 |
| SIKAR | P | 2,287,788 | 1,815,250 | 472,538 |
| | M | 1,172,753 | 927,195 | 245,558 |
| | F | 1,115,035 | 888,055 | 226,980 |
| NAGAUR | P | 2,775,058 | 2,297,721 | 477,337 |
| | M | 1,424,967 | 1,175,976 | 248,991 |
| | F | 1,350,091 | 1,121,745 | 228,346 |
| JODHPUR | P | 2,886,505 | 1,909,423 | 977,082 |
| | M | 1,513,890 | 994,172 | 519,718 |
| | F | 1,372,615 | 915,251 | 457,364 |
| JAISALMER | P | 508,247 | 431,853 | 76,394 |
| | M | 279,101 | 236,309 | 42,792 |
| | F | 229,146 | 195,544 | 33,602 |
| BARMER | P | 1,964,835 | 1,819,431 | 145,404 |
| | M | 1,038,247 | 959,844 | 78,403 |
| | F | 926,588 | 859,587 | 67,001 |
| JALOR | P | 1,448,940 | 1,338,946 | 109,994 |
| | M | 737,880 | 679,673 | 58,243 |
| CIDOIII | F | 711,060 | 659,309 | 51,751 |
| SIROHI | P M | 851,107 | 700,217 | 150,890 |
| | M F | 437,949 413,158 | 357,178 343,039 | 80,771 70,119 |
| PALI | r P | 1,820,251 | 1,429,364 | 390,887 |
| 11111 | M | 918,856 | 714,698 | 204,158 |
| | F | 901,395 | 714,666 | 186,729 |
| A DATES | | | | |
| AJMER | P | 2,181,670 | 1,306,994 | 874,676 |
| | | 4 | | |
| | | | | |

| | M | 1,129,920 | 669,903 | 460,017 |
|---------------------------|--------|-----------|-----------|---------|
| | F | 1,051,750 | 637,091 | 414,659 |
| TONK | P | 1,211,671 | 958,503 | 253,168 |
| TONK | M | 626,436 | 496,092 | 130,344 |
| | F | 585,235 | 462,411 | 122,824 |
| | I. | 363,233 | 402,411 | 122,624 |
| BUNDI | P | 962,620 | 783,058 | 179,562 |
| | M | 504,818 | 410,483 | 94.335 |
| | F | 457,802 | 372,575 | 85,227 |
| BHILWARA | P | 2,013,789 | 1,598,938 | 414,851 |
| | M | 1,026,650 | 807,979 | 218,671 |
| | F | 987,139 | 790,959 | 196,180 |
| RAJSAMAND | P | 987,024 | 858,301 | 128,723 |
| KAJSAMAND | r M | 493,459 | 426,630 | 66,829 |
| | F | 493,439 | 431,671 | 61,894 |
| | Г | 493,303 | 431,0/1 | 01,094 |
| UDAIPUR | P | 2,633,312 | 2,142,995 | 490,317 |
| | M | 1,366,004 | 1,078,441 | 257,563 |
| | F | 1,297,308 | 1,064,554 | 232,754 |
| | | | | |
| DUNGARPUR | P | 1,107,643 | 1,026,787 | 80,856 |
| | M | 547,791 | 505,664 | 42,127 |
| | F | 559,852 | 521,123 | 38,729 |
| BANSWARA | P | 1,501,589 | 1,394,226 | 107,363 |
| | M | 760,686 | 705,110 | 55,576 |
| | F | 740,903 | 689,116 | 51,787 |
| CHITTAURGARH | P | 1,803,524 | 1,514,255 | 289,269 |
| | M | 918,063 | 767,555 | 150,508 |
| | F | 885,461 | 746,700 | 138,761 |
| КОТА | P | 1,568,525 | 729,948 | 838,577 |
| ROTA | M | 827,128 | 382,495 | 444,633 |
| | F | 741,397 | 347,453 | 393,944 |
| BARAN | P | 1,021,653 | 849,638 | 172,015 |
| DAIMIN | r M | 535,137 | 445,205 | 89,932 |
| | F | 486,526 | 404,433 | 82,083 |
| JHALWAR | P | 1,180,323 | 1,012,081 | 168,242 |
| JIIALWAN | r M | 612,804 | 524,425 | 88,379 |
| | F | 567,519 | 487,656 | 79,863 |
| [Daf. Causus of India 200 | | , | 407,030 | 13,003 |

[Ref: Census of India 2001, Primary Census Abstract, pp 66-82].

The population of Rajasthan state as per latest Census result of 2011 is as follows.

Population of Rajasthan State - 2011 Census

| ~ | 1 optilation of Rajastnan State - 2011 Census | |
|--------|---|------------|
| Sl.No. | State / District | Population |
| 1 | 2 | 3 |
| | Rajasthan | 68,621,012 |
| 1 | Jaipur | 6,663,971 |
| 2 | Jodhpur | 3,685,681 |
| 3 | Alwar | 3,671,999 |
| 4 | Nagaur | 3,309,234 |
| 5 | Udaipur | 3,067,549 |
| 6 | Sikar | 2,677,737 |
| 7 | Barmer | 2,604,453 |
| 8 | Ajmer | 2,584,913 |
| 9 | Bharatpur | 2,549,121 |
| 10 | Bhilwara | 2,410,459 |
| 11 | Bikaner | 2,367,745 |
| 12 | Jhunjhunun | 2,139,658 |
| 13 | Churu | 2,041,172 |
| 14 | Pali | 2,038,533 |
| 15 | Ganganagar | 1,969,520 |
| 16 | Kota | 1,950,491 |
| 17 | Jalor | 1,830,151 |
| 18 | Banswara | 1,798,194 |
| 19 | Hanumangarh | 1,779,650 |
| 20 | Dausa | 1,637,226 |
| 21 | Chittaurgarh | 1,544,392 |
| 22 | Karauli | 1,458,459 |
| 23 | Tonk | 1,421,711 |
| 24 | Jhalawar | 1,411,327 |
| 25 | Dungarpur | 1,388,906 |
| 26 | Sawai Madhopur | 1,338,114 |
| 27 | Baran | 1,223,921 |
| 28 | Dhaulpur | 1,207,293 |
| 29 | Rajsamand | 1,158,283 |
| 30 | Bundi | 1,113,725 |
| 31 | Sirohi | 1,037,185 |
| 32 | Pratapgarh* | 868,231 |
| 33 | Jaisalmer | 672,008 |
| | *A new District in 2011 | |

[Ref. CENSUS OF INDIA 2011 Provisional Population Totals Paper 1 of 2011. RAJASTHAN]

BRIEF HISTORY OF RAJASTHAN

The present Rajasthan, as one of the States of Indian Union, has been constituted on 1st November, 1956 under the State Reorganisation Act, 1956. It came into being through the several stages of the merger of erstwhile princely states of old Rajasthan, former state of Ajmer-Marwar, and two khudmukhtair thikanas as well as through transfer of small enclaves from Rajasthan to the neighbouring states. (*People of India, Rajasthan, Singh, 1998. p-12*). Accordingly, the history of Rajasthan in the form of United Rajasthan state dates back from 28th February/ 18th March, 1948 to 1st November, 1956.

In the historic past, the constituent regions of the present Rajasthan were known by various names. The northern of the regions was known as 'Jangal', the eastern as 'Matsya', the southern as Medpaāt, Vāgad, Prāgvāt, Mālaw and Gurjratrā, the western as Maru, Mād, Vall, Travanī, the south-eastern as Śivi and the Central region known as Arbud and Sapādalaksa. The above regions were termed as *Rajpūtānā* by George Thomas in his 'Military Memoirs' or the consideration that the regions were ruled by Rājput chiefs. The word 'Rajasthan' was first used by Colonel Tod in his book "Annals and Antiquities of Rajasthan" (1877). Though both the names namely Rajputana and Rajasthan were used simultaneously to denote the region, the name 'Rajasthan' gained much popularity and the same was accepted by the Indian National Congress in pre-Independence as well as by the Government of Independent Indian Union.

The present state of Rajasthan is a combination of 21 big and small princely states and the areas of the formerly centrally administered part 'C' State of Ajmer. The names of these princely states are: (1) Alwar, (2) Bharatpur, (3) Dholpur, (4) Karoli, (5) Banswara, (6) Bundi, (7) Dungarpur, (8) Jhalawar, (9) Kota, (10) Kushalgarh, (11) Kishangarh, (12) Lawa, (13) Pratapgarh, (14) Shahpura, (15) Tonk, (16) Udaipur, (17) Jaipur, (18) Jodhpur, (19) Bikaner, (20) Jaisalmer, and (21) Sirohi.

The process of the integration of these states into united Rajasthan state has been completed in following seven stages.

i) On 28th February 1948, the 'Matsya' Union was formed by uniting the first four states out of these 21.

- ii) The territories of the next eleven states (from 5 to 15) of the above mentioned 21 states were united to form the Rajasthan Sangh (the United States of Rajasthan) on 25 March 1948.
- iii) On 1st April 1948, Udaipur joined it to form the Rajasthan Union.
- iv) On 30th March 1949, the states of Jaipur, Jodhpur, Bikaner and Jaisalmer were integrated with this Union.
- v) Soon after, on 15th May 1949, the 'Matsya' Union became a part of new United Rajasthan
- vi) On 7th February 1950 the state of Sirohi were integrated with it.
- vii) And lastly, on 1st November 1956, Ajmer, Abu (a part of the Bombay State) and Sunnel of the Bhānpurā Tehsil of Mandsore district of the former Madhya Bharat were linked to the Union of Rajasthan.

Thus, the present state of Rajasthan came into being with geographic division of the State into two natural regions by the Aravalli ranges – the North-Western and the South-Eastern.

[Ref:- Maheswari, 1980, pp. 1-2 and Encyclopedia Britannica, 1964, vol-18, p-955]

Ш

LINGUISTIC COMPOSITION OF RAJASTHAN

As per the latest published Census data on language/mother tongue, that is, census 2001, **79** Languages and **138** Mother tongues were found in Rajasthan. This is pertinent to mention here that language includes mother tongues And mother tongue is exclusive. The major **15** languages and mother tongues respectively out of 79 languages and 138 mother tongues are as follows in descending order.

| L | anguages | India Total | Rajasthan |
|---|-------------------------------|------------------------------|--|
| 1. H | Iindi | 422048642 | 51,407,216 |
| 2. B | Shili / Bhilodi | 9582957 | 2,600,933 |
| 3. P | unjabi | 29102477 | 1,141,200 |
| 4. U | Jr d u | 51536111 | 662,983 |
| 5. S | indhi | 2535485 | 380,430 |
| 6. G | Sujarati | 46091617 | 57,048 |
| | Bengali | 83369769 | 54,172 |
| | Ialayalam | 33066392 | 33,975 |
| | I arathi | 71936894 | 19,361 |
| | Priya | 33017446 | 13,347 |
| | `amil | 60793814 | 11,852 |
| | Iepali | 2871749 | 10,569 |
| | ahnda | 92234 | 8,636 |
| | elugu | 74002856 | 8,467 |
| 15. N | Iaithili | 12179122 | 7,447 |
| Mother T | Tongues | India Total | Rajasthan |
| 1. R | Lajasthani | 18355613 | 17,880,389 |
| 2. H | Iindi | 257919635 | 15,071,081 |
| | 1arwari | 7936183 | 6,279,105 |
| | 1ewari | 5091697 | 5,024,339 |
| | Vagdi | 2510811 | 2,500,574 |
| | Iarauti | 2462867 | 2,459,691 |
| | hundhari | 1871130 | 1,871,085 |
| | Bagri Rajasthani | 1434123 | 1,432,381 |
| O D | unjabi | 28152794 | 1,052,637 |
| | | | |
| 10. U | Jrdu | 51533954 | 662,945 |
| 10. U 11. B | Braj Bhasha | 574245 | 662,945 404,493 |
| 10. U 11. B 12. M | Braj Bhasha Malvi | 574245 5565167 | 662,945 404,493 385,393 |
| 10. U 11. B 12. M 13. S | sraj Bhasha Ialvi indhi | 574245 5565167 1694061 | 662,945 404,493 385,393 368,874 |
| 10. U 11. B 12. M 13. S 14. M | Braj Bhasha Malvi | 574245 5565167 | 662,945 404,493 385,393 |

Out of the major 15 languages of Rajasthan, 1. Hindi and 2. Bhili/Bhilodi have been the subject of the present volume since these two languages are state-specific. The other languages are/will be the subject matter of survey under the other State Volumes being relevant languages of each states as per Census data on languages/mother tongues.

Similarly out of 15 major mother tongues of Rajasthan only specific mother tongues have been covered under the present Volume. Of course, Bhili/Bhilodi and Bundeli/Bundel Khandi do not cover under 15 major mother tongues but they have been considered significant for the Volume on the following reasons:

- i) Bhili/Bhilodi is the language named after the Scheduled Tribe of Rajasthan namely Bhil, Bhil Garasia, Dholi Bhil, Dungri Bhil, Dungri Garasia, Mewasi Bhil, Rawal Bhil, Tadvi Bhil, Bhagalia, Bhilala, Pawra, Vasava, Vasave and Bhil Mina.
- ii) Bhili languages merges into the languages of Rajasthan in the north and east Rajasthan as per the survey result.
- iii) Bundeli/Bundel Khandi is the language named after the Bundela(s) the distinguished martial tribe of Rajasthan as well as a clan of Rajput.

The figure of Bhili/Bhilodi (which ranks 24th position) and Bundeli/Bundelkhandi (which ranks 44th position) mother tongues in 2001 Census are given below.

| | India | Rajasthan |
|----------------------|---------|-----------|
| Bhili/Bhilodi | 3313481 | 17353 |
| Bundeli/Bundelkhandi | 3072147 | 1623 |

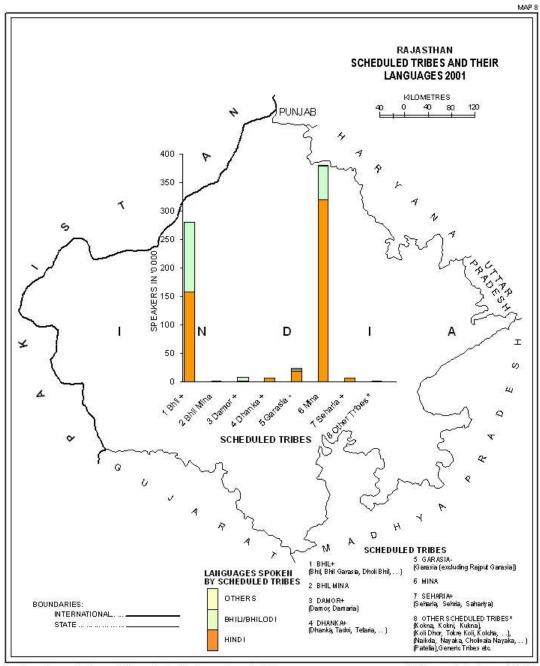
[The major concentration of Bhili/Bhilodi, Bundeli/Bundelkhandi is in Madhya Pradesh state as per Census data on languages / mother tongues.]

The most important feature in the Volume is that, except Wagdi, all other languages/mother tongues surveyed under the present Volume are the grouped mother tongues of Hindi as per classification and presentation of Census data on languages/mother tongues since 1971 Census onwards. Wagdi is the mother tongue grouped under Bhili/Bhilodi language.

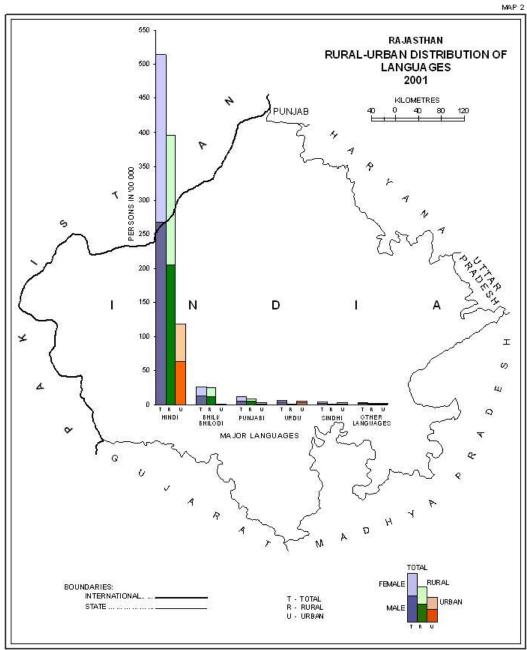
The major distribution of all the seven languages/mother tongues (surveyed for the volume) in Rajasthan states and its Districts are presented in individual report as per the latest published Census data on mother tongues i.e. 2001. This is relevant to mention here that though

Bhili/Bhilodi and Wagdi mother tongues under Bhili/Bhilodi language were surveyed separately but Bhili/Bhilodi and Wagdi being synonymous in Rajasthan, the language report has been presented only in the name of Wagdi.

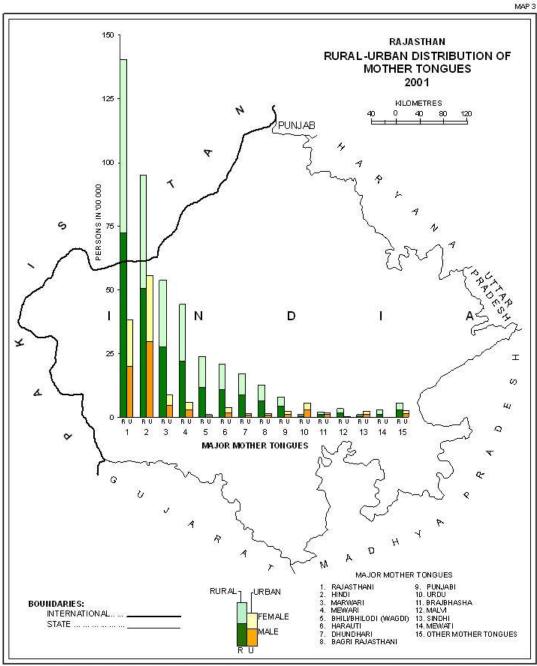
As discussed, out of the 7 languages/mother tongues surveyed in the present volume, 6 are grouped as mother tongues of Hindi language and 1 mother tongue namely Wagdi is a member of Bhili/Bhilodi language. Accordingly, the distribution of Hindi and Bhili/Bhilodi languages in India and States along with their distribution in the districts of Rajasthan are presented below. The distribution of 7 surveyed mother tongues in India and Rajasthan are furnished in respective reports separately as per 2001 Census data on mother tongues. Among them Jaipuri, being returned by less than 10,000 speakers, did not appear in Census 2001. Hence last published Census data of Jaipuri, as appeared in Census 1961 has been given in Jaipuri report.











Distribution of Languages 1. Hindi in India and States

| India/State | Total | | | | Rural | | | Urban | | | |
|-------------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|----------|----------|--|--|
| /UTs | Person | Male | Female | Person | Male | Female | Person | Male | Female | | |
| INDIA | 422048642 | 222354471 | 199694171 | 321102552 | 167459389 | 153643163 | 100946090 | 54895082 | 46051008 | | |
| Uttar | 151770131 | 79998968 | 71771163 | 125008211 | 65686160 | 59322051 | 26761920 | 14312808 | 124491 | | |
| Pradesh | | | | | | | | | | | |
| Bihar | 60635284 | 31644533 | 28990751 | 54107805 | 28136366 | 25971439 | 6527479 | 3508167 | 3019312 | | |
| Madhya | 52658687 | 27542145 | 25116542 | 38937163 | 20292255 | 18644908 | 13721524 | 7249890 | 6471634 | | |
| Pradesh | | | | | | | | | | | |
| Rajasthan | 51407216 | 26798769 | 24608447 | 39544567 | 20517613 | 19026954 | 11862649 | 6281156 | 5581493 | | |
| Haryana | 18460843 | 9937098 | 8523745 | 13184385 | 7073164 | 6111221 | 5276458 | 2863934 | 2412524 | | |
| Chhattisgar | 17210481 | 8662802 | 8547679 | 13786945 | 6887638 | 6899307 | 3423536 | 1775164 | 1648372 | | |
| h | | | | | | | | | | | |
| Jharkhand | 15510587 | 8048403 | 7462184 | 11831218 | 6056685 | 5774533 | 3679369 | 1991718 | 1687651 | | |

Hindi in Districts of Rajasthan

| State/District | Total | | | Rural | | | Urban | | |
|----------------|----------|----------|----------|----------|----------|----------|----------|---------|---------|
| | Person | Male | Female | Person | Male | Female | Person | Male | Female |
| Rajasthan | 51407216 | 26798769 | 24608447 | 39544567 | 20517613 | 19026954 | 11862649 | 6281156 | 5581493 |
| | | | | | | | | | |
| Jaipur | 4951413 | 2609499 | 2341914 | 2654958 | 1386872 | 1268086 | 2296455 | 1222627 | 1073828 |
| Alwar | 2906173 | 1541575 | 1364598 | 2486757 | 1313092 | 1173665 | 419416 | 228483 | 190933 |
| Jodhpur | 2794734 | 1463893 | 1330841 | 1905815 | 992067 | 913748 | 888919 | 471826 | 417093 |
| Nagaur | 2678528 | 1375487 | 1303041 | 2286578 | 1170350 | 1116228 | 391950 | 205137 | 186813 |
| Sikar | 2250126 | 1153655 | 1396471 | 1806617 | 922883 | 883734 | 443509 | 230772 | 212737 |
| Udaipur | 2167986 | 1103340 | 1064646 | 1735538 | 875620 | 859918 | 432448 | 227720 | 204728 |
| Bharatpur | 2074972 | 1119686 | 955286 | 1672873 | 903941 | 768932 | 402099 | 215745 | 186354 |
| Ajmer | 2060622 | 1066095 | 994527 | 1296853 | 664579 | 632274 | 763769 | 401516 | 362253 |
| Bhilwara | 1970333 | 1003706 | 966627 | 1593057 | 804849 | 788208 | 377276 | 198857 | 178419 |
| Churu | 1907011 | 978876 | 928135 | 1386311 | 709979 | 676332 | 520700 | 268897 | 251803 |
| Jhunjhunun | 1901545 | 977058 | 924487 | 1515862 | 774416 | 741446 | 385683 | 202642 | 183041 |
| Barmer | 1890491 | 998243 | 892248 | 1749994 | 922545 | 827449 | 140497 | 75698 | 64799 |
| Pali | 1803231 | 909938 | 893293 | 1426224 | 713113 | 713111 | 377007 | 196825 | 180182 |
| Chittaurgarh | 1689368 | 859563 | 829805 | 1426727 | 722619 | 704108 | 26241 | 136944 | 125697 |
| Bikaner | 1598480 | 844455 | 754025 | 1029151 | 542102 | 487049 | 569329 | 302353 | 266976 |
| Kota | 1478777 | 779818 | 698959 | 722871 | 378720 | 344151 | 755906 | 401098 | 354808 |
| Jalor | 1438953 | 733008 | 705945 | 1330583 | 675588 | 654995 | 108370 | 57420 | 50950 |
| Dausa | 1315328 | 692519 | 622809 | 1180645 | 621258 | 559387 | 134683 | 71261 | 63422 |
| Hanumangarh | 1224571 | 647150 | 577421 | 978910 | 516295 | 462615 | 245661 | 130855 | 114806 |
| Karauli | 1201813 | 647849 | 553964 | 1036604 | 559794 | 476810 | 165209 | 88055 | 77154 |
| Jhalawar | 1164249 | 604561 | 559688 | 1006439 | 521557 | 484882 | 157810 | 83004 | 74806 |
| Tonk | 1143330 | 591739 | 551591 | 951841 | 492686 | 459155 | 191489 | 99053 | 92436 |
| Sawai | | | | | | | | | |
| Madhopur | 1075669 | 569717 | 505952 | 876400 | 464059 | 412341 | 199269 | 105658 | 93611 |
| Ganganagar | 1040563 | 558010 | 482553 | 718681 | 383209 | 335472 | 321882 | 174801 | 147081 |
| Baran | 984290 | 515953 | 468337 | 835261 | 437790 | 397471 | 149029 | 78163 | 70866 |
| Rajsamand | 981542 | 490606 | 490936 | 855724 | 425285 | 430439 | 125818 | 65321 | 60497 |
| Dhaulpur | 981364 | 537130 | 444234 | 805672 | 442517 | 363155 | 175692 | 94613 | 81079 |
| Bundi | 939398 | 492667 | 446731 | 770473 | 403825 | 366648 | 168925 | 88842 | 80083 |
| Sirohi | 811233 | 417592 | 393641 | 669500 | 341720 | 327780 | 141733 | 75872 | 65861 |
| Jaisalmer | 475950 | 260541 | 215409 | 402972 | 219889 | 183083 | 72978 | 40652 | 32326 |
| Dungarpur | 271139 | 135104 | 136035 | 242888 | 119929 | 122959 | 28251 | 15175 | 13076 |
| Banswara | 234034 | 119736 | 114298 | 185788 | 94465 | 91323 | 48246 | 25271 | 22975 |

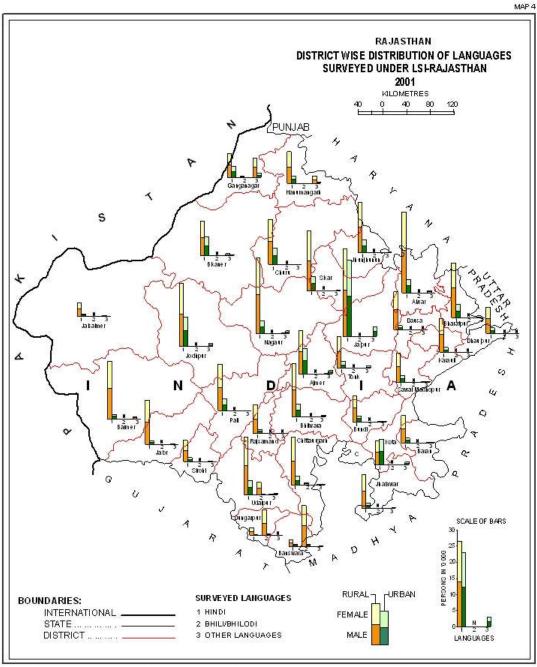
2. Bhili/Bhilodi in India and States

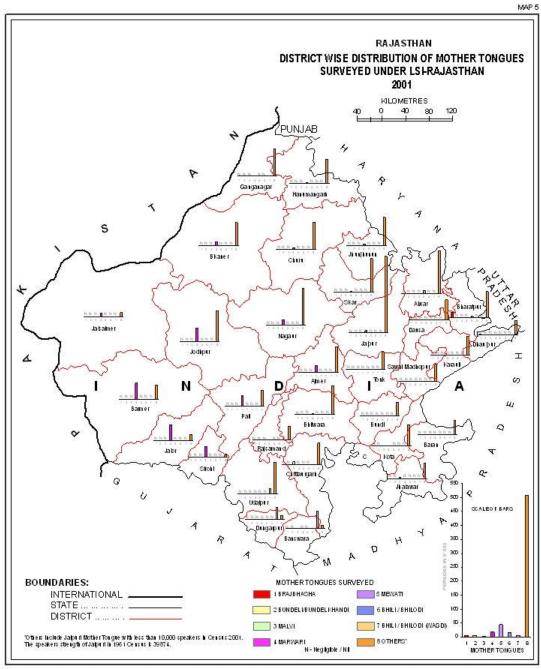
| India/ State/ UT | Total | | | | Rural | Urban | | | |
|-----------------------------------|-----------|-------------|-----------|-----------|-----------|-----------|---------|---------|---------|
| | Person | Male | Female | Person | Male | Female | Person | Male | Female |
| INDIA | 9,582,957 | 7 4,806,020 | 4,776,937 | 9,304,738 | 4,662,096 | 4,642,642 | 278,219 | 143,924 | 134,295 |
| Madhya Pradesh | 2,973,201 | 1,495,174 | 1,478,027 | 2,915,591 | 1,465,226 | 1,450,365 | 57,610 | 29,948 | 27,662 |
| Rajasthan | 2,600,933 | 3 1,304,485 | 1,296,448 | 2,490,241 | 1,247,310 | 1,242,931 | 110,692 | 57,175 | 53,517 |
| Gujarat | 2,405,663 | 3 1,205,662 | 1,200,001 | 2,358,834 | 1,181,662 | 1,177,172 | 46,829 | 24,000 | 22,829 |
| Maharashtra | 1,490,691 | 1 744,670 | 746,021 | 1,437,621 | 716,920 | 720,701 | 53,070 | 27,750 | 25,320 |
| Dadra & Nagar Haveli [#] | 89,132 | 2 43,967 | 45,165 | 82,237 | 40,512 | 41,725 | 6,895 | 3,455 | 3,440 |
| Jammu & Kashmir | 8,483 | 3 4,434 | 4,049 | 8,438 | 4,402 | 4,036 | 45 | 32 | 13 |
| Himachal Pradesh | 2,840 | 1,409 | 1,431 | 2,819 | 1,396 | 1,423 | 21 | 13 | 8 |
| Karnataka | 1,596 | 6 825 | 771 | 1,091 | 569 | 522 | 505 | 256 | 249 |
| Andhra Pradesh | 1,438 | 3 746 | 692 | 495 | 254 | 241 | 943 | 492 | 451 |
| Chhattisgarh | 1,295 | 5 672 | 623 | 1,172 | 612 | 560 | 123 | 60 | 63 |
| Tripura | 1,013 | 3 531 | 482 | 1,003 | 526 | 477 | 10 | 5 | 5 |
| Mizoram | 978 | 3 492 | 486 | 851 | 432 | 419 | 127 | 60 | 67 |
| Kerala | 851 | 1 436 | 415 | 850 | 436 | 414 | . 1 | 0 | 1 |
| Orissa | 773 | 3 391 | 382 | 752 | 380 | 372 | 21 | . 11 | 10 |
| Tamil Nadu | 708 | 350 | 358 | 391 | 196 | 195 | 317 | 154 | 163 |
| Bihar | 670 | 355 | 315 | 609 | 323 | 286 | 61 | 32 | 29 |
| Nagaland | 557 | 7 299 | 258 | 547 | 293 | 254 | 10 | 6 | 4 |
| Delhi [#] | 415 | 5 220 | 195 | 28 | 13 | 15 | 387 | 207 | 180 |
| Daman & Diu# | 347 | 7 225 | 122 | 297 | 196 | 101 | 50 | 29 | 21 |
| Manipur | 340 | 166 | 174 | 340 | 166 | 174 | . 0 | 0 | 0 |
| Jharkhand | 220 |) 113 | 107 | 92 | 49 | 43 | 128 | 64 | 64 |
| Assam | 212 | 2 119 | 93 | 203 | 113 | 90 | 9 | 6 | 3 |
| Haryana | 202 | 2 81 | 121 | 83 | 27 | 56 | 119 | 54 | 65 |
| West Bengal | 103 | 3 51 | 52 | 79 | 39 | 40 | 24 | 12 | 12 |
| Goa | 94 | 4 45 | 49 | 8 | 5 | 3 | 86 | 40 | 46 |
| Uttar Pradesh | 84 | 4 32 | 52 | 23 | 8 | 15 | 61 | 24 | 37 |
| Punjab | 42 | 2 21 | 21 | 1 | 0 | 1 | 41 | 21 | 20 |
| Uttaranchal | 34 | 4 20 | 14 | 14 | . 8 | 6 | 20 | 12 | 8 |
| Arunachal Pradesh | 20 | 0 17 | 3 | 19 | 17 | 2 | 1 | 0 | 1 |
| Meghalaya | 17 | 7 8 | 9 | 8 | 5 | 3 | 9 | 3 | 6 |
| Chandigarh# | 2 | 2 1 | 1 | 0 | 0 | 0 | 2 | . 1 | 1 |
| Pondicherry [#] | 2 | 2 2 | 0 | 1 | 1 | 0 | 1 | . 1 | 0 |
| A & N Islands# | 1 | 1 1 | 0 | 0 | 0 | 0 | 1 | . 1 | 0 |

Bhili/Bhilodi in the Districts of Rajasthan

| Dilli/Dillout in the Districts of Rajasthan | | | | | | | | | | | |
|---|---------|---------|---------|---------|---------|---------|---------|-------|---------|--|--|
| State/ | Total | | | Rural | | | Urban | | | | |
| District | Persons | Males | Females | Persons | Males | Females | Persons | Males | Females | | |
| Rajasthan | 2600933 | 1304485 | 1296448 | 2490241 | 1247310 | 1242931 | 110692 | 57175 | 53517 | | |
| Banswara | 1253393 | 634163 | 619230 | 1205544 | 609483 | 596061 | 47849 | 24680 | 23169 | | |
| Dungarpur | 828607 | 408881 | 419726 | 780569 | 384249 | 396320 | 48038 | 24632 | 23406 | | |
| Udaipur | 388721 | 194140 | 194581 | 376769 | 187855 | 188914 | 11952 | 6285 | 5667 | | |
| Chittaurgarh | 73694 | 37809 | 35885 | 73188 | 37527 | 35661 | 506 | 282 | 224 | | |







IV

STATUS OF BILINGUALISM

The languages covered under the present volume of LSI: Rajasthan are all the variants of Hindi language except Wagdi which is the variant of Bhili/Bhilodi language. Hence, the bilingual data available is in terms of Hindi as well as Bhili/Bhilodi language and not in terms of variants of Hindi and Bhili/Bhilodi.

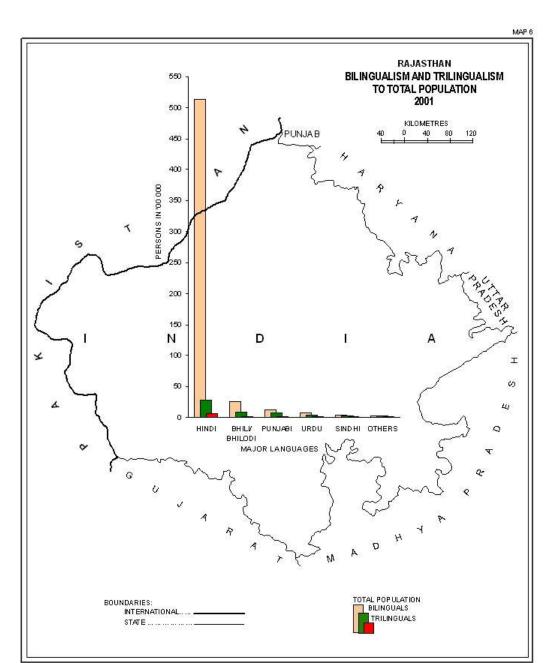
Accordingly, as per the latest census publication on Indian languages/mother tongues, that is, census 2001, the bilingualism picture of Hindi and Bhili/Bhilodi, in Rajasthan, is the following.

| | Total Speakers | Mono Linguals | | Bi- Linguals | | Tri-Linguals | | | |
|-----------------|-------------------|---------------|-----------|--------------------------|-----------|--------------|-------------------------------|----------|--|
| Language | | | Total | Language of bilingualism | Strength | Total | Language of Tri lingualism | Strength | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | |
| 1.HINDI | 51,407,216 | 48,588,697 | 2,818,519 | ENGLISH | 2,284,961 | 580,293 | SANSKRIT | 434,460 | |
| 2.BHILI/BHILODI | 2,600,933 | 1,929,614 | 871,319 | HINDI | 850,065 | 137,136 | ENGLISH | 104,604 | |

Since Hindi and Bhili/Bhilodi are followed by Punjabi, Urdu and Sindhi, so far the five major languages are considered for Rajasthan State. Thus, the figure of Bilingualism and Trilingualism in respect of these three languages are also furnished herewith.

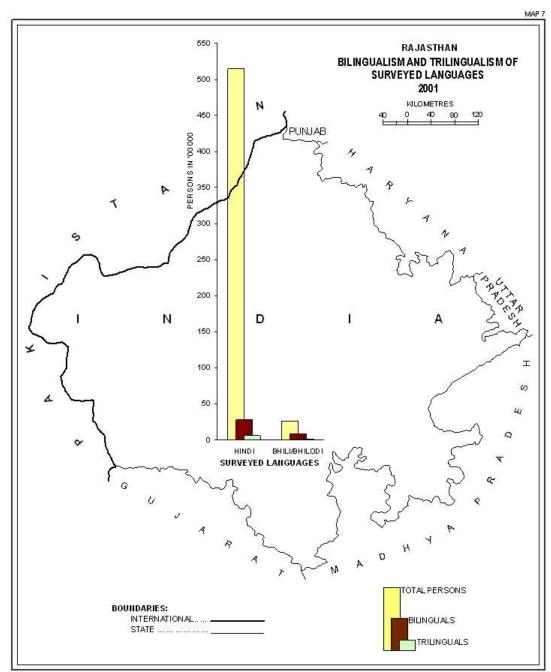
| Language | Total Speakers | | | Bi- Linguals | | Tri-Linguals | | | |
|----------|-------------------|---------------|---------|--------------------------|----------|--------------|-------------------------------|----------|--|
| | | Mono Linguals | Total | Language of bilingualism | Strength | Total | Language of Tri lingualism | Strength | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | |
| PUNJABI | 1,141,200 | 493,544 | 647,656 | HINDI | 627,902 | 135,883 | ENGLISH | 120,857 | |
| URDU | 662,983 | 257,401 | 405,582 | HINDI | 383,346 | 71,278 | ENGLISH | 48,146 | |
| SINDHI | 380,430 | 130,174 | 250,256 | HINDI | 235,008 | 65,796 | ENGLISH | 51,730 | |

[Census of India 2001: Bilingualism & Trilingualism Table]



Based upon Survey of India map with the permission of the Surveyor General of India.

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THE LANGUAGES UNDER PRESENT SURVEY AND TREATMENT OF THEM IN GRIERSON'S LSI AND SUBSEQUENT STUDIES

With the formation of the State of Rajasthan in 1956 in Independent India, there was a need to assess the linguistic situation of Rajasthan. The need emerged from the change of territorial boundary of Rajasthan caused by the reorganization of the States by 1956 Act. Hence, the Post-Grierson *Linguistic Survey of India* Project of the Office the Registrar General, India has been conducted in Rajasthan State during the period 1998-2001 (and in 2010 for checking of the data of Jaipuri and Braj Bhasa). The languages identified for survey under the LSI-Rajasthan (Part -1) scheme are: 1. Braj Bhasa 2. Bundeli 3. Jaipuri 4. Malvi 5. Marwari 6. Mewati and 7. Wagdi. Though Wagdi and Bhili/ Bhilodi mother tongues grouped under Bhili/Bhilodi language were surveyed separately but the report has been presented in the name of Wagdi due to the synonymity of both the names in Rajasthan. It has been planned that the other state-specific languages/mother tongues will be surveyed in LSI-Rajasthan (Part II) volume.

All the above mentioned surveyed names are traced in Grierson's *Linguistic Survey of India* as the dialect/sub-dialects of various languages of Indo-Aryan family. When Marwari, Jaipuri, Mewati, Malvi are traced as Dialects of Rajasthani, the Braj Bhasa and Bundeli are the dialects of Western Hindi and Wagdi is the dialect of *Bhili* language. In this connection the classification of Rajasthani dialects, made by Sir Grierson in *LSI* is presented below.

| Western Rajasthani | represented by | Marwari |
|-------------------------|----------------|--------------------|
| Central East Rajasthani | represented by | Jaipuri Harauti |
| North-East Rajasthan | represented by | Mewati Ahirwati |
| South-Eastern dialect | represented by | Malvi Nimadi |

Wagdi has been classified by Sir Grierson as a dialect of Bhili language of Central group of Indo- Aryan language family. The same is followed in Indian Census too.

As per Grierson, the Western Rajasthani, commonly known as Marwari, is the most important among the five dialects. It is spoken, in various forms in Marwar, Mewar, Eastern Sindhi, Jaisalmir, Bikaner, the south Punjab, and the North-West of the erstwhile Jaipur state.

The Central – East Rajasthani dialects under the names, Jaipurī and Hārautī, are also well recognized. The Mēwātī (of Alwar, Bharatpur, and Gurgaon) and the Ahīrwātī (of the Ahīr county at south and south-west of Delhi) under North-Eastern Rajasthani are also prominent dialects. The principal South-Eastern dialect is the Mālvī spoken in Malwa and Nīmādi spoken in a rather isolated position amongst a number of non-Aryan hill tribes.

[Ref: Grierson. 1908 (Reprint 1968) Vol. IX Part-II (pp. 1-3) and Vol. IX Part-III pp-6]

From the Censuses of 1901 to 1931, these languages/mother tongues were appearing in the Census publication following the scheme of classification adopted by Grierson in his *LSI*. After Independence, the detailed data on languages/mother tongues were presented in Census 1961 following the *LSI* scheme of classification of languages/mother tongues with suitable modification. However, from Census 1971 onwards, all these languages/mother tongues except Wagdi have been classified and presented as grouped mother tongues under Hindi. Regarding Bhili/Bhilodi, Grierson's adopted name was *Bhili* language under which Bhili/Bhilodi and Wagdi have been different mother tongues/dialects. Accordingly, the 1961 data on these languages/mother tongues along with Rajasthani are given below.

1961 Census data position

| 1. Rajasthani appeared as Language with | 14,933,016 speakers | | | |
|--|----------------------|--|--|--|
| Rajasthani appeared as mother tongue under Rajasthani with | 804,274 speakers | | | |
| Jaipuri appeared as mother tongue under Rajasthani with | 81,514 speakers | | | |
| Malvi appeared as mother tongue under Rajasthani with | 1,142,478 speakers | | | |
| Marwari appeared as mother tongue under Rajasthani with | 6,242,449 speakers | | | |
| Mewati appeared as mother tongue under Rajasthani with | 48,427 speakers | | | |
| | | | | |
| 2. Hindi appeared as language with | 133,435,360 speakers | | | |

Brajabhasha appeared as mother tongue under Hindi with

Bundel Khandi appeared as mother tongue under Hindi with

3. Bhili appeared as a language with

| yearen as a ranguage wron | =,, o 11 sp • will els |
|--|------------------------|
| Bhili appeared as mother tongue under Bhili with | 769,340 speakers |
| Bhilodi appeared as mother tongue under Bhili with | 59,243 speakers |
| Wagdi appeared as mother tongue under Bhili with | 756,786 speakers |

76,189 speakers

22,065 speakers

2 439 611 speakers

All the seven languages, as mentioned above, have been dealt by Sir G. A. Grierson in Linguistic Survey of India (LSI) in Volume IX, Part - II and III. In Volume 9 Part-II. Grierson has invented the term 'Rajasthani' to denote the umbrella language under which five dialects (on

geographical basis) comprising of several dialects under each have been classified. At the same time it was his intention to distinguish Rajasthani from western Hindi on the one side and to treat Rajasthani as distinct from Gujarati on the other for the purpose of survey.

According to Hiralal Maheswari there are five branches of Rajasthani, namely,

- (1) Marwādī-Mewādī is spoken in the old princely states of Jodhpur, Bikaner, Jaisalmer, Udaipur, Sirohi, Śekhāwātī region of Jaipur, Part of Kishangarh and Ajmer-Merwarā, some parts of Panjāb and Hariyānā around the district of Śriganganagar with slight variations.
- (2) Jaipurī-Hādautī, a popular speech in the old princely states of Jaipur (except Śekhāwātī) Lawa, Tonk, part of Kishangarh and Ajmer-Merwārā and the Hādautī regions including Bundi, Kota and Jhālāwār.
- (3) Mewātī-Ahīrwātī covers some parts of the old princely state of Bharatpur, Alwar, some parts of Gurgaon in Hariyānā and Mathura in U.P. It carries slight influences of Braj and Hariānī.
- (4) Mālwī has the characteristics of Mārwādī and Jaipurī-Hādautī and is spoken in the Mālwā region of Madhya Pradesh. It has a slight tinge of Gujaratī as well as Marāthī and Bundelī. And
- (5) Bhīlī or Bāgadī is popular in the princely states of Dungarpur, Banswara and some parts of Mewar. It is also slightly influenced by Gujarati.

Banjārī and Gūjarī, spoken in different parts of the country, have affinity with Rajasthani, as most of the Banjārās and Gūjars were originally the residents of Rajasthan. Nepali and Dakkhinī Hindi are also remotely connected with Rajasthani. Speech in the territory of the princely states of Bharatpur, Dholpur and Karoli is mostly influenced by Braj. Of all the branches, Mārwādī has the oldest, richest, and a varied and unbroken literary tradition. (Maheswari 1980, pp- 12,13)

In the present post-Grierson Linguistic Survey of India, under the scheme of Rajasthan Part – I, all the above languages (except Harauti, Ahirwati) have been identified for survey considering the territorial changes caused by the States Reorganization Act 1956. Harauti has been planned to take up in the Part-II of LSI- Rajasthan Volume. And Ahirwati has not been included in the present survey considering its area of return in Census. However it has been planned to include Ahirwati either in LSI-Punjab or LSI-Delhi as per the Census data on Languages/Mother Tongue.

Regarding Bhili/Bhilodi, it may be noted that though Grierson did not associate it with the Rajsthani group of languages, it has been included in the present Volume under the consideration that a) towards the North and East of Rajasthan the Bhil dialects gradually merge into various forms of Rajasthani and b) Bhil etc. is one of the Scheduled Tribes of Rajasthan State at present. Though Bhili/Bhilodi language comprises several mother tongues, namely, Bhili/Bhilodi, Gamti/Gavit, Garasia, Kokna/Kokni/Kukna, Mawchi, Paradhi, Tadavi, Varli, Wagdi etc. but in Rajasthan only Bhili/Bhilodi and Wagdi have been studied being state-specific. As per the information collected during the field investigation the fact is that the Bhil(s) in Rajasthan refer themselves as Wagdi. Accordingly Wagdi and Bhili/Bhilodi are synonymous in the state of Rajasthan. As a result, in the present Volume, the report appears as Bhili/Bhilodi (Wagdi). The Varli under Bhili/Bhilodi language has already been covered and published under LSI – Dadra & Nagar Haveli Volume of the present survey series in 2006 (2003).

VI

SOCIO LINGUISTIC INFORMATION

RAJASTHAN is the collective and classical denomination of that portion of India which is 'the abode of (Rajpoot) Princes'. It was popularly termed as **Rajwarra**, the **Raethana** etc. to denote the Rajpoot Principalities (Tod, Vol. I 1877).

The earliest people of Rajasthan can be called the Archeulian people, who were essentially hunters and food gathers. It is possible that the Bhils, Minas and other indigenous tribals of Rajasthan are descendants of these hunting people of the last stone age. These people were recognized as the original rulers of the Rajasthan land.

The original local ruler - Bhil, Meena, Gujar and Mer tribes were replaced by the Rajputs, at the end of 12th century, and the Rajputs ruled Rajasthan till independent of India in 1947. After Independence, communities from almost all the States along with the descendants of indigenous Rajasthan (Rajput) people are the major present inhabitants of Rajasthan.

About the languages surveyed under the present survey the following are the language salient points of their individual usage in different domains of the society. Details have been discussed at length in individual language Chapters.

Marwari

- 1. Marwari is taught from Primary level to Post graduate level including NET.
- 2. Marwari as a language is promoted by Rajasthan State Government for educational purpose. It is also encouraged by Sahitya Akademy, Delhi and Rajasthan Sahitya Akademy, Udaipur etc. for the promotion of Marwari literature, songs and other cultural activities.
- 3. There are regular programs both broadcast and telecast from AIR and DD
- 4. Devanagari script is used for Marwari though it had a script of its own namely Mori/Moriya / Mhajani.
- 5. Marwari is having rich heritage of literature. The old literature is widely and popularly known as Dingal literature.
- 6. Marwari is not used, so far, as a language of administration.

Braj Bhasa

- 1. It is not used as medium of instruction.
- 2. The folk songs of Brajbhasha are broadcast in the programme 'Braj manjari'.
- 3. Publications and manuscripts are available in Brajbhasha. Popular trend of literature composed in Brajabhasha is known as Pingal literature.
- 4. Brajbhasha is getting promoted through *Brajbhasha Academy*, Rajasthan
- 5. Devanagari script is used.
- 6. Braj Bhasha is not in use at Rajasthan State administration.

Malvi

- 1. Malvi is not used as medium of instruction.
- 2. In the domain of mass media in Malvi is broadcast occasionally on cultural festivals.
- 3. Scanty literature is available in the form of articles, short stories, poems, etc.
- 4. Devanagari script is used according to the necessity.
- 5. It is partially used in the administration like Judiciary and police stations.

Jaipuri

- 1. Jaipuri is not used as medium of instruction.
- 2. It is neither broadcast nor telecast.

- 3. No literature has been found in Jaipuri.
- 4. Devanagari script is used.
- 5. It is not used in the administration like judiciary and police stations.

Mewati

- 1. It is not used as a medium of instruction.
- 2. It is not used in the mass media.
- 3. Few books in Mewati are available in Devanagari script.
- 4. Devanagari script is used.
- 5. Mewati is promoted by the local academies like Rajeev Goenka Akademy, Rajasthan Sahitya Akademy etc.
- 6. Mewati is not used as a language of administration like judiciary.

Bhili/ Bhilodi

- 1. Bhili/ Bhilodi is taught up to fourth standard in primary level of education in schools under Tribal welfare and Development and also in some of the schools run by NGOs.
- 2. In different stations of All India Radio (namely Banswara) and Doordarshan of Rajasthan state specific schedule have been programmed.
- 3. Few narratives as well as non-narratives are written in Bhili/Bhilodi through Devanagari script.
- 4. Devanagari script is used.
- 5. State Government of Rajasthan is promoting the language for educational purposes.
- 6. Bhili/Bhilodi is not used as a language of administration like judiciary.

VII

PRESENTATION FORMAT

Introducing Rajasthan in its historical and demographic background, the Volume presents grammatical sketches of 7 languages including Wagdi, which is presented with Bhili/Bhilodi. The chapters on languages are presented following the order - Marwari, Brajbhasha, Malvi, Mewati, Bhili/Bhilodi (Wagdi), Bundeli/Bundelkhandi and Jaipuri based on numerical strength of speakers, as per appearance in 2001 Census.

A questionnaire format containing a word list, a sentence list and a text in the form of story developed for field-surveys are the tools, which have been used by the Researchers for field investigations. Individual seven respective reports are presented with transcribed text appended with them. In addition, conceptually categorized 500 selected lexical items have been presented in a comparative manner under two broad divisions- Hindi and Bhili/Bhilodi. It is inherent in human conditions to err and we make no claim to being an exception. As far as the descriptions of grammatical structure of individual languages are concerned, best efforts have been made to maintain uniformity in presentation, which, of course could not be maintained in some cases due to data constraints.

VIII

SCOPE OF THE FUTURE STUDIES

All the reports of the Volume have centered around the representative speech of Rajasthani group of languages under the bigger umbrella of Hindi language alongwith Wagdi being the representative among the Bhili group of dialects. The remaining language namely Bagri-Rajasthani, Harauti, Khairari, Mewari, Nimadi and Rajasthani are yet to be taken up as the Part-II of the Volume. Along with this the study of Bundeli/ Bundelkhandi, Malvi, Bhili/ Bhilodi group of languages may be taken up simultaneously in Madhya Pradesh, Maharashtra, Gujarat respectively for indepth studies since the population of these languages are dispersed in Rajasthan and the above mentioned adjacent states and they shared the features of each other occurring in geographical chain.

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MARWARI

KAKALI MUKHERJEE

1. INTRODUCTION

Marwari is a speech of a community called Marwari (alternatively Marvari, Marwadi, Marvadi etc.) mainly in the state of Rajasthan of Indian Union. The language as well as the community is also found in the neighbouring state of Gujarat and in some adjacent areas of Pakistan. In Rajasthan the Marwari people live mainly in Jodhpur, Bikaner, Barmer, Nagaur, Pali and almost all the districts of Rajasthan.

1.1. FAMILY AFFILIATION

In Linguistic Survey of India by Sir George Abraham Grierson Marwari has been attested as one of the dialects of Rajasthani language that belongs to the Central group of Inner Indo-Aryan languages. Rajasthani is comprised of Western, Central-Eastern, North-Eastern and South-Eastern dialect groups. Marwari is the principal member of Western Rajasthani dialect which is spoken in various forms in Marwar, Mewar, Eastern Sindh, Jaisalmer, South Punjab and north-west of Jaipur state. Jaipuri and Harauti mainly constitute the Central-Eastern Rajasthani whereas Mewati and Ahirwati comprise the north-eastern Rajasthani group and Malvi being the principal member of South-eastern dialect meets Bundeli (a Western Hindi dialect) to its east and Gujarati to its west. The other member of this South-eastern group is Nimadi (LSI, Vol.IX Part II, pp 1-3).

In 'Language Handbook on Mother tongues in Census' by R.C. Nigam. Marwari has been classified as 'the principal dialect of Western Rajasthan spread along a wide area and also written as a common form of speech by the native speakers who are found spread along all over country. Marwari is known to have several traits showing affinity with Sindhi' (1971, pp-162-163). Dr. L.P. Tessitori in his 'Notes on the Grammar of the Old Western Rajasthani with special reference to Apabhramsa and to Gujarati and Marwari' has opined that Marwari language along with Gujarati is affiliated to Old Western Rajasthani which is the immediate off spring of the Sauraseni Apabhramsa (1914-1916; p-1). Marwari is

included in Wikipedia (the free encyclopaedia) as the largest member of Rajasthani cluster of western dialects of Hindusthani.

However, in Indian Census Marwari has been appearing as a member of Rajasthani language till 1961. The treatment has undergone changes from 1971 census onwards when Marwari along with Rajasthani has been classified as one of the mother tongues grouped under Hindi language.

1.2. LOCATION

According to Grierson, Marwari is bounded by the "Eastern dialects of Rajasthani (of which Jaipuri is the Standard) on the east; on the south-east it is bounded by Malvi dialect of Rajasthani and a number of Bhili dialects; on the south-west it is bounded by Gujarati. On the west Marwari meets with Sindhi". And "on the north-west Marwari merges into Punjabi and the Bangaru dialect of Western Hindi through Bagri" (LSI Vol.IX Part-II, p-16).

Presently, Marwari is spoken in the state of Rajasthan which is constituted of 32 districts according to 2001 census, being the latest published census report. It is spoken also in Maharashtra, Gujarat with considerable number of speakers. In the year of 1829 the word "Rajasthan" first came into use by Sir Colonel Tod in his well known book "Annals and Antiquities of Rajasthan" which gradually gained popularity and was consequently accepted by the Indian National Congress prior to Independence of India. The same has been accepted by the Government of India after Independence of the country. Rajasthan became a full fledged state on 1st November, 1956 through a process of state formation effected from 28th February of 1948. The present Rajasthan state covers an area of 342,274 square kilomtres (Census of India, 2001, Primary Census Abstract) and is situated in the North-West direction of the country. As a state it is bounded by Uttar Pradesh state in the east and from east to south by Madhya Pradesh while the South-Western boundary is marked by the state of Gujarat. The west of Rajasthan meets the area of Sind (at present Sindh is beyond the territory of Independent India). Haryana and Punjab are the two states marked as the northern boundary of Rajasthan.

Keeping this geographic surrounding of Rajasthan state in view it can be said that starting from east to west via south and from south to north via west, Marwari is bounded by the Hindi dialects gradually assimilating with Gujarati through Bhili/Bhilodi on its way from east to west and that from western tract to northern tract Marwari meets Sindhi, Lahnda and Punjabi.

1.3. SPEAKERS' STRENGTH: Language - Mother Tongue - Bilingualism

Till 1961 Census Marwari has been treated as a dialect of Rajasthani which has changed in subsequent Censuses. Since 1971 Census it has been classified and presented as a grouped mother tongue of Hindi – one of the 22 Scheduled Languages of Indian Union - . According to latest Census of 2001, the Marwari is spoken by 79,36,183 speakers in India and they are majorly concentrated in the states of Rajasthan, Maharashtra and Gujarat. The following is the distribution of Marwari along with Rural-Urban break-up as per 2001 Census.

| State | Total | | | Rural | | | Urban | | |
|----------------|---------|---------|---------|---------|---------|---------|---------|---------|--------|
| | Person | Male | Female | Person | Male | Female | Person | Male | Female |
| India | 7936183 | 4120598 | 3815585 | 5860397 | 3018075 | 2842322 | 2075786 | 1102523 | 973263 |
| Rajasthan | 6279105 | 3240288 | 3038817 | 5389868 | 2774550 | 2615318 | 889237 | 465738 | 423499 |
| Maharashtra | 1076739 | 568284 | 508455 | 355655 | 181656 | 173999 | 721084 | 386628 | 334456 |
| Gujarat | 206895 | 114101 | 92794 | 37721 | 20485 | 17236 | 169174 | 93616 | 75558 |
| Karnataka | 60731 | 32671 | 28060 | 2020 | 1143 | 877 | 58711 | 31528 | 27183 |
| Madhya Pradesh | 50754 | 26345 | 24409 | 34462 | 17851 | 16611 | 16292 | 8494 | 7798 |
| West Bengal | 48113 | 25032 | 23081 | 4501 | 2404 | 2097 | 43612 | 22628 | 20984 |
| Andhra Pradesh | 43195 | 22776 | 20419 | 2766 | 1592 | 1174 | 40429 | 21184 | 19245 |
| Jharkhand | 40853 | 21352 | 19501 | 3452 | 1821 | 1631 | 37401 | 19531 | 17870 |

The Marwari has been returned from all 32 districts of Rajasthan which is presented below in descending order :

| State/District | Total | Male | Female |
|----------------|---------|---------|---------|
| Rajasthan | 6279105 | 3240288 | 3038817 |
| Barmer | 1058704 | 559291 | 499413 |
| Jalor | 1046963 | 532176 | 514787 |
| Jodhpur | 883651 | 459931 | 423720 |
| Pali | 732307 | 365972 | 366335 |
| Sirohi | 718547 | 366896 | 351651 |
| Ajmer | 463544 | 237349 | 226195 |
| Nagaur | 341903 | 175011 | 166892 |
| Jaisalmer | 247690 | 134044 | 113646 |
| Bikaner | 234020 | 123528 | 110492 |
| Jaipur | 171656 | 89935 | 81721 |
| Churu | 93210 | 47670 | 45540 |
| Jhunjhunun | 82814 | 42328 | 40486 |
| Sikar | 52015 | 26426 | 25589 |
| Bhilwara | 44103 | 22498 | 21605 |
| Ganganagar | 38031 | 20323 | 17708 |
| Hanumangarh | 18006 | 9511 | 8495 |
| Kota | 10977 | 5739 | 5238 |
| Rajsamand* | 9268 | 4665 | 4603 |
| Udaipur | 6158 | 3387 | 2771 |

| Chittaurgarh | 5166 | 2754 | 2412 |
|----------------|------|------|------|
| Bundi | 5152 | 2731 | 2421 |
| Dullul | 3132 | 2/31 | 2421 |
| Alwar | 3515 | 1874 | 1641 |
| Bharatpur | 2889 | 1533 | 1356 |
| Baran* | 2666 | 1377 | 1289 |
| Tonk | 2088 | 1018 | 1070 |
| Banswara | 1539 | 896 | 643 |
| Dungarpur | 938 | 558 | 380 |
| Jhalawar | 772 | 424 | 348 |
| Dausa* | 551 | 309 | 242 |
| Sawai Madhopur | 176 | 83 | 93 |
| Karauli* | 78 | 47 | 31 |
| Dhaulpur | 8 | 4 | 4 |

1.4. BILINGUALISM

Information on bilingualism in Marwari or any mother tongue grouped under Hindi has not been appearing in Indian Census since 1971 onwards as Marwari bilingual figures are clubbed with bilingual returns of Hindi language. Hence the information on bilingual/trilingual returns of Hindi language include the information/returns of Marwari also in the published Census data from 1971-2001.

The individual bilingual figures of Marwari last appeared in Indian census in 1961, according to which the bilingual returns of Marwari both in India and Rajasthan are as follows:

India

Language/ Bilingual break up

Mother Tongue Total Male Female Total Male Female Marwari 6,242,449 3,246,909 2,995,540 290,032 188,232 101,800

arwari 6,242,449 3,246,909 2,995,540 290,032 188,232 101,800

The Major languages in which people are Bilingual

1. Marathi – 104,712

(M-57,450; F-47,262)

2. Hindi - 90,439

(M-57,904; F-32,535)

3. English – 44,979

(M-38,902; F-6,077)

4. Gujarati - 12,772

(M-9,144; F-3,628)

5. Urdu - 10,933

(M-8,010; F-2,923)

6. Kannada – 7,411

(M-4,050; F-3,361)

7. Other languages -18,786

(M-12,772; F-6,014)

[Census of India 1961 Vol.I, Part-1-c(ii) Language Tables c-VI Bilingualism pp-489-490]

Rajasthan

Language/ Bilingual break up

Mother Tongue Total Male Female Total Male Female

Marwari 5,781,846 2,992,084 2,789,762 54,039 44,665 9,374

The major languages in which

people are bilingual

1. English – 33,892

(M-29,191; F-4,701)

2. Urdu - 9,476

(M-7,058; F-2,418)

3. Gujarati – 2,990

(M-2,594; F-396)

4. Marathi – 636

(M-572 ; F-64)

5. Kannada – 169

(M-164; F-5)

6. Others -6,876

(M-5,086; F-1790)

[Census of India of 1961 Vol.XIV Rajasthan Part-II c (i) Social and Culrtural Tables, pp 489 - 490]

However, the major bilingual picture of Hindi language in Rajasthan state, as appeared in 2001 Census is presented below in descending order.

| Total sp | eakers of la | nguages | | 1st subsidiary l | anguages | |
|----------|--------------|----------|----------|------------------|----------|---------|
| Persons | Males | Females | Name | Persons | Males | Females |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| HINDI | | | | | | |
| 51407216 | 26798769 | 24608447 | English | 2284961 | 1602919 | 682042 |
| | | | Urdu | 236135 | 130168 | 105967 |
| | | | Punjabi | 107520 | 57794 | 49726 |
| | | | Sanskrit | 76885 | 58280 | 18605 |
| | | | Gujarati | 36306 | 19091 | 17215 |
| | | | Sindhi | 33230 | 17720 | 15510 |
| | | | Bhili/ | | | |
| | | | Bhilodi | 20240 | 10067 | 10173 |
| | | | Others | 23242 | 12948 | 10294 |
| | | | TOTAL | 2818519 | 1908987 | 909532 |

Accordingly, it is established that Hindi language speakers are majorly bilingual in English which is applicable to Marwari also, being a mother tongue of Hindi. English language is followed by Urdu language by Marwari as well as Hindi speakers as a language of bilingualism. Hence, the influence of Urdu may be realized in Marwari in perceivable quantity.

1.5. SOCIOLINGUISTIC SITUATION/INFORMATION

The first and foremost distinguishing feature so far as sociology of Marwari language is concerned that throughout the Rajasthan state, whether consciously or unconsciously, people avoid using or uttering the names of the dialects like Marwari, Harauti, Mewari, Mewati etc. Instead, people feel encouraged to identify themselves as speakers of '*Rajasthani*' only, whether

he be a Marwari or Mewati or Mewari or Malvi or so on. And this trend is general irrespective of linguistic dimension or any socio-political or others dimension.

Prior to Independence of India the Marwari speaking area was larger among the Rajputana Agency. Moreover, the people of Marwar have dispersed into the various parts of India as well as abroad, mainly in connection with business and industry, for which the term "Marwari" has become most popular and widely known by the people. The general use of the name "Marwari" has been co-termed for "Rajasthani" language and literature. After the independence of India when the states of India were reorganized under State Reorganisation Act, 1956 the people of Rajasthan expected that *Rajasthani* will be recognized as the language of the state. Out of this expectation the people of Rajasthan consciously adopted the strategy for promoting "Rajasthani" at all level in the whole province under which "Rajasthani" is used consciously and awarely to distinguish as the language of Rajasthan. Marwari along with other mentioned mother tongues are treated as the varieties of "Rajasthani" along with the acceptance of Marwari as the written/literary variety of Rajasthani language. The people of Rajasthan have become aspirant that by implementing this strategy of identifying themselves and their language as "Rajasthani" in the near future it will gain the status of one of the Scheduled Languages in India at par with other Scheduled Languages of Indian Union.

Further, the name 'Marwari' is traced back to the old and popular name(s) of Rajasthani like *Maru Bhasha, Marubhum Bhasha, Marwadi Bhasha, Maru Bani* etc. The name 'Rajasthani' is the later one which has been named after the name of the state i.e. Rajasthan. But Marwadi/Marwari is widely popular as well as famous name than Rajasthani. For its use in Dingal Literature (a form of Rajasthani literature since 15th century) Marwari or Maru Bhasha was treated as identical with Dingal and was considered as the most important among the dialects spoken in Rajasthan. Rajasthani, as such, is better known through its several dialects (like Marwari, Mewari, Jaipuri or Dhundhari, Harauti, Mewati, Ahirwati, Malvi etc.) than Rajasthani language itself. However, presently Sahitya Academy, National Academy of Letters, University Grants Commission recognize '*Rajasthani*' as the individual language which is taught in the University of Jodhpur and Udaipur as well as which is an optional subject under the Rajasthan Board of Secondary Education since 1973.

Moreover, Marwari has been considered as the language of the oldest, richest, varied and unbroken literary tradition among the five branches of Rajasthani namely, 1. Marwari-Mewari,

2. Jaipuri-Harauti, 3. Mewati-Ahirwati, 4. Malvi, 5. Bhili or Wagdi (Bagadi). Marwari has achieved the form of poetic speech as well as the standard variety through its use in literature for about last 500 years (Maheswari, 1980, pp-12-13). †

Keeping this sociolinguistic scenario as the background in the state of Rajasthan the over all sociolinguistic situation prevailing in the 'Marwari' speaking region is presented in the following dimensions based on the survey conducted in Rajasthan during the period 21st April, 1998 to 16th June 1998 in connection with the *Linguistic Survey of India – Rajasthan* scheme.

1. Marwari as a 'L1' in the home domain

In the home domain Marwari is used as a mother tongue in the 'parent-ego children' situation. The usage varies since the so called pure Marwari is restricted among the older generation people and it has started reshaping in the tongue of the younger generation Marwaris whose speech is a kind of Marwari mixed with Hindi, the superposed variety and the official language of the state of Rajas than.

2. Marwari as L1 in domain other than home

Marwari is used in the public places, locality and the market where even the non-Marwaris come down to Marwari in their interaction with Marwari brethren.

3. Marwari in the domain of education

It has already been discussed that consciously people of Rajasthan are avoiding the use of the term "Marwari" for the sake of Rajasthani though the language used in literature and other written documents is mainly Marwari - a variety of Rajasthani.

[†]Footnote

The five-tier classification of Rajasthani as pointed out by Dr, Hiralal Maheswari in History of Rajasthan literature (1980 p-12-13) is the following

^{1.} Marwari – Mewari – spoken in the Jodhpur, Bikaner, Jaisalmer, Udaipur, Sirohi, Sekhawati region of Jaipur, part of Kishangarh and Ajmer – Mewara, some parts of Punjab and Haryana around the district of Ganganagar with slight variations;

Jaipuri – Harauti – a popular speech spoken in Jaipur (Except Sekhawati), Tonk, Part of Kishangarh and Ajmer-Mewara and the Harauti regions including Bundi, Kota, Jhalwar;

^{3.} Mewati – Ahirwati – spoken in Bharatpur, Alwar, some parts of Gurgaon in Haryana and Mathura in Uttar Pradesh (It carries slight influences of Brajbhasha and Hariani).;

^{4.} Malwi – having the characteristics of Marwari and Jaipuri – Harauti is spoken in the Malwa region of Madhya Pradesh. (It has a slight tinge of Gujarati as well as Marathi and Bundeli);

^{5.} Bhili or Wagadi – popularly spoken in Dungarpur, Banswara and some parts of Mewar. It is slightly influenced by Gujarati.

Relevantly it may be mentioned also that Banjari and Gujari, spoken in different parts of the country, have affinity with Rajasthani, as most of the Banjaras and Gujars were originally the residents of Rajasthan.

In schools under Rajasthan Board the same Marwari variety is taught in the name of Rajasthani narratives and poems as the main vernacular paper up to Secondary level. For Senior Secondary i.e. XIth and XIIth standard the same Marwari variety of Rajasthani is taught as an optional subject for vernacular. In B.A. Degree course Rajasthani is an optional subject. In Jay Narayan Vyas University at Jodhpur and in Sukharia University at Udaipur there is a full fledged department of Rajasthani from where M.A., M. Phil., Ph.D.. degree and D.Litt in Rajasthani are awarded. In the University of Rajasthan at Jaipur, Rajasthani is an individual paper under Hindi M.A. course. In addition to this, UGC has recognized Rajasthani as a separate subject for NET and the Department of Education of Government of Rajasthan has sanctioned few projects on Rajasthani among which "Rajasthani Folklore" project coordinated by the Department of Rajasthani of Jay Narayan Vyas University is mentioanable one. In state Public Service Commission, Ajmer there is an individual compulsory paper on 'Rajasthani language-literature-culture' for 100 marks.

Leaving aside the educational institutions in the state of Rajasthan there is an autonomous body named "Rajasthani Language Academy" at Bikaner established and funded by Government of Rajasthan which is working sincerely to promote the linguistic-literary and cultural activities in Rajasthani language. Some of the most remarkable literary magazines published from this Academy are Jagti Jodh, Sodh Patrika, Maru bharati etc. which cover the linguistic as well as grammatical features of language communities, literary, cultural, social aspect, specially, of the state of Rajasthan.

4. Use of Marwari as 'L2'

Among the people of Rajasthan, that too, especially, among the so-called Rajasthani speech-community, generally the Marwari variety of Rajasthani is used for common interaction whether he happens to be Jaipuri or Mewati or Harauti or any one else. And in the cultural assembly, or meeting or any discussion on literature/language of Rajasthan, the Marwari is used by the participants as the lingua franca. But in the common gatherings where both the Rajasthanis and non-Rajasthanis assemble Hindi is commonly used for interaction.

5. Use of Marwari in Judiciary

In rural court – the pleading is processed in Marwari or in relevant local dialect

In Sub-Divisional court - The pleading proceeds in Marwari/relevant local dialect

or Hindi or English according to the convenience in

In Tahsildar Court language use of the person concerned be he the

Advocate or the accused.

In District Courts - Hindi/English is the main language of the court but

the evidence is permissible in local dialect.

In High Court - The principal language from pleading to delivery of

Judgement is English although hearing and crossexamination are done in Hindi and English either according to the situation. Of course, if the plaintiff or the defendant is a rural one he is heard and cross-

examined in Marwari/or relevant local dialect with the

help of interpreter.

6. Use of Marwari in Assembly

In Assembly of the Sate of Rajasthan, Hindi is the 'lingua franca' though communication in Rajasthani local dialects is also privileged.

7. Script

The script of Marwari presently is Devanagari. An older Marwari as well as Rajasthani script also is traced which is popularly known as Modi/Modiya/Muriya / Mhajani / Vaniyavati etc. The character of this script is like Gujarati script since the script characterizes without overhead line. Even today the old rural people are used to write in this script only. But now the younger generation and specially the literate people have shifted to the Devanagari script for representing Rajasthani. This script is used in literature, text books, primers, partial Government instructions in the state of Rajasthan.

8. Literature

Marwari (Rajasthani) is having a rich literary heritage. Starting from the early and medieval period upto the present Century the major trend of literature is poetic only which have five distint divisions – 1. Jain 2. Charan 3. Akhyan 4. Sant and 5. Laukik including secular love.

Among the above five divisions the Charan trend deserves special mention. The relations between Charan poets and the Rajput warriors were deep rooted in medieval period. The Charan poets used to accompany their heroes to battle fields even. Charan poets used 'Maru Bhasha' or 'Dingal' and the 'Bhats Pingal' in their poetic compositions.

According to Maheswari (1980 p-7), upto the end of the 19th Century Dingal was treated as identical or synonymous with 'Maru Bhasha', which is the literary and poetic speech as well as the speech of the people. The Maru Bhasha is otherwise called as Marwari Bhasha. The old writers of 'Dingal' or 'Maru Bhasha' confirm the fact that the language and metre used by them is the spoken language of the land. Dingal literature was mainly composed as a form of hero-worshipping. On the other hand, Pingal means prosody originally but in Rajasthan the term 'Pingal' is used to denote a form of language which is a combination of Brajbhasha and Marwari variety of Rajasthani.

The modern Marwari as well as Rajasthani poetry has come out from the heroworshipping trend and presently distinguished by compositions on the themes of nature, sufferings of human beings, socio-political condition of the country etc. The modern period of Rajasthani (Marwari) dates back from 1850 onwards.

Along with poetic composition of different tastes and styles, the Modern period experiences Humour, Satire, Prose forms like Novels, Stories, Dramas, One-act plays, Biographies and sketches, Essays, Literary criticism etc.

The literary activities in Rajasthani (Marwari) has been advancing through different Institutions which are working to promote Rajasthani (Marwari) language (and literature) for recognition of the same as one of the Scheduled languages in India. Mention may be made in this regard about the following:

- a. The formation of *Rajasthan Sahitya Akademi* (*Sangam*) established at Udaipur in 1958. The journal *Madhumati* being its publication has given a new impetus to the writers of Rajasthani as well as of Marwari.
- b. The *Rajasthani Bhasha-Sahitya Akademi* (*Sangam*) at Bikaner, established in 1972 as a separate unit of the Akademy and the journal *Jagti Jodh* is its regular publication.
- c. In different stations of All India Radio and Doordarshan of Rajasthan state specific schedule have been programmed for presentation of Rajasthani on daily basis where programmes in Marwari and in other regional varieties are

- aired by the arrangement of Ministry of Information and Broadcasting of the State of Rajasthan.
- d. 'Rajasthani' has been introduced as a full-fledged Department in the Jay Narayan Vyas University at Jodhpur. Marwari language and literature is the main concern of the Department.
- e. Last but not least, the Rajasthani has been recognized by the *Sahitya Akademi*, New Delhi (National Academy of Letters, India) by which Marwari is also taken care.

1.6. REVIEW OF EARLIER LITERATURE AVAILABLE

Before the present survey several other studies were carried out towards the description of Marwari as well as Rajasthani language. A brief account of the earlier studies is given below in chronological order

- i. First and foremost the name of Rajasthani language was brought in the light of Indian linguistic scenario by Sir George Abraham Grierson in his Linguistic Survey of India (LSI Vol.IX Part-II) where "Rajasthani" was genealogically classified as an Indo-Aryan language mentioning Marwari as its most important and prominent dialect substantially keeping distance from Western Hindi.
- ii. Next, mention may be made of Dr. L.P. Tessitori's "Notes on the grammar of the old western Rajasthani with special reference to Apabhramsa and to Gujarati and Marwari" which is an approach of historical grammar deriving its source from old Indo-Aryan passing through the stages of Middle Indo-Aryan and coming down to the gateway of new Indo-Aryan, that is, Apabhramsa state (sourced from Sauraseni Prakrit) correlating Marwari and Gujarati as the two branches descending from old Western Rajasathani.
- iii. Next comes the works of Professor Suniti Kumar Chatterji. His
 - a. 'Rajasthani Bhasha' projects Rajasthani language or the socalled Marwari as coming out with its structural independence from that of Hindi through its literary exposure in the form of Dingal.

- b. 'Indo-Aryan and Hindi' etymologically establishes the Sanskrit sources of the lexicons used in Marwari along with other New Indo-Aryan equivalents.
- iv. Narottam Das Swami's 'Sanksipta Rajasthani Vyakaran' is a traditional Rajasthani grammar written in Hindi language in Devnagari script.
- v. Padmasree Sitaram Lalas's 'Rajasthani Vyakaran' is also a traditional reference grammar where Rajasthani language has been described in a most systematic way in Devnagari script.
- vi. Dr. Hiralal Maheswari's 'History of Rajasthani Literature' is also a scholarly account about the origin and development of language and literature of Rajasthan from the period of 1050 A.D. to the end of the twentieth century establishing the rich literary heritage of Rajasthan under the royal patronage.
- vii. Dr. Sidheswar Verma's 'Bihari-Hindi and Rajasthani a linguistic analysis' is a summarized version of Grierson's narrated Bihari, Hindi and Rajasthani in Linguistic Survey of India Volumes VI and IX, following the modern descriptive format.
- viii. B.L. Mali's '*Rajasthani Bhasha ar Vyakaran*' is a traditional grammar of Rajasthani along with historical source of Rajasthani language.
 - ix. The most interesting and fascinating work on Marwari as well as Rajasthani towards the end of the twentieth Century is Dr. Kali Charan Bahl;'s 'Adhunik Rajasthani ka Samracanatmak Vyakaran' which is the Hindi version of original English book 'A structural grammar of Modern Rajasthani' [Published from University of Chicago] is an exclusively scholarly work that deals with the Marwari speech of Jodhpur (Standard Marwari region) in the name of Rajasthani. The book presents a detailed grammatical description of Marwari from the structuralist point of view.
 - x. In addition to above works, a list of publications on Marwari/Rajasthani languagre has been referred by Sir G.A. Grierson in his LSI Vol.IX Part-II p-19. These are:

Robson, Rev. J A selection of Khyals or Marwari plays with an Introduction and Glossary,
Bewar Mission Press, 1866.

Fallon, S.W. A Dictionary of Hindustani Proverbs, including many Marwari, Panjabi, Maggah, Bhojpuri and Tirhuti Proverbs, Sayings, Emblems, Aphorisms, Maxims and Similes, by the Late S.W.F. Edited and Revised by Capt. R.C. Temple, assisted by Lala Faquir Chand Vaish, of Delhi. Benaras and London, 1886.

Pandit Ram Karan Sarma *MarwaRi VyakaraN*. A Marwari grammar written in Marwari. No date or place of publication in my copy? Jodhpur, About 1901".

1.7. BASE FOR ANALYSIS AND DETAILS OF INFORMANTS

The present work is a Descriptive Grammar of Marwari in Rajasthan, which is one of the major members of Indo-Aryan languages surrounded by the languages like – Hindi, Gujarati, Bhili, Sindhi, Lahnda and Punjabi. Ofcourse, Marwari is one of the mother tongues grouped with Hindi in Indian Census. The present description covers Phonology, Morphophonemics, Morphology and Syntax of Marwari language in the following chapters.

Linguistic and socio-linguistic data were collected during the field trip to Rajasthan from April, 1998 to June, 1998. The data, based on which the present grammar has been prepared, consist of 500 core lexical items and around 2000 various lexical items, 800 sentences of different types and patterns along with one connected text. Apart from these data a few folk songs, folk stories and other relevant sociocultural – literary information were collected during the field work.

The analysis of Marwari language in this volume is based on the elicited data from the following informants:

Shri Rajendra Singh (Barhath), Shri Prehlad Ram Solanki and Shri Kishan Singh Rathore of Jodhpur acted as the main informants for the collection of Standard Marwari data. Shri G.B. Goswami of Nagaur, Shri Narayan Singh Peethal of Jaipur, Mrs. Puspa Vyas, Shri Satya Prakash Acharya, Shri Srilal Nathmal Joshi of Bikaner and Shri Ghanashyam Acharya of Jaisalmer extended their help whole-heartedly for checking of the Marwari data collected from the basic informants.

2. PHONOLOGY

Phonology being concerned with the patterns and organizations of a language in terms of the phonetic features and categories involved, the phonemic analysis consists in allotting all the indefinite number of sounds occurring in utterances to a definite and limited set of phonemes contrastive in at least some environments. Accordingly, the phonemic inventory given below will show the distinctive sound units occurring in the Marwari speech.

2.1. PHONEMIC INVENTORY

Both the segmental and suprasegmental phonemes of Marwari are presented in the following inventory .

2.1.1 Segmental Phonemes

The Segmental sounds used in Marwari can be classed into a number of 42 phonemes of which 10 are the vowel phonemes and 32 are the Consonant phonemes. Out of the 10 vowel phonemes 4 are front, 2 are central and 4 are back. Among the 32 consonental phonemes 20 are stops, 4 nasals, 2 fricatives, 1 trill, I flap, 2 laterals and 2 approximants. The description of each phoneme has been presented in details in the following section

Vowels

| | Front | Central | Back |
|----------|-------|---------|------|
| High | i | | u |
| Low-high | I | | U |
| High-mid | e | | 0 |
| Mean-mid | | A | |
| Low-mid | E | | O |
| Low | | a | |

The pairs /i I/, /u U/, /e E/ and /o O/ are co-related phonetically.

Consonants

| | BILA | BIAL | DENT | CAL | RETROF | FLEX | PALAT | AL | VELA | AR (| GLOTTAL |
|--------------------------|------|------|------|-----|--------|------|-------|----|------|------|---------|
| | VL | VD | VL | VD | VL | VD | VL | VD | VL | VD | VL |
| STOPS | | | | | | | | | | | |
| Unaspirated | p | b | t | d | T | D | С | j | k | g | |
| Aspirated | ph | bh | th | dh | Th | Dh | ch | jh | kh | gh | |
| NASALS | | m | | n | | N | | | | M | |
| FRICATIVES | | | S | | | | | | | | h |
| TRILL | | | | r | | | | | | | |
| FLAP | | | | | | R | | | | | |
| LATERALS | | | | l | | L | | | | | |
| APPROXIMANT (semi-vowel) | | w | | | | | | у | | | |

In addition to the above consonantal phonemes 2 other phonemes are realized in Marwari as the marginal ones as these occur only word-initially. These are /b'/- bilabial recusive and d' - dental recursive.

2.1.2 Suprasegmental Phoneme

Suprasegmentation is significantly realised in Nasalisation.

Nasalisation

Nasalisation is phonemic in Marwari. Frequency of $/\tilde{a}/, /\tilde{\iota}/, /\tilde{\iota}/$ are more in comparison to $/\tilde{A}/$ and $/\tilde{e}$.

| | Initial | Medial | Final |
|-----------------------|-----------------------|------------------------------|-------------------|
| ã | ãt "intestine" | dã't "tooth" | orā "other" |
| | ã trE "distant" | gãTh "knot" | mhã "we" |
| $\tilde{\iota}$ | ĩT "brick" | chĩk "sneeze" | <i>nī</i> "not" |
| | | jhīTa "pigtail of Brahmins" | ' kAĩ "what" |
| \tilde{u}/\tilde{u} | ũco "upward" | <i>mũch</i> "moustache | yũ 'thus'' |
| | ũc(No) "(to) pick up" | pũch "tail" | torũ "ridgegourd" |
| $	ilde{A}$ | | ghÃTi "neck" | |
| | | $k\tilde{A}i$ "what" | |
| $	ilde{e}/	ilde{E}$ | | c <i>ẽT(No)</i> "(to) stick" | $mh\tilde{E}$ "I" |

Length

Length in Marwari is realized phonetically.

2.2. PHONEMIC CONTRAST

Vowels

| | Initial | | Media | Final | |
|------------|---------|------------|-------|----------|--|
| $i \sim 1$ | | | | | |
| | imLi | 'tamarind' | din | 'poor' | |
| | IN | 'this' | dIn | 'day' | |
| | isAr | 'God' | mit | 'friend' | |
| | Isar | ʻsimilar' | mInAi | kh'man' | |

Initial occurrence of /i/ and final occurrence of /I/ are rare.

| Initial | | Media | Final | |
|------------|--|-------|----------|--|
| $e \sim E$ | | | | |
| | | ved | 'Veda' | |
| | | vEd | 'doctor' | |
| | | beTO | 'son' | |
| | | bEN | 'sister' | |

Initial occurrence of /E/ and final occurrence of /e/ are rare.

| Initial | Medial | Final |
|------------|---------------------|-----------|
| $u \sim U$ | | |
| | dhuN 'concentration | n' |
| | dhUn 'tune' | |
| | guNti 'donkey carri | ed goods' |
| | gUNti 'counting' | |

Initial occurrence of /u/ and final occurrence of /U/ are rare.

| Initial Medial | Final |
|-----------------------|-------|
| o ~ O | |
| Dhol 'a drum' | |
| DhOLO'weak' | |
| kom 'one's community' | |
| kOm 'work' | |

Initial occurrence of /O/ and final occurrence of /o/ are rare.

| | Initial | Media | | Final |
|------------|---------|-------|-----------------|-------|
| $i \sim e$ | | | | |
| | | bir | 'brave' | |
| | | bel | 'creeper (big)' | |
| | | piTh | 'back' | |
| | | peT | 'belly' | |

Initial occurrence of /i/ and final occurrence of /e/ are rare.

| | Initial | | Media | 1 | Final |
|------------|---------|--------|-------|----------------------|-------|
| $a \sim A$ | | | | | |
| | aLO | 'nest' | phal | 'plough' | |
| | Ar | 'and' | phAL | 'fruit' | |
| | | | kalE | 'yesterday/ tomorrow | , |
| | | | kAl | 'machine' | |

Final occurrence of /A/ is rare.

| | Initial | | Medial | | Final |
|-------|---------|--------|--------|----------|-------|
| e ~ a | | | | | |
| | еDi | 'heel' | ret | 'sand' | |
| | aDo | 'door' | rat | 'night' | |
| | eRO | 'such' | tel | 'oil' | |
| | aLO | 'nest' | tal | 'rhythm' | |

Final occurrence of /e/ is rare.

| | Initial | | Media | 1 | Final |
|------------|----------|-------------------|------------|----------------------|-------|
| $a \sim o$ | | | | | |
| | aRi | 'axe' | kalE | 'yesterday/ tomorrow | ,• |
| | ori | 'measles' | koL | 'big rat' | |
| | akhAr | 'letter' | car | 'four' | |
| | okhAr | 'excreta' | cor | 'thief' | |
| Final o | occurren | ce of /o/ is rare | e . | | |

| | Initial | | Media | ıl | Final |
|------------|----------|-------------------|-------|-------------|-------|
| $o \sim u$ | | | | | |
| | odAr | ʻblab' | moL | 'buy' | |
| | udAr | 'womb' | muL | 'root' | |
| | ojri | 'stomach' | moh | 'affection' | |
| | ujar | 'exhaust' | muh | 'face' | |
| Final o | occurrer | nce of /o/ is rai | re. | | |

| | Initial | | Medial | | Final | |
|---------------------|-----------------------------|-----------------------------------|--|---------------------------------------|---|---|
| <i>a</i> ∼ <i>u</i> | abho ubho acho uco | 'shy' 'stand' 'good' 'height' | kaT(NO) kuT(NO) mar(NO) muR(NO) | 'to cut' 'to hit' 'to beat' 'to turn' | maLa balu ãtra daru | 'garland' 'sand' 'guts' 'liquor' |
| Consc | onants | | | | | |
| <i>p</i> ~ <i>b</i> | Initial pAn | 'leaf' | Medial <i>khapAT</i> | 'split bamboo' | Final Top | 'hat' |
| | bAL pita bidam | 'strength' 'father' 'almond' | TabAr kApRO dubLO | 'child' 'child' 'weak' | jeb pusAp dAbadAb | 'pocket' 'flower' 'fast/quick' |
| $t \sim d$ | Initial tin | 'three' | Medial pita | 'father' | Final nAkhAt | 'star' |
| | din tarO daru | 'poor' 'star' 'liquor' | bidam pitAl badAl | 'almond' 'brass' 'cloud' | nAnAd rut bind | 'sister in-law' 'season' 'husband' |
| $T \sim D$ | Initial <i>TaM</i> | 'leg' | Medial beTi | 'daughter' | Final peT | 'belly' |
| | Dag Topi | 'wing' 'hat' | geDi moTO | 'stick' 'fat' | haD jaT | 'bone' 'name of a |
| | Dikri | 'daughter' | jaDO | 'fat' | laD | community' 'kiss' |
| c ~j | Initial cor joD cawAL jal | 'thief' 'field' 'rice' 'net' | Medial bagicO pAnjO bec(NO) bij(NO) | 'garden' 'claw' 'to sell' 'to sow' | Final kãc khaj c õ c jej | 'glass' 'itch' 'beak' 'delay' |
| <i>k</i> ∼ <i>g</i> | Initial koL goLi keLO gilO | 'big rat' 'bullet' 'banana' 'wet' | Medial bhAkAt jugAt kĩkAr AgAr | 'devotee' 'means' 'how' 'if' | Final ek pug(NO) Dak Dag | 'one' 'arrive' 'post' 'wing' |

| <i>m</i> ∼ <i>n</i> | Initial mArAd 'male' nAnAd 'sister-in law' | Medial <i>jAmi</i> bani | 'earth' 'ashes' | Final kam kan | 'work' 'ear' |
|---------------------|--|---|--|--------------------------------------|--|
| | mās 'flesh' nAs 'neck' | kAmAr mInAkh | 'waist' 'man' | nArAm gArAn | 'soft' 'eclipse' |
| $M \sim N$ | Initial occurrence of /M/ ar | Medial paNi bEMgAN jANa kAMgi ad /N/ are rare. | 'water' 'brinjal' 'person' 'comb' | Final nEN TaM jamAN lOM | 'eye' 'leg' 'mother' 'clove' |
| s ~ h | Initial sat 'seven' haD 'bone' sal 'year' hAl 'plough' | Medial posaL kAThAhAL mOsAm hahukAr | "school" "jackfruit" "season" "money lende | Final kes meh mãs er"mãh | 'hair' 'rain' 'flesh' 'month' |
| $l \sim L$ | Initial | Medial palO paLO culO taLO | 'dry leaf' 'brass utensil' 'oven' 'lock' | Final gal guL lal laL | 'cheek' 'gur (jaggery)' 'red' 'saliva' |
| /L/ is | not found in initial oc | | 10 011 | | SWIT V W |
| $r \sim R$ /R/ is | Initial not found in initial or | Medial daru kiRi ori aRi ecurrence. | 'liquor' 'insect' 'measles' 'axe' | Final ghar peR mAjur jAR | 'house' 'tree' 'labourer' 'root' |
| | Initial | Medial | | Final | |
| <i>w</i> ∼ <i>y</i> | waL 'meal' yar 'friend' wo/wa 'he/she' yũ in this way' | riwaj riyaj dhũwO hiyo | 'tradition' 'practice' 'smoke' 'heart' | rillai | |

| | Initial | Medial | | Final | |
|----------------------|------------------------|------------------|--------------------|----------------|-----------------|
| $p \sim ph$ | pag 'turban | Topi | 'hat' | pusAp | 'flower' |
| | phag 'a folk dand | ce' <i>DophO</i> | ʻdull | bArAp | 'snow/ice' |
| | purO 'city/town' | kApas | 'cotton' | Тор | 'cap' |
| | phur(NO) 'to turn | tuphan | 'storm' | b'aph | 'steam' |
| | back' | | | | |
| | T '/' 1 | M 11 1 | | T' 1 | |
| 1. 1.1. | Initial | Medial | 4-1-d | Final | (Castinal) |
| <i>b</i> ~ <i>bh</i> | bari 'window' | b'abO | 'elder brother' | ucchab | 'festival' |
| | bhari 'heavy | abhO | 'sky' | lobh | 'greed' |
| | bAkri 'goat' | ambo | 'mango' | jeb | 'pocket' |
| | bhakhri 'hill(small |)' gabhO | 'cloth' | jibh | 'tongue' |
| | Initial | Medial | | Final | |
| $t \sim th$ | tarO 'star' | rato | 'red' | het | 'love' |
| | tharO 'your' | mathO | 'head' | hath | 'hand' |
| | tau 'fever' | pitAL | 'brass' | jugAt | 'means' |
| | thuk 'sputam' | sathAl | 'thigh' | sath | 'with/together' |
| | Initial | Medial | | Final | |
| $g \sim gh$ | guN 'quality' | gArAn | 'eclipse' | bag | 'garden' |
| | ghuN 'termite' | ghAr | 'house' | bagh | 'tiger' |
| | gilO 'wait' | <i>bagicO</i> | 'garden' | ag | 'fire' |
| | ghosla 'nest' | ghuMghAt | 'veil' | gagh | 'wound' |
| | Initial | Medial | | Final | |
| $T \sim Th$ | TAmkO 'flirt' | ТеТО | 'ripe fruit' | ThaT | 'crowd' |
| | ThAMkO'sound of ankle | | 'sweet' | kaTh | 'wood' |
| | TOg 'supporting stone' | | 'sour' | peT | 'belly' |
| | ThOg 'cheat' | kAThAhaL | 'jackfruit' | puTh | 'back' |
| | Initial | Medial | | Final | |
| $c \sim ch$ | cori 'theft' | kacO | 'raw' | k ã c | 'glass' |
| | chori 'girl' | <i>kAchuO</i> | 'tortoise' | ch ã ch | 'buttermilk' |
| | cawAl 'rice' | | | nac | 'dance' |
| | chal 'bark of | | | pach | 'behind/after' |
| | tree' | | | | |
| | | | | | |

| | Initial | | Medial | | Final | |
|------------------------------|---------|----------------|--------------|---------------|----------|------------|
| $D \sim Dh$ | DagO | 'old camel' | DaL | 'branch' | uD(NO) | 'to fly' |
| | Dhag(| O'old bullock' | DhaL | 'slope' | cADh(NO) | 'to climb' |
| | DIl | 'body' | aDO | 'door' | laD | 'kiss' |
| | DhiLO | 'slow' | DoDhi | 'door' | gaDh | 'strength' |
| | Initial | | Medial | | Final | |
| <i>b</i> ′ ∼ <i>b</i> | b'abO | "elder brother | " ub'O(howNC |) " standing" | | |
| | bapu | "father" | ubal(NO) | "boiling" | | |
| | b'al | "hair" | | | | |
| | bAL | "strength" | | | | |
| | Initial | | Medial | | Final | |
| $d' \sim d$ | d'an | "paddy" | dhard'ar | "sharp" | | |
| | dukh | "pain" | dAbadAb | "fast" | | |
| | d'ai | "mid-wife" | | | | |
| | dIl | "heart" | | | | |

2.3 PHONEMIC DESCRIPTION AND DISTRIBUTION

The description and distribution of ten vowel phonemes of Marwari are presented below.

Vowels

/i/ High front unrounded short vowel. It occurs in the medial and final positions.

jiN"that"lobhi"greedy"niras"despaired"duji"other"gigAn"sky"kani"towards"

/I/ Lower high fron unrounded vowel. It occurs initially and medially.

IN "this" mIrc "chilli" isa "this kind" mInAkh "man"

IgyarE "eleven kIwar "wooden gate"

/e/ High mid front unrounded vowel. It occurs initially and medially.

kAnE "near" ek "one" "soil" / "sand" ret "then" / "again" "behind" eDi "heel" pher larEpAchE "after" eRO "such" geDi "stick"

/E/ Low mid front unrounded vowel. It ocurs medially and finally.

bEl"creeper"E"this"vEd"doctor"chE"six"nEN"eye"wE"they"

/A/ Mean-mid central unrounded vowel. It occurs initially and medially.

Ar "and" ghAr "house" AthE "here" kAnE "at/near" AgAr "if" bAL "strength"

/a/ Low central unrounded vowel. It occurs initially, medially and finally.

"she" aLsi"idle/lazy" badAL"cloud" ba / wa aLO"nest" bhaTO"stone" boba "female breast" "door" tarO "star" "afterwards" aDO pacha

/O/ Low mid back rounded vowel. It occurs medially and finally.

DhOLO"weak"moTO "fat"dORai"pain"sugLO "dirty"kOm"work"sukhO "dry"

/o/ High mid back rounded vowel which occurs initially and medially.

 $egin{array}{lll} \emph{or} & \mbox{"equal"} & \emph{koL} & \mbox{"big rat"} \\ \emph{ori} & \mbox{"measles"} & \emph{h} \mbox{\~{o}} \emph{Th} & \mbox{"lip"} \\ \emph{oDa} & \mbox{"cover"} & \emph{thoth} & \mbox{"hole"} \\ \end{array}$

/U/ Lower high back unrounded vowel. It occurs initially and medially

UN "that" dhUN "tune UjaR "spoil" gUN "quality" UdAr "womb" lUgai "woman/wife"

/u/ High back rounded vowel. It occurs medially and finally.

jugAt"means"saru"for"guRda"liver"baLu"sand"tuphan"storm"daru"liquor"

Consonants

/p/ Bilabial voiceless unaspirated stop. It occurs initially, medially and finally.

pAn "leaf" kApas "cotton" pusAp "flower"

pun "air" Topi "hat" Top "hat"

paNi "water" khapAT "split bamboo"pap "vice"

/ph/ Bilabial voiceless aspirated stop. It occurs initially and medially and finally.

"fruit" DophO"dull" b'aph phAL"steam" phul "flower" tuphan "storm" *bArAph* "snow" phuThrO"smart" phephRO "lung" hãph "pant"

/b/ Bilabial voiced unaspirated stop. It occurs in all the three positions.

bag "garden" TabAr"child" jeb "pocket" "fast" balu "sand" Abar "currently" dAbadAbbirkha "rain" ubasi "yawn" lAbalAb "quick"

/bh/ Bilabial voiced aspirated stop. It occurs in all the three positions

bhaTO "stone" abhO "sky" "tongue" jibh "greed" bhai "brother(y.)" nabhi "naval" lobh bheN"sister" "dress" labh "profit" gabhO

/t/ Dental voiceless unaspirated stop. It occurs in all the three positions.

"three" "brass" "sand" tin pitAL ret tarO "red" "weather/ "star" rato rutseason" "father" taLO "lock" pita nAkhAt"star"

/th/ Dental voiceless aspirated stop. It occurs in all the three positions.

thuk "sputam" tithi "datE" hath "hand" thoRO "some" mathO "head" thoth "hollow" thaw "utensils" sathAl "thigh" Anath "orphan"

d Dental voiced unaspirated stop. It occurs in all the three positions.

debLO "lean man"badAL"cloud"mArAd"male"dulhO "bridegroom"bidam"almond"cãd"moon"dãtlO "sickle"nAdi"river"jAd"when/ then"

 $\frac{dh}{}$ Dental voiced aspirated stop. It occurs in all the three positions.

dhAra "earth"gAdhO"ass"dudh"milk"dhANi "husband"bidhAwa"widow"bajubAndh"armlet"dhAnAkh "bow"Andho"blind"bAndh"closed"

/T/ Retroflex voiceless unaspirated stop. It occurs in all the three positions.

TabAr "child" moTO"fat" TaT"baldness" "neck" "hat" ghÃTi "belly" Top peTTaM "leg" ТеТО "unripe fruit" ThAT "crowd"

/Th/ Retroflex voiceless aspirated stop. It occurs in all the three positions.

ThaDO"cold" puThi "back" hoTh "lip"
Thola "finger joint" miThO "sweet" kaTh "wood"
TheThi "ear wax" ThAThera "cattle" lath "stick"

/D/ Retroflex voiced unaspirated stop. It occurs in all the three positions.

Dhil "slack" DoDhi"door" riDh"spine" "drum"/ "trumpet" "beard" DaDh"molar tooth" DholdaDh DhuNDhO "rejected house" buDhO "old man" koDh"leprosy"

/c/ Palatal voiceless unaspirated affricate. It occurs in all the three positions

cunO "lime"ghoca"unused wood"rac"tool"cokhO "good"kacO"raw" $k\tilde{a}c/kac$ "mirror"cellO "student" $s\tilde{a}cO$ "honest" $c\tilde{u}c$ "beak"

/ch/ Palatal voiceless aspirated stop. It occurs in all the three positions.

chorO "boy"AMochO"towel" $p\tilde{u}ch$ "tail"choTO "small" $p\tilde{u}chRi$ "small tail"chach"butter milk"chekRO"bullock cart" pAche"afterwards" $r\tilde{i}ch$ "bear"

/j/ Palatal voiced unaspirated stop. It occurs in all the three positions.

jaL "net" kaju "cashew nut" aj "to-day" "itch" jaDO "fat" heiO "cholera" khaj "field" *ujaLO* "bright"/ "light" "delay" joD jej

/jh/ Palatal voiced aspirated stop. It occurs initially and medially. "lie" "mud stone" jhuTh jhajhARO "to annoy" jhamp jhunjhla(NO) "wing" *jhupO* "hut" sinjhya "evening" /k/ Velar voiceless unaspirated stop. It occurs in all the three positions. "hair" akas / Akas "sky" ek "one" kes "banana" takO "bitter" "nose" keLO nak kaLO "black" bakO "mouth" khak "arm-pit" Velar voiceless aspirated stop. It occurs in all the three positions. /kh/ khoTO "bad" bokhO"toothless" dukh "pain" (male) khaTO "sour" "hungry" bhukhO rũkh "tree" khaRwa "farm land" cokhO "good" sakh "harvest" (jAmi) /g/ Velar voiced unaspirated stop. It occurs in all the three positions. gigAn "sky" lagan "marriage" "foot" pAggaE "cow" lugai "wife" "wing" Dag geNa "jewel" bAgicO "garden" "cobra" nag Velar voiced aspirated stop. It occurs in all the three positions. /gh/ "tall" ghAr"house" **DighO** "tiger" bagh "grass" ghas siMghO "lion" gagh "wound" ghoRO "horse" *ghuMghAT* "veil" jaMgh "thigh" /m/Bilabial voiced unaspirated nasal. It occurs initially, medially and finally.

/n/ Dental voiced unaspirated stop. It occurs in all the three positions.

jAmi bimar

jimAN

maLa "garland"

mAkRi "spider"

moDO "bald head"

| nak | "nose" | bani | "ashes" | un | "wool" |
|------|---------|------|---------|---------|--------|
| nAs | "neck" | junO | "old" | kan/kAi | n"ear" |
| nagO | "naked" | sinO | "chest" | pAn | "leaf" |

"land"

"meal"

"ill"

iAlAm "birth"

bidam "almond"

"work"

kam

/N/Retroflex voiced unaspirated nasal. It occurs essentially in medial and final positions. Rarely it occurs initially. "ruby" Nal ciNa "gram" "hood of snake" phAN"elbow" khuNi nEN"eye" beNi "pig tail *lOsAN* "garlic" of girls" /M/Velar voiced unaspirated nasal. It occurs medially and finally. aMi "apron" siM"horn" *jhiMur* "cricket"/"insect" TaM"leg" DuMAr"big hill" lOM"clove" /<u>s</u>/ Dental voiceless fricative. It occurs in all the three positions "pestle" sathAN "friend" musAL"meat" mãs siM"horn" 1OsAN "garlic" "breath" sãs sãkAL "chain" mOsAm"season" "grass" ghas /h/Velar voiced fricative. It occurs initially, medially and finally. "bone" dohitO "grand son/" haD khoh "cave" grand daughter" "forest" hoTh"lip" rohi "rain" meh hirAN "antelope" "money lender" "love" hahukAr neh /r/ Dental trill. It occurs in all the three positions. "season" "chickpox" koThar "godown" rutori "tree" "room" "house" rũkh orO*ghAr* "eye lash" "play" "grape" rAmAt bhõra Amur/R/Retroflex flap. It occurs medially and finally. ciRi "sparrow" "headache" piRTiloRi "squirrel" bAR"banyan tree" kiRi "ant hill" / "worm" b'AR"fence" /1/ Dental lateral. It occurs initially, medially and finally.

palAM

lilar

culO

"hearth"

"forehead"

"earthen oven"

"cheek"

"barks"

"ash gourd"

gal

al

chal

loL

laL

"ear lobe"

"saliva"

lOsAN "garlic"

/L/ Retroflex lateral. It occurs medially and finally.

aLO"nest"phAL"fruit"taLO"lock"loL"ear lobe"koLO"white gourd"guL"gur"

/w/ Bilabial approximant. It occurs in all the three positions – initial, medial and final.

| waL | "meal" | dAwa | "medicine" | sew | "apple" |
|--------|--------------|-----------------|------------|------|------------|
| wakAL | "well water" | $dh\tilde{u}wO$ | "smoke" | taw | "fever" |
| wAkhAt | "time" | hAwa | "air" | byaw | "marriage" |

/y/ Palatal continuant. It occurs initially and medially.

```
yar "friend AniyarO "face"
yohi "this very" hiyO "heart"
yũ "in this way" jyũi "as soon as"
```

Note

As discussed in the phonemic inventory the distribution of /b'/ and /d'/ are shown below. The occurrence of these sounds are realized mostly in the initial position.

| /b'/ | Bilabi | al Implosive (Recursive) | /d'/ | Dental Implosive (Recursive) |
|------|--------|--------------------------|---------|-----------------------------------|
| b'ae | rO | "air" | d' ab | "a small heap of grass" |
| b'ak | hAr | "hill" | d'aw | "animal" |
| b'aT | kO | "metal dish" | d'ArO | "sand dune" |
| b'ap | h | "steam" | d'awO | "a cold wave which changes crops" |

This feature of recursive in Marwari may be due to the influence of neighboring languages of Indo-Aryan family who is having this feature, specially Sindhi, Punjabi etc.

2.4. MAJOR ALLOPHONIC DISTRIBUTION

The Vowel allophones are realized as free variational forms in Marwari. For example,

- 1. /E/ and /O/ occur medially and finally and not initially.
- 2. /e/ and /u/ occur initially and medially and not finally.
- 3. /a/ and /o/ occur initially and medially and not finally.

Consonants

1. All the stops are half-released in word-final position. The half-released consonantal sounds are represented by ['] sign

/b/

$$\rightarrow$$
 [b']
 in final position
 [gulab']
 "rose"

 /t/
 \rightarrow
 [t']
 "
 [kArot']
 "saw"/"blade"

 /T/
 \rightarrow
 [T']
 "
 [koT']
 "coat"

 /k/
 \rightarrow
 [k']
 "
 [thuk']
 "soab"

 /g/
 \rightarrow
 [g']
 "
 [pAg']
 "foot"

 /j/
 \rightarrow
 [j']
 "
 "[khaj']
 "itch"

 /D/
 \rightarrow
 [D']
 "
 "
 [giD']
 "eye sand"

2. The dental /n/ is realised as palatal nasal [M'] when it is a member of cluster with a palatal stop. Thus /n/ is realised as

[n] when it is a member of cluster with a stop other than palatal

| | Andharo | "darkness" | cand | "moon" |
|------|---------------|------------|---------|--------|
| [M'] | elsewhere | | | |
| | <i>paM' c</i> | "five" | paM' jo | "claw" |

2.5 CLUSTERS

A cluster is formed by two identical or non-identical phonemes. Both vowel and consonant clusters are identified in Marwari.

2.5.1 Vowel Clusters

In Marwari there are non-identical vowel clusters like /ai/ occurs in all the three positions. /ia/ and /aE/ occurring in the medial and final positions. /oi/, /ui/, /ei/, /ai/, /ua/ and /uO/ occurring in the final position.

Below are exemples of the vowel clusters in Marwari

| | Initial | Medial | Final | |
|----|-----------------------|------------------------------|-------|---------|
| ai | aiThaN "corn of feet" | mait "parents" | lUgai | "wife" |
| ia | husiar "cunning" | pAgodia/ "ladder" pagodia | | |
| ae | | bhaelO "friend" | gaE | "cow" |
| oi | | | loi | "blood" |

| ui | Dui | "anus" |
|----|--------|-----------|
| Ai | dAi | "curd" |
| ei | sAdei | "always" |
| ua | tendua | "leopard" |
| uo | kẽcuO | "worm" |

2.5.2 Consonant clusters

In Marwari the consonant clusters are the combination of two identical as well as two non-identical consonants occurring essentially in the medial position and rarely in the initial and final position. Besides there are also heterogeneous consonant clusters consisting of three non identical phonemes in Marwari which occurs in the word-medial position only.

Combination of two identical consonants are the homogenous clusters. In Marwari these are the following.

```
+
                                                                  "dog"
/t/
              /t/
                             -tt-
                                           kuttO
T/T
              /T/
                             -TT-
                                            TaTTu
                                                                  "pony"
D/
              D/
                             -DD-
                                           TiDDa
                                                                  "grass hopper"
              /c/
                                                                  "pony" / "donkey"
/c/
                             -cc-
                                           khAccAr
/k/
              /k/
                                           cAkku
                                                                  "knife"
                             -kk-
                                                                  "cat"
/n/
              /n/
                             -nn-
                                           minni
/l/
       +
              /l/
                             -11-
                                           hulli
                                                                  "caterpillar"
                                                                                      etc.
```

The clusters of two non-identical consonants, that is, the heterogeneous clusters are formed as follows:

| a) | Stop + | Non-identical stop | g) | Nasal | + | Fricative |
|----|---------|--------------------|----|------------|---|-----------|
| b) | Stop + | Nasal | h) | Fricative | + | Stop |
| c) | Stop + | Flap/Trill | i) | Flap/Trill | + | Stop |
| d) | Stop + | Lateral | j) | Flap | + | Fricative |
| e) | Nasal + | Nasal | k) | Lateral | + | Stop |
| f) | Nasal + | Stop | 1) | Lateral | + | Fricative |

The examples as follows

A. Clusters formed of Stop + Stop

$$/p/ + /T/ = -pT$$
- $khapTO$ "split of bamboo"
 $/D/ + /g/ = -Dg$ - $DeDgO$ "toad"

B. Clusters formed of Stop +Nasal

> /j/ + /m/ =AjmO/ijmO "ajowan" -jm--*TN*-"nipple" /T/ + /N/biTNi =

C. Clusters formed of Stop + Trill/Flap

> /p/ + /r/ ="coconut" -prkhopro /b/ + /r/ =-brnĩbro "neem" /Th/ + /r/ =-Thr-"smart' / "beautiful" *phuThrO* /d/ + /r/ =-dr-AdrAkh"ginger" /k/ + /r/ =-kr-**DokrO** "old man" /b/ + /R/ =-bRchabRi"basket" /k/ + /R/ =-*kR*kakRi "cucumber" /kh/ + /R/=-khRpãkhRO "feather"

etc.

D. Clusters formed of Stop + lateral

> /c/ + /l/ =-clkãcli "bodies" /ch/ + /l/ =chl-"fish" *mAchli* /k/ + /l/ ="straw" / "hay" -klkhaklO /k/ + /L/ =-*kL*takLi / takLO "small spindle"/ "big spindle" /g/ + /L/ ="roof" -gL-DagLO/t/ + /L/ = -tLdãtLO "sickle" /j/ + /L/ =-jL-"itch" khujLi /kh/ + /L/ =-khLmekhLO "apron"

E. Clusters formed of Nasal + Nasal

> /M/+/N/ =-*MN*riMNa "brinjal"

- F. Clusters formed of Nasal + Stop
 - i. Word medial cluster

/n/ + /t/ ="brinjal" -ntbintak n/ + /j/ ="claw" -nj*pAnjO*

/n/ + /ch/=-nchincha "wish" /m/ + /b/ =-mblambO"tall" /m/ + /bh/=-mbhkumbhar "potter" /M/ + /g/ =-Mg-AMgochO"towel"

ii) Word final clusters

/m/ + /p/=jhamp "wing" -mp-/M/ + /k/ =-Mk-DaMk"sting of scorpion" /M/ + /kh/=-MkhpAMkh "feather" /N/ + /Dh/="buttock" -NDhdhuNDh

G. 1. Clusters formed of Nasal + Fricative

/m/ + /h/ = -mh- kumhari "clay mould"

2. Cluster formed of Nasal + Flap/Trill

/m/ + /R/ = -mR- lomRi "fox" /n/ + /r/ = -nr- pAnra "leaf"

3. Clusters formed of Nasal + Lateral

H. Clusters formed of Fricative and stop

/s/ + /t/ = -st rasto/rAsto "way"

I. Clusters formed of Trill/Flap + Stop

/r/ + /b/ ="arum" -rb-Arbi /r/ + /t/ =dhArti "earth" -rt-/r/ + /c/ ="chilly" mIrc-rc-/r/ + /g/ ="cock" -rgmurg0 /R/ + /c/ =-RckuRci "ladle made of metal" J. Clusters formed of Trill + Fricative

$$/r/ + /s/ = -rs$$
- $kArsO$ "farmer"

K. Clusters formed of Lateral + Stop

$$/L/+/j/$$
 = $-Lj$ - $laLjO$ "heart"
 $/l/+/k/$ = $-lk$ - $hAlkO$ "light"

L. 1. Clusters formed of Lateral + Fricative

$$/l/ + /h/ = -lh$$
 dulhO "bridegroom"
 $/L/ + /s/ = -Ls$ aLsi "lazy"

2. Clusters formed of Lateral + Flap

$$/l/ + /R/ = -lR$$
- belRi "creeper"

Heterogeneous clusters formed of three non-identical consonants as follows:

$$/n/ + /d/ + /r/ =$$
 -ndr- undrO "rat"
bandrO "monkey"
 $/n/ + /d/ + /N/ =$ -ndN- bindNi "newly married wife"
 $/n/ + /d/ + /g/ =$ -ndg- mandgi "illness"
jindgani "life"

2.6 SYLLABLE

A syllable is defined as a sequence of speech sounds having a peak of inherent sonority (Robins 1968). Generally, vowel has the peak of sonority since vowels are more sonorous than consonants in each syllable, A syllable which ends with a vowel is called open syllable whereas a syllable ending in a consonant is called closed syllable.

The syllabic classification of Marwari words is as follows

- 1. Monosyllabic
- 2. Disyllabic
- 3. Trisyllabic
- 4. Tetrasyllabic

Frequency of monosyllabic and disyllabic words are more than the other two types. Examples are the following.

1. Monosyllabic words

| i. v | а | "this" (feminine) |
|----------|-------|-------------------|
| ii. vc | ag | "fire" |
| iii. cv | dhi | "daughter" |
| iv. cvc | rakh | "ashes" |
| v. cvcc | jhamp | "wing" |
| vi. ccvc | byaw | "marriage" |

Among the seven patterns under monosyllabic types the *cvc* pattern is more common in occurrence than the others.

2. Disyllabic words

| i. $v - cv$ | a- bhO | "sky" | abhO |
|---------------|----------|-----------------|--------|
| ii. cv-cv | cho-rO | "boy" | chorO |
| iii. cv-cvc | Ta-bAr | "child" | TabAr |
| iv. cvc-cv | lAk-Ri | "wood" | lAkRi |
| v. cvv-cv | b'aI-sa | "elder brother" | b'aisa |
| vi. cv-ccvc | mo-Tyar | "male" | moTyar |
| vii. cvc-cvc | sAm-dAr | "sea" | sAmdAr |
| viii. cvcc-cv | bind-Ni | "bride" | bindNi |

Among the above nine patterns under disyllabic type the occurrence of *cv-cv* and *cvc-cv* patterns are more frequent than the rest.

3. Trisyllabic words

| i. vc-cv-cv | as-ma-ni | "blue" | asmani |
|----------------|------------|------------------------|----------|
| ii. cv-cvv | lU-gai | "wife" | lUgai |
| iii. cv-cv-cv | bA-De-ra | "ancestor" | bADera |
| iv. cv-cv-cvc | ha-hu-kAr | "money lender" | hahukAr |
| v. cv-cv-ccv | ku-La-trO | "spider" | kuLatrO |
| vi. cv-cvc-cvc | kA-mAN-DAL | "shell (for Sanyasis)" | kAmANDAL |
| vii. cvc-cv-cv | den-gi-ya | "labourer" | dengiya |

Out of the six patterns in trisyllabic type the *cv-cv-cv* and *cvc-cv-cv* patterns occur frequently in comparison to the other patterns.

4. Tetrasyllabic words

The occurrence of Tetrasyllabic words are less frequent in Marwari.

Open syllables and Close syllables

Marwari words have both open as well as close syllables.

The monosyllabic words with vowels are the examples of the words of open syllable.

In the word other than monosyllabic ones, the vowels which occur in the final position of an open syllable are /A/, /a/, /i/, /o/, /u/

| /A/ | hA - wa | "air" |
|-----|----------|-----------|
| /a/ | ba - dAL | "cloud" |
| /i/ | gi - gO | "baby" |
| | ro - hi | "forest" |
| /o/ | a - DO | "door" |
| | bo - ba | "breast" |
| /u/ | bu - DhO | "old man" |
| | ba - lu | "sand" |

All the vowels occur in the close syllables in Marwari like

| /i/ | din | "poor" | bhĩt | "wall" |
|-----|---------------|-----------|------|-------------|
| /I/ | dIn | "day" | IN | "this" |
| /e/ | meh | "ran" | neh | "affection" |
| /E/ | nEN | "eye" | bEN | "sister" |
| /A/ | ghAr | "house" | phAL | "fruit" |
| /a/ | ag | "fire" | TaM | "leg" |
| /o/ | h õ Th | "lip" | koL | "big rat" |
| /O/ | kOm | "work" | lOM | "clove" |
| /u/ | phul | "flower" | dur | "far" |
| /U/ | rUt | "weather" | gUN | "quality" |

The occurrence of /A/ in close syllable is more in comparison to the rest.

3. MORPHOPHONEMICS

The alternants of morphemes when they occur with various kinds of affixes, phonological variations take place. Morphophonemics deals with such phonological variations.

In Marwari most of the morphophonemic changes are related to the alternation of vowel which may be referred as regular morphophonemic variation. The bases of these variations are three in number

- 1. Insertion
- 2. Alternation
- 3. Deletion.

I. Insertion

1. The third personal pronomind bases /wO/ and /wE/ are changed into oblique bases i.e /UN-/ and $/UN\tilde{a}-/$ respectively when the different case suffixes -nE, $-s\tilde{u}$ and -rO are added.

$$/wO/$$
 "he" $> UN - UNnE$ "to him" $UNs\tilde{u}$ "from him" $UNro$ "his" $/wE/$ "they" $> UN\tilde{a} - UN\tilde{a}ne$ "to them" $UN\tilde{a}s\tilde{u}$ "from them" $UN\tilde{a}ro$ "their"

2. The insertion of homophonous phonemes in the formation of higher numerals by the combination of allomorphs of 'one', 'two' etc. with the allomorph of 'ten'.

```
Ikkis "twenty one" < ek- + -is

Ikattis "thirty one" < ek- + tin + -is

Here -kk-, -tt-, etc are the examples of insertion
```

3. When the monosyllabic verb roots in Marwari are inflected for person –numbergender-tense then -w- is inserted between the verb base and the finite verb marker.

4. The occurrence -r- in the causative verb base in case of irregular verb root like de"to give", le- "to take" is also an example of insertional morphophonemic change de"to give" > dewE "he gives" dirawE "he causes to give" le"to take" > lewE "he takes" lirawE "he causes to take"

5. The occurrence of –*w*- in case of causative verb base is also an example of insertional morphophonemic change in Marwari

ga - "to sing" > gawE "he sings" > gAwawE "makes to sing" kha "to eat" > khawE "he eats" > khAwawE "makes to eat"

II. Alternation

The alternation of the nucleus vowel phoneme regularly varies in following way.

1. The word-final -o in masculine singular noun is changed into -a (change of -o to -a)

2. With the addition on the plural markers with the nouns ending with /-i/ the /-i/ is alternated by /-I-/

```
chori "girl" + -y\tilde{a} > chorIy\tilde{a} "girls"

ghoRi "mare" + -y\tilde{a} > ghoRIy\tilde{a} "mares"

ciRi "bird" + -y\tilde{a} > ciRIy\tilde{a} "birds"
```

3. The nucleus vowel /-a/ of the verb base is changed into /-A/ when the verb base changes to Causative verb base. Thus -a- is changed to -A-

```
khawe "he eats" > khAwawe "he makes to eat"

gawe "she sings" > gAwawe "she makes to sing"
```

4. The nucleus vowel phoneme $-\tilde{u}$ of the pronominals is changed when they occur with different case –suffixes, for example.

i) $-\tilde{u} > -A$ before the accusative marker -nE

$$mh\tilde{u}$$
 "I" > $mhAnE$ > $mAnE$ "to me"
 $th\tilde{u}$ "you" > $thanE$ > $tAnE$ "to you"

ii) $-\tilde{u} > -a$ before the genitive marker -rO/ri

$$mh\tilde{u}$$
 "I" > $mharO$ "my" $mhari$ "my" (fem.) $th\tilde{u}$ "you" > $tharO$ "you" $thari$ "your" (fem.)

III. Deletion

The morphophonemic rule of deletion operates in Marwari with the dropping of -h- of pronominals when the accusative case marker -nE is added. Thus

$$mh\tilde{u}$$
 "I" $mAnE$ "to me" $< mhAnE$ [-h- is dropped] $th\tilde{u}$ "you" $tAnE$ "to you" $< thanE$ [-h- is dropped]

4. MORPHOLOGY

The internal structure of a word is dealt in morphology since "Morphology is the study of morphemes and their arrangements in forming words" (Nida, 1963, p-1). And considering pause as the basic potential of a word, a word is defined as "Any segment of a sentence bounded by successive points at which pausing is possible" (Hockett 1970 p-167). Semantically a word may be defined as "the union of particular meaning with a particular grammatical employment" (Lyons 1969 p-200). Below is presented the details of word formation and word classes in Marwari.

4.1. Word-formation

Following the definition of "word" as given by Hockett a Marwari word is pronounced with a potential pause before and after it, as for example, / O ek kuttO hE / "This is a dog" where O, ek, kuttO, hE are all individual words with a particular pause between each other. And according to the semantic definition of a word, as given by Lyons, the Marwari words contain at least one stem which is a free form and takes the inflectional and derivational affixes to form a word. Thus a Marwari stem by itself can be a word such as /chori/ "girl, "/chorO/ "boy", /pothi/ "book", /beTO/ "boy" etc. which are all free morphemes as well as /-i/ - ending feminine words and /-O/ ending masculine words. Again /chorIyã/ "girls", /pothIyã / "books", /chora/ "boys", /beTa/ "sons" are also individual words consisting of stems /chori/, /pothi/, /chorO/, /beTO/ and the plural suffixes / - (y) ã / and /-a/ respectively. Therefore, in Marwari morphologically a word may consist of one stem (or more than one) which is followed by affixes.

4.1.1. Word classes in Marwari

Based on morphological and syntactical structure the word classes of Marwari are established. Since a morpheme is a minimum meaningful unit which is equivalent to stem the stem classes in Marwari can be divided into different groups on the basis of the inflectional endings e.g.

kuttO "dog" a masculine stem (-O being the masculine marker)minni "cat" a feminine stem (-i being the feminine ending)

Thus, forms (derived from stems) which show identical inflectional behavior or which have similar privileges of occurrences in building larger forms can be called as Form class (Hockett 1970 p-162). Accordingly, Marwari words are divided into following classes 1. Nouns 2. Pronouns 3. Adjectives 4. Post-Positions 5. Conjunctions 6. Verbs 7. Adverbs. Out of these seven word classes the nouns, pronouns, adjectives and verbs are based on morphological grounds whereas rest are based on syntactic ground.

The above mentioned seven word classes are broadly grouped into two categories
---- Declinables and Indeclinables. Declinables are those which are declined for number
- gender - person, for example, nouns, pronouns, adjectives and verbs. And the postpositions, conjunctions, adverbs belong to the Indeclinables.

The morphological processes found in the seven class of words in Marwari are – Prefixation, Suffixation, Reduplication and Compounding.

```
Prefixation in the word like AgUN "quality" = A-+gUN
Suffixation in the word like moTai "thickness" = moTA-+-i
Reduplication in the word like kAda \ kAda "often" = kAda + kAda
Compounding in the word like jam \ phAL "guava" = jam + phAL
```

The morphological structure thus classed in Marwari is described in the following sections of Noun Morphology and Verb-Morphology

4.2. Noun Morphology

Noun Morphology deals with the forms and classification of Nouns, Pronouns and their declensional/ inflectional pattern in association with Gender – Number – Adjective etc.

The Marwari nouns denoting animate or non-animate, human or non-human being belong to one of the two genders – Masculine and Feminine. Among the animate human nouns the classification of the gender is based on some suffixes consistently and among inanimate nouns the small variety is classed under feminine and the big variety is classed under masculine (e.g. *DuMgri* "small hill" *DuMgAr* "big hill"; *b'elRi* "small creeper" *b'el* "big creeper" etc.) in addition to the classification of gender based on vowel ending. And the distinction between human and non-human is natural as well as conventional.

Most of the Marwari nouns end in vowels. The final vowel gives a clue to the gender of a particular noun. The nouns which end in consonant are masculine nouns.

Below are presented the types of nouns available in Marwari:

| 1. Masculine Nouns | 2. Feminine Nouns |
|--------------------|-------------------|
| i) ending in –O | i) ending in $-i$ |

ii) ending in -u ii) ending in vowel cluster iii) ending in Consonant iii) ending in Consonant

iv)ending in -yO

Examples for Masculine Nouns

| Anima | ate and Human | Animate and | Non- Human | Inanimate |
|-------|---------------------------|---|---|--|
| (i) | beTO "son" chorO "boy" | kAburO ghoRO kuttO suwO | "pigeon" "horse" "dog" "parrot" | aLO "nest" aDO "door" |
| (ii) | | jũ Ullu pAMkheru | "louse egg" "owl" "bird" | daru "liquor" balu "sand" |
| (iii) | TabAr "child" | hirAN cil | "deer" "kite" | pãkh "wing" phAN "hood of snake" |
| (iv) | | bagh moriyO guMgliyO kirgãTiyO | "tiger" "peacock" "dung-bug" "chameleon" | DaMk "sting" |

Examples for Feminine Nouns

| Animate and Human | | Animate and Non- Human | | Inanimate | |
|---|-------|------------------------|-------|------------------|--------------------|
| (i) | chori | "girl" | pothi | "book" | TilloRi "squirrel" |
| | beTi | "daughter" | minni | "cat" | chabRi "basket" |
| [Ofcouse /i/ ending nouns may sometime realized as non-feminine nouns also like | | | | ins also like | |
| | mali | 'gardener' | | bhAngi 'style'] | |

In addition to the above classification some nouns are found whose gender is not determined since those nouns are not declined for number. It is the agreement with adjective and verb which decides the gender. These nouns are

i) Consonantal ending nouns like *goh* "leech"

meh "rain"

rom "fur of animal"

aiThaN "corn of feet"

jAlAm "birth"

ii) Vowel cluster ending nouns like *loi* "blood"

Dui "anus"

4.2.1 Classification of Nouns

Following the above classification of noun the details of Marwari noun-morphology are discussed below.

i) Noun

The Marwari noun can be defined both morphologically and syntactically based on gender, number and case markers.

- 1. The noun marked with gender chorO (masculine)"boy"=chori (feminine)"girl"
- 2. The noun marked with number chorO(singular)"boy" = chora(plural)"boys"
- 3. The noun marked with cases *chorO* (stem as well as nominative) "boy"

```
= choronE (accusative) "to the boy"

chorosũ (ablative) "from the boy"

chororO (genitive) "of the boy"
```

4. The nouns followed by post positions like *wastE*, *saru* etc. For eg. *chororO wastE* "for the boy". The nouns preceded by the attributives – adjective, numeral etc.

$$choro$$
 (stem)"boy" = $chokhO$ $chorO$ "good boy" ($cokhO$ – an adjective)
= tin $chorO$ "three boys" (tin – a numeral)

Nouns thus realised in Marwari can be categorized into two broad classes, namely 1.Basic Nouns and 2. Derived nouns

Basic Nouns

Basic Nouns are those which are a class by itself as they are not derived from any other word class. The examples are

| phul | "flower" | phAL | "fruit" | | |
|-------|----------|------|---------|--|--|
| kuttO | "dog" | gae | "cow" | | |
| hath | "hand" | pAg | "leg" | | |

The basic nouns can further be divided into

a) Mass nouns and b) Count nouns

Mass nouns are those which do not show number distribution and cannot be counted with cardinal numeral. They always occur in singular form. Examples are

Count nouns are those which can take some suffixes for indicating plurality. Examples

chorO "boy" chora "boys" iNDO "egg" iNDa "eggs" chori "girl" chorIyã "girls" pothi "book" pothIyã "books"

Derived Nouns

are

In Marwari some nouns are derived either from the verb or adjective or from another noun. The derived nouns are formed in two ways

- i) by adding derivational suffix to other words;
- ii) by compounding words

Derived nouns by adding derivational suffix -

In Marwari some nouns can be derived from the verb or adjective or from any other noun by the addition of derivative suffixes. These are

1. Verb + noun forming suffix = Noun (verbal Noun)

```
"to cry" =
                            + -NO
                                                           "crying"
ro
                                              roNO
         "to eat"=
                                                           "eating"
kha
                     kha-
                            + -NO
                                              khaNO
                                        =
         "to play"=
rAm
                     rAm- + -NO
                                              rAmNO
                                                           "playing"
                                                           "doing"
         "to do"=
                                              kArNO
kAr
                     kAr- +- NO
```

2. Adjective + noun forming suffix = Noun (Adjectival Noun)

```
Andhar
         "dark" +
                       -0
                                          AndharO
                                                        "darkness"
         "deep" +
ũD
                       -O
                                    =
                                          ũDO
                                                       "depth"
moTa
         "thick"+
                       -I
                                          moTai
                                                       "thickness"
```

3. Noun + Noun forming suffix = Noun (Abstract Noun)

```
TabAr "child"+ -pANO = TabArpANO "childhood" chorO "boy" + -pANO = choropANO "boy hood"
```

Derived nouns by Compounding

A compound word is defined as the combination of two or more words to form a new word, for example,

```
mAcchAr ("mosquito") + dani ("a stand base")

= mAcchArdani "mosquito net"

sita ('Sita" literal meaning) + phAL "fruit"

= sita phAL "custard apple"

paTh ("study") + sala ("a sheltering place")

= paTh sala "school"
```

Dimunitive Noun

In Marwari, a class of noun forms are available as Diminutives where the bigger and the smaller form of the context is distinguished by two forms like the following

| pAg "foot of an adult" | pAglya | "foot of infant" |
|----------------------------|--------|--------------------------|
| badAl "cloud" | badLi | "small variety of cloud" |
| pũch "tail of big animal" | pũchRi | "tail of small animal" |
| DuMAr"big variety of hill" | DuMri | "small variety of hill" |

4.2.2. The Marwari nouns are inflected for Gender, Number, Case. The following description give the details of Marwari gender-number-case system.

Gender

Gender in Marwari is grammatically determined by two ways – Masculine and feminine. The masculine gender is marked by $\frac{-O}{\sin gular}$ and $\frac{-a}{\sqrt{-Iya}}$ (for plural) and the feminine gender by $\frac{-i}{\sin gular}$, $\frac{-y\tilde{a}}{\sqrt{-y\tilde{a}}}$ (plural)/ by shortening the $\frac{-i}{\sqrt{-i}}$ of the nouns

| Masculi | ne | Feminine | | | | |
|---------------|---------------------|-----------------|--------------------|--|--|--|
| Singular | Plural | Singular | Plural | | | |
| chorO "boy" | chora "boys" | chori "girl" | chorIyã "girls" | | | |
| beTO "son" | beta "sons" | beTi "daughter" | beTIyã "daughters" | | | |
| kuttO "dog" | kutta "dogs" | chabRi "basket" | chabRIyã "baskets" | | | |
| TabAr "child" | TabArIya "children" | pothi "book" | pothIyã "books" | | | |

Since gender is grammatically significant in Marwari the preceeding inflected pronominal forms serving as adjunct to the subject or as complement to the object receive the same gender marker as of the noun. Examples are:

Number

In Marwari nouns are inflected for number. The numbers are two – singular and plural. The singular is unmarked. The plural suffixes are /-a/, /-Iya/, /-wa/ for the masculine nouns and $/-y\tilde{a}/(Iy\tilde{a})$ for the feminine nouns. Examples are

| Singular | | | | Plural | |
|-----------------------|-------------------------|---------------------|---|----------|-----------------------|
| <i>-o</i> > <i>-a</i> | > -a <i>kuttO</i> "dog" | | > | kutta | "dogs" |
| | ghoRO | "horse" | > | ghoRa | "horses" |
| | TãTIyO | "dragon fly" | > | TaTIya | "dragon flies" |
| -Con.>-iya | TabAr | "child" | > | TabArIya | "children" |
| | hirAn | "antelope"/"deer" > | | hirANIya | "antelopes" / "deers" |

| <i>-u>-wa</i> | pAMkheru | "bird" | > | pAMkheruwa | "birds" |
|------------------------|---------------|---------------|--------|-------------|-------------|
| | bicchu | "scorpion" | > | bicchuwa | "scorpions" |
| <i>-i</i> > <i>-yã</i> | pothi | "book" | > | pothiyã | "books" |
| | minni | "cat" | > | minnIyã | "cats" |
| -V.Cl>- <i>yã</i> | gae | "cow" | > | gayã | "cows" |
| | dhae | "mid-wife" | > | dhayã | "mid-wives" |
| | lUgai | "wife" | > | lugayã | "wives" |
| | [-Con. = cons | sonant; -V.Cl | = Vowe | el Cluster] | |

Some nouns like /pan/ "leaf", /ghAr/ "house", /pAg/ "foot", /mInAkh/ "man" etc. do not take any suffix to indicate the plurality. Instead, plurality is indicated by the preceeding attributes and the context.

Another significant pluraliser is /-E/ which occurs also in the stems of Personal pronouns as well as in the Demonstrative pronouns.

| Singu | lar | | Plural |
|---------------|--------------------|--------------|---------|
| O | "this" (masculine) | E | "these" |
| a | "this" (feminine) | E | "these" |
| wO | "he" | wE | "they" |
| wa | "she" | wE | "they" |
| $mh\tilde{u}$ | "I" | mhE | "we" |
| thũ | "you" | $th	ilde{E}$ | "you" |

4.2.2. PRONOUN

Pronoun is a class of word which substitutes noun and as such a pronoun also can take number, gender and case markers like the noun. But the functional difference between a noun and a pronoun is that the pronoun can not take any determiner and pronoun can be used in all persons whereas a noun always refers to the third person.

The Marwari has the following types of pronouns.

- 1. Personal pronouns
 - 2. Demonstrative Pronoun
- 3. Interrogative Pronoun
- 4. Indefinite Pronoun and 5. Reflexive Pronoun.

1. Personal Pronoun

Personal pronouns in Marwari are distinguished for three persons and two numbers (and in the third personal pronoun there is two-tier gender distinction as well).

First Person Singular Plural

Nominative $mh\tilde{u}$ (for intrasitive verb) mhE (for intransitive verb) Agentive $mh\tilde{E}$ (for transitive verb) $mh\tilde{a}$ (for transitive verb)

Oblique $m\tilde{u}$ (available in Bikaner district only)

The examples of use of first personal pronominal forms in transitive and intransitive verbs are given below, which are realized by subject-verb agreement both for transitive and intransitive verbs. The verbal forms are

First Person

| | Intransitive | Transitive | | | |
|----------|--|---|--|--|--|
| Singular | mhũ uThe jaũ "I go there" I there go mhũ gãwme rewũ I village-in live "I live in village" | mhĒ UNne dekhũ (hũ) "I see him" I him see mhĒ roTi khawũ (hũ) " I bread eat "I eat bread" | | | |
| Plural | mhE AthE hi ThAhArsyã | mhã gayã kuTã | | | |
| | we here itself will stop | we cows beat | | | |
| | "We will stop here" | "We beat the cows" | | | |
| | mhE UThE jawã hã | mhã roj gayã nE duwã hã | | | |
| | we there go | we everyday cows milk | | | |
| | "We go there" | "We milk the cows every day" | | | |

Second Person

| Singular | Plural |
|---|---------------------------|
| $th\tilde{u}$ (ordinary) | thE (ordinary) |
| $th\tilde{E}$ (honorific) | $th\tilde{E}$ (honorific) |
| ap (honorific) | ap (honorific) |
| $t\tilde{u}$ (inferior – a variant found in Bik | aner District) |

Examples of use of second personal pronominal forms -

Ordinary - $th\tilde{u}$ mAnE dekhE (hE) the mAnE dekhO(hO) you me see "You (sg.) see me" "you (pl.) see me"

thũ posaLjawE (hE) thETabArnE dekhO school child see you go you "You go to school" "You (pl.) see the child" thũ kãi khawela thEkãi khawola you what will eat will eat you what "What will you eat?" "What will you eat?"

Honorific $th\tilde{E}$ wAthE/UThE jawo hO

You there go "You (hon.sg.) go there"

 $th\tilde{E}$ $k\tilde{a}i$ khawO you (Hon.sg.) what eat

"What do you eat?"

The honorific plural form is same as honorific singular, only the context determines the number.

Third Person

| | | Singul | ar | | | Plu | ral | | |
|---------------------|---------|---------|----------|----------------|-------------|----------|------------|--------|-----|
| Proximate Masculine | | O | "he" | (ordinary) | <i>E</i> (o | ordinary | <i>'</i>) | | |
| Proximate Feminine | | a | "she" | (ordinary) | <i>E</i> (o | ordinary | r) | | |
| Proximate Honorific | | E | "he/sh | e" (honorific) | E " | they" | (honorif | ic) | |
| Remote Masculine | | wO | "he" | (ordinary) | wE | "they" | | | |
| Remote Feminine | | wa | "she" | (ordinary) | wE | "they | y | | |
| Remote Honiorific | | wE | "he / sł | ne" | wE | "the | y" | | |
| Examples | | Singul | ar | | | Plu | ral | | |
| Proximate | O | mharC | beTO | hE | E | mhara | beta | hΕ | 3 |
| | he | my | son | is | they | / my | sons | ar | e |
| | "He is | my son | " | | "Th | ey are 1 | ny sons' | , | |
| | a | mhari | beTi | hE | E | mho | ari beT | Iyã | hΕ |
| | she | my o | daughte | r is | they | / my | daug | hter | are |
| | "She is | s my da | ughter" | | "Th | ey are 1 | ny daugl | nters' | , |

| | E | mhara | bapuji | hE | E | mhãra | guruji | hΕ |
|--------|--------|------------|--------|-----------|------|-----------|-------------|-------|
| | he | my | father | is | they | my | teachers | are |
| | "He is | my mot | her" | | "The | y are my | y teachers' | , |
| Remote | wO w | AThe / U | The ub | o'o hE wE | baRk | n mathe | esu kud | Æ |
| | he | there | star | nds | they | fence | over jum | np |
| | "He st | ands the | ere" | | "The | y jump o | over the fe | ence" |
| | wa | UThE | ub'i h | hΕ | wE | posal | L jawE | |
| | she | there | stands | | they | school | go | |
| | "She s | stands the | ere" | | "The | y go to s | school" | |

Remote honorific singular and plural forms are same as the remote ordinary plural forms.

The above indirect forms are the personal pronominals with which the case inflections are not added. The case inflections are added with the oblique bases of the pronominal forms. Below are given the oblique forms of the pronouns.

| | | Direct | Oblique |
|-------------------------|--------------|-----------------------------|-----------------------|
| First Person (Singular) | | $mh	ilde{u}$ / $mh	ilde{E}$ | mhA-, mA -, mha - |
| | (Plural) | mhE/ mhã | mhã- |
| Second person | n (Singular) | thũ | thA-, TA- |
| | (Plural) | thE | tha- |
| | (honorific) | $th	ilde{E}$ | thã- |
| Third person | (Singular) | O/a (m.) | IN- |
| | | wO/wa (f.) | UN – |
| | (Plural) | e | INã- |
| | | wE | UNã- |

The case markers are added with these oblique forms in the following ways:

| i | mhAnE/mAnE | "to me" | mhã nE | "to us" |
|---|------------|--------------|-----------|-----------|
| i | mharO | "my" | mhãrO | "our" |
| | thanE/tAne | "to you" | thanE | "to you" |
| | thãnE | "to you" | thãnE | to you" |
| | tharO | "your" | thãrO | "your" |
| | UNrO | "his / her" | UNãrO | "their" |
| | UNnE | "to him/her" | $UN\~anE$ | "to them" |

2. Demonstrative Pronoun

The demonstrative pronoun in Marwari distinguishes for two-tier spatial distance like i) Proximate demonstrative pronoun that refers to the objects nearer to the speaker and ii) Remote demonstrative pronoun that refers to the objects away from the speaker. Marwari demonstrative pronoun is distinguished by two-tier numbers – singular and plural. Below are exemplified the demonstrative pronouns in Marwari.

| | Singular | Plural | | |
|---------------------|-----------------------|----------------------------------|--|--|
| Proximate Masculine | O "this" (masculine) | E "these" (masculine) | | |
| | O moTyar andhO hE | E dO ghAr hE | | |
| | this man blind is | these two houses are | | |
| | "This man is blind" | "These are two houses" | | |
| | O ek kuttO hE | E tin ghoRa hE | | |
| | this a dog is | these three horses are | | |
| | "This is a dog" | "These are three horses" | | |
| | O ghAr hE | | | |
| | this house is | | | |
| | "This is house" | | | |
| Proximate Feminine | a "this" | E "these" | | |
| | a ek gae hE | E dO gayã hE | | |
| | this a cow is | these two cows are | | |
| | "This is a cow" | "These are two cows" | | |
| | a ek gaDDi hE | E dO gaDiyã hE | | |
| | this a cart is | these two carts are | | |
| | "This is a cart" | "These are two carts" | | |
| Remote Masculine | wO "that" | wE "those" | | |
| | wO mharO kam koni | wE UNãra paDa hE | | |
| | that my work not | those his(hon.) he-buffaloes are | | |
| | "That is not my work" | "Those are his he-buffaloes" | | |
| | wO UNro ghAr hE | wE kukrIya hE | | |
| | that his house is | those puppies are | | |
| | "That is his house" | "Those are puppies" | | |
| | | | | |

Remote Feminine wa "that" wE "Those" pothi mhari hE wEpothIya mhari hE wa those books my that book my is "Those are my books" "That is my book" ek dOminnIya minni hE hΕ wa that is those two cats a cat are "That is a cat" "those are two cats"

3. Interrogative Pronoun

The Interrogative pronouns are person and object specific in Marwari. Below are presented the interrogative types with examples.

| 1. | kuN | "who" | wO | kuN | hE | "Who is he?" |
|----|------|---------|-------|--------|----------------|--------------------------|
| | | | he | who | is | |
| | | | kuN | jaNE | | "Who knows" |
| | | | who | know | S | |
| | | | mharE | E sagE | kuN awela | "Who will come with me?" |
| | | | me | with | who will com | ne |
| 2. | kãi | "what" | tharO | kãi | nam hE | "What is your name?" |
| | | | your | what | name is | |
| | | | thũ | kãi | cawE | "What do you want?" |
| | | | you | what | do want | |
| | | | thũ | kãi | khawela | "What will you eat?" |
| | | | you | what | will eat | |
| | | | | | | |
| 3. | kimE | "which" | kimE | thari | pothi hE | "Which is your book?" |
| | | | which | your | book is | |
| | | | kimE | thãrO | khet hE | "Which is your field?" |
| | | | which | your(h | non.) field is | |
| | | | | | | |

Out of the above forms /kuN/ is inflected by case markers and the case markers are added with the oblique form of /kuN/ which is /kIN-/. Thus

| kuN> | <i>kIN-</i> + | -nE = | kINnE | "whom" (accusative of <i>kuN</i>) | |
|-----------------|----------------------------------|--------------|-------|------------------------------------|--|
| a | pothi kIN | InE dewela | | | |
| this | book wh | om will give | | "To whom will you give this book" | |
| thũ kINnE bolyO | | | | | |
| you | ou whom told "To whom you spoke" | | | | |
| kuN > | <i>kIN-</i> + | -rO = | kINrO | "whose" (genitive of kuN) | |
| kIN- | + - ri | = | kINri | "whose" | |
| wO | ghoRO | kINrO | hE | "Whose horse is this?" | |
| this | horse | whose | is | | |
| wa | chabRi | kINri | hE | "Whose basket is this" | |
| this | basket | whose | is | | |

4. Indefinite Pronoun

The pronouns which denote some non-definite person or thing instead of denoting definite person or thing are Indefinite pronouns.

In Marwari the Indefinite pronouns and their uses in sentences are as follows

| thoRO "some" | UNnE thoRO dhAn cawE |
|-----------------|-------------------------------|
| | to him some money wants |
| | "He wants some money" |
| thoRa "some" | thoRa nAwa thoRa juna hE |
| | some new some old are |
| | "Some are new some are old" |
| koi "anybody" | koi bhi O kam kAr sAkE |
| | anybody else this work do can |
| | "Anybody can do this work" |
| dusrO "another" | dusrO TabAr nE bulawO |
| | another boy to call |
| | "Call another boy" |

5. Reflexive Pronoun

In Marwari the Reflexive pronouns are formed with /ap/ "own" / "self" which are inflected for plural number and those are presented below

```
"own"/"self"
ap
apã
      "we ourselves"
                         apã
                                AthE ghANa bArAs rey liya
                          we
                               here
                                      many
                                              years
                                                        lived
                          "We have lived here for quite many years"
apãNE "to ourselves"
                          apãNE apNO aLO duji ThoR
                                                             bANawNO caije
                                         nest somewhere else have to build
                          we
                                  our
                          "We ourselves have to build our nest somewhere else"
apNO "our own"
aprE "self"
                                           dhANi
                                                     nЕ
                                                         kew0
                          kagli
                                   aprE
                          crow-hen herself husband
                                                          told
                                                     to
                          "The crow-hen told to the husband of herself"
```

The Reflexive pronominal $\langle ap \rangle$ is replaced by $\langle khud \rangle$ "self" in the singular number and the same is realised in all the three persons as noted below

 $mh\tilde{E}$ khud"I myself only" $th\tilde{u}$ khud"Your yourself only"wOkhud"He himself only"

4.2.3. CASE

Like other languages, in Marwari also the semantic relations between a noun phrase or subject and a predicate is expressed by the grammatical category of case. In Marwari the case relations are expressed in three ways –

i) by the absence of marker $pAMkheru\ uDE$ "the bird flies" $gae\ cArE$ "the cow grazes" pAMkheru and gae are realized as nominative case ii) by the addition of case marker $mharO\ beTO\ ghArE\ hE$ "My son is in the house" mha-rO is realized as genitive case $thE\ TabArnE\ dekhO$ "You see the child" TabAr-nE is realized as accusative case

iii) by the addition of post-position kuttO mharE pachE ayO

"The dog came behind me"

wO rũkhrE nicE sowE

"He sleeps under the tree"

Accordingly the cases realised in Marwari are the following.

- 1. Nominative 2. Agentive 3. Benefactive 4. Accusative 5. Instrumental 6.Dative
- 7. Ablative 8. Genitive 9. Locative 10. Sociative and 11. Vocative.

1. Nominative

Nominative case is used with the subject of the sentence which is either a noun or a pronoun. In the first personal pronounial pronouns the nominative is marked or unmarked according to the transitive and intransitive character of the verb. In case of nouns the nominative case is unmarked.

Nominative case in nouns

TabAr heThE pAR gyo "the child falls down"

pAMkheru rũkh mathE beThE "The bird sits on the tree"

gayã dudh dewE "The cows give milk"

Here / TabAr/ "child", /pAMkheru/ "bird", /gaya/ "cows" are nominative forms and the case marker is unmarked.

Nominative case in pronoun

In case of intransitive verb the first personal nominative is unmarked. But it is marked in transitive verb

Intransitive Transitive $mh\tilde{u}$ AthE $ja\tilde{u}$ "I go here" $mh\tilde{E}$ $uN\tilde{a}nE$ $dekh\tilde{u}$ "I see them" mhE AthE ThAhAra $h\tilde{a}$ "We stop here" $mh\tilde{a}$ $gay\tilde{a}$ $kuT\tilde{a}$ "We beat the cows"

The first personal singular pronominal form $/mh\tilde{u}/$ is changed into $/mh\tilde{E}/$ and first personal plural pronominal form /mhE/ is changed into $/mh\tilde{a}/$ in nominative case in case of transitive verbs.

The second and third person pronominal forms are unmarked in nominative case.

Intransitive

thũ UThE jawE

"You (sg & non.hon.) go there"

"You (sg & non.hon.) see the child"

wO UThE jawE hE

"You (sg & non.hon.) see the child"

wE khet jawE

"He goes there" "They go to the field"

2. Agentive case

Agentive is marked by /-ne/ case marker and occurs with transitive verb in perfective aspect. It is also called ergative construction when the agreement of the verb is with the object.

Examples

ram nE ek pen khArid kAriyO "ram bought a pen"
sita nE dO ambO khayi "sita ate two mangoes"

3. Benefactive case

This case denotes the being in whose interest the action, indicated by the verb, is done. This case is expressed by /saru/, /wastE/

 $mh\tilde{E}$ mhari lUgairi wastE layO nuwa geNa I wife for have brought my new ornaments "I have brought new ornaments for mywife" $mh ilde{E}$ beTEmharO dukhi hũ saru or $mh ilde{E}$ mharO beTE rE wastE dukhi hũ I my for sorry am son "I feel sorry for my son" $mh\tilde{E}$ iNrEwastE dekhlyO sAgli kani I it looked for every where "I looked for it everywhere"

4. Accusative Case

This case denotes the direct object of the transitive verbs. In case of human nouns and pronouns the case is marked by /-nE/ while inanimate and non-human nouns are unmarked.

wO*TabArnE* dekhE"He sees the child" child (to) he sees "The children see me" *TabAriya* mAnE dekhE children me see $mh ilde{E}$ *lUgainE* "I see the lady" dekhũ lady (to) see

Here /-nE/ as accusative marker has been suffixed respectively with TabAr-, $mh\tilde{u} > mA$ -, lUgai. But in the sentences below the objects like $gay\tilde{a}$, TippAN and git appear without any marker.

| mhã | gayã | kuTã | | | "We beat the cows" |
|--------------|------|--------|-------------|----|-------------------------|
| we | cows | beat | | | |
| wO | ek | TippAN | likhIyo | hE | "He has written a note" |
| he | a | note | has written | | |
| $mh	ilde{E}$ | ek | git | gae rAyo | hE | "I am singing a song" |
| I | a | song | am singing | | |

5. Instrumental case

This case is used to denote instrument with which the action is performed. The marker $/-s\tilde{u}/$ is used with the agent.

mharE pensũ likh pen with write "Write with my pen" ΙN sARAksũ aya mhã hã we this road-by came "We came by this road" wΕ kINIsũ *mAjurnE* panc ripiya dirawE hΕ somebody-by labourers-to five rupees is making to give she "She is making someone to give 5 rupees to labourers"

6. Dative Case

The indirect object of the transitive verb is expressed by the dative case. The dative case marker is also /-nE/. The context only determines whether /-nE/ is dative or accusative.

"I am giving a book to him"

| mhara | bapu | mAnE | pisa | bhejIyo |
|-------|--------|------|-------|----------|
| my | father | me | money | has sent |

"My father has sent me money"

Here /UNnE/ and /mAnE/ being the indirect object are formed with base (derived from stem) + dative /-nE/.

7. Ablative case

The movement of the subject or the object from one place to another either at the spatial plane or at the temporal plane is expressed by the ablative case. It denotes the source. This case is also expressed by $/-s\tilde{u}-/$

| rũkh | $s	ilde{u}$ | pan | | jhArE | "The leaves fall from the tree" |
|--------|-------------|--------|------|-------|---------------------------------|
| tree | from | leaves | | fall | |
| wO | kATha | sũ | ayO | hE | "Where has he come from?" |
| he | where- | -from | come | has | |
| posaL | $s	ilde{u}$ | awO |) | | "Come from the school" |
| school | - from | com | ne | | |

8. Genitive case

This case expresses the meaning of belonging to or possession of something by the subject of the sentence. The genitive case markers are $\frac{-rO}{-ra}$ When the possessing object is masculine singular the marker is $\frac{-rO}{n}$, for example.

[&]quot;He gives me five rupees"

 $TabAr\ rO$ hath"the hand of the child"/hath/ is masculine and Singularchild-ofhandtharOpAg"your foot"/pAg/ is masculine and Singularyourfoot

If the following possessing noun is honorific then the genitive marker is /-ra/ instead of /-rO/, for example

mhãra pitaji "my father"mhãra mAsTarji "my teacher"

When the possessing object is masculine plural and honorific then also the genitive marker is /-ra/

thar O pAg "your foot" = /thar O/ is genitive or ordinary second person masculine singular and /pAg/ is masculine singular;

thara pAg "your feet" = /thara/ is genitive second person masculine plural

and in the present context /pAg/ is masculine plural;

 $th\tilde{a}ra$ pAg "your feet" = $/th\tilde{a}ra/$ is genitive of second person honorific

(singular as well as plural)

mhara chora "my sons" = plural of mharO chorO "my son"
thara TabArliya "your sons" = plural of tharO TabAr "your son"

UNara beTa "his sons" = plural of UNrO beTO "his son"

UNãra beTa "his(hon.) sons"= plural of UNãrO beTO "his (honorific) son"

When the possessing nouns are feminine then the genitive marker is /-ri/

lUgairi chabRi "the basket of a woman"lUgairi chabRIya "the baskets of a woman"

thari pothi "your book" thari pothIyã "your books"

9. Locative Case

/**-**E/

The location of the subject or object is expressed by the locative case marker is /-mE/ or

mhari chori khet mE hE "My daughter is in the field" my daughter field-in is

| mhE | gãw mE | rewã | | "We live in the village" |
|----------|------------|----------|----|-----------------------------------|
| wE | village-in | live | | |
| mharo | beTo | ghArE | hE | "My son is in the house" |
| my | son | house-in | is | |
| Tabriya | bag mE | aya | | "The children come to the garden" |
| children | garden- to | come | | |

10. Sociative Case

This case denotes association with somebody. The sociative marker is /sagE/, /sathE/ which are used after inflected nominal or pronominal form.

[Note The genitive marker -rO, -ra, -ri is modified into -rE when a sociative case marker/post-position follows it. Thus, mharE sagE etc.]

10. Vocative case

The vocative case is expressed in the following way in Marwari.

he rama "Oh, God!" or "Oh Lord Ram!" he bhaela "Oh, Friend!"

4.2.4. POST POSITION

In Marwari Post Position has also a role in expressing case relations. Post positions always occur after the noun or noun-phrase. They are used postpositionally of a case-inflected nominal/pronominal form and the preceding case marker essentially is genitive. The post-positions though appear independently in the sentence but they are not free forms and as a result they are neither inflected for gender and number nor the definite article is added to the post positions.

[&]quot;Who will come with me?"

The following are some of the post-positions in Marwari.

mathE "up" kuttO minni mathE bhukhE "The dog barks at the cat"

dog - cat - at - barks

wO b'akhAr mathE gyo "He went up the hill"

he - hill - up - went

[here the preceeding noun of the postposition is not inflected by case]

pachE/larE kuttO mharE pachE / larE ayO

"behind" dog me behind came

"The dog came behind me"

samî "in front of" thữ mharE samî kyũ ub'o hE

you me in front of why doyou stand

"Why do you stand in front of me?"

heThE "under" jAmi mhãrE pAgarE heThE hE

earth our feet under is

"The earth is under our feet"

nicE "under" pothi mhãrE Tebul nicE hE

book our table below is

"The book is below our table"

jyũ jeDO "like" wO mharE jyũ dikhE

he me like looks

"He looks like me"

kani "side" /"besides" mharE kani jAga lelO

my side seat take

"Take seat by my side"

sage/sathe "with" / "alongwith" wO mharE sagE / sathE ayO

he me alongwith came

"He came alongwith me"

Some other post-positions available in Marwari, are given below.

"after" pachE bicaLE"between" "for" tãi "inside" mãE barE "out of" kAnE"near" orũ "through" bikani "towards" etc.

The list is quite exhaustive.

4.2.5. ADJECTIVE

An adjective is a word which modifies a noun. In Marwari the adjective precedes the qualifying noun.

| achO | chorO | "good-boy" | achi | chori | "good-girl" |
|-------|-------|---------------|------|-------|-------------|
| good | boy | | good | girl | |
| dhoLO | ghoRO | "white-horse" | moTi | pothi | "big book" |
| white | horse | | big | book | |

In Marwari adjectives are declined for gender and number. The gender and number of the adjective is in concordance with that of the following noun. The gender based adjectival suffixes are -o for masculine and -i for feminine. Examples

| achO chorO | "good boy" | achi chori "good girl" |
|-------------|-------------|-------------------------|
| dubLO ghoRO | "weak horse | dubLi ghoRi "weak mare" |

The number-wise adjectival suffixes are -a for masculine plural and -i for feminine $dhoLa\ ghoRa$ "white horses" $moTi\ pothIy\tilde{a}$ "big books"

hAra panra "green leaves" cokhi chorlyã "beautiful girls"

Here, /dhoLa/, /hAra/ are the plural forms of adjectives /dhoLO/, /hArO/ respectively. Besides the above adjectival formation there are two grammatical classes of adjectives in Marwari, namely 1. Predicative Adjectives and 2. Derived adjectives which are discussed below.

1. Predicative adjective

Adjectives in Marwari are found as used predicatively occurring before the verb substantives. In predicative use the adjectives follow the nouns in the sentences. Examples

| Non-predicative use | | Predicative use | |
|------------------------------|---|------------------|---------------------|
| patLi chori "the lean girl" | > | a chori patLi hE | "This girl is lean" |
| moTi pothi "the big book" | > | a pothi moTi hE | "This book is big" |
| lAmbo TabAr "the tall child" | > | TabAr lAmbo hE | "The child is tall" |
| juna kApRa "old clothes" | > | kApRa juna hE | "Clothes are old" |
| nuwo ghAr "new house" | > | O ghAr nuwo hE | "That house is new" |

In the predicative use the adjectives form part of the verb phrase.

2. Derived Adjectives

In Marwari some adjectives are found to have derived from verb and hence these may be termed as derived adjectives. The formation is the following:

Verb Base + Past Participle form + -R- + Gender

Examples

| pARIyoRO | phAl | "fallen fruit" |
|------------------|---------|--------------------|
| pARIyoRa | phAL | "fallen fruits" |
| pAkIyoRO | ambo | "the ripe mango" |
| pAkIyoRa | amba | "the ripe mangoes" |
| <i>chApIyoRi</i> | pothi | "printed book" |
| <i>chApIyoRi</i> | pothiyã | "printed books" |

The forms pARIyoRO (singular) / pARiyoRa (plural), pAkIyoRO(singular) / pAkIyoRa (Plural), chApIyoRi (feminine) respectively are derived from the respective verb roots pAR- 'to fall', pAk- 'to ripe', chAp- 'to print'which have taken the adjective forming suffix -IyoR - -i (feminine) and number markers like -O (singular), -a (plural).

Further, semantically the Marwari adjectives can be categorized into three, namely.

i) Qualitative, ii) Quantitative and iii) Demonstrative adjective.

Qualitative adjective

The adjectives which attribute a quality to the nouns are called qualitative adjectives. The examples are

| hArO pa | an ' | "green leaf" | bADi gaDDi | "big cart" |
|------------|-----------|----------------------|--------------|------------------|
| buDhO mi | inAkh | "old man" | cAtri chori | "wise girl" |
| cAtrO/cAtA | lr TabAr | "clever child" | pAtLi pothi | "thin book" |
| dhoLa gh | hoRa | "white horses" | lAmbi chori | "tall girl" |
| kaLa ba | ndAL ' | "the dark cloud" | aLsi chorIyã | "lazy girls" |
| hAra pa | anra | "the green leaves" | lAMgri lUgai | "the lame woman" |
| moTa Ta | abAriya ʻ | "the big children" | khali chabRi | "empty basket" |
| ũcO b' | 'akhAr ' | "the high hill" | taji mAchli | "fresh fish" |
| alO Ta | abAr ' | "the drenched child" | lob'i minni | "greedy cat" |
| gilO kA | ApRO ' | "the wet cloth" | lob'i admi | "greedy man" |
| nanha iN | /Da ' | "the small eggs" | buDhi lUgai | "old lady" |
| nanhO iN | IDO ' | "the small egg" | | |

Some qualitative adjectives do not decline for gender and number. For example *sAkhAt* "hard", *khali* "empty", *niras* "despaired", *ghAnghor* "deep / dark" etc.

Accordingly, the Adjectives in Marwari are realisesd as Variables and Non-Variables.

Quantitative adjective

The adjectives which refer to the quantity of the nouns with which they occur are called Quantitative adjectives. In Marwari the use of Quantitative adjectives are as follows

i) When the numerical unit is followed by the relevant attributed nouns.

| Masculine | | | Feminine | | |
|-----------|--------------------|-----|----------|--------------|--|
| ek | kuttO "one dog" | ek | minni | "one cat" | |
| dO | kutta "two dogs" | dO | minnIyã | "two cats" | |
| tin | kutta "three dogs" | tin | minnIyã | "three cats" | |

ii) When the quantity is in indefinite unit followed by the attributed nouns:

| Singular | Plural | |
|-------------------------|-------------|----------------|
| thoRO dhAN "some money" | thoRa cawAL | "some rice" |
| thoRO phAL "some fruit" | thoRa kApRa | "some clothes" |

The numerals – cardinals – ordinals – fractional – multiplicatives – are also the quantitative adjectives dealt separately in the following section:

iii) Another category is expressed by the words of counts, measurements and commonality when /-tt/, /-sO/ etc. are added to pronominal bases for the adjective referring quantity.

| kittO | "how much" / "how many" | kittO | keLa | "how many bananas" |
|-------|---------------------------|-------|--------|--------------------|
| | | kittO | cawAL | "how much rice" |
| jittO | "this much" / "that much" | jittO | dhAn | "that much money" |
| isO | "this much" | isO | kOm | "this much work" |
| jisO | "that much" | jisO | kOm | "that much work" |
| sAgLa | "all" | sAgLa | mInAkh | "all people" |

1. Demonstrative adjective

The forms which demonstrate the nouns are called Demonstrative adjectives which are realised in following way in Marwari.

0 ghAr mharO hE "This house is mine" "This book is yours" pothi thari hEa "These clothes are old" E*kApRa* juna hΕ "These five houses belong to him(honorific)" wE panc ghAr UNãra hE

In the above examples /ghAr/, /pothi/, /kApRa/, $/panc\ ghAr/$ are demonstrated by /O/, /a/, /E/, /wE/ respectively and for this purpose here they function as Demonstrative adjectives only.

4.2.6. NUMERALS

All the numerals belong to adjective class. In Marwari the numerals follow decimal system of counting. The numerals are the following

- 1. Cardinals
- 2. Ordinals
- 3. Fractionals
- 4. Multiplication

Cardinal numerals

The following are the cardinal numerals in Marwari

$$ek$$
 "one" dO "two" tin "three" $cyar/car$ "four" $panc$ "five" $/$ $p\tilde{a}c/p\tilde{o}c$ "five" chE "six" sat "seven" aTh "eight" nO "nine" dAs "ten"

From eleven to eighteen the numerals are formed by adding /-yara/, /-ra/, /-da/, /-ara/ to the allomorphs of /ek/, /dO/, /tin/ which are respectively/Ik-~Ig-/, /ba-/, /te-/, /cO-/, /pAn-/ etc. Accordingly, Igyara "eleven"; bara "twelve"; tera "thirteen"; cOda "fourteen"; pAndra "fifteen"; soLa "sixteen"; sAtera "seventeen"; aTThara "eighteen".

The formation like 'nineteen', 'twenty-nine', 'thirty-nine' and so on are made by adding $\frac{-is}{ineteen}$ (the allomorph of $\frac{dAs}{ineteen}$) with $\frac{un-\sqrt{un}}{ineteen}$ (the allomorph of "nine") and thus $\frac{unnis}{ineteen}$ "twenty-nine", $\frac{uncalls}{ineteen}$ "thirty-nine' etc.

From 21, 31 onwards the numerals are formed by adding -is/ (the allomorph of /dAs/ "ten") with the allomorphs of /ek/, /dO/, /tin/ respectively as below.

| ikkis | "twenty one" | bais | "twenty-two" |
|-------------------------|----------------|------------------------|---------------|
| one + twenty | / | two + twen | ty |
| teis | "twenty three" | cObis | "twenty four" |
| three + twen | • | four + twer | • |
| ekAttis one + thirty | "thirty one" | bAttIs two + thirty | "thirty two" |

[The list is quite exhaustive]

From eleven onwards upto ninety it is found that the allomorphs of ten, twenty, thirty, forty, fifty, sixty, seventy, eighty, ninety which are respectively -ra, is, -tis, -wAn, -sATT, -ttAr, -asi, -nAbbE are added with the oblique bases of cardinals from one to nine which are ik-/ig-, ba-, te-, cO-, pan-/pac, so-/chA-/chE/sAt-/sat-, sAt-, sat-/sE-, aTTh-, un- respectively. Thus, the forms are -

| Ikkis | "twenty one" |
|------------------|---------------|
| Iktis | "thirty one" |
| Ikcalis | "forty one" |
| IkawAn | "fifty one" |
| <i>IkattAr</i> | "seventy one" |
| Ikasi | "eighty one" |
| IkkanwE/IkanAbbE | "ninety one" |

Ordinals

In the numerals from one to four the allomorphs are /pel-/ "one", /du-/"two", /ti-/three", /co-/ "four" are added with the ordinal suffixes -o, -jo, -jo, -tho respectively which are further declined in feminine gender marked by -i, -ji, -thi respectively, Thus,

$$pElo \sim pEli$$
 "first" $dujO \sim duji$ (f.) "second" $tijO \sim tiji$ "third" $cOthO \sim cOthi$ (f.) "fourth"

From fifth onwards the ordinal suffix $-w\tilde{a}$ is added after the cardinals, for example,

| pãcwO | "fifth" | pãcwi |
|--------------|-----------|--------|
| chATha/chAua | "sixth" | chAThi |
| satwã | "seventh" | satwĩ |
| aThwã | "eighth" | aThwĩ |

Fractionals

The basic fractions are given below out of which /adha/ "half" has allomorph /saRi/ which is used with the cardinal numerals from three onwards

$$1/4$$
 = soa
 $1/2$ = adha [which is declined in feminine as adhi]
 $3/4$ = pon
 1 = pura
 $1 \frac{1}{2}$ = DeRh
 $2 \frac{1}{2}$ = Dhai
 $3 \frac{1}{2}$ = saRi tin
 $4 \frac{1}{2}$ = saRi cyar
 $5 \frac{1}{2}$ = saRi pãc/ saRi pÃc
 $6 \frac{1}{2}$ = saRi chE

Multiplicatives

The Multiplicatives are found in Marwari in the forms like the following

dUgNO "two times" cOgNO "four times" $chEg^{U}NO$ "six times"

4.2.7. CLASSIFIERS

The unit which classifies the quantitative counting of the noun may be treated as classifier. The cardinal numerical unit serves the purpose of classifiers in Marwari. For example

ek TabAr "one boy" dO TabAriya "two boys"panc ghAr "five houses" dAs ghoRa "ten horses"and so on.

4.3. VERB MORPHOLOGY

This section deals with the structure of Finite and Non-finite verbal formations along with the categories of verbs in Marwari.

4.3.1. Definition of verbs in Marwari

Verb is a form class that marks tense – aspect – modal – personal markers distinguished by number and gender. The structure of the verb classes are realized in the following patterns in Marwari:

verb stem + tense (+ aspect) + personal marker+ number marker + copula.

Pattern-I

S-1
$$ghoRO doRE$$
 (hE) "The horse runs" [doR -+- E + hE]

Structure is (Vb.) Stem + Present Tense Marker + Third Personal Copula

S-2
$$ghoRO\ doR$$
 $reyo\ hE$ "The horse is running" $[doR-+\ reyO+hE]$
Structure is (Vb.) Stem + Durative Aspect Marker + Third Personal Copula

S-3
$$ghoRo\ doRyO\ hE$$
 "The horse has run" $[doR-+-yO+hE]$
Structure is (Vb.) Stem + Perfective Aspect Marker + Third Personal Copula

Pattern – II

S-1
$$mh\tilde{u}$$
 $wAThE/UThE$ $ja\tilde{u}$ $h\tilde{u}$ "I go there" $[=ja-+-\tilde{u}+h\tilde{u}]$
Structure is (Vb.) Stem + First Person Singular Present Marker + First Personal Singular Copula

S-2
$$mhE$$
 $wAThE/UThE$ $jaw\tilde{a}$ $h\tilde{a}$ "we go there" [= ja -+- $w\tilde{a}$ + $h\tilde{a}$]

Structure is (Vb.) Stem + First Person Plural Present Marker + First Personal Plural Copula

S-3
$$mh\tilde{u}$$
 $likh\tilde{u}$ $h\tilde{u}$ "I write" $[=likh-+-\tilde{a}+h\tilde{u}]$ Structure is same as s-1

S-4
$$mhE$$
 $likh\tilde{a}$ $h\tilde{a}$ "We write" $[= likh - + - \tilde{a} + h\tilde{a}]$
Structure is same as s-2

Pattern III

Structure is verb stem -+- first personal Singular marker + - aspect / tense marker + masculine personal marker

Structure is verb stem -+- first personal Singular marker +- aspect/tense marker + feminine personal marker

Structure is verb stem -+- third personal Singular marker + aspect / tense marker+masculine personal marker

Structure is verb stem -+- third personal Singular marker +- aspect/tense marker + - feminine personal marker

Pattern- IV

| S-1 | wO ek | pothi pADhE (hE) | "He reads a book" |
|-----|---------|------------------|-------------------------|
| S-2 | wa ek | pothi pADhE (hE) | "She reads a book" |
| S-3 | UnNE ek | pothi pADhi | "He reads a book" |
| S-4 | wO ek | pothi pADhela | "He will read the book" |

Thus, the basic structure of the verbal formation in Marwari is

Verb stem + tense marker + personal marker + copula.

The personal markers occurs at the end of form and copula appears separately where it is necessary. If there are other markers like aspect, causative etc. they occur between verb stem and copula.

4.3.2. Classification of Verb

The Marwari verb stems can be classified into simple and compound verbs.

Simple Verb

A simple verb is composed of monomorphemic single root with or without a suffix. The verb is conjugated with aspect - gender – number – personal markers. The conjugational pattern of vowel ending and consonant ending verb roots are given below.

Compound Verb

 $d\tilde{a}tiy\tilde{a}$ kAr(NO)

A Compound verb consists of more than one root and may include one or more suffixes.

Compound Verb with root /kAr-/ Compound verb with root /mar-/ hakO kAr (NO) "to shout" goLi mar (NO) "to shoot" ulTi kAr (NO) "to vomit" $jh\tilde{u}rATiya mar (NO)$ "to scratch" roLO kAr (NO) "to quarrel"

Further, different compound verbs are formed with verb roots like /huwo-/, /paR-/, /dewO-/ etc. as a second member of the Compound Verbs.

Based on morphological and syntactic function the verb stems can be further divided into three sub-classes. These are 1. Intransitive, 2. Transitive, 3. Causative, 4. Transitive – Intransitive and 5. Auxiliary.

Intransitive – The verbs which do not take any object. Example of Intransitive verbs are

phir(NO) "walk" aw(NO) "come" dOR(NO) "run" jaw(NO) "go" bETh(NO) "sit" tir(NO) "swim"

"to quarrel"

The examples of Intransitive verbal formation are

kuttOdOREhE"The dog runs"TabArposaLjawE"The child goes to school"etc.

Transitive - The verbs which take an object. The examples of transitive verbs are

kha(NO)"eat"dewo(NO)"give"dekh(NO)"see"likh(NO)"write"kuT(NO)"hit"/"beat"mel(NO)"put"

The examples of Transitive verbal formation are

| wO | cawAl | L kha | wE | | "he e | ats rice" |
|--------------|-------------|--------|--------|------|-------------------|-------------------------|
| $mh	ilde{E}$ | TabAr | deki | dekhyO | | "I saw the child" | |
| wO | pothi pADhE | |)hE | | "He i | reads a book" |
| wa | ek | TippAN | likh | reyi | hΕ | "She is writing a note" |

Causative Verb

Causative verbs are those which have two agents of which one causes the other to do. The vowels of the verb bases are changed with which -waw/-aw are added

The examples of causative verbs are

```
Vowel ending verb

kha->khA-+w-aw=khAwaw (NO) "cause to eat"

dekh->dikh-+-a=dikhaw (NO) "to show"

su->so-+-waw=sowaw (NO) "cause to sleep"

likh->likh-+-a=likhaw (NO) "to cause to write"
```

The examples of Causative structure are

```
mh\tilde{E} TabAr nE khAwaw\tilde{u} (h\tilde{u}) "I feed the child" th\tilde{u} UNnE pADhawE "You (hon.) teach her"
```

In case of some irregular verbs like /dewO-/ "to give", /lewO-/ "to take" etc. the causative formation is like the following

```
dewO- > diraw(NO) "to make to give"
mhē uNsũ ek pothi dirawEreyO hũ
"I am making her give a book"
wa kINIsũi mAjur nE ripiya dirawe hE
"She is making some one give rupees to worker"
```

Transitive – Intransitive

A transitive – intransitive verb is one which is transitive or intransitive simultaneously, that is, by the addition of a transitive/intransitive suffix when the transitive - intransitive verbs are formed. Examples are

bAL(NO)"burn" an intransitive verb – which means self burn "My mouth has been burnt" mharo bako bALgyO "burn" a transitive verb baL (NO) hΕ "She is burning fuel of wood" bALitObaL reyi an intransitive verb ghum (NO) "move" -"The cattle moves into the field" Dhor khetmãE ghumEghum-a (NO) "bend" a transitive verb. DIL*ghumawO* "Bend the body" ne

Auxiliary Verb:

The verb base /hu(wO)/ being conjugated in tense-person-gender-number is realized as the principal auxiliary verb.

The details of Verbal sub-classes have been dealt after Finite and Non-Finite verb formation sections.

4.3.3. Finite Verb

Having the verb root as the base both Finite and Non-finite verbal formations are realised in Marwari. The components of finite verb are 1. Tense 2. Aspect and 3. Mood which are discussed below

Tense

Hockett defines the tense as "a grammatical category showing different locations of an event in time" (Hockett, 1970, pp-167). And according to Lyons "The essential characteristic of the category of tense is that it relates the time of action, event or state of affairs referred to in the sentence to the time of utterance" (Lyons, 1968, pp-305).

Accordingly, verbs in Marwari are morphologically marked for having three way opposition of tense as

- 1. Present
- 2. Past and
- 3. Future.

Following are the personwise tense formations in Marwari.

Present Tense - It indicates the action that takes place when the utterance is uttered. Accordingly, the present tense is formed in the following way.

First Person

i) verb stem -+-
$$\tilde{u}$$
+ $h\tilde{u}$ for singular $mh\tilde{u}$ $khet$ $ja\tilde{u}$ $h\tilde{u}$ "I go to the field" I field go $mh\tilde{E}$ / $mh\tilde{u}$ pothi $pADh\tilde{u}$ $h\tilde{u}$ "I read the book" I book read

 $[/mh\tilde{u}/$, generally, is used in first person for intransitive verb and $/mh\tilde{E}/$ is used for transitive verb]

ii) verb stem
$$-+$$
 $-\tilde{a}$ / $-w\tilde{a}$ + $h\tilde{a}$ for plural

mhE khet jawã hã "We go to the field"

we field go

mhã / mhE pothi pADhã hã "We read the book"

we book read

[/mhE/ is the 1st personal plural form for intransitive and generally /mh \tilde{a} / is the first personal plural form for transitive verb]

Second Person

i) Verb stem -+-
$$w\tilde{E}$$
 / - \tilde{E} + $h\tilde{E}$ for singular th \tilde{u} khet $jaw\tilde{E}$ ($h\tilde{E}$) "You go to the field" th \tilde{u} pothi $pADh\tilde{E}$ ($h\tilde{E}$) "You read a book"

ii) Verb stem -+-
$$wO/-O + hO$$
 for plural and honorific $th\tilde{E}/thE$ $khet$ $jawO$ hO "You go to the field" you(hon.) you (Pl.) field- go $th\tilde{E}/thE$ $pothi$ $pADhO$ hO "You read the book" you (hon)/you (pl.) book read

Third Person

Third person verb stem + -wE/-E + hE both for singular and plural

$$wO$$
 khet $jawE$ (hE) "He goes to field" he field $go(pr.)$

```
jawE (hE)
                                 "they go to the field"
wE
      khet
they
       field go(pr.)
      pothi pADhE (hE)
                                 "He reads book"
wO
he
       book reads(pr.)
              pADhE (hE)
                                 "They read book"
wE
      pothi
they
       book
              read(pr.)
```

Past Tense

Past tense refers to an event which happened before the time of utterance. The formation of past tense in different persons is the following

First person singular - verb stem -+-y- / -iy- (past marker) + -O (1st personal singular marker)

$$mh\tilde{u}$$
 $khet$ $gAyO$ "I went to the field"Ifieldwent $mh\tilde{E}/mh\tilde{u}$ $ciTThi$ $likhiyO$ "I wrote the letter"Iletterwrote

First person plural - verb stem -+-y- / -iy- (past marker) + -a (1st person plural marker)

$$mhE$$
 $khet$ $gAya$ "We went to field" we field went $mh\tilde{a}/mhE$ $ciTThi\ likhIya$ "We wrote the letter"

we letter wrote

Second person singular - verb stem -y- (Past marker) + -O

```
thữ gAyO "You went"
thữ likhIyO "You wrote"
```

Second Person plural / honorific - verb stem - +-y- (past marker) + -a

Third person singular masculine – verb stem -+-y-+ o

```
feminine - verb stem -+-y-+ i
```

wO khet gAyO "He went to field" wa khet gAyi "She went to field"he field went she field went

Third person plural - verb stem -+-y + -o

wE khet gAyO "They went to field"wE ciTThi likhiyO "They wrote letter"

Future Tense

Future tense indicates the time preceding the time of utterance. The future tense marker is *-l*-. The personwise future tense formation is the following

First person singular

verb stem -+- \tilde{u} / -w \tilde{u} - (future base marker) + -l- (future tense marker) + -a (masculine personal marker) / -i (feminine personal marker)

mhũ khet jawũla "I will go to the field" Ι field will go (m.) mhũ khet jawũli "I will go to the field" Ι field will go (f.) "I will read the book" mhũ pothi pADhũla book will read(m.) "I will read the book" mhũ pothi pADhũli I book will read (f.)

First person plural

verb stem-+-wã- / -ã- (future base marker)+ -l- (future tense marker) +-a (person marker)

mhE / mhã khet jawãla "We will go to the field"

we field will go

mhã pothi pADhãla "We will read book"

we book will read

Second person singular

verb stem- +we- / -e- (future base marker)+ -l- (future marker) + -a (person marker) $th\tilde{u}$ khet jawela "You will go to the field"

you field will go $th\tilde{u}$ pothi pADhela "You will read the book"

you book will read

```
Second person plural / honorific –

verb stem-+ - wO- / -O- (future base marker) + -l- (future marker) + -a (personal marker)

thE / thĒ khet jawola "You will go to the field"

you (pl./hon.) field will go

thE / thĒ pothi pADhola "You will read thre book"

you (pl./hon.) book will read
```

Third person singular - The formation is same as the second person singular. The subject, either in nominal or phonominal form, determines the distinction between third person and singular. Third person plural/honorific - Like the singular form the third person plural / honorific singular and plural - are expressed in the same way as in second person singular/honorific. The subject will indiate the occurrence for third person and second person.

Aspect

Aspect is not related to the time of utterance as Hockett defines that "Aspect is a grammatical category of verb which has nothing to do with the location of an event in time but with its temporal distribution or contour". (Hockett, 1970, pp-167). Accordingly, aspect is related with duration, perfection, habituality etc.

Marwari has 3 aspects namely 1. Durative 2. Perfective and 3. Habitual which are found to occur in different tenses.

1. Durative or Imperfective Aspect

It describes an action which is regarded as continuous in the past or present or future tenses. The durative aspect marker is derived from the subsidiarty verb root rewO – which is inflected according to tense and person and gender and which is placed in between the verb stem and copula. Thus the structure of the finite verb with durative aspect is -- verb stem - + durative + copula

Present durative – The structure of the present duratibve in different persons is First person singular - verb stem - + reyo(< reh-) + $h\tilde{u}$. Examples $mh\tilde{E}/mh\tilde{u}$ khet jaE reyO $h\tilde{u}$ "I am going to the field" I field going am

```
mh	ilde{E}
                     pothi
                              pADh reyO
                                                          "I am reading book"
                                              hũ
               I
                     book
                              reading
                                             am
First person plural - verb stem - + reya(< rah-) + h\tilde{a}.
                                                                 Examples
              mhã / mhe
                                                          "We are going to the field"
                             khet
                                   jaE reya
                                                hã
                             field
                   we
                                      going
                                                are
                             pothi pADh reya
                                                          "We are reading book"
              mhã / mhE
                                                   hã
                             book
                                      reading
                   we
                                                  a re
Second person ordinary singular – verb stem - + reyo + h\tilde{a}.
                                                                 Examples
              thũ
                      khet
                             jae reyO
                                           hã
                                                          "You are going to the field"
                      field
                              going
              you
                                          are
                              pADh reyO hã
                                                          "You are reading book"
              thũ
                     pothi
                      book
                                reading
              you
                                           are
Second person ordinary plural / honorific - verb stem - + reya + ho
              thE / thE
                                                          "You are going"
                               jaE reya
                                           hO
              you (pl./hon.)
                                going
                                            are
              ord(pl) (hon)
              thE / thĒ
                              pADh reya
                                            hO
                                                          You are reading"
              you (pl./hon.)
                               reading
                                           are
Third person singular – verb stem - + reyO + hE
                                                   (masculine)
                      verb stem - + reyi + hE
                                                   (feminine)
                            jaE reyO
                                           hE
                                                          "He is going to the field"
              wO
                      khet
               he
                      field
                              going
                                           is
                            jaE reyi
                                                          "She is going to the field"
                      khet
                                           hE
              wa
                      field
                               going
                                            is
               she
                                                          "He is reading book"
              wO
                     pothi pADh reyO
                                           hE
              he
                      book
                              reading
                                           is
                                                          "She is reading book"
              wa
                     pothi pADh reyi
                                           hΕ
                              reading
              she
                      book
                                            is
Third person plural / honorific - verb stem - + reya (<rewo-) + hE
                                                          "They are going to the field"
              wE
                      khet
                            jaE reya
                                           hE
              they
                      field
                              going
                                           are
```

wE pothi pADh reya hE "They/he(hon) are reading book" they book reading are

Past Durative - The personwise past durative formation is as follows-

First person Singular - verb stem - + revO (<rew-) + hO

 $mh\tilde{u}/mh\tilde{E}$ khet jaE reyO hO "I was going to field"

I field going was

 $mh\tilde{u}/mh\tilde{E}$ pothi pADh reyO hO "I was reading book"

I book reading was

First person Plural - verb stem - + reya (<rew-) + ha

mhE/mhã khet jae reya ha "We were going to field"

we field going were

mhã pothi pADh reya ha "We were reading book"

we book reading were

Second person singular - Verbal Formation is same as in first person.

thũ khet jaE reyO hO "You were going to field"

thũ pothi pADh reyO hO "You were reading book"

But in second person singular past durative feminine concord is also found; for example -

thũ khet jaE reyi hi "You (fem) were going to field"

thữ pothi pADh reyi hi "You(fem) were reading book"

So for the singular personal aspect wise formation the structure is

verb stem - + reyi + hi (Past tense 2^{nd} personal sg. feminine marker)

Second personal plural / hornorific - The structure is same as first personal plural i.e.

verb stem - + reya (<rew-) + ha

 $thE / th\tilde{E}$ khet jaE reya ha "You (pl) were going to field"

you(pl./hon.) field going were

 $thE / th\tilde{E}$ pothi pADh reya ha "you (pl) were reading book"

you(pl./hon.) book reading were

Third person singular is also same as First and Second person singular. Similarly, third personal plural is also same as First and second personal plural.

```
Future Durative - The structure of finite verb with future durative aspect is the following First person singular - verb stem - + reyO + how\tilde{u}la / how\tilde{u}li
```

(masc.) (fem.) mhũ / mhĒ khet jaE reyO howũla "I will be going to the field" I field going will be $mh\tilde{u} / mh\tilde{E}$ khet jaE revO "I will be going to the field" howũli I field will be going First person plural - verb stem - + reya(< rew-) + howãlamhã khet jaE reya howãla "We will be going to field" field going will be we pADh reya howala "We will be reading book" mhã pothi reading will be we book Second person singular verb stem - + reyo(< rew-) + huwelathũ khet jaE reyO huwela "You will be going to field" will be field going you "You will be reading book" thũ pADh reyO huwela pothi vou book reading will be Second person plural/honorific - verb stem - + reya (< rew-) + howolathEkhet jaE reya howola "You(pl.)/(hon.) will be going to field" field will be you going (pl./hon.) "You(pl./hon.) will be reading book" thEpADh reya howola pothi will be you(pl./hon.) book reading Third person singular - verb stem - + reyo (<rew-) + huwela (masc.) verb stem - + revi (< rew-) + huwela (fem.) "He will be going to field" wOkhet jaE revO huwela will be he field going "She will be going to field" wa khet jaE reyi huwela field going will be she

huwela

will be

pothi

book

wa

he

pADh reyi

studying

"He will be reading book"

| | wa | pothi | pADh reyi | huwela | "She will be reading book" |
|---------|---------|----------|-------------|-------------|---|
| | she | book | reading | will be | |
| Third p | erson j | plural / | honorific – | verb stem - | + reya(<rew-) +="" howela<="" td=""></rew-)> |
| | wE | khet | jaE reya | howela | "They will be going to field" |
| | they | field | going | will be | |
| | wE | pothi | pADh reya | howela | "They will be reading book" |
| | they | book | studying | will be | |

Perfective Aspect

It describes an action either completed in the past or to be completed in the past or to be completed. In the present it expresses the completion of an action which is just finished. In the past it expresses the action which is already done. The action to the completed in near future is expressed in future perfect. The aspect marker is principal verb stem - + auxiliary verb root /lewO/ which is inflected for all the tenses - persons - number - gender. Thus First person

| | Singular | | | | Plural | | | |
|---------|---------------------------------|--------------|-------|---------------|-----------------------|-----------------|--------|---------|
| Present | mhũ / r | $nh	ilde{E}$ | khaE | liyũ (hũ) | mhã / | mhE | khaE | liyã |
| | I | 6 | eaten | have | we | ea | iten | have |
| | "I have eaten" | | | | | "We have eaten" | | |
| | $mh	ilde{E}$ | likh | liyû | | mhã | likh | liyã | |
| | I written have "I have written" | | | ve | we written have | | | |
| | | | | | "We have written" | | | |
| Past | $mh	ilde{E}$ | khaE | liyO | hO | mhã | khaE | liya | hã |
| | "I had | eaten" | | | "We | had eat | en" | |
| | $mh	ilde{E}$ | likh | liyO | hO | mhã | likh | liya | hã |
| | "I had | written' | , | | "We had written" | | | |
| Future | $mh	ilde{E}$ | khaE | liyO | howũli/howũla | mhã | khaE | liya | howãla |
| | "I might have eaten" | | | | "We might have eaten" | | | |
| | $mh	ilde{E}$ | likh | liyO | howũla/howũli | mhã | likh | liya | howãla |
| | "I might have written" | | | | "We i | might h | ave wi | ritten" |

Second person

| | Singu | lar | | | | Plural | / hono | orific |
|---|------------------------|------------------|---------|-----------------------------|------|-----------------------------------|---------|---------------|
| Present | thũ | khaE | liyO | | thE | khaE | liya | |
| | "You | "You have eaten" | | | | | .) have | eaten" |
| | thũ | likh | liyO | | thE | likh | liya | |
| | "You | have wi | ritten" | | "You | have wi | ritten" | |
| Past | thũ | khaE | liyO | hO | thE | khaE | liya | ha |
| "You had eaten" | | | | "You (pl./hon.) have eaten" | | | | |
| | thũ | likh | liyO | hO | thE | likh | liya | ha |
| | "You | had wri | tten" | | "You | had wri | tten" | |
| Future | thũ | khaE | liyO | huwela | thE | likh | liya | howola |
| | "You might have eaten" | | | | | "You (pl./hon.) might have eaten" | | |
| | thũ | likh | liyO | huwela | thE | likh | liya | howola |
| | "You | might h | ave wri | tten" | "You | (pl/hon) | might l | nave written" |
| [Note If the object is feminine then the present and past perfect formation in case of transitive | | | | | | | | |
| work roots also concerd with formining | | | | | | | | |

tive verb roots also concord with feminine.

| | mhĔ | pothi | pADh li | "I have/had written" | | |
|--------------|-----|-------|----------|--------------------------|------|----------|
| | thũ | pothi | pADh li | "You have / had written" | | |
| | wO | pothi | pADh li | "He has/had written" | | |
| Third person | | | | | | |
| Present | wO | khaE | liyO | wE | khaE | liyO |
| | "Не | has | eaten" | "They | have | eaten" |
| | wO | likh | liyO | wE | likh | liya |
| | "Не | has | written" | "They | have | written" |
| | | | | | | |

Past same as above

Future khaE liyO huwela khaE liya wOwE howela "They might have eaten" "He might have eaten" likh liyOlikh wO huwela wE liya howela "They might have written" "He might have written"

Habitual aspect

It describes an action which happens/happened or will happen habitually or regularly. In finite verb the habitual aspect in present and future is same as discussed under the present tense and future tense formation. The difference is observed in case of past habitual only and the structure of person wise past habitual is as follows —

| | Singular | Plural | | |
|---------------|--------------------|-------------------------------|--|--|
| First person | mhĒ khawtO hO | mhã khawta ha | | |
| | "I used to eat" | "We used to eat" | | |
| | mhĒ pADhtO hO | mhã pADhta ha | | |
| | "I used to read" | "We used to read" | | |
| Second person | thữ khawtO hO | thE khawta ha | | |
| | "You used to eat" | "You(pl./hon.) used to eat" | | |
| | thữ pADhtO hO | thE pADhta ha | | |
| | "You used to read" | "You (pl./hon.) used to read" | | |
| Third person | wO khawtO hO | wE khawta ha | | |
| | "He used to eat" | "They used to eat" | | |
| | wa khawti hi | wE khawti hi | | |
| | "She used to eat" | "They (f.) used to eat" | | |
| | wO pADhtO hO | wE pADhta ha | | |
| | "He used to read" | "They used to read" | | |
| | wa pADhti hi | wE pADhti hi | | |
| | "She used to read" | "They (f.) used to read" | | |

Thus the structure of the past habitual is

Verb root -+- tO + hO for singular Verb root -+- ta + ha for plural.

Only the subject preceeding the verbal form will distinguish the occurrence of person.

Mood

The mode or manner of a speaker (subject) about the occurrence of a particular event is expressed by mood which distinguishes a statement, a command, a question, a doubt etc.

The following modal categories are realised in Marwari as per the available data.

- 1. Indicative
- 2. Imperative
- 3. Interrogative
- 4. Potential

- 5. Compulsive
- 6. Optative
- 7. Conditional
- 8. Negative.

The structure of the modal formation under each category is discussed below.

Indicative Mood

Simple declarative sentences express the Indicative mood for which no separate marker or particle is added. For example –

```
mh\tilde{u}TabArnEdekh\tilde{u}(h\tilde{u})"I see the child"pAMkherur\tilde{u}khmathEbEThE(hE)"The bird sits on the tree"wOb'akhArs\tilde{u}heThEaegyO/agyO"He came down the hill"
```

Imperative Mood

This modal category is indicated by the expression of a command, request. The imperative marker is -wo for vowel ending verb root and -o for consonantal ending verb root. For example –

```
    wAThE / UThE jawO "go there" a pothi pADhO "Read this book"
    posaL awO "come to school" hOLE bolO "speak slowly"
    bhaine bulawO "call your brother" Tēci mathE bEThO "Sit on the table"
```

In the above set of sentences in left side -wo has been realised as imperative mood marker for ja – "go", a – "come", bula – "call" respectively. And in the right the modal marker is -o for the verb roots pADh – "read", bol "speak", beTh – "sit" respectively.

Interrogative Mood

The interrogative mood is realised by a question in sentence. The question words like $/k\tilde{a}i/$ "what", /kAThE/"where", /kANO/"when" etc. are used before the verb form and express the interrogation in the sentence. For example

```
thũ kAThE rewE "where do you live?"

tharO kãi nam hE "what is your name?"

thE kANO uThO hO "when do you (hon.sg.) get up?" etc.
```

Potential Mood

The potential action is expressed in potential mood and the verb stem sAk- inflected in person – number – tense expresses this potentiality in the sentences. For Example

$$mh\tilde{E}$$
 aE $sAk\tilde{u}$ "I may come"
 wO $pAMkheru$ mar $sAkE$ "He may kill the bird"
 wE $puch$ $sAkE$ "They may ask"

Compulsive Mood

The compulsion on the part of the subject is expressed in compulsive mood. The words like /caije/, /ij/ /pARela/ express the compulsion in the sentence, for example-

| mhAnE | <i>awANO</i> | caijE "I ought to come" |
|---------|--------------|-------------------------------------|
| UNnE | pothi | likhniij "He ought to write a book" |
| TabArnE | pADhNO | pARela "The child had to read" |

Here /caije/, /ij/, /pARela/ expressed the compulsion of the sentences respectively and the preceding verb of the compulsive marker is formed as verb base -+- NO for masculine object and verb base -+- ni for feminine object.

Optative mood

The optative mood expresses a desire, wish, permission or request in a sentence which is expressed in following way in Marwari.

```
wE sAgLanE awAN dO "Let them all come" tharE \ m\tilde{a}Es\tilde{u} \ k\tilde{i} \ jawAN \ dO \ Ar \ ler \ awAN \ do "Let some of you go and fetch"
```

Conditional mood

When the completion of one verbal action is conditioned by another verb that particular manner of expression is called as Conditional modal category. In this mood two verbal actions are involved simultaneously. The particle or set of particles that establishes the conditionality between the two verbal action is $jE \dots tO$ "if then". For example

 $jE \ mh\tilde{E} \ Thik/sawAL \ how\tilde{u}la/how\tilde{u}li \ tO \ kalE \ mh\tilde{E} \ aw\tilde{u}la/aw\tilde{u}li$ If I well am (will be) then tomorrow I will come "If I am well I will come tomorrow"

jE thũ wAkhAtsar ayO tO mhã iNnE pArkhala if you in time come then we this will examine "If you come in time we will examine this"

jΕ doRai mEwO huwela tΟ thũ mhAnE*k*Arela tar if difficulty in will be then will wire he you to me "If he is in difficulty you will wire to me"

Further conditionality is expressed exclusively by the single particle /pAN/ "but" also. Examples

mhAnE kalE awANO hO pAN mandgi rE karAN nĩ ayO

I yesterday could have come but ill health of due to did not come
"I would have come yesterday but due to my ill health I did not come".

thE UThE ha pAN thE cup reya you there were but you quiet kept "You (pl.) were there, yet you kept quiet"

wa UThE hi pAN begi gi she there was but soon went

"She was there but went soon"

Negative Mood

In Marwari the negative mood is expressed by the negative words like $/n\tilde{\imath}/$, /koni/, $/n\tilde{a}/$, /mAt/ which precede the verb. The examples of negative modal formation in Marwari are given below

```
thũ
             pADh reyO
                                          "you were not reading"
       пĩ
                            hO
0
                                          "It is of no use"
       kĩ
              kamrO nĩ
                            hΕ
wO
              0
                                          "Not that one but this"
      пĩ
mharE ki
                            hΕ
                                          "We are not related"
              risto
                     пĩ
wO
                     kAriyO
                                          "He has not done the work"
       kam
                пĩ
```

In the above sentences / $n\bar{\imath}/$ indicates the negation of the statement . /koni/also expresses the negation of the statement like

mhĒ INnE kAThei koni dekhyO "I found it nowhere"

The negation of imperative is expressed as the following

jhuTh mAt bolO "Do not tell lies"

Itta bega mAt suwO "Do not go to bed so soon"

hãka mAt bolO "Do not speak loudly"

Further, the negation is sometimes expressed by $/ n\tilde{a} /$

 $n\tilde{a}$ $th\tilde{u}$ jaNO Ar $n\tilde{a}$ $mh\tilde{E}$ "Neither you know nor I"

mhAnE kam nã / nĩ kArNO hO "I should not have done the work"

4.3.4 Non-FiniteVerb

The verbal forms which do not express the finiteness of a verbal action is a non –finite verb. In Marwari the non-finite verbal forms are the following

Infinitive

The infinitive in Marwari is formed by adding /-wAN/ after vowel ending verb root and /-AN/ after consonantal ending verb root which is followed by the post position /saru/ or suffix /-ri wastE/ to indicate the meaning like "for doing", "for going" etc. The examples are –

```
"for taking"
buTobalAN
                    "for destroying"
                                         lawAN
             saru
                                                      saru
                    "for protecting"
                                                             "for eating"
richpalAN
             saru
                                         khawAn
                                                      saru
                    "for killing"
                                        rukhalAN ri wastE
                                                             "for protecting"
marAN ri wastE
```

Another infinitive marker is -NO (to indicate the form like "to see", "to do") which is added after the verb root. The examples are -

$$mh\tilde{a}$$
 $jawNO$ $pArsAn$ $kAr\tilde{a}$ "We like to go"weto golike $mh\tilde{E}$ $awNO$ $caw\tilde{u}$ "I want to come"Ito comewant

Sometime $/-s\tilde{u}/$ is also added after the verb root to indicate infinite verb. For example

```
mhũ thãrE sathE kamsũ cAlũla/cAlũli
I you with to work will go
"I will go with you to work" Thus, kamsũ "to work"
```

Verbal Noun

The Marwari verbal nouns are derived by the addition of the noun forming suffix /- NO/ with the verb root, for example,

i) for consonantal ending verb

$$khod-+-NO$$
 = $khodNO$ "digging"
 $khol-+-NO$ = $kholNO$ "opening'
 $rAm-+-NO$ = $rAmNO$ "playing"
 $kh\tilde{i}c-+-NO$ = $kh\tilde{i}cNO$ "pulling"
 $toR-+-NO$ = $toRNO$ "breaking"

ii) for vowel ending verb

$$UThawO- + -NO = UThawNO$$
 "picking"
 $gawO- + -NO = gawNO$ "singing"
 $lawO- + -NO = lawNO$ "bringing"
 $awO- + -NO = awNO$ "coming"

Gerund

The gerundial forms in Marwari is formed in the same way as the verbal noun is formed.

Participle

The participials in Marwari are formed in following two ways.

i) By adding /-Ar/ with the verb stem to express the English forms like "saying" "flying" "doing" etc. for example –

```
kewO > ke -+- Ar = keAr "saying" / "having said"

jawO > ja -+- Ar = jaAr "going" / "having gone"

uD > uD -+- Ar = uDAr "flying" / "having flown"

choD > choD -+- Ar = choDAr "leaving" / "having left"
```

ii) By adding auxiliary form /hui/ after the derived adjective to express the participial forms like "being sad", for example –

```
Darūpherūhui(nE)"being afraid in terror"nijorahui(nE)"being helpless"
```

where / $Dar\tilde{u}pher\tilde{u}/$ and /nijora/ are the adjectival forms with whom /hui/ auxiliary (derived from verb root /huwo-/) is added.

4.3.5. Causative Verb

The causativity of the verb is expressed in Marwari by adding /-waw-/ with vowel ending verb root and /-aw-/ after consonantal ending verb root. The nucleus vowels /a/, /e/, /u/ in the vowel ending verb root are changed into /A/, /i/, /o/ respectively when /-waw-/ is added for causative purpose. The causative verb bases in case of vowel ending root in Marwari are

```
khawO "to eat" > khA -+- waw -+- O = khAwawO "to make to eat" gawO "to see" > gA -+- waw -+- O = gAwawO "to make to sing"
```

The causative verbs in case of consonantal ending verb root are

```
pADhO "to read" > pADh-+-aw+-O = pADhawO "to cause to read" dekh "to see" > dikh-+-aw+-O = dikhawO "to show"
```

With the causative verb bases like *khAwawO*, *gAwawO*, *pADhawO*, *dikhawO* etc. the number – gender – tense – personal markers are added for causative verbs.

In case of irregular verb roots like /dewO/ "give", /lewO/ "take" the causative bases are formed like

```
dewO "to give" > dirawO "to cause to give"
```

lewO "to take" > lirawO "to cause to take" etc. where one /-r-/ inserts for the purpose of causation.

Examples

```
mh	ilde{E}
       UNsũ
               ek
                     git gAwawũ
I
      by her
               a
                    song making to sing
"I am making her sing a song"
mh	ilde{E}
      kINIsũi
                    thAnE pAisa
                                    dirawE reyO
                                                      hũ
 Ι
       by someone you
                                    making to give
                          money
                                                      am
"I am making someone give you money"
      kINIsũi
                                                   dirawE hE
                    mAjurnE
wa
                                 panc
                                        ripiya
she
      by someone to-workers
                                 five
                                        rupees
                                                   is making to give
"She is making someone give 5 rupees to worker"
                                                      etc.
```

4.3.6. Auxiliary Verb

An auxiliary verb is generally referred to as the set of verbs, subordinate to the main lexical verb, which helps to make distinction in mood, aspect, tense, voice etc. Accordingly, in Marwari the main auxiliary verb is $\frac{hu(wO)}{h}$. And the class of auxiliaries derived from this verb base is distinguished grammatically from as they can be used with subject inversion conditioned by varying tense – aspect – mood etc. The examples of auxiliaries are:

| Person | Present | Past | Future |
|-----------------|-------------|------|---------------|
| First Person | | | |
| Singular | $h	ilde{u}$ | hO | howũla/howũli |
| Plural | hã | ha | howãla |
| Second Person | | | |
| Singular | hE | hO | huwela |
| Singular (hon.) | hO | ha | howola |
| Plural | hO | ha | howola |
| Third Person | | | |
| Singular | hE | ha | huwela |
| Plural | hE | ha | howela |
| | | | |

The modal auxiliaries or subsidiary verbs being added with the main lexical (action) verb help in bringing out higher construction specially in the periphrastic construction.

Below are given a list of modal auxiliaries or subsidiary verbs which also receive inflections according to person – number – gender – tense inversion.

```
    pAR- (discussed under Compulsive mood)
    sAk- (discussed under Potential mood)
    cah- (discussed under Compulsive mood)
```

4.3.7. Negative Verb

The Negative words in Marwari though uninflected for gender – number – person – tense but are treated as a separate class of verbs since they are added to either finite verb in a particular tense or to a particular verb stem. Negetive verb class is realized mostly by four particles. According to frequency of occurrence they are $/n\tilde{\imath}/$, $/n\tilde{\imath}/$, /mAt/, /koni/. Expressing the negation the application of these words in both finite and non-finite construction are the following.

 $/ n\tilde{\imath} /$

```
1.
       wO
              пĩ
                     0
                                                 "Not that one but this"
       0
                                                 "It is of no use"
2.
              kĩ
                     kamrO nĩ hE
       mh	ilde{E}
3.
                                                 "I shall not come tomorrow"
              kale
                            awũla / awũli
                     пĩ
4.
              paNi piwAN jO nĩ hE
                                                 "This water is not drinkable"
                                                 "She should not bake the bread"
5.
       UNnE roTi
                     nĩ sekNi
                                  caiiE
6.
       UNrO bhai itrO cAtAr nĩ hE
                                                 "His brother is not so clever"
7.
       mharE ki
                     ristO nĩ hE
                                                 "We are not related"
```

From the above examples it is found that $/n\tilde{\imath}$ / helps the main lexical verb, occurring before it, to construct the negative verb. But, exception is observed in the sentence No.1 where without any supporting lexical verb $/n\tilde{\imath}$ / expresses the sense of negation, and specially negation of identity.

/mAt/

```
itta bega mAt suwO
"Do not go to bed so soon"
mharE awANsũ pela mAt jaijO
"Do not go before I come"
wAkhAtsũ pAr barE mAt jawO
"Do not go beyond time"
haka mAt kArO
"Do not speak loudly"
```

/koni/

```
O mharO kam koni "It is not my work"
O khawAN jO koni "This is not eatable"
mhĒ INnE kAThei koni dekhiyO "I found it nowhere"
mhAnE mharO jaL koni miLiyO iN wastE aj mhū nī jawū
```

"I could not find my net so I did not go to-day"

In the above examples /koni/ negates the sentences with intense emphasis. And like $/n\tilde{\imath}/$ the negative word /koni/ also can perform the function of negation in the sentences without the help of substantive verb which appears in sentence No.1 & 2.

/nã/

/nã thE / thữ jaNO Ar nã mhữ "Neither you (honorific/ordinary) do know nor do I"

4.3.8. Compound Verb

Compound verb is a combination of two constituents. The first constituent generally belongs to a noun, an adjective, an adverb or a verb category and the second constituent is a verb. In Marwari the compound verbs are formed with the following auxiliary verb roots.

kAr- "to do", *paR*- "to fall", *ja*- "to go", *leja*- "to take", *mar*- "to beat", *huwO*- "to be" *dewO*- "to give" etc. These auxiliary roots are inflected according to number – gender – person – tense markers. Examples

| with | kAr - | kãm kArNO | "to work" | = noun + verb |
|------|-------|-----------------|-----------------|---------------------|
| | | dãtiyã kArNO | "to quarrel" | = noun + verb |
| | | achO kArNO | "to clean" | = adjective + verb |
| | | ulTi kArNO | "to vomit" | = noun + verb |
| | | kAMgi kArNO | "to comb" | = noun + verb |
| with | pAR- | pachO pARNO | "to vomit" | = adverb+ verb |
| | | nice pARNO | "to fall" | = adverb + verb |
| | | helO pARNO | "to call" | = noun + verb |
| | | haka pARNO | "to shout" | = adverb + verb |
| with | mar- | goLi marNO | "to shoot" | = noun + verb |
| | | khAroc marNO | "to scratch" | = noun + verb |
| | | jhurATiya marNO | "to scratch" | = noun + verb |
| | | mukO marNO | "to strike with | fist" = noun + verb |
| | | | | |

| with | le- | mol leNO | "to buy" = noun +verb |
|------|------------|--------------|-------------------------------------|
| with | ja- | jAm jawNO | "freeze" = verb + verb |
| with | <i>a</i> - | sojO awNO | "to swell" = adjective + verb |
| with | huwo- | aDO howNO | "to lie/ to take rest"= noun + verb |
| | | ub'O howNO | "to stand up" = verb + verb |
| | | gilO howNO | "to wet" = adjective + verb |
| with | dewo- | pAchO dewNO | "to repay" = adverb + verb |
| | | udhar dewNO | "to lend" = $noun + verb$ |
| | | hiNdO dewNO | "to swing" = $noun + verb$ |
| | | oDa dewNO | "to cover" = verb +verb |
| with | kaT- | jewRO kaTNO | "to cut rope" = noun + verb |
| | | maMs kaTNO | "to cut meet" = noun + verb |
| with | bAja- | Dhol bAjaNO | "to beat a drum" = noun + verb |
| | | bhõpO bAjaNO | "to blow horn" = noun + verb |
| | | taLi bAjaNO | "to clap" = noun + verb |
| with | lAga- | gãTh lAgaNO | "to bind" = noun + verb |
| | | Dubki lagaNO | "to dip" $=$ noun + verb |
| | | bindi lAgaNO | "to put kumkum" = noun + verb |
| with | ghus- | mãE ghusNO | "to enter" = adverb + verb |

4.3.9. Passive Formation

The passive formation is realized in following structures in Marwari

| roTi | wãresũ | khaijE | "The bread is being eaten by him" |
|-------|----------|--------------------|--|
| bread | him-by | is being eaten | |
| roTi | wãresũ | nĩ khaijE | "The bread is not being eating by him" |
| bread | him-by | not is being eaten | |
| kam | mharE sũ | kAriyO jawela | "The work will be done by me" |
| work | me-by | done will be | |
| kam | mharE sũ | nĩ kAriyO jawela | "The work will not be done by me" |
| work | me-by | not done will be | |

 $gAri b\tilde{a}$ nE $rajs\tilde{u}$ pisa/pAisa dirijE "Money is given to the poor by the poor-to government money is given government"

O kam koisũ bhi nĩ kAriya ja sAkE "This work cannot be done by anybody" this work anybody-by else not done can be

O kam koisũ bhi nĩ kAriyO ja sAktO "This work could not be done by anybody" this work anybody-by else not done could be

O kam koisũ bhi nĩ kAriy ja sAkela "This work will not be done by anybody". this work anybody-by else not done will be

From the above examples it is found that the structure of passive formation in Marwari is verb root -+-iyo/-i+ third personal finite form of the subsidiary verb root

Or

verb root -+- i + -je (masculine) / -ji (feminine)

Further, in the sentence the nominal/pronominal form is inflected for instrumental case e.g. $mharE\ s\tilde{u}$, $w\tilde{a}s\tilde{a}$ 'by him' etc. And the object of the active sentence is transferred to subject and subject is changed to object.

wE pothi pADhE "He (hon.) reads book" (Active sentence) subject – object – verb reduced to pothi $w\tilde{a}s\tilde{u}$ pADhi ji "The book is read by him" (Passive Sentence) subject object verb

Since *pothi* "book" is a feminine subject so the verb is also inflected accordingly in the feminine.

4.3.10. Transitivity

In Marwari the formation of the transitive verb roots from the intransitive ones is realized by addition of the transitivity suffixes /-aw/, /-a/ with the intransitive verb bases and the transitivity process is completed when that transitive verb root is inflected according to number – gender – person – tense in finite formation of the verb. Examples,

Intransitive Transitive
$$uD-NO$$
 "to fly" $uD-aw-NO$ "fly"

pAMkheru uDE chorO cil uDawE "the bird flies" "the child flies the kite" ghum - NO "to move" "bend" ghum-a-NO sArAp bALkhawtO calE/ghumE DIL nE ghumawO "The snake moves zig-zag" "Bend the body" "to dress" "to decorate" sAj NO sAj -a- NO mhũ sAjh reyi hũ thAnE ghAr sAjawni caije "You have to decorate your rom" "I am dressing myself" "float" hiLO - NO "to float" *hiLolaw* – *NO*

mhũ nAdi mE hiLowũ TabAr naw hiLolawe
"I float in the river" "The child floats boat"

4.4. ADVERB

Morphologically adverbs are indeclinables and syntactically adverbs are the modifiers of verbs. Accordingly, the Marwari adverbs are classified into 3 categories, namely,

- 1. Adverb of place
- 2. Adverb of Manner
- 3. Adverb of time

In each category there are ordinary as well as interrogative adverbs also.

Adverbs of place

"down" nicE / heThE "behind" pichE "out" / "out of" barE"toward" kani UThE / wAThE "there" *kAnE* "near" agO "far" bicaLE"between" *jAThE* "where" kAThE"where" (Interrogative)

Adverbs of manner

kiyã "somehow" iyan "thus" beg/tej / tejtej "fast"

```
hoLE /hoLE hoLE
                                                 "slowly"
                     cokha
                                                 "neatly"
                                                 "loudly"
                     haka
                                                 "how"
                     kikAr / kĩya
                                                               (Interrogative)
Adverbs of time
                     AbE / AbkE
                                                 "now"
                    jARã
                                                 "then"
                    pAchE
                                                 "afterwards"
                                                 "again"
                    pher
                                                 "after"
                    pache
                                                 "always"
                     sAda
                     kAdO / kAda kAda
                                                 "some times"
                                                 "today"
                     tARkE / kalE
                                                 "tomorrow"
                     kalE / kAl
                                                 "yesterday
                    jAd
                                                 "when"
                                                 "when"
                     kAd
                                                               (Interrogative)
              [The list is quite exhaustive.]
```

4.5. PARTICLE/ CLITIC

Like adverb the particles also are indeclinables since they have only one form and are incapable of showing distinctions as to number, person, gender, tense etc. The Marwari particles are the following

Emphatic particles

The emphatic particle conveys an emphasis (=emp.) to the word and this particle can be used with all types of words such as nouns with all cases, pronouns, adjectives and adverbs.

```
i
                    kAThe i
                                                     "He is nowhere"
             wO
                                  koni
                  anywhere (emp) is not
             he
                    INnE kAThei
             mhĒ
                                       koni dekhyO "I found it nowhere"
             I
                        anywhere (emp.) not found
bhi
                       bhi
                                              sAkE "Anybody can do this work"
             koi
                             0
                                 kam
                                       kAr
             anybody (emp.) this work
                                        do
                                             can
                              bhi nĩ kAriya ja sAkE "Nobody could do this work"
               kam koisũ
            this work by one (emp.) not could be done
```

Conjunctive particle

The conjunctive particle is one which is added with word or a group of words to give the meaning 'and' which in Marwari is Ar/ "and / or", (IN) wastE "so / for"

Conditional particle

This particles like /jE.....tO/ "if.....then", /pAN/ "yet/but" are added with the conditional construction in verb.

$$jE.....tO$$
 - $jEwa$ $UThE$ $rewE$ tO $uThE$ $k\tilde{\imath}$ $etraj$ $n\tilde{\imath}$ $huwela$ if she there is then there any objection no will be "If she is there, there will be no objection"

Interrogative particle

The particle which helps in interrogation is Interrogative particle. Examples

| kuN | "who" | kiN | "which" |
|--------------|---------|------|---------|
| kaĩ | "what" | kĩya | "how" |
| <i>kAThE</i> | "where" | kAd | "when" |
| kĩkAr | "how" | kyũ | "why" |

Additive particle

The particle which expresses the additional attribute like 'all' is additive particle. To express the meaning of 'all' the particle in Marwari is /sAgLa/ and feminine counterpart /sAgLi/.

Negative particle

Statement negative

 $/n\tilde{\imath}/$ $mh\tilde{E}$ kalE $n\tilde{\imath}$ $aw\tilde{\imath}li$ "I shall not come to-morrow"

 $mh\tilde{E}$ $k\tilde{\imath}$ $n\tilde{\imath}$ keyO "I said nothing"

Substantive/Copula negative

/koni/ O mharO kam koni "It is not my work"

mhE iNnE kAThei koni dekhya "We found it nowhere"

Imperative negative

/mAt/ haka mAt kArO/paRO "Do not speak loudly"

 $y\tilde{u}$ mAt kewO "Do not say thus"

Other particles are like:

Affirmative particle /i/ "of course/ yes"

Quotative particle jARtaNi "until", jARtãi "till"

4.6. Echo word / Reduplication

Echo word and reduplication are available in Marwari mainly in adjectival and adverbial use as per the collected data.

Adjectival

Echo word Reduplication

ghANa sara "many" choTa choTa "many"

DArū pherū "afraid" nenha nenha "affectionate"

achO khoTO "all kind mixed

of good-bad"

dubLO pAtlO / dubLi pAtli "thin"

Adverbial

Echo word Reduplication

jhATpAT"quickly"dhirE dhirE"slowly"dAbadAb"fast/quick"reMgtO reMgtO"by crawling"lAbalAb"fast/quick"larE larE"behind

DArū pherū "fearfully" kAda kAda "sometimes"

5. SYNTAX

Syntax being the study of the rules governing the order of combining the words to form sentences in a language is opposite to morphology which is the study of word structure. The syntax of Marwari is discussed below.

5.1 ORDER OF WORDS IN SENTENCES

The Marwari is a subject-object-verb language where a sentence consists of a noun phrase (which functions as the subject) and a predicate phrase. Without predicate there can be no sentence. Sometimes predicate itself stands for a sentence specially in case of imperative modal structure like:

barE jawO "Go out"

posaL awO "Come to school"

heThE bEThO "Sit down on the floor"

In the above sentences the subject being the second person does not appear in the sentence. But generally the order of words in sentence is as mentioned, Subject – Object – Verb. Examples

dekhũ (hũ) mhũ TabArnE "I see the child" Ι to child see "The children see me" Tabriya *thAnnE* dekhE (he) children me see "Bring some water" $(th\tilde{u})$ *thoRosO* paNi lawO (You-sub) some water bring

In the above sentence $/mh\tilde{u}/$, /Tabriya/, $/th\tilde{u}/$ respectively comprise noun phrase and $/TabArnE\ dekhu/$, $/thanE\ dekhO/$, $/paNi\ lawO/$ respectively comprise predicate phrase.

Thus a sentence consists of phrases – namely, noun and predicate - . And a phrase is a group of words which stands for partial meaning.

5.1.1 Noun phrase

A noun phrase may consist of a noun alone or noun preceded by one or more attributes.

| achO | chorO | "good boy" |
|-------|-------|---------------|
| moTi | pothi | "big book" |
| dhoLO | ghoRO | "white horse" |

If a numeral classifies a noun it ocuurs before the adjective

dO cokha gãw "two good village"dO phora gãw "two bad villages"

If a plural marker is to be added to the noun it is added with the adjective as well as noun.

dhoLO ghoRO "white horse"dhoLa ghoRa "white horses"moTO TabAr "the big child"moTa TabAriya "the big children"

Only with the feminine nouns the adjective remains same for singular and plural.

moTi pothi "big book"moTi pothiyã "big books"choTi chabri "small basket"choTi chabriyã "small baskets"

[Some nouns do not take any plural marker to form the plural counterpart e.g.

do gãw "two village"panc ghAr "five houses" cf. noun section]

5.1.2 Predicate Phrase

A predicate phrase consists of a noun phrase and a verb phrase. A predicate phrase may consist of a verb which is its nucleus and/or a noun preceded by a negative marker and an attributive like adverb and followed elements. These elements can be tense marker, mood marker, aspect marker and auxiliaries like 'may', 'must' etc.

| wO | ek | pothi | pADhE (he) | "He reads a book" |
|----|----|-------|------------|-----------------------|
| he | a | book | reads | |
| wO | ek | pothi | pADhtO | "He read a book" |
| he | a | book | read(pt.) | |
| wO | ek | pothi | pADhela | "He will read a book" |
| he | a | book | will read | |

| $mh\tilde{u}$ | roTi khaữ (hữ) | "I eat a bread" |
|---------------|------------------------|-----------------------|
| I | bread eat | |
| thũ | AthinE awE | "You (sg.) come here" |
| you(sg.) | here come | |
| thE | AthinE awO | "You (pl) come here" |
| you(pl.) | here come | |
| $mh	ilde{E}$ | kOm nĩ kArũla / kArũli | "I will not do work" |
| I | work not wil do | |
| wa begO | bhag gyO | "He ran quickly" |
| wE khaE | reya hE | "They are eating" |
| wE puch | sAkE | "They may ask" |
| thanE jaw\ | IO caijE | "you must go" |

Thus the structure of the predicate verb is

+ Noun + Negative + Adverb + verb + Aspect + mood + tens e

5.2 TYPES OF SENTENCES

Sentence is an independent linguistic form which is not included in any larger linguistic form by virture of any grammatical construction (Bloomfield, 1963, p-170). According to the function the Marwari sentences can be classified into the following types of sentences

- 1. Statement Sentence 2. Question Sentence 3. Imperative Sentence 4. Compulsive Sentence
- 5. Purposive Sentence 6. Potential Sentence 7. Conditional Sentence 10. Negative Sentence.

Statement Sentence – The sentence which asserts a statement like the following

| E mh | ıãra | pitaji | hE | "He is my father" |
|-----------|--------|--------|-------|---------------------------------|
| he(hon) m | ny | father | is | |
| a mhar | i mã | hΕ | | "She is my mother" |
| she my | mother | is | | |
| rũkhsũ | pan/p | 4n | jhArE | "The leaves fall from the tree" |
| tree-from | leaves | | fall | |

Interrogative Sentence - The sentence which indicates a question like

tharO kãi nam hE "What is your name?"

your what name is

kuN jaNE "Who knows?"

who knows

wO kAd avO "When did he come?"

he when came

thũ mharE samĩ kyũ ub'o hE "Why do you stand in front of me?"

you me in front of why stand

Imperative Sentence – The sentence through which a request, a command, an advice is indicated.

Examples,

a pothi pADhO "Read this book"

this book read

hoLE bolO "Speak slowly"

slowly speak

thoRosO paNi lawO "Bring some water"

some wate bring

cokha akAr likhO "Write the words nearly"

neat words write

Purposive Sentence – The sentence which expresses a purpose like the following:

mhã sAmdAr mathE/mE mAchli pAkARAnsarũ jawã

we sea to fish catching-for go

"We go to the sea to catch fish"

IN hAtyarE sArAprO bũTobalAN saru mhAnE

this deadly snake destroying for me

jugAt lAgawANi pARsi

means to find out will have

"I will have to find out means for destroying this deadly snake".

Potential Sentence – When the potentiality is expressed in a sentence it can be called potential sentence. Examples,

```
O hui sAkE "It may happen"
wE puch sAkE "They may ask"
koi bhi O kOm kAr sAkE "Anybody can do this work"
```

Conditional sentence – When two actions are conditioned by each other in a single sentence, it can be called conditional sentence. Examples,

```
pãkha huwti tO
jΕ
      ghoRa
             rE
                                         wE
                                                   uRtE
if
      horses of
                                                  would have flown
                    wing
                           had
                                  then
                                         they
"If horses had wing they would have flown"
      wO
             kARi
                      menAt kAri tO
                                       sAphAl huwela
jΕ
if
      he
            hard
                     works
                                 then succeed will
"If he works hard he will succeed"
jΕ
      gaDDi moRi
                                 mhãnE UNnE pAkAR
                     avi
                            tΟ
                                                           sAkã
if
      train
             late
                   comes then
                                         it
                                we
                                               catch
                                                           may
"If the train is late we may catch it"
```

Passive sentence - The sentence where the main action is expressed in passive may be called passive sentence. Examples,

```
"Running is done by the horse"
            doRijE
ghoRasũ
horse-by
            running done
                                                "A note is written by him"
Ek
     TippAN
                 UNs\tilde{u}
                          likhiji
     note
                 him-by
                          is written
a
                                                "That song is being sung"
wO
            gayo jaE
                          reyO hE
      git
that song
            sung
                          being is
                                                "The bread is eaten by him"
wasũ
            roTi
                       khai jawE hE
him-by
            bread
                       eaten
                                   is
```

Causative Sentence – When the subject causes some agent to do the action the sentence functions as causative sentence. Examples,

```
mh	ilde{E}
      UNsũ
                    git
                            gAawũ
 I
                a song making sing
      her-by
"I am making her sing a song"
mh	ilde{E}
        choronE miThO khAawũ
 Ι
        the boy sweet make to eat
"I make the boy eat the sweet"
       kINisu
                  mAjurnE
                                      ripiya
                                                dirawE hE
wa
                               panc
                  to workers
                                five
                                               is making to give
she
       someone
                                      rupees
"She is making someone give 5 rupees to workers"
```

Negative sentence – The sentence which expresses the negation may be cassed as negative sentence.

```
mh\tilde{E} n\tilde{\imath}
                                                 "I will not come to-day"
                     awũli / awũla
aj
       Ι
to-day
              not
                     will come (f./m.)
UNnE
        roTi
                  пĩ
                         sekNi
                                  caijE
                                                "She should not bake the bread"
she
        bread
                 not
                         bake
                                  should
wAkhAt sũ pAr
                     barE
                             mAt
                                    jawO
                                                "Do not go beyond time"
time-in beyond
                     outside not
                                     go
```

5.3 PATTERNS OF SENTENCES

According to the structure the Marwari sentences can be classified in following patterns:

- 1. Simple sentence
- 2. Complex sentence
- 3. Compound sentence.

The examples under different categories are presented below

5.3.1 Simple sentence – A simple sentence is one which has only one subject and one predicate. Sometimes in the sentence only the predicate appears and subject remains understood here.

| | suO | | rukrE | mathE | hE | "The parrot is on the tree" |
|---|--------------|---------|------------|------------|--------|-----------------------------|
| | parrot | | tree-of | on | is | |
| | Subject | - | | Predica | te | |
| | mharO | bhai | | awel | а | "My brother will come" |
| _ | my | broth | er | will | come | |
| | Subje | ect | | Prec | licate | |
| | <u>UNãnE</u> | ek | kAhaNi / | bat suNa | wO_ | "Tell them a story" |
| | | | Predicate | | | |
| | (= Subje | ect "yo | u) is unde | rstood her | e. | |

5.3.2 Complex Sentence – A Complex sentence consists of one main clause and one or more subordinate clause.

- 1. kalE UThE huwti pAN wa mandi pARgi she yesterday there would have been but she fell sick Subordinate clause Main clause "She would have been there yesterday but she fell sick" jE wo mharE sathE reyO tO 2. achO revO if he me with were then it would have been better Subordinate clause Main clause "If he were with me, it would have been better" mhĒ 3. wO dorai mE huwela jΕ tO*thAnE* tar kAr dewũla he difficulty in if will be then Ι will wire to you Subordinate clause Main clause "If he is in difficulty I will wire you"
- **5.3.3 Compound Sentence** A compund sentence is one which is made up of two or more main clauses.

CONCLUSION

In the forgone discussion the detailed grammatical structure of Marwari has been presented with illustration based on collected data from field. According to the presentation the Marwari shares the features of Indo-Aryan language family

4. Phonological

Voicing

Aspiration etc.

5. Morphological

Declension and Conjugation with inflectional affixation

Compound formation

Person-Number-Gender Concord in Finite Verb etc.

6. Syntactical

SOV Pattern

Further, Marwari distinguishes itself lexically and grammatically as well as in its rich and varied literary diction which leaves the scope of treating Marwari as the Standard variety of Rajasthani grouped with Hindi language in Indian Census.

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MARWARI

TEXT

[kaglE kagli kaLindAr nE kiyã mariyO] "How the crow-hen killed the Black Snake"

- 1. ek bARri pAsRyori DaLiya mathE rewtO ek kaglO Ar ek kagli .

 a baniyan tree spreading branches over lived a crow and a crow-hen

 "Among the spreading branches of a banyan tree lived a crow and his wife, the crow-hen"
- 2. aLE mE ha cyar nankARa INDa jikanE mait khyãts ũ sAmbhaLta.

 nest in where four little eggs which parents with care guarded "In the nest were four little eggs which the parents guarded with care".
- 3. rũkhrE tANe ri thothmE bAstO ek kaLindAr jiNsũ kaglO-kagli ghANa tree trunk-of in the hollow lived one black snake whom crows greatly Darta.

feared

"In a hollow of that tree-trunk lived a black snake whom the crows feared greatly".

4. *jAd kAdei kagli INDa dewti*, *kalindAr reMtO reMtO aLE nE pugjawtO Ar* whenever crow-hen eggs laid the black snake crawling up nest to reached and *INDanE gAbALgAT kAr jawtO*.

eggs-to swallowed

"Every time the crow hen laid her eggs the snake crawled up to the nest and are them up".

5. *jE AbkE (AbkaLE) bhi kaLindAr mhara INDa giTgyO tO mhũ O rũkhroO* if this time also black anake my eggs eats up then I that tree *choR dewũla*.

leave will

"If the black snake eats up my eggs this time also, I refuse to live in this tree any longer".

6. apānE apNO aLO dujiThoR bAnawNO caijE"- kagli aprE dhANi nE kewO.

we our nest somewhere else to build have to mother bird her husband to said
"we must build our nest somewhere else" – said the mother bird to her husband".

- 7. apã AThE ghANa bArAs rey liya we here a long time lived have "We have lived here a long time".
- 8. "mAnE mharO ghAr chodAr duji jaga jaAr rewNO pAsawE koni" me my home leaving elsewhere going to live can bear not
 kaglO bolyO.
 crow said
 - "I can't bear to desert my home and go to live elsewhere" said the crow.
- 9. *jAd wE bAntAL kArta ha wa aprE Thik nicE ek phuphkar suNi*. while they talking were she her just below a hissing sound heard "while they were talking, they heard a hissing sound just below them".
- 10. *wE sAmAjh gya kE a awaj kãri hi* . they knew that this sound what is "They knew what the sound meant".
- 11. wE INDa rukhalAN ri cesTa mE nijora huine beTh gya.
 they eggs protecting for try-in helpless being sat
 "They sat helplessly in their nest trying to protect their eggs".
- 12. kaLindAr reMtO ucO Ar aLE rE neRO punchyO pher ek lũThi phũkarO black snake crept higher and nest of reached again a loud hiss near sagE wO pAMkheRuwa kani *jhApTyO* j îka DArû pherû huinE uDgya. at the tried to strike with birds afraid being flew away "The black snake crept higher and closer to the nest. Then with a loud hiss he tried to strike at the birds who flew away in terror".
- 13. ek ek kArnE kaLindAr INDa giT gyO.

 one one by black snake eggs swallowed

 "One by one, the black snake swallowed the eggs".
- 14. AN mANa mait pacha aLE mE aya , a sawAL jaNta thAkã kE aLO khali sadly parents back nest to came this well known (knowing) that nest empty ladhla .

would find

- "The parents came back sadly to their nest, knowing well that they would find it empty".
- 15. kaglO bolyO "IN hAtyarE sArAprO bũTobalAN saru mhAnE jugAt lAgawANi crow said this murderous snake-to destroying for I way find out

pARsi".

have to

"The crow said – "I must find a way to destroy this murderous snake".

16. niras kagli kuRAlai, "tũ uNsũ kiyã parpa sAkE. uNrO DaMk ghANO depaired crow wife said you him how can be able his sting very jerilO hE".

deadly is

"How can you ever fight him? His sting is so deadly" – said his wife in despair".

bolyO - "tũ phikAr i na kAr, 17. mhari kagli mharO ek isO bhae lO crow said you worry(emp.) not do wife(dear) my such friend my a jerila sapānE marAN mE ghANO husiar hE" hE jikO isa - iyã keAr who enough poisonous snake killing-in this having said very cunning is kaglO uDAr dujE peR (rukh) mathE gAvO UnrO*pAkkO* jinrE nicEflying another treee over went which under his dear syaLiyO reya kArtO. bhaelO

friend jackal lived

"Don't you worry, my dear, I've got a friend who is cunning enough to destroy the most poisonous of snakes" – said the crow and off he flew to another tree under which lived his dear friend, the jackal." "

- 18. *jAd syaLiyE INDa khawANri bat suNi tO bolyO "mhara mintAr (mit)*when the jackal eggs eating-of story heard then told my friend! *jika hayadaya baera Ar lobhi huwE*, *UnarO Ant sAdei khoTO huwE*."

 who cruel (heartless) and greedy become there end always bad is/becomes

 "when the jackal heard how the snake always ate up the eggs, he said "My friend, those who are cruel and greedy always meet with a bad end".
- 19. $t\tilde{u}$ Dar mAt. UNnE marAn ri jugAt $mh\tilde{E}$ pelis \tilde{u} i soc rakhi. you fear do not him destroying-for plan I already (emp.) have thought of "have no fear. I've already thought of a plan to destroy him".
- 20. "pher tO bAtawO bhaela, kaĩ jugAt hE wa" kaglO bolyO.

 then tell brother/friend what plan is that(f.) crow said

 "Oh! do tell me what it is" said crow"
- 21. kAThei sArApnE bhANAk nAĩ pAR jawE IN karAn sArApnE marAN ri somewhere the snake might over hear this for reason snake to killing of

sAgLi jugAt kaglE rE syaLiyE kan mE keyi .

all plan crow-to jackal whispered

"Then the jackal, fearing he might be overheard, whispered to his friend what he should do to destroy the snake".

- kaglO pachO kagli kAnE gAyO Ar sAgLi jugAt bAtai "kam tO jokhAm 22. back crow-hen near plan went and all told work (emp.) risky bhAryO hE" - kaglO bolyO - "apānE ghANO sawcet rewNO pARsi". is crow said we very careful have to be "The crow flew back to his wife and told her about the plan. "It is rather risky", said the crow "we'll have to be very careful" ".
- 23. himtaLu kagli boli "INDari richpaLsaru mhũ/hũ kĩ pach nĩ rakhũli.

 bravely crow-hen told eggs-of saving-for I any means not will spare(unturned)

 "I'll do anything to save my eggs" said the mother bird bravely".
- 24. *jhATpAT* wE rajarE mAhAL kani uDya.

 quickly they king's palace towards flew off

 "So off they flew towards the palace of the king of the country".
- 25. jiN rũkh mathE wE bAsta uNsũ mAhAL aLgO nĩ hO. which tree over they lived from that palace far not was "The palace was not far from the tree in which they lived".
- 26. wE mAhALrE bAgicE mãE ek baDE sArowAr kAnE gAya jiNmE they plalace-of garden in one big pond towards approached where rajghAraNeri lugayã sAmpaRO kArti hi.

royal ladies bathing were

"They approached a big pond in the palace garden where they saw the royal ladies having a bath".

27. wã soneri sãkLã, motyãra har Ar duja geNa utarnE tALawrE kInarE they golden chain pearl-of necklace and other ornaments wearing off the pond at the edge mel rakhya ha.

laid down

- "They had laid their golden chains, pearl necklaces and other jewellery on the edge of the pond".
- 28. kagli heThE utri, soneri ek sãkAL cũc mE uThai Ar uN peR kani mother bird down flew golden one chain beak-in picked up and that tree towards

dhirE dhirE Turgi jiN mathE wa reya kArti .

slowly flying which over she lived

"The mother bird flew down, picked up a gold chain in her beak and started flying slowly towards the tree in which she lived".

29. jAd mAhAl rE cokidarā kagli nE sākAL liya uRti dekhi tO wE lakRi when palace-of guards bird-to chain taking flying saw then they wooden leylE nE UNrE larE bhagya.

clubs with their behind chased

- "When the palace guards saw the bird flying off with the gold chain, they toop up their clubs and chased the bird".
- 30. wE dekhyO kE kagli rũkh ri thoth mE sãkAL nhakh di. they saw that mother bird tree-of hollow-in chain dropped "They saw the bird drop the chain into the hollow of a tree".
- 31. cOkidarā māesū ekjANO sākAL lawAN khatAr rūkh mathE cADhyO.

 guards among one chain getting for tree over climbed up

 "One of the guards climbed up the tree to get the chain".
- 32. sãkAL lewAn saru jyũi aprO hath tANeri khagALmE ghalyO uĩ wAThE chain taking for as his own hand tree trunk-of hole-inside put then there ek kaLO nag kuNDaLi maryã bEThO dekhyO.

a black snake curled up sitting saw

- "As he put his hand inside the hole to get the chain, he saw a black snake, curled up there".
- 33. cOkidar laThi ri ek i coT mE sArAp nE mar diyO Ar IN b'at sArAprO guard stick-of one(emp.) stroke with snake to killed and thus snake-of khAtmO huyO.

end happened

- "With one hard stroke of his club he killed it and that was the end of the black snake".
- 34. ta pAchE kaglO Ar kagli wi peR mathE sukhs ũ reya Ar bãrE afterwards crow and crow-hen that tree over happily lived and later choTa choTa ghANasara TabAr huya.

little many baby had

"The crow and the crow-hen lived in that three happily afterwards and had many little baby crows



BRAJBHASHA

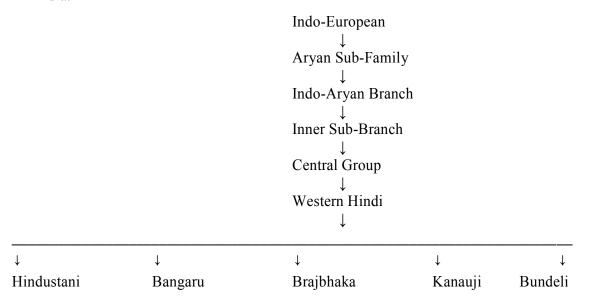
N.GOPALAKRISHNAN

1. INTRODUCTION

Brajbhasha is one of the Indo – Aryan languages of India. In Indian Census Brajbhasha is classified and presented as one of the mother tongues grouped under Hindi language. The present study gives the grammatical sketch of Brajbhasa language based on the study conducted in Rajasthan State. The data has been collected at the time of filed Investigation during 1998 at Bharatpur district and 2010, Rajasthan State.

1.1. FAMILY AFFILIATION

In the Linguistic Survey of India by Sir George Abraham Grierson Vol.IX pt – II (1908 – pp ib.). Brajbhasha is a dialect of Western Hindi of Central Group of Indo - Aryan sub – family of Indo European language family along with Hindustani, Bangaru, Brajbhaka, Kanauji, Bundeli. As per Wikipedia, the free encyclopaedia Brajbhasha is a Central Indian language closely related to Hindi being spoken by the people in the "nebulously defined region of Braj Bhoomi which was a political state in the era of the Mahabharata wars". The region lies in the Agra – Mathura area as well as in north – western Uttar Pradesh of present India.



[Ref: Sub classification of Brajbhasa according to Sir G.A. Grierson (Vol-I Part-1 and Vol-IX Part-1) from Census of India 1961, Vol-1, Language Tables Part II-C (ii)]

1.2. LOCATION

Brajbhasa is mainly spoken in the adjoining region spread over the Uttar Pradesh, Haryana and Rajasthan. In Uttar Pradesh Brajbhasa speaking districts are Mathura, Agra, Aligarh, Mainpuri, etc., Etawa, Hathra. In Rajasthan Bharatpur, Dholpur, Karoli and some parts of Alwar, SowayMadupur and Dosa are the districts where Brajbhasa language is spoken widely. In Haryana Brajbhasa is spoken some part of Faridabad district. The present study has been conducted in Bharatpur district of Rajasthan state being the first populous district of Brajbhasha returns.

1.3. SPEAKERS STRENGTH

The details of the distribution of Braj-bhasa in Rajasthan State and districts as per the latest Census publication of 2001 are shown under the Section of Speaker's strength.

According to latest Census of 2001 the Brajbhasha has been returned by 5, 74,245 speakers at all India level.It is the major concentration of Brajbhasha in the states of India is shown below in descending order.

| State | Total | | | Rural | | | Urban | | |
|-------------------|--------|--------|--------|--------|--------|--------|--------|--------|--------|
| | Total | Male | Female | Total | Male | Female | Total | Male | Female |
| India | 574245 | 310531 | 263714 | 364768 | 197426 | 167342 | 209477 | 113105 | 96372 |
| Rajasthan | 404493 | 218739 | 185754 | 218454 | 118625 | 99829 | 186039 | 100115 | 85925 |
| Uttar Pradesh | 127922 | 69383 | 58539 | 119792 | 64678 | 55114 | 8130 | 4705 | 3425 |
| Andhra Pradesh | 11557 | 6017 | 5540 | 11373 | 5915 | 5458 | 184 | 102 | 82 |
| Haryana | 10974 | 5990 | 4984 | 8891 | 4857 | 4034 | 2083 | 1133 | 950 |
| Madhya Pradesh | 10486 | 5418 | 5068 | 3287 | 1709 | 1578 | 87199 | 3709 | 3490 |

The distribution of 4, 04,493 Brajbhasha speakers in the districts of Rajasthan are presented below in descending order:

| State | | Total | | | Rural | | | Urban | |
|-------------|--------|--------|--------|--------|--------|--------|--------|--------|--------|
| | Total | Male | Female | Total | Male | Female | Total | Male | Female |
| Rajasthan | 404493 | 218739 | 185754 | 218454 | 118625 | 99829 | 186039 | 100114 | 85925 |
| Bharatpur | 349377 | 188453 | 160924 | 180703 | 97856 | 82847 | 168674 | 90597 | 78077 |
| Dhaulpur | 28311 | 15516 | 12795 | 26616 | 14621 | 11995 | 1695 | 895 | 800 |
| Rajsamand | 5990 | 3104 | 2886 | 1942 | 1005 | 937 | 4048 | 2099 | 1949 |
| Jaipur | 4572 | 2548 | 2024 | 379 | 224 | 155 | 4193 | 2324 | 1869 |
| Chittaurgar | 2578 | 1350 | 1228 | 787 | 418 | 369 | 1791 | 932 | 859 |
| Kota | 1965 | 1057 | 908 | 736 | 368 | 368 | 1229 | 689 | 540 |
| Karauli | 1517 | 849 | 668 | 1516 | 849 | 667 | 1 | 0 | 1 |
| Baran | 1502 | 797 | 705 | 670 | 348 | 322 | 832 | 449 | 383 |
| Udaipur | 1400 | 793 | 607 | 746 | 416 | 330 | 654 | 377 | 277 |
| Ganganagar | 900 | 564 | 336 | 544 | 342 | 202 | 356 | 222 | 134 |
| Alwar | 735 | 444 | 291 | 671 | 396 | 275 | 64 | 48 | 16 |
| Dungarpur | 692 | 335 | 357 | 633 | 299 | 334 | 59 | 36 | 23 |
| Jhalawar | 547 | 277 | 270 | 525 | 269 | 256 | 22 | 8 | 14 |
| Sirohi | 514 | 336 | 178 | 137 | 104 | 33 | 377 | 232 | 145 |
| Ajmer | 503 | 289 | 214 | 80 | 46 | 34 | 423 | 243 | 180 |
| Bundi | 416 | 232 | 184 | 202 | 121 | 81 | 214 | 111 | 103 |
| Bhilwara | 402 | 232 | 170 | 227 | 133 | 94 | 175 | 99 | 76 |
| Banswara | 332 | 195 | 137 | 159 | 99 | 60 | 173 | 96 | 77 |
| Bikaner | 297 | 189 | 108 | 174 | 99 | 75 | 123 | 90 | 33 |
| Jodhpur | 285 | 186 | 99 | 44 | 26 | 18 | 241 | 160 | 81 |
| Hanumangarh | 227 | 142 | 85 | 112 | 69 | 43 | 115 | 73 | 42 |
| Dausa | 209 | 93 | 116 | 151 | 61 | 90 | 58 | 32 | 26 |

| Jalor | 173 | 106 | 67 | 133 | 85 | 48 | 40 | 21 | 19 |
|-------------------|-----|-----|----|-----|----|----|-----|----|----|
| Pali | 172 | 104 | 68 | 70 | 45 | 25 | 102 | 59 | 43 |
| Sikar | 151 | 103 | 48 | 119 | 83 | 36 | 32 | 20 | 12 |
| Barmer | 143 | 90 | 53 | 114 | 75 | 39 | 29 | 15 | 14 |
| Jhunjhunun | 141 | 105 | 36 | 43 | 34 | 9 | 98 | 71 | 27 |
| Tonk | 141 | 74 | 67 | 62 | 33 | 29 | 79 | 41 | 38 |
| Nagaur | 122 | 67 | 55 | 77 | 44 | 33 | 45 | 23 | 22 |
| Jaisalmer | 122 | 79 | 43 | 53 | 43 | 10 | 69 | 36 | 33 |
| Churu | 37 | 21 | 16 | 15 | 9 | 6 | 22 | 12 | 10 |
| Sawao Madhopur | 20 | 9 | 11 | 14 | 5 | 9 | 6 | 4 | 2 |

1.4. SOCIOLINGUISTC INFORMATION

The name Brajbhasha is associated with the place name of Braj – known as the place of birth place of Lord Krishna Hindu God. Historically – Culturally – religiously Braj is a famous place, especially for its specific culture like Awadh in Uttar Pradesh. Braj is a part of India where Lord Krishna was born and where the river Yamuna flows. The people of this area attached devotionally to Krishna and Radha. In fact the Gaudiya saint A.C. Bhakti Vedanta Swami who established Krishna temples all over the world founded the International Society of Krishna Consciousness (ISCON) and where the worship inside the temples is performed with all its details and devotion and this led to spread of Braj culture over long and distant areas.

Prabhu Dayal Mittal in his book about Braj culture described Braj as situated around Mathura and its boundary is well marked by the Brajyatra route of 84 Kroshes which yatra has become so well known all over India and also in some of the European countries. The land was called Shaurasena and the language spoken in the area called Shaurasena and the language spoken in the area called Shauraseni Prakrit and later Shauraseni Apabhramsa from which the present Brajbhasa has developed. It has received its information from Aryan culture and holy texts, which are the basis of all types of Indian cultures. Jainism and Buddhism have also played their roles. The people who came to India and settle in the norths, including Muslims have contributed to the development of the culture of Braj.

The five fundamentals of the culture are bound with the five's' of a namely Seva (service) Sauhards (friendliness) Sneha (affection) Samarpana (dedication and Samanvaya equalization). The all pervading love and deep mutual relationship founded on affection forms a distinct feeling of the Braj life. From the episodes in Shrimad Bhagavata and other such texts namely Puranas we find the spirit of dedication among the Braj people. The Braj life centers around five 'G's also. They are go, gopa, gopi, gokula and gostha. Braj culture may rightly be attributed with the qualities of being simple, harmless and useful to others. (Ref: Braj – the centrum of Indian Culture by Moti Lal Gupta (1910 –23)

Brajbhasa is mainly a poetical language and much of Hindi literature was developed in Brajbhasha in medieval period. Of course, now – a – days Khariboli has taken the place of Brajbhasha as it is predominant standard dialect of Hindi. Hindi poetry especially that of devotional poems on Lord Krishna has been composed in Brajbhasha. The pioneering Hindi Poet Aamir Khusro composed poems and folksongs in Brajbhasha including the most famous one "Chhap tilak Sab Chheeni". The most important Hindi writer Surdas also composed devotional poems in Brajbhasha. Braj publications and manuscripts are available in Brajbhasha Academy, Bharatpur.

Brajbhasha is mainly spoken in Bharatpur district of Rajasthan have the principal language spoken is Hindi along with predominance of Brajbhasha. The folksongs as well as devotional songs are broadcast in A.I.R., Bharatpur under the programme "Braj Manjari". Large population in the country by way of *rās lila* and classical music understands Brajbhasa.

Brajbhasha is used in Home Domains for interaction among kith and kin. Brajbhasha, though, is not used as a medium of instruction but the devotional songs composed in Brajbhasha are taught in school curriculum. Brajbhasha has its own traditional folksongs. The language is being promoted by the well – organised association named 'Brajbhasha Academy' Newspapers and occasional monthly magazine are published by the Academy. The Brajbhasha is written in Devanagari script.

1.5. REVIEW OF LITERATURE

In ancient times a part of $s\bar{u}ras\bar{e}na$ was known as Vraja, i.e., the country of the cow-pens, and from this is dividided the modern appellation of Braj, with its languages known as Braj-Bhāka. The most important writer in the modern vernacular was the blind bard $S\bar{u}r$ $D\bar{a}s$, who flourished in the

middle of the 16th Century. As Tusli Dās Sang of Rāma, so Sūr Dās sang of Krishna and between them poetics art. Some of the literatures presented below.

- 1) Shri Harivyas Deva who gave it a new vigour is as old as the founders of the Chaitanya sect and Vallabh sect. A little less than five hundred years ago he was born in Mathura. His *Mahavani* is a recognized book in Brajbhasa: it has five chapters containing five types of happiness that of Service, Encouragement and Enthusiasm, Lovemaking, Natural.
- 2) In the Braj area the Salemabad seat is of significance at present and Shriji Maharaj as the present occupant of seat exercises a short of control on temples belonging to this gaddi. Of these temples the present *Shriji* temple is very important for it is only types of headquarters for the area but it is busy in publishing the sectarian literature and organizes functions of several types including literary and cultural ones.
- 3) The language spoken in Braj is Brajbhasa and it had a very prosperous past being the literary language of the whole of north India including far of deserts of Rajasthan and Bengal. The large number of manuscripts that are found speaks of rich past and contributions of the native chiefs were an asset to the spread of the language.

Regarding the literature related with the study of Brajbhasa/bhaka language the only reference available is that Sir George Abraham Grierson Vol-IX, Part-I, page 1-41, 1908 were Brajbhasa as one of the member of Western Hindi under Central group of Indo-Aryan family has been discussed. The Bibliography referred by Sir George Abraham Grierson related to Brajbhaka mentioned in the Volume relates to Brajbhasa have appeared under the umbrella name Hindustani which is also a member of Western Hindi.

With this background the grammatical structure of Brajbhasha is presented in the following chapters based on the data collected from field during 1998 and 2010. The informants being Shri. Mewaram Khattara, Bharatpur and Mr. Satish Chand Gupta, Jaipur, elicited the Brajbhasa data.

2. PHONOLOGY

Phonology is the study about the phones and sequences of phones in a language. Based on the collected field data the phonological structure of Brajbhasa is given below.

2.1. PHONEMIC INVENTORY

The phonemic inventory of both segmental phonemes and supra segmental phonemes of Brajbhasha is as follows.

2.1.1 SEGMENTAL PHONEMES

Vowels

There are 10 Vowel phonemes in Brajbhasa.Out of 10 vowels four are front, four are back and two is central. The feature of length may be separated out as a distinctive phoneme.

| | Front | Central | | Back |
|------------|-------|---------|---|------|
| High | i | | | и |
| Lower High | I | | U | |
| High-mid | e | A | | o |
| Low-mid | Ε | | | 0 |
| Low | | а | | |

Consonants

There are thirty consonants in Brajbhasa. The stops are voiceless and voiced. They are further classified as aspisrate and non-aspirate stops. The following are the details of consonants as per manner of articulation and point of articulations.

| | Bilab | oial | Den | tal/Alveolar | Retrofelx | Palatal | Velar | Glottal |
|-----------|-------|------|-----|--------------|-----------|---------|-------|---------|
| Stops | p | ph* | t | th | T Th | c ch | k kh | |
| | b | bh | d | dh | D Dh | j jh | g gh | |
| Nasal | m | | n | | | | M | |
| Lateral | | | 1 | | | | | |
| Trll | | | r | | R | | | |
| Fricative | e | | S | | | | | h |
| Semi-vo | wel | w | | | | | y | |

^{*/}ph/ Sometimes realized as /f/ in case of borrowed words like,/fir/

2.1.2 SUPRA SEGMENTAL PHONEMES

The two supra segmental phonemes realised in Braj Bhasha are length and Nasalization. They are realised with all volwels.

Length

| /i/ | /i: / | /tituri/ | 'butterfly' |
|-----|-------|-------------|---------------|
| | | /ti:ti/ | 'date' |
| /e/ | /e: / | /chech/ | 'beak' |
| | | /che: chek/ | 'chicken pox' |
| /u/ | /u: / | /basuri/ | 'flute' |
| | | /du:r/ | 'dust' |
| /o/ | /o: / | /joR/ | 'joint' |
| | | /jo: Ra/ | 'drum' |
| /a/ | /a: / | /dAr/ | 'pain' |
| | | /dha: d/ | 'ringworm' |

^{&#}x27;again',/saf/'clean',/fabro/'fountain'.

Nasalization

All the vowels can be nasalised.

| ã | /kãnk/ | 'arm pit' |
|------------|---------------|-------------------|
| | /dãnd/ | 'tooth' |
| | /suwãs/ | 'asthma' |
| $	ilde{e}$ | /pehēchanu-o/ | 'know (a person)' |
| | /nẽgukari/ | 'love' |
| | /pe/ | 'at' |
| $	ilde{u}$ | /picce kũ/ | 'behind' |
| | /pũnlo/ | 'full moon day' |
| | /ko: nkũ/ | 'whom' |
| ĩ | /soĩyo/ | 'sleep' |
| | /naTnĩ / | 'actress' |
| õ | /boĩo/ | 'sow (seed) |
| | /põnch-o:/ | 'wipe' |
| | | |

2.2. PHONEMIC CONTRAST

Vowels

| ddle' |
|-------------|
| d' |
| l moon day' |
| v' |
| y' |
| en' |
| ł' |
| , |
| |

Consonants

Voiceless vs voiced

| /p/ ~ /b/ | /pa: p/ | 'vice' |
|--|--|---|
| | /ba: p/ | 'father' |
| /ph/ ~/bh/ | /phuphera/ | 'husband' |
| | /burebhar/ | 'grey hair' |
| /t/ ~ /d/ | /patra/ | 'lean' (man) |
| | /badra/ | 'cloud' |
| $/th/\sim/dh/$ | /da: ñth/ | 'teeth' |
| | /da: dh/ | 'ring worm' |
| /T/ ~ /D/ | /kanT/ | 'throat' |
| | /khaD/ | 'sugar' |
| /k/ ~ /g/ | /no: k/ | 'toe' |
| | | |
| | /nag/ | 'emerald' |
| $/kh/\sim /gh/$ | | 'emerald' 'ear' |
| /kh/~ /gh/ | | |
| $/kh/ \sim /gh/$ $/Th/ \sim /Dh/$ | /kan/ /gham/ | 'ear' |
| Č | /kan/ /gham/ | 'ear' 'village' |
| Č | /kan/ /gham/ /lokThi/ /bhaDhi/ | 'ear' 'village' 'fox' |
| /Th/ ~/Dh/ | /kan/ /gham/ /lokThi/ /bhaDhi/ | <pre>'ear' 'village' 'fox' 'wood pecker'</pre> |
| /Th/ ~/Dh/ | /kan/ /gham/ /lokThi/ /bhaDhi/ /cArno/ /jAr/ | 'ear' 'village' 'fox' 'wood pecker' 'climb' |
| $ Th \sim Dh $ $ c \sim j $ | /kan/ /gham/ /lokThi/ /bhaDhi/ /cArno/ /jAr/ | 'ear' 'village' 'fox' 'wood pecker' 'climb' 'root' |
| $ Th \sim Dh $ $ c \sim j $ $ ch \sim jh $ | /kan/ /gham/ /lokThi/ /bhaDhi/ /cArno/ /jAr/ /cha:l/ | 'ear' 'village' 'fox' 'wood pecker' 'climb' 'root' 'bark' |

 $/s/ \sim /h/ /sahi/$ 'right' /hawa/ 'wind' /l/ ~ /r/ /la:l/ 'red' /ra:k/ 'ashes' /w/~ /y/ /we/ 'that ' /ye/ 'those' $/m/\sim /n/$ /moti/ 'pearl' /nati/ 'grandson' $/m/\sim/M/$ /jam/ 'freeze' /jaMli/ 'wild' /r/ ~ /R/ /par/ 'wing' /beR/ 'sheep'

2.3.. PHONEMIC DESCRIPTION AND DISTRIBUTION

Vowels

All the vowels occur in the initial, medial and final position

/i/ front unrounded high vowel

/isaro/ 'point out'

/biclo/ 'middle'

/andhri/ 'blind' (female)

/I/ front unrounded lower high vowel

/ Imli/ 'tamarind'

/kIran/ 'ray'

/makhI/ 'fly'

/e/ mid front unrounded vowel

/ekka/ 'horse coach'

/peno/ 'sharp'

/jatle/ 'castle'

/a/ central unrounded low vowel

/andero/ 'dark'

/sanja/ 'evening'

/cAnda/ 'moon'

/A/ Central highmid unrounded vowel

/Apma:n/ 'intellect'

/dAya/ 'mercy'

/pannA/ 'page'

/u/ high back rounded vowel

/uttAr/ 'north'

/nakua/ 'nostril'

/na: wu/ 'boat'

/U/ lower high back rounded vowel

/U:nu/ 'wool'

/sUi/ 'needle'

/jaRU/ 'brush'

/o/ mid back rounded vowel

/os / 'dew'

/tota/ 'parrot'

/lo/ 'flame'

/O/ back lower mid rounded vowel

/Osh/ 'dew'

/gOja/ 'pocket'

/moTiO/ 'stout'

Consonants

All the consonants can occur in the initial medial and final position except /R/ which does not occur initially.

/p/ bilabial voiceless stop

/pilo/ 'yellow'

/Tapu/ 'island'

/lep/ 'ointment'

/b/ bilabial voiced stop

/biar/ 'air'

/babula/ 'boil'

/sab/ 'all'

/ph/ bilabial aspirated voiceless stop

/phupha/ 'father's sister son'

/tuphan/ 'storm'

/saph/ 'snake'

/bh/ bilabial unaspirated voiced stop

/bhuko/ 'hungry'

/garbhati/ 'pregnant woman'

/ji: bh/ 'tongue'

/t/ dental voiceless stops

/tituri/ 'butterfly'
/dhArti/ 'earth'
/ra: t/ 'night'

/d/ voiced dental stop

/dan/ 'wealth'

/dadalore/ 'cloud'

/gond/ 'gum'

/th/ dental aspirated unvoiced stop

/thour/ 'place'

/garam/ 'hot'

/gith/ 'vulture'

/dh/ dental aspirated voiced stop

/dhara/ 'stream'

/a: dhi/ 'steam'

/du: dh/ 'milk'

/T/ voiceless retroflex stop

/TunTuni/ 'bell'

/paTli/ 'front tuck'

/pi: T/ 'back' (of the body)

/D/ voiced retroflex stop

/Dakku/ 'cross, go cross'

/saDu/ 'wife's sisters husband'

/khaD/ 'sugar'

/Th/ voiceless retroflex aspirated stop

/lokThi/ 'fox'

/piThki/ 'spine'

/hō:Th/ 'lip'

/Dh/ voiced retroflex aspirated stop

/Dhilose/ 'dull'

/bhaDhi/ 'wood pecker'

/maRDh/ 'old rice water'

/k/ voiceless velar stop

/kari/ 'chalk'

/makri/ 'spider'

/tuk/ 'piece'

/kh/ velar aspirated voiceless stop

/khiRki/ 'window'

/mAkkhi: / 'fly'

/rakh/ 'ashes'

/g/ voiced velar stop

/garga/ 'loom'

/bagon / 'frying pan'

/nag/ 'emerald'

/gh/ velar aspirated voiced stop

/ghata/ 'donkey'

/ghughu/ 'ear wax'

/meregh/ 'deer'

/c/ palatal voiceless stop

/citi/ 'whistle'

/pacu/ 'rib'

/mũch/ 'moustache'

/ch/ palatal aspirated unvoiced stop

/chẽTTi/ 'ant'

/bichara/ 'orphan' (male)

/chech/ 'beak'

/j/ palatal voiced stop

/jemna hat/ 'right arm'

/tarjani/ 'index'

/dej/ 'quick'

/jh/ palatal voiced aspirated stop

/jhorri/ 'wrinkle'

/bujhai-o/ 'extinsguish' (a fire)

/sanjh/ 'evening'

/m/ voiced bilabial nasal

/moti/ 'pearl'

/garmi/ 'heat'

/garam/ 'warm'

/n/ voiced alveolar nasal

/na: ni/ 'mother's mother'

/china/ 'breast' (male)

/kiran/ 'ray'

/s/ voiceless fricative

/sala/ 'wife's brother'

/bansi/ 'flute'

/bis/ 'poison'

/r/ alveolar voiced trill

/ratten/ 'gem'

/marutal/ 'desert'

/par/ 'wing'

/l/ alveolar lateral

/legenga/ 'skirt'

/me:la/ 'garland'

/la:l/ 'ruby'

/R/ voiced retroflex trill

/makRi/ 'spider'

/beR/ 'sheep'

/pe: R/ 'foot'

/w/ voiced bilabial semi-vowel

/wijuri// 'lighting'

/poTTuwa/ 'finger point'

/je: w/ 'pocket'

/y/ voiced palatal semi vowel

/layeci/ 'cardamon'

/ghyo/ 'ghee'

/abiney/ acting'

2.4. MAJAOR ALLOPHONIC DISTRIBUTION

Consonants

/n/ has two allophones [M'] and [n]

[M'] is palatal voiced nasal occurs word medially.

Occurs when palatal stop follows the nasal

/puM'ch/ [puM'ch] 'tail of animal'

/paM'ja/ [paM'ja] 'claw'

[n] is alveolar voiced nasal occurs elsewhere.

/na:ni/ [na:ni] 'mother's mother'

/kiran/ [kiran] 'ray'

2.5. CLUSTERS

Both vowel and consonant clusters are available in Brajbhasa.

Vowel clusters

-oi-

soiyo 'sleep'

koila 'coal'

−ia- pia:sa 'thirsty'

biar 'air'

kamaria 'blanket'

tolia 'towel'

badia 'bullock'

-io- punio 'full moon day

-ua- suatte-kay-o 'rest'

kua 'well'

-ui- dui 'two'

-eo- teohar 'festival'

-ei- bEiri 'enemy'

-au- anthmichauli 'game' (playing in the forest)

goredauji (or)

haledauji 'colour of the idol'

Final cluster

-ai- lugai 'female'

chillai 'cry'

lARai 'fight'

Consonat cluster

Consonant clusters are realized in following way in Brajbhasha.

| -SW- | swad | 'taste' |
|-------------|----------|----------------|
| <i>-pp-</i> | Tappako | 'drip' |
| -pt- | saptar | 'week' |
| -pT- | chapTo | 'flat' |
| -pl- | popla | 'toothless' |
| -pk- | chipkali | 'lizard' |
| -pn- | Тарпа | 'corn of feet' |
| -pR- | kapRa | 'clothing' |
| -bb- | jibbika | 'tongue' |
| -bk- | jabki | 'while' |
| -bs- | kabsi | 'constipation' |
| -dd- | tidda | 'grosshopper' |
| -dl- | dadla | 'uneven tooth' |
| -dm- | admi | 'man' |
| -dr- | badra | 'cloud' |
| -dy- | edyepi | 'although' |
| -tt- | cettan | 'rock' |
| -tb- | jitbo | 'truth' |
| -Tb- | chu:Tbo | 'sweet' |
| | | |

| <i>-tm-</i> | a:tma | 'soul' |
|-------------|------------|--------------|
| -Tn- | cha:Tno | 'choose' |
| -tn- | natni | 'actress' |
| -tr- | ja:tra | 'trip' |
| -Tl- | paTli | 'front tuck' |
| -TT- | choTTose | 'short' |
| -DD- | kuDDi | 'curry' |
| -kk- | sikka | 'coin' |
| -kr- | Dokri | 'old woman' |
| -kT- | lokTi | 'fox' |
| -kw- | pakwaro | 'fortnight' |
| <i>-gg-</i> | agge | 'fire' |
| <i>-cp-</i> | bacpan | 'childhood' |
| -cc- | nicce | 'down' |
| -ck- | cikkaya | 'dancer' |
| -cm- | bicme | 'below' |
| -jb- | samajbo | 'understand' |
| <i>-jj-</i> | bejja | 'cholera' |
| -jk- | rajkumar | 'prince' |
| -jn- | bijna | 'fan' |
| -jl- | kojli | 'itch' |
| -mm- | kamma | ʻpillar' |
| -mn- | jemno ha:t | 'right hand' |
| -mb- | sambank | 'magnet' |
| -mk- | tumku | '(to) you' |

| -ml- | Imli | 'tamarind' |
|------|----------|------------------|
| -mn- | memnar | 'lamb' |
| -nd- | kenda | 'marigold' |
| -nT- | kanTi | 'bow' (neckless) |
| -nd- | cAnda | 'moon' |
| -nk- | banko | 'tie' |
| -ns- | sanse | 'suspicion' |
| -nj- | panja | 'claw' |
| -nw- | dAnwa:n | 'rich' |
| -nD- | danDa | 'drum stick' |
| -11- | billow | 'cat' |
| -lp- | philpa:y | 'elephantasis' |
| -lT- | ulTi | 'vomit' |
| -lk- | melkuTa | 'cat' (young) |
| -lg- | gulgund | 'goitre' |
| -ln- | sasulna | 'hare' |
| -rp- | sarpase | 'dice' |
| -rb- | darbosna | 'timid' |
| -rt- | darti | 'earth' |
| -rg- | mUrgi | 'hen' |
| -rm- | gArmi | 'heat' |
| -rn- | jArna | 'water fall' |
| -rl- | pArle | 'food' |
| -rr- | narro | 'neck' |
| -rs- | sirso | 'mustard' |
| -rw- | perwat | 'mountain' |
| -rj- | tarjani | 'index' |

| -Rk- | kiRki | 'window' |
|-------------|------------|---------------|
| -Rh- | guRhi | 'old man' |
| -st- | registan | 'desert' |
| -sn- | hAsno | 'laugh' |
| -sj- | mAsjit | 'mosque' |
| -Sr- | du:sro | 'other' |
| -su- | mAsure | 'gum' |
| -SW- | gheswa | 'nest' |
| -sp- | hAspital | 'hospital' |
| -sb- | hAsbo | 'laugh' |
| -st- | rAsta: | 'road' |
| -sk- | muskil | 'terrible' |
| -SS- | drisse | 'sight' |
| <i>-uw-</i> | suwa:s | 'breath' |
| -wt- | dawti | 'dhoti' |
| -ud- | hiruday | 'heart' |
| -wr- | newra | 'mongoose' |
| -sn- | paTTubisna | 'glow – worm' |
| | | |
| -Mg- | siMg | 'horn' |

2.6. SYLLABLE

Final cluster

The syllable is a unit of pronounciation consisting of a vowel alone or a vowel with one or more consonants. The syllabic patterns of Brajbhasa are presented below.

Mono- Syllabic Words

Open

Close

| V CV | i pe we lo | 'this' 'at' 'they' 'flame' |
|-----------|---------------------|----------------------------|
| VC CVC | a: p dow | 'self' 'two' |

Disyllabic Words

Open

| | | CV CV | Тари | 'island' |
|---------------|---------|-------------|------------|----------------------------|
| | | VC – CV | o: r-re | 'hailstone' |
| | | CVC-CV | med-ka | 'catter pillar' |
| | | CVV-CV | siaro | 'cold' |
| | | CVC-CV | garmi | 'heat' |
| Close | | | | |
| C105 C | | CV-VC | de-ep | 'island' |
| | | CV-CVC | ki-ran | 'ray' |
| | | CVC-CVC | lak-san | 'guts' |
| | | CV-CVC | tu-fan | 'cyclone' |
| | | CVC-CVC | dal-dal | 'wamp' |
| | Tri-svl | labic words | | |
| | 111 551 | idolo words | | |
| | Open | | | |
| | | CV-CCV-CV | je-TTa-ni | 'husband's brother's wife' |
| | | CV-CVC-CV | phi-sel-na | 'prolapsis' |

Close

CV-CV-CV

CVC-CV-CVC chim-ga-der 'bat' CV-CVC-CVC ma-ger-much 'crocodile'

na-ma-si

'grand daughter'

CV-CVV-CVCC mo-tia-bind 'cataract'

3. MORPHOPHONEMICS

With the addition of some bound morphemes when there is change in the phoneme of the base morpheme the change is called as morphophonemic change. The Morphophonemic changes in Brajbhasa are realised in the following ways.

.Alternation of phoneme

Voiced become voiceless
$$na:g$$
 'nose' + kua 'whole' of the nose' $nakkua$ 'nostril'

a > e for masculine plural

i: > iya for feminine plural

pothiyã

Addition of Phoneme

di -is added in between two different unit

$$sud + luM > suddiluM$$
 'right side' [one-i-has been added]
right side
$$saf - + - wala > safaiwala$$
 'cleaner' [one -i-has been added]

Dropping of phoneme

4. MORPHOLOGY

Morphology deals with words and their declensional patterns as well as verbs and their conjugational patterns. Accordingly, Morphology of Brajbhasha is discussed under Noun Morphology and Verb Morphology.

4.1 WORD FORMATION

There are three types of word formation process available in Brajbhasa.

1. Affixation

The formation of words in Brajbhasha is realised generally noun stem/as noun stem + suffixes.

2. Derivation

New words are formed by means of bound derivational suffixes and prefixes.

Forming nouns on verbs

$$-ai$$
 $phel + ai$ 'spread out' spread + suffix

Nouns derived from adjectival suffix like /-pan/

Adjectives derived from noun by adding /-i/.

3. Compounding

Compounding involves joining of more than one stem either in free or in bound forms.

4.2. NOUN MORPHOLOGY

Word formation, Number, Gender, Cases, Postposition, Adjectives, and Numerals are discussed herewith.

4.2.1. **NOUNS**

In Brajbhasa the noun shows disctinction for three grammatical categoreies, namely gender, number and case.

1. Gender

In Brajbhasa three genders are available masculine, feminine and neuter. Genderisation of the nominal is determined either by adding derivational suffixes to the stem or by using two completely separate words.

A.Derivational suffix

Masculine

| /lamba/ | /lambi/ | 'tall' |
|---------|---------|-------------|
| /patra/ | /patli/ | 'lean' |
| /mota/ | /moti/ | 'fat' |
| /kungo/ | /kungi/ | 'dumb' |
| /andra/ | /andri/ | 'blend' |
| /pepla/ | /pepli/ | 'toothless' |

Feminine

B. By two separate words.

Masculine Femine

/china/ /chatti/ 'breast'

In Brajbhasa gender may be classed into masculine and feminine.

Masculine suffix markers are -a (specific)

chora 'boy'

nana 'mother's father'

bichara 'orphan'

dulka 'bridegroom'

moTa 'fat man'

Feminine

Feminine suffix / -i / is the specific marker.

chori 'girl'

nani 'mother's mother'
bichari 'female orphan'

dulaki 'bride'

moTi 'fat woman'

Some of the nouns are having natural gender distinction like.

Masculine Feminine

tau 'father's brothers' (elder) bu:wa 'father's sister'

raDua 'widower' ra:d 'widow'

juwan 'young man' ban 'young lady'

dawar 'husband's brother' nand 'husband's sister'

Sometimes feminine form is derived by adding suffix /- ni / with the masculine counter part like

Masculine Feminine

naT 'actor' naTni 'actress'

naten 'son's daughter' naTni 'actress'

2. Number

In this Brajbhasa numbers are two types singular and plural.

Suffix: sg pl

/a/ /e/

/ghare/ 'house' /ghara/ 'houses' /bada/ 'cloud' /bade/ 'clouds /bacca/ 'child' /bacce/ 'children'

4.2.2 PRONOUN

In Brajbhasa there are five types of pronoun. There are

1. Personal pronoun:

Person singular plural

First me(I) ham (we)

Second tu (You) tum (you all)

Third bu (we) we (they)

2. Demonstrative Pronoun

Proximate Remote

Singular/i/ 'this' /bu/ 'that'

Plural /ye/'there' /be/ 'those'

3. Relative Pronoun

jo 'who, which'

ye ko:n a: dmi he jo abi ayi 'who are these men who come just now' these who men who now come

4. Interrogative Pronoun

ko:n, 'who', kaha 'what'

ko:n janne 'who knows'

'what season is this' je: ko: nso mosam he this what is season 'what' kaha 'What do you want?' tumme kaha chaiye you what want *O*: 'what is that?' kaha he That what

4.2.3 CASE

The case defines the relationship between the noun and the predicate in a sentence. The cases in Brajbhasha are Nominative, Accusative, Instrumental, Dative, Ablative, Genitive, Locative and Vocative

| Cases | | Markers |
|------------|--------------|--------------------|
| 1. | Nominative | Unmarked |
| 2 | Accusative | -te |
| <i>3</i> . | Instrumental | -te/sang |
| 4. | Dative | - ku/-pe |
| 5. | Ablative | - te: |
| 6. | Genitive | - ke/- ki, -re/-ri |
| 7. | Locative | -me |
| 8. | Vocative | -hare |

1. Nominative

| e.g. | <i>ram</i> Ram | ga:m me village in the | <i>rakhu</i> live | 'Ram live in the village' |
|------|-------------------|----------------------------|----------------------|------------------------------|
| | | peR ke nicce tree under | | 'Rama sleeps under the tree' |
| | hum we | ghyane cows | mare: | 'We beat the cows' |

2. Accusative

The marker of accusative is -te.

'I see him' bin te milu- hu me

him+case see I

'You see them' milo- hu bin te tu

you them+cases see

'They see You' tum te mile he be

they you see

3. Instrumental

The instrumental ending is / -te/

meri kalam-te likho 'Write with my pen' my pen with write

4 Dative case

The dative case marker is -ku/pe.

'I go to the house' me ghar ja:o I house go+case

I go to the field' me ke:t pe jawu hu

I field+case go

'They go to the field' be ke:t pe jaye he

they field+case go

5. Ablative case

The Ablative case marker is -te.

'Leaves fall down from the tree' PaTTia: peR te nicce girehe leaves tree + case down fall

dhur he 'he is away from the tree' bu: peRen te

6. Genitive

The case suffixes the object. The marker for Genitive is -ke, -ki and -re

peR ke paTTi nice gire -he Tree+case leaves fall down 'The leaves of the tree fall down'

peR-Re tenu-ki paTTia: nicce gire he the trees +case leaves fall down

'The leaves of the trees fall down'

perRki patti nicce gire he the tree leave falls down 'leaf of the tree falls down'

me-re ghar jaõ my house go

'go to my house'

tuma:re beTTa : ghar me hein your sons house are in the

'your sons are in the house'

7 Locative case

The locative case marker is - me

me apne ghar-me hu
I my house + case am

'I am in my house'

mero chora ghar-me hui my son house + cae is

'My son is in the house'

8. Vocative Case

Vocative case marker is used with the third person noun. The vocative marker is / hare/

hare a:dmi
hare chori
hare logai
hare chora
'O! man'
'O! girl'
'O! woman'
hare chora
'O! boy'

hare billa 'O! cat'

are admi, ikha a: me-he 'O! man, come here'

4.2.4 ADJECTIVE

Adjective is a word used to describe the quality of a noun and generally precedes the noun in Brajbhasha. Adjectives are classified as simple and complex.

. Simple Adjectives

Simple adjectives are mono morphemic words, which are classified into three types. These are -

- 1) Qualitative
- 2) Quantitative
- 3) Numerical adjectives.

1. Qualitative adjectives

```
/ ucco / 'high' and
/ ucco paruwat / 'high mountain'
/ lokhi / '(red) like blood' function as attributive to nouns.
/ lokhi phal/ 'red fruit'
```

2. Quantitative Adjective

```
kaccu 'some' ja: ta 'more'

mokkũ kaccu ja: da chahie: 'I want some more'

I some more want

kaccu-u: nakhie: kaccu pura-ne he 'some are new some are old'

some new some old are
```

3. Numerical Adjectives

The cardinal numerals are nouns but they are added to the adjectives to modify nouns.

```
ghar hẽn
                                   'these are my five houses'
je mere
              panc
these
               five houses
meri
       bakhe
               tin bacca hen
                                   'he has three children'
                three children
he
       has
nayo chandero
                            'new moon light'
new moonlight
```

4.2.5 NUMERAL

Numeral is a word denoting a number. The number is a grammatical category distinguishing between singular and plural. The numerals are divided into

- 1) Cardinals
- 2) Ordinals
- 3) Fractionals

1. Cardinals

Example

The Cardinals numerals are used for counting. They are besically monomorphemic words.

| e:k | 'one' |
|-----------|---------|
| dui,do | 'two' |
| tin | 'three' |
| car | 'four' |
| panc | 'five' |
| che | 'six' |
| satbo/sat | 'seven |
| a:TTo | 'eight' |
| nAo | 'nine' |
| dAs/dAsbo | 'ten' |

The numeral other than the cardinals are compound numerals derived from cardinals ones.

| gya:rho | 'eleven' (derived from the allomorph of |
|----------|--|
| | /e:k/ "one" and /das/ "ten") |
| ba:ro | 'twelve' (derived from the allomorph of |
| | /dow/ "two" and /das/ "ten") |
| tero | 'thirteen' (derived from the allomorph of |
| | /tine/ "three" and /das/ "ten") |
| caudah o | 'fourteen' (derived from the allomorph of |
| | /ca:re/ "four" and /das/ "ten") |
| pandro | 'fifteen' (derived from the allomorph of |
| | /paM'c/ "five" and /das/ "ten") |
| solo | 'sixteen' (derived from the allomorph of |
| | /chai/ "six" and /das/ "ten") |
| satraho | 'seventeen' (derived from the allomorph of |
| | • |

| | /sa:t/ "seven" and /das/ "ten") |
|-----------|---|
| aTha:raho | 'eighteen' (derived from the allomorph of |
| | /aTh/ "eight" and /das/ "ten") |
| unnis | 'nineteen' (derived from the allomorph of |
| | /no/ "nine" and /das/ "ten") |
| bi:s | 'twenty' (derived from the allomorph of |
| | /das/ "ten" and /das/ "ten") |
| iksis | 'twenty one' (derived from the allomorph of |
| | /e:k/ "two" and /bi:s/ "twenty") |
| ti:s | 'thirty' (derived from the allomorph of |
| | /tine/ "three" and /ti:s/ "thirty") |
| ca:lis | 'forty' (derived from the allomorph of |
| | /ca:re/ "four" and /ca:lis/ "fourty") |
| paca:s | 'fifty' (derived from the allomorph of |
| | /paM'c/ "five" and /paca:s/ "fifty") |
| sa:Th | 'sixty' (derived from the allomorph of |
| | /chai/ "six" and /sa:Th/ "sixty") |
| sattar | 'seventy' (derived from the allomorph of |
| | /sa:t/ "seven" and /sattar/ "seventy") |
| assi | 'eighty' (derived from the allomorph of |
| | /aTh/ "eight" and /assi/ "eighty") |
| nobbe | 'ninety' (derived from the allomorph of |
| | /no/ "nine" and /nobbe/ "ninety") |
| sau | 'hundred' (derived from the allomorph of |
| | /das/ "ten" and /sau/ "hundred") |

2. Ordinals

The ordinals in Brajbhasha are formed like the followings

| pahlo | 'first' |
|--------|-------------|
| du:sro | 'second' |
| ti:sro | 'third'etc. |

3. Fractionals

The following are some of the Brajbhasha fractional

| sattayo | 'quarter' |
|---------|-----------------------|
| haldo | 'half' |
| paun | 'three forth' |
| sava: | 'one and a quarter' |
| deRh | 'one and a half' etc. |

4.3. VERB MORPHOLOGY

Verb morphology deals with verb and their conjugational patterns. Both finite and Non-finite are realised in Brajbhasa.

4.3.1. FINITE VERB.

Finite verbs are realised by the use of verbs with tense – aspect-mood markers.

| Tense | | |
|------------------------|--------------|----------------|
| Singular | | |
| 1 st person | mai jha | 'I go' |
| 2 nd person | tu jha | 'you go' |
| 3 rd person | bu jha | 'he goes' |
| Past tense | | |
| 1 st person | mai jhara hu | 'I went' |
| 2 nd person | tu jharahu | 'you went' |
| 3 rd person | bu jharahu | 'he went' |
| Future tense | | |
| 1 st person | mai jharaho | 'I will go' |
| 2 nd person | tui jharahu | 'you will go' |
| 3 rd person | bu jharahu | 'they will go' |

Aspect

Aspects refer to which is not a specific point as the tense but it refers to duration, perfection, recurrence etc. of time. Aspects are durative, perfective and Habitual.

Present durative

| Sing | ular | | | |
|------------------------|----------------|-----------------|--|--|
| 1 st person | me jha-raha-hu | 'I am going' | | |
| 2 nd person | tu jha-rahoe | 'you are going' | | |
| 3 rd person | bu jha-rahoe | 'He is going' | | |

Past Durative

| | mai I | <i>karhyo</i> do | hatto was | 'I was doing' |
|-------|----------|------------------------------|---------------------------------|-------------------|
| | mai I | paRai-rayo teach | <u>hatto</u> was | 'I was teaching' |
| | mai I | <i>lay-rayo</i> bring | <u>hatto</u> was | 'I was bringing' |
| | mai I | <i>pi-rayo</i> drink | <u>hatto</u> was | 'I was drinking' |
| | mai I | dor-rayo run | <u>hatto</u> was | 'I was running' |
| Prese | nt Dura | tive | | |
| | | bu baito he sit | <u>hatte</u> had | 'He is sitting' |
| | | <i>bu kar-ra</i> he do | ry <u>hatte</u> had | 'He is doing' |
| | | | yo <u>hatte</u> had | 'He is listening' |
| | | <i>bu layray</i> he bring | oo <u>hatte</u> had | 'He is bringing' |
| | | | hatte ` | 'He is drinking' |
| | | <i>bu paRra</i> he read | | 'He is reading' |
| | | <i>bu</i> sikyar he teach | <i>ayo <u>hatte</u></i> h is | 'He is teaching' |
| | | <i>bu dor-ra</i> he run | ayo <u>hatte</u> 1 is | 'He is running' |

Past Perfective

| be they | | <u>hatte</u> had | 'They had sat' |
|---------------|----------------------------|---------------------|--------------------|
| binne they | | <u>hatte</u> had | 'They had done' |
| | <i>karido</i> taught | <u>hatte</u> had | 'They had taught' |
| binne they | suno listen | <u>hatte</u> had | 'They listened to' |
| be they | <i>laki</i> bring | <u>hatte</u> had | 'They brought' |
| binne they | - | <u>hatte</u> had | 'They drunk' |
| bo they | dhoRe- <u>hatte</u> run | | 'They run' |

Present Perfective

bo-logai bait gay <u>hatte</u> 'She has sat' she woman sit has is

Habitual Aspect

- 1. *je billi sada-kaT <u>hatte</u>* 'The cat always bites' the cat always is
- 2. *je billi sada-kaTe kaTe <u>hatte</u>* 'The cat often bites' the cat often bite is
- 3. bu kabi nai ka:be <u>hatte</u> 'She never eats' she never bite tense
- 4. banne motte nirantar bigu-mage hatti 'He continually begged me' he me +case continually beg tense

MOOD

Optative mood

tum ja: sakko 'you may go' you go may

tum yae karsakko 'You may do it you it do may

Obligative Mood

The obligative expressive obligation (must or should) is formed by combining the infinitive form of verb with the auxiliary e-'to become'

tumne jarur ra:no chaye
you must remain

choRiku haram jarur karochariye
girl rest must take

bu miTTai jarur kani-chaye
she sweet must eat

'you must remain here'
'The girl must take rest'
'She must eat sweet'

Prohibitive Mood

The prohibitive denoting /nai/ 'must not' or 'should not' is opposed in meaning to the obligative described.

ba-dumrupa:n nai karno-chaye 'He must not smoke'
he smoke not

tumne ja:da mirchi nai deni chaye 'You must not take much more chilly'
you more chilly no take

Horative Mood

Adding the suffix -e that occurs only in the first person exclusive plural after the non-past stem of a verb, forms this.

| ya | deno | <i>chaye</i> | 'let us give' (it) |
|-----------|----------------------|--------------|---------------------|
| let | give | us | |
| ya | <i>karno</i> | <i>chaye</i> | 'let us do' (it) |
| let | do | us | |
| ya let | <i>pino</i> drink | • | 'let us drunk' (it) |

ya la:no chaye 'let us bring' (it) let bring us

4.3.2 NON-FINITE VERB

The following non-finite verbal forms are realised in Brajbhasha.

Infinitive

One of the functions of infinitive is to refer to purposive meaning.

mai ja:no chawu 'I like to go'

I to go like

mai a:no cha:wu 'I like to come'

I come like to

bu phal khano pasant kaRe –khe 'He liked to eat fruit'

he fruit eat liked

Verbal noun

Noun derrived from verb by using following -a,—na and —no suffixes.

Verb base + -a

phalenne-ku dakkai rakhkho 'keep the fruit covered'

fruit covered keep

Verb base + -na

marna 'to die'

jana 'to form'

Verb base + -no

mad - t-no madno 'stir'

su:g-t-no su:gno 'smelling'

Participles

Formed derived from verb by using suffixes.

Verb base + -bo

$$upja-+ -bo = upjabo$$
 'yielding'
 $samaj-+ -bo = samajbo$ 'understand'
 $dor- + -bo = dorbo$ 'running'

4.3.3 CAUSATIVE VERB

When the agent performs an action through another agent the verb is in causative. The second agent is realized an object. The causative verb is formed by adding -kaTTo 'to the transitive or transitive or transitive verbs.

kar-wo kaTTo

do makes

tu: rwokaTTo

break makes

me bakku kam karo kaTTo hu

'I make him to do'

I make to do

4.3.3 AUXILIARY VERB

The auxiliary verb / - ke / is used to indicate continuous aspect. This verbal base, added to the main verb is conjugated in all tenses for showing continuous aspect.

'He could have come' bu sake ho a:y come could have he tum ke dowo a:mru kanechaye 'You should eat two guavas' you should two guava eat Negative verb 'not' nay baitto hatto 'He is not sitting' bunav he not sit karno chaye 'He must not smoke' bи tumurupa:n nai he smoke not do kese mat khakho ' do not say thus' thus not say

jhu:T mat bolo 'do not tell lie'lie not telljay mat karo 'don't do it'it do not do

4.3.4 PASSIVE FORMATION

bred khai jairakhi he the bread eaten being-me

the bake duara kitab pare jaige the being by book read him

'by'

'The bread is being eaten'

'The is being read by him'

4.3.5 TRANSITIVITY

Verbs are intransitive and Transitive.But the intransitive verbs can be changed to Transitives. Below discussed the two-types of verbs

Intransitive

This verb does not take any object.

mai ba:rakayo hu 'I am running' I read am

Transitive verb

The transitive verb takes an object. Subject of the transitive is declined for the nominative case.

mai marna

I die

mai marwo

I kill'

I kill

bune kaiciRia jante marde

he the bird know killed

'I die'

'I kill'

'I kill'

'He killed the bird yesterday'

4.4 ADVERB

The adverb modifies a verb or an adjective or another adverb. The Brajbhasha adverbs are realised as

- 1. Adverbs of Place
- 2. Adverbs of Time
- 3. Adverbs of Manner
- 1. Adverbs of Place

mai yaka hu 'I am here' I here am

bacha waha khaRo hatte 'The child stands there' child there stand

pustak mej nice he 'the book is below the table' book table below

2. Adverbs of Time

mai ba samey soyo rahyo ho 'I was sleeping that time' I that time sleeping was

bu pahele ki karchu ko- hatto 'He had done this before' he before done

3. Adverbs of Manner

jorte mat bolo 'do not speak loudly' loud no speak

tum dhire bolo 'you speak slowly' you slowly speak

4.5 CLITICS

i: /ji 'this' (porox)
bu 'that' (distant)

4.6. ECHO WORD/ REDUPLICATION

Brajbhasha is having the Reduplication / Echo word which are realised in the following ways.

Nominals

baT bhaTo 'share'etc nasta phasta 'break fast' 'bread' roTi phoTi

Reduplication

Adjective

baraber 'equal' jalti olayti 'suddenly' ro:j ro:j 'daily'

Reduplication

Words formed by Reduplication.

In reduplication the second element is complete or partial repetition of the first element.

Noun

bulbula 'as a fluid' (bubble) billebilli 'cats' (Pl) daldal 'swamp'

Verb

bunbunai - o 'hum' (with mouth low voice) barbarai – o 'tell' chuchai – o 'let go' tappak - o

Adverbs

hole hole 'slowly' 'shiver' kup - kuppi dhu: r dhu: r dhu: rdhur 'for away' 'daily' ro: j ro:j

Partial re-duplication is a construction in which the second element is an echo of the first element, and has no independent meaning of its own.

> mara – mat maramat 'repair' asthn- kasth asth kasth 'put out of order' jalti - olayti jaltiolayti 'suddenly'

5. SYNTAX

5.1. ORDER OF WORDS IN SENTENCES

Brajbhasa is a language of Subject + Object + Verb pattern.

mai am khawu I mango eat

'I eat mango'

5.2. DESCRITION OF PATTERNS OF SENTENCES

5.2.1. Interrogative Sentences

Interrogative words essentially in the middle position of the sentence and rarely in the initial or in the final position forms the questions. Also, interrogative remains understood.

bu ka -kha-ye go?

What do you eat?

What eat do you

mai ka kha-rungo? what eat shall

What shall I eat?

tuma: re na:m ka-kaboi? your (pl) names what

What are your names?

kabuTTe uTTe he? When do you get up? tu

when do get you

tu kakhape rey? you where live

Where do you live?

Who will come with me?

mere sang ko:n a:ygo me with who come

mokku-keu janne chaye? Why should I go?

why go should

kiya tumari began hên?

Is she your sister?

your sister

Thilo nam kakey?

What is your name?

Your name what is

5.2.2. Imperative Sentences

The infinitive is correctly used for the imperative, when it does not intend to insist on the immediate fulfillment of order, but merely to indicate that certain thing is to be done.

dire bolo 'speak slowly'
slowly speak

jhurte bolo 'speak loudly'
loudly speak

5.2.3. Negative Sentences

The negatives particles occur medially in a sentence

bu tumru nai pa:n karno chaye
he smoke not must

tumme je-kam nai karno chaye
you this work not do

yadi be nai chakiye to yaku mokky deo 'If they do not want to give it to

me'
if not want me give

5.2.4. Causative Sentences

When the agent performs an action through another agent the verb is in causative. The second agent is realised as an object. Adding 'kaTTo' forms the causative verb

kar-o kaTTO He makes them do'do he makestu:ro kaTTo 'He makes them break'break he makes

5.2.5. Co-ordination

Two or more sentences can be co-ordinated into a single sentence. Co-ordination's are aur 'and' pir but, aur 'again', ke 'or', te 'with', duwara 'by' etc.

aur 'and'

iya e:k billi aur e:k kutta he here a cat and a dog is 'Here is a cat and a dog'

barat aur pakistan maddio e:k laRai hoi attir India and pakistan between a war was there

'There was a war between India and Pakistan'.

pir 'but'

me ja:no hatto pir me ja:no nai gay you go to but did not had 'you had to go but they did not go'

bin aurtanku ja:no hatto pir we nai gai those ladies go had but they not go 'Those ladies had to go but they did not go'

5.3. DESCRIPTION OF PATTERNS OF SENTENCES

The sentences are classified into

- 1. Simple sentences
- 2. Complex Sentences
- 3. Compound sentences.

5.3.1. Simple sentence

A simple sentence consists of only one clause. A clause may consist of subject and a predicate. The subject may be a noun or noun phrase, a pronoun, or an infinitive or an infinitive phrase.

bu chalo gayo 'He went away'
He went away

mai ka:vu 'I eat'

I eat

dalia baRi-he 'The basket is big' basket big is

me ga:mme raku 'I live in the village'I village live

In the last two sentences the predicate is formed with two words, a verb and a word which completes the predicative function of the verb which otherwise does not convey the full semantic sense. baRi / ga:m are the objects. In the first two sentences the verbs do not take objects. They are transitive verbs.

```
dalunko
me tuma:r sanMte
                    ka:m-pe
                              jarur
I you
             with
                                     go+will
                    work
                               must
'I will go with you to work'
    mere ghaR-ke
                               tere-he
                        pa:s
he my
           house
                        near
                               stays
    'He stays near my house'
                                                   kharidde he
mene
           apni gharwari ku naye je-bor
                                                    brought
             my wife
                                     ornaments
"I have brought new ornaments for my wife'
```

Some verbs are incomplete prediction. They take a word, which is a noun or an adjective to complete the predicate functions.

o! ghoRe hatte he 'That is a horse' bo! chorra bekhar-o he 'The body is deaf'

In these *ghoRe* and *Bekhar-o* are the compliments.

Concordance

The relation between the subject and the predicate is indicated by concordance of number, person and gender between the subject and the predicate.

The verb in the predicate agrees with the subject in number and person.

If the verb in the predicate is in indicative third person singular it not only agrees with the subject in number and person but also in gender.

hare e:k wakha ja:yo 'Every one went there'
je o chokko he 'It has happened'

Simple sentences are combination of Noun Phrase, Adjective phrase, Infinite phrase, Verb phrase and Adverb phrase.

Noun Phrase

The subjects and objects are Noun phrases (NP). The NP may consist of an article, adjective, noun, number and case in this order. The noun phrase has the following constituent structure. (Article) + (Number) + (Possessive) + (Descriptive) + Noun. The article may be a definite or indefinite and the number may be singular or plural.

Attributive

| Λ 1 | 410 | ا ما | - 1 | NIZ | oun |
|--------|-----|------|------------|-----|------|
| \neg | LIC | יטו | | N | Juli |

bo potti

je ghar

'this house'

ji chora

'this boy'

be choRi

'that girl'

ba kotechore

je choRe

'these boys'

jo chore

'those boys'

Additive

Number + Noun

e:k chora 'one boy'do chori 'two boys'tin ghare 'three men'panc kawa 'five crows'

Possessive

Possessive + Noun

ciraya 'bird's nest' kawi-ne anDa 'crow's egg'

bhako kutta 'his dog'
banko ke:t 'his field'

Adjective Phrase

Descriptive + Noun

sunder chori 'beautiful girl'
buRo dokra 'old man'
baRi gaRi 'big cart'

Adverb phrase

daya me 'kindly'ju: r -te 'loudly'

Verb phrase

wakha jaye 'goes there'

Infinitive Phrase

chai piluk 'to drink tea

5.3.2. Complex Sentences

A complex sentence consists of more than one clause, one of which functions independently and is called here the main or the principal clause. It's like simple sentence in construction. The subordinate clause can be

- i) a noun clause or
- ii) an adjective clause or
- iii) an adverb clause.

yaddi-me: upper baiTTo ho:ttu to: jada ka: m ukhã ho: tta if i upon sit would have more work done

'If I had sat upon more work could have been done'

yadi-me upper naki baito ho:ttu to: jāda-kam nakhi keo jai sakko: ho:tto if i upon not sit would have more work no could done

'If I had not sat upon more work could not have been done'

i) Noun Clause

A clause substitutable for a noun is a noun phrase / clause. It functions as an object or a complement to the verb in the main clause.

```
me a:dmi upper baiTu-to ka:m keo ja:yoI man upon sit work done (will be)'If I sit upon, the work will be done'
```

ii) Adjective clause

A clause that can be substituted for an adjective is an adjective clause.

bakku ciRia-he ja: nte ma:ru chaye he bird know kill should

'He should kill the bird'

iii) Adverbial clause

A clause, which can be substituted for an adverb, is an adverb clause.

```
kab'when' connected by tho/ta:picce'then'kakha'where'maka'there'jo'if'bajai'than'bu kab a:yo'when did he come'
```

he when come

yaddi tum samy te a:ye jo hum vyaki 'If you come in time we will examine this' if you in time come this we examine

Purposive clause

kyoti 'because'

Model clause

Model clauses are connected by

jesho 'as'

ja: ta / bakot 'as much'

jitlek ja:ta tum deo ge bitte: k me: le le:ngo 'I shall take as much you give' as much you give I shall take

5.3.3. Compound sentence

A compound sentence consists of more than one clause, one of which is main clause and of the other clauses at least one is independent clause and functions is connected by a connector. The connective generally used by a *aur* 'and'.

bhokuppo a:t-page bajo aur logen -ne kam karno su: ro kardio
'I caught the train at 10.30 a.m. and come to the office at 11.30 a.m.

CONCLUSION

Based on the forgone discussion Brajbhasha is justly classified as one of the mother tongues of Hindi. This language is having a rich literary heritage being influenced by Sanskrit. The speakers of Brajbhasha are maintaining the attitude of promoting this language towards its use in all domains.

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BRAJBHASA TEXT

kawwi-ne kalo sapho-ko kese mardiyo crow hen black snake how killed

e: k kawwa aur kawwi e: k baRoso baR-ke baR-ke peRki teniya rehe he.

A crow and crow-hen one tree branch in lived

binne pa-peR-pe ek goslo banyo. ba gosle-me car aNda te/e. they tree a nest there in the nest four eggs were there.

kawa -kawine pa-pane binne and anki kuwai. waki: perpe e:k parents guarded with eggs in the same tree a

kaRo saph rehēyo. Saphere pakci-ba kaRe saph-te gub dar pe he. wakaRe black snake lived early birds black snake scared of it there were

saphe jaku/o mokko mileyo wā gosle-pe pas a:tto aur bin anDanne kāke calo the snake everytime nest-crawled and eggs ate to-go

kawine apne a:dmite kayi yai kaRo saph pehele jese hamaRe the female crow husband if comes black snake earlier like my

andanne kajaygo tohumya peRpe abe jata naki rukkunge. eggs this also I do not tree any more do not live

hamme kahu aur ToRR apno goslo bana-leno chakiye. we somewhere and our nest build should

kawa bolo humto raha-pe ganhu denante rohoRe he. Meya toRRhe choRko Crow said, we have long time lived here I cannot leave

kawu aur naja sakku.jabbe logo apas-me badare baiwaktba kare saphoki and go anywhere still talking they black snake

awaz suunulay. Binna jani hare ito-bu kāRe saph-ki balhoRo he. sound heard they knew it was black snake of

be to darge. Be kacu-ki na soch payeki ka-kaRe. Bu kaRe they were afraid. They did not know do what do

saphba gosla pās āyo aur binne pakci-ke picce bāgyo. kaRo sāph snake nest came to and birds chased blacksnake binne aNdan-ne gin-ginu-ke gāgayo.Kawa-kawi baguthi jāta dukki hoge.
eggs one by one ate the parents very sad become
kawa bolo hammanneya kāRe saphe kadam karuwe bokaccu taRiikko
crow said I should find black snake poisonous any way destroy

nikklo chakie. Tu-kayki babRa Rahi-hi meRo e:k bahilo maRbeki kub taRki jane do. His asked, kill me one destroy a plan

kawine kawa kakhi beli tumya kaRe saphe kese-na Renge, ka tum bake mother bird crow-hen anything I wll do snake how they live

laRenge. it yaka-ko bu kawa dusro peRpe chale-gayo.waki-peR-ke nice fight Here to crow another tree flew under that tree a

ek lombuRi rahe-hi. Jab-a lombRi-ne - biNki suNNLay to: bu: lombri-ne a Jackal was living when jackal heard that friend

kahi hetu ciNTa matkare mere-e dosu joniRday hobe bakko antbi boRo Anyhow don't worry my friend those end bad have

hogay mere kannu bakko marbeko tarikko he. Bake baduha kawa-te I have kill plan then crow told

kahi dhiRepe kaccu kahi. Kawa-uRke bapas kawi-ke pãs gayo aur waha slow voice something told the crow flew back to his wife and told

bupse-ke areme batayo.Kawine kako momere andan-ne-ku bacca -ke ku: cha ye kaccu-wi about plan told. Crow said anything egg to do save my do somehow

karno pare boho karuNgi.bakke badme be-mahelki maunRge. ba-peRte something will do heard do as after that palace kill that tree

mehel koyi jata du:r nah from the tree palace much far not

be dono e: k bare-se talab pãs sayr pakune biNNe-wa-ka-pe deko-ki ba saw one big pond near the palce saw the

talabme e:k rani naherehe. rani -ne apno soneke- har janjeer auro in ponds royal ladies taking bath jewels necklace goldenchain and

ciswastru sab uttaRke-ba katab ke kinnar pe dhar dahi. goldchains, pear, necklace laid their gold chains

beja pe: Rpe Rahebe tu dhire-dhire bai-peRki mauN uRgay. which tree she lived slowly towards in her beak

mehel-ke cippayi-ne dekko do bin sabenne apne hatteme lekke-ba pakci-I guards this their clubs the bird palace saw aur bahuwe lagewe. and chased binne dekko-ki bo pakina bu sonneki jangiR pe: rke kokle-me Dhar-daye. they bird chain dropping tree hollow binnu cipahin-me e: k jano-ba pe: Rke uppar chaRgo. guards climbed one tree up ba cipahi-ne jab soNeki janjilko peRke biterme e: k kaRO saph. that guard when chain inside the tree hole one black snake ba cippayne DanTate bukaRo saphe mardiyo. Aur ase-ya ese-te bu saph margo. snake killed and end of the black snake that guard stick Aur bakke batme kawa aur kawi ku kusi rube lege bakke batme unki and after that crow and his wife happily lived after that had

choTTe choTTe-se hacce-hi ogay

choTTe choTTe-se bacce -bi ogay. small small baby crows

-----X------

MALVI S.GANESH BASKARAN

1. INTRODUCTION

The present chapter gives out the grammatical sketch of Malvi - an Indo-Aryan speech - spoken in Rajasthan state. The required linguistic and non-linguistic data in this connection were collected during December 1988 – February 1999 in the state of Rajasthan from the informant Mr. Jodhraj Arya, a school teacher, Jhalawar District, Rajasthan who extended all co-operations and supplied the relevant information and data.

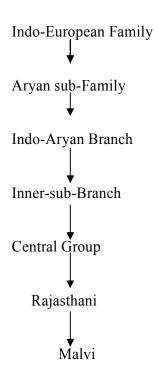
1.1 FAMILY AFFILIATION

According to Sir.G.A.Grierson, (LSI Vol.IX Part-II Page No. 52-59) Malvi is the language of Malwa. Malvi, being the language of Central group of the Inner sub-branch of Indo-Aryan languages, is distinctly a Rajasthani dialect having relations with both Marwari and Jaipuri. Malvi is remarkably uniform over the whole area in which it is spoken. Towards the East, there may be influence of the neighbouring Bundeli but it is hardly worthy of considered as a sepaerate dialect. Malvi of the central province is corrupt, but hardly a sub dialect. The form Malvi spoken by the Rajputs of Malwa proper is called Rangri. It is distinguished by its preferences for Marwari forms.

The Devanagri character is employed for writing Malvi. Malvi grammar represents Rajasthani merging into Bundeli and Gujarati. (Grierson, 1908, LSI. Vol IX, Part-II, pp52-59).

Grierson's classification of Malvi has been followed in Indian Censuses for presentation of data on Malvi till 1961. After 1971 Census Malvi has been appearing as one of the grouped mother tongues of Hindi.

The family affiliation of Malvi is explained through the diagram below:



1.2 LOCATION

Malvi, being a mother tongue grouped under Hindi, is located majorly in Madhya Pradesh and Rajasthan states as per 2001 Census. In Rajasthan, Chittaurgarh, Jhalawar, Kota districts are the most populous location of Malvi language / mother tongue.

1.3 SPEAKERS' STRENGTH

Malvi has been appearing in various Indian Censuses with considerable strength. As per the latest published data in Census of 2001, Malvi has been returned by 5565167 at all India level. The distribution of Malvi in different states of India including Rajasthan is as given below in the table:

| India/State | Total | | | Rural | | | Urban | | |
|--------------|---------|---------|---------|---------|---------|---------|--------|--------|--------|
| | Person | Male | Female | Person | Male | Female | Person | Male | Female |
| India | 5565167 | 2851688 | 2713479 | 4979328 | 2549583 | 2429745 | 585839 | 302105 | 283734 |
| Madhya | 5175793 | 2652734 | 2523059 | 4614982 | 2363687 | 2251295 | 560811 | 289047 | 271764 |
| Pradesh | | | | | | | | | |
| Rajasthan | 385393 | 196876 | 188517 | 361533 | 184424 | 177109 | 23860 | 12452 | 11408 |
| Chhattisgarh | 2198 | 1146 | 1052 | 1752 | 921 | 831 | 446 | 225 | 221 |
| Maharashtra | 950 | 486 | 464 | 533 | 269 | 264 | 417 | 217 | 200 |
| Gujarat | 675 | 348 | 327 | 478 | 248 | 230 | 197 | 100 | 91 |

The distribution of Malvi speakers in the major concentrated districts of Rajasthan State in 2001 is given below

| Rajasthan/ | | Total | | | Rural | | | Urban | |
|--------------|--------|--------|--------|--------|--------|--------|--------|-------|--------|
| District | Person | Male | Female | Person | Male | Female | Person | Male | Female |
| Rajasthan | 385393 | 196876 | 188517 | 361533 | 184424 | 177109 | 23860 | 12452 | 11408 |
| Chittaurgarh | 223830 | 113388 | 110442 | 212063 | 107314 | 104749 | 11767 | 6074 | 5693 |
| Jhalawar | 98746 | 51139 | 47607 | 97947 | 50731 | 47216 | 799 | 408 | 391 |
| Kota | 38115 | 19966 | 18149 | 29578 | 15410 | 14168 | 8537 | 4556 | 3981 |
| Banswara | 11119 | 5557 | 5562 | 9811 | 4868 | 4943 | 1308 | 689 | 619 |
| Baran | 7871 | 3904 | 3967 | 7547 | 3745 | 3802 | 324 | 159 | 165 |
| Bundi | 2643 | 1349 | 1294 | 2313 | 1186 | 1127 | 330 | 163 | 167 |
| Bhilwara | 1457 | 771 | 686 | 1209 | 650 | 559 | 248 | 121 | 127 |
| Udaipur | 456 | 193 | 263 | 255 | 103 | 152 | 201 | 90 | 111 |
| Ganganagar | 309 | 159 | 150 | 257 | 134 | 123 | 52 | 25 | 27 |
| Hanumangarh | 218 | 118 | 100 | 156 | 84 | 72 | 62 | 34 | 28 |
| Dungarpur | 104 | 60 | 44 | 101 | 57 | 44 | 3 | 3 | 0 |

1.4 SOCIOLINGUISTIC SITUATION / INFORMATION

In the macro level the developmental activities taken up for promoting the Malvi dialect through private endeavour and through Governmental initiatives in Rajasthan are the matter of concern for delineating the sociolinguistic situation among the Malvis. In the micro level the sociolinguistic feature of Malvi can be explained by the extent of use of Malvi as a mother tongue and other tongue.

1.4.1 Use of Malvi as Mother Tongue

Malvi as mother tongue is used in different domains like home, kin and community. The use of mother tongue is necessarily in the three degree generation of descarding relation i.e., "parent-ego-children" in the home and kin domain. In the outside home, outside kin situation i.e., in the locality the use of mother tongue is in vogue. In the parent-children relationship, the parents invariably interact in the mother tongue that is in Malvi with the children and grand children. The middle aged (i.e. ego) correspond in Malvi with the parents and the aged people. But while interacting with the children, many a time, come down to the level of mixed form of speech which is not exclusively Malvi. Because the children of these days are exposed to other languages through education, most often their speech is mixed with Hindi and rarely with English. So, in the interaction network (the parent ego-children is fixed, that is), use of mother tongue is more among the aged people and among middle aged and among the young and then aged the extent of use of mother tongue is comparatively less. Among the women the use of

mother tongue is more in vogue in comparison to the men folk. In the kin and community too the picture is obviously same. That is, in the locality Malvi is more used because of the Malvi families living in a cluster in the Malwa region [except in the markets, weekly market and in the cattle fair where people belonging to other communities too assemble for trade purposes].

In the cattle fairs a typical sociolinguistic situation is met where in the role of mother tongue is in equilibrium with the role of other tongue i.e., Hindi. In the cattle fairs different Hindi films are shown where the announcer is invariably the young local person who has good command over both Hindi and Malvi. Before the show begins he invites people to assemble and reserve their tickets in Hindi and translates the text in Malvi so that he can draw attention of the local people. But in the markets or weekly markets basically Malvi mixed with Hadoti is used.

1.4.2 Role of Malvi as Mother Tongue

In the formal domains of education, administration, Judiciary and mass media the role of Malvi as Mother Tongue is evident at the oral communication level. Thus (i) In the domain of the education oral interaction network between the teacher and taught, among the students in the class room and outside the class room are done in Malvi alone although the written correspondences such as issuing of circular/ notices, imparting of lessons by way of notes are done in Hindi. But in the written communication such as writing of answer scripts many a time the Malvi features and vocables come up in the Hindi that is used as the formal media of education. This is very much noticed if the answer scripts of the school level students are scrutinized.

In the administration although all written correspondences are done through Hindi alone, in the interaction plane Malvi is used as the oral medium in the exchanges between the officers and the staffs as well as officials, between staffs and the public because of the evident strong hold of mother tongue. Because of this the State Government has made arrangement of imparting training to the officials in the local dialect for the smooth running of administration, and building up a cordial relation with the local people.

In the level of Judiciary the formal correspondences are invariably done in Hindi but the mother tongue Malvi has a specific role in oral communication during cross examination of the lawyer and the convict or plaintiff. The examination, cross examination after taking oath and production of affidavit in the court room, before the honourable judges are done in the local language upto District level from Panchayat onwards. When the lawyer produces the information he receives from the plaintiffs in the local language i.e. Malvi. Thus from swearing to final hearing of the cases, mother tongue Malvi has specific role. But judgement is imparted only in Hindi.

In the Domain of mass media the formal communication network is controlled by Hindi alone although in the informal talks Malvi is often used in the broadcasting and telecasting several programmes including the agricultural programme.

Thus it is evident that Hindi being the super imposed variety controls the formal domains. But at the same time Malvi also has a very important role in the sociolinguistic scenario of the Malwa region as a whole.

Conclusion

Thus, by and large the Malvi speakers of Rajasthan state have been partially using the Hindi language. As furnished the Madhya Pradesh is the first populous state of Malvi return. The Kota and Jhalawar districts of Rajasthan are bordering Madhya Pradesh. The further study of Malvi in Madhya Pradesh only could give the clear picture of the sociolinguistic setting of Malvi language.

1.5 REVIEW OF EARLIER LITERATURE AVAILABLE

Grierson, has described briefly phonology and morphology of the Malvi language in LSI-vol-IX Part II (pp-52-59)

According to Wikipedia, Malvi is the language of the Malwa region of India, with more than a million speakers. The language is also sometimes known as Malavi, Ujjaini, etc. Malvi is

classified with the Rajasthani languages, with Nimadi, spoken in the Nimar region of Madhya Pradesh and in Rajasthan, being its closest cousin. The dialects of Malvi are, in alphabetical order, Bachadi, Bhoyari, Dholewari, Hoshangabadi, Jamral, Katiyai, Malvi Proper, Patvi, Rangari and Sondwari. A survey in 2001 found only 4 dialects: Ujjaini (Ujjain, Indore, Dewas, Sehore districts), Rajawadi (Ratlam, Mandsaur, Neemuch districts), Umadwadi (Rajgarh district) and Sondhwadi (Jhalawar District, Rajasthan). About 75% of the population of Malwa can converse in Hindi, which is the official language of the Madhya Pradesh and Rajasthan states.

2. PHONOLOGY

Based on the field data, the phonological structure of Malvi in Rajasthan is presented below

2.1 PHONEMIC INVENTORY

Malvi has 42 phonemes of which 11 are vowels and 31 are consonants. The suprasegmental phonemes are Nasalization and length.

2.1.1 SEGMENTAL PHONEMES

Vowels

| | Front | Central | Back |
|------|-------|---------|------|
| High | i i: | | u u: |
| mid | e e: | A | o o: |
| low | | a a: | |

Consonants

| | Bila | bial | Labio- Dental | Alv | veolar | Retr | oflex | Pala | ıtal | Velar | Glottal |
|------------|------|------|------------------|-----|--------|------|-------|------|------|-------|---------|
| Stops | P | b | | t | d | T | D | С | j | k g | |
| Aspirated | ph | bh | | th | dh | Th | Dh | ch | jh | kh gh | |
| Fricatives | | | | S | | | | S | | | h |
| Nasals | | m | | | n | | | | | M | |
| Laterals | | | | | 1 | | | | | | |
| Trill/Flap | | | | | r | | R | | | | |
| Semivowel | | | W | | | | | | у | | |

2.2 PHONEMIC DESCRIPTION AND DISTRIBUTION

Vowels

In Malvi the short vowels are distributed in the initial and the medial positions, whereas the lengthened vowels occur only in all three positions.

/i/ high front unrounded vowel.

is 'this' kiDi: 'ant'

da:di 'grand mother'

/e/ high-mid front unrounded vowel.

DeguRa 'dog' khar pate 'fish scale'

/a/ low central unrounded vowel

admi: 'man' kapAD 'cloth' cArka 'loom'

/A/ mid central unrounded vowel.

Ane:k 'many' hAwa: 'wind' kohrA 'fog'

/o/ high mid back rounded vowel.

ola: 'ground' kohrA 'fog'

bAiro: 'father's brother's wife'

/u high back rounded vowel

ucha:R 'vomit'
buRha admi: 'old man'
TApu: 'island

Long Vowels

Almost all vowels are getting lengthened in all three positions.

/i:/ high front unrounded long vowel

ji: l 'lake'

li : k 'body louse'

/e:/ higher-mid front unrounded long vowel

e:Di 'heel'

```
'sand'
       re:t
/ a: /
       low central unrounded long vowel
                     'fire'
       a:g
                     'flame'
       ja:l
       higher mid back rounded long vowel
                      'dew'
       0:S
                     'crane'
       jo:R
       high back rounded long vowel
/ u: /
                     'camel'
                      'anus'
       phu:n
```

Consonants

The non-aspirated consonants are distributed in all the three positions except the phonemes R, M and y. The aspirated consonants are distributed only in the initial and medial positions. The non-aspirated phonemes R and R do not occur in the initial position whereas R does not occur in the final position.

```
voiceless bilabial stop
/p/
                      'flood'
       pu:rna
                      'island'
       TApu:
                      'sun shine'
       du:p
/b/
       voiced bilabial stop
       ba: dAl
                     'cloud'
                      'tall'
       lAmba
       tAla:b
                      'pond'
/t/
       voiceless alveolar stop
                      'star'
       ta: ra
       pota
                      'son's son'
                      'sand'
       re:t
/d/
       voiced alveolar stop
                      'grand mother'
       da:di
       a:dmi
                      'man'
                      'decendents'
       ola: d
/T/
       voiceless Retroflex stop
       TApu:
                      'island'
       co:Ti
                      'cliff'
       pe:T
                      'belly'
```

```
/D/ voiced retroflex stop
       DauRi
                      'daughter'
                       'ant'
       kiDi:
/c/
       voiceless palatal stop
                      'cliff'
       co:Ti
       kicAD
                      'mud'
                      'beer'
       ri:c
/j/
       voiced palatal stop
                      'forest'
       jAMAl
                      'mouse'
       ka:nji
                      'lightening'
       ga:j
/k/
       voiceless velar stop
                      'family'
       kuTum
       kAka
                      'uncle'
                      'child
       ba: lAk
/g/
       voiced velar stop
                      'cave'
       gupha:
       lAgAna
                      'embrace'
                      'foam'
       ja : g
/ph/ voiceless aspirated bilabial stop
       phu: nd
                      'anus'
       tAphari
                      'shed'
/bh/ voiced aspirated bilabial stop
                      'brown'
       bhura
       nAbhi
                      'rhinocerous'
/ th /
       voiceless aspirated alveolar stop
                      'alive'
/ dh /
       voiced aspirated alveolar stop
                      'dust'
       dhula
                      'blind'
       Andha
/ Th / voiceless aspirated Retroflex stop
       Thigni
                      'short girl'
       jeThani
                      'Husband's Brother's wife'
```

```
/Dh / voiced aspirated retroflex stop
                      'ankle'
       DhAkna
       da:Dhi
                      'beard'
/ch/ voiceless aspirated palatal
                      'child'
       chora:
                      'fish'
       mAcchi
/ jh /
       voiced aspirated palatal stop
                      'flame'
       jha : l
       bha: jhi
                      'curry'
       voiceless aspirated velar stop
       khu: r
                      'hoof'
                      'fly'
       mAkha
       pAMkh
                      'feather'
/gh/ voiced aspirated velar stop
       gha: leT
                      'kerosene oil'
       voiceless alveolar fricative
/s/
       se : k
                      'constipation'
                      'tears'
       a:su
                      'dew'
       o:s
/S/
       voiceless palatal fricative
                      'morning'
       Seri
       werSya
                      'prostitute'
                      'dead body'
       la : S
/h/
       voiceless glottal fricative
       hAkli
                      'stammerer'
       bAhu:
                      'daughter-in-law'
                       'ashes'
       ra : h
/m/
       voiced bilabial nasal
       ma : Ti
                      'clay'
       me:mna
                      'kid-goat'
                      'silk'
       re: sAm
/n/
       voiced alveolar nasal
                      'naked'
       nAMgo
                      'mother's mother'
       na : ni
       dha: n
                      'grains'
```

```
/M/
       voiced velar nasal
       bhuMsAra:
                      'dawn'
       siM
                      'horn'
/1/
       voiceless alveolar lateral
       lAgana
                     'embrace'
                      'ground'
       ola
       ba: dAl
                      'cloud'
/r/
       voiced alveolar trill
       re:t
                      'sand
                     'female'
       berã:
       kAMar
                      'waist'
/R/ voiceless retroflex flap
       DeguRa
                      'dog'
       jo : R
                      'crane'
/w/
       voiceless bilabial semivowel
                      'prostitute'
       werSya
       Sorwa
                      'chicken soup'
                      'toe'
       tAw
/y/
       voiceless palatal semivowel
                      'this'
       ve
       koyel
                     'cuckoo'
```

2.3 MAJOR ALLOPHONIC DISTRIBUTIONS

The vowel phonemes of the Malvi generally get lowered in the inter consonantal positions. Among the consonants the alveolar nasal gets the colour of the retroflex and palatal nasal when precedes the retroflex and palatal stop.

Vowels

/ i / The high front unrounded vowel has two allophones [1] and [i]

[I] The low high front unrounded vowel occurs in between the stop consonants.

[tItli] / titli/ 'butterfly'

[ThIgni] /Thigni/ 'short girl'

[i] this high front unrounded vowel occurs elsewhere

- /e / The high mid front unrounded vowel has two allophones [E] and [e]
 - [E] The mean mid front unrounded short vowel occurs in between two consonants.

```
[ba: lAk] /ba: lAk/ 'child'
[hirEn] /hiren/ 'deer'
```

- [e] The high mid front unrounded vowel occurs elsewhere.
- / u / The high back rounded vowel has two allophones. [U] and [u]
 - [U] The high back rounded vowel occurs between consonants of the first syllable.

```
[kUrsi] /kursi/ 'chair' [bhUMsara] /bhuMsara/ 'dawn'
```

[u] The high back rounded vowel occurs elsewhere

2.4 CLUSTERS

Diphthong/Vowel Clusters

There are four vowel clusters realised in Malvi. These are Au, oi, ei and ui.

Consonant Clusters

The two consonantal clusters occur essentially in the medial position and rarely in the initial and final position.

Initial two consonant cluster gr- grAhan 'eclipse jw- jwa:r 'heat'

Medial Two consonant cluster

| - rt - | dhArti | 'earth' |
|-------------------|------------------|-------------------|
| - hr - | kohrA | 'fog' |
| - Tn - | pophATna | 'down' |
| - st - | regista : n | 'desert' |
| -ln- | hilna | ʻquake' |
| - rm - | gArmi | 'hailstone' |
| - kr - | Te : kri | 'hill' |
| - dr - | cAndruma | 'moon' |
| - rs - | bArsa : t | 'rain' |
| - Mk - | kAMkAr | 'pebble' |
| - Ms - | bhuMsa : r ta:ra | 'morning star' |
| - sm - | a:sma:n | 'sky' |
| - rn - | jhArna | 'spring of water' |
| - dl - | godliya | 'adopted' |
| - rw - | pu : rwaj | 'ancestors' |
| - sr - | sAsra | 'father-in-law' |
| - rp - | pArpo : ta | 'great grand son' |
| - mb - | lAmbi | 'tall' |
| - dm - | a : dmi | 'man' |
| - bl - | du : bli | 'lean' |
| - rg - | mirgi | 'epilepsy' |
| - rk - | kirkiri | 'eye sand' |
| - sl - | pesli | ʻrib' |
| - mR | chAmRi | 'skin' |
| - R1 - | khARla | 'shoe' |
| - wn - | pa: wna | 'guests' |
| - jR - | hijRa | 'enunch' |
| - nD - | rAnDwa | 'widower' |
| - lt - | pAltu | 'tame' |
| - Ml - | jAMli | 'wild' |
| - nd - | bAndAr | 'monkey' |
| - tl - | titli | 'butterfly' |
| - kR - | kukRo | 'cock' |
| - gl - | ka : glo | 'crow' |
| - nD - | AnDa | 'egg' |
| - kkh - | makkhi | ʻfly' |
| - MR - | loMRi | 'fox' |
| - kR - | bAkRi | 'hilly goat' |
| - mn - | me: mna | 'kid (goat)' |
| - gl - | bugla | 'king fisher' |
| - dr - | undra | 'mouse' |
| - sl - | ghõsla: | 'nest' |
| - Mr- | be : Mriya | 'panther' |
| - N17 - - Rk - | Te : Rka | 'toad' |
| - I(N - | IE. KKU | wau |

Two consonant clusters in the final position

| - nD | sa : nD | 'bull' |
|------|---------|--------|
| - st | go : st | 'beef' |
| - rd | dArd | 'pain' |

2.6 SYLLABLE

In Malvi the words upto four syllabic have been identified. Among them two syllabic words are found in common. The four close syllabic words are not available.

| Monosyllable (open) | | |
|-----------------------|------------|------------------------------|
| cv | lu: | 'wind' |
| cvv | bua | 'father's sister' |
| ccvv | byai | 'daughter-in-law's father' |
| Monosyllable (close) | | |
| vc | o:s | 'dew' |
| vc | a:T | 'guts' |
| cvc | kha : l | 'brook' |
| cvc | Tha:D | 'cold' |
| cvcc | pAMkh | 'feather' |
| cvcc | ra : nD | 'widow' |
| ceve | jwa : r | 'heat' |
| Di-syllable (open) | | |
| v cv | o la | 'ground' |
| cv cv | hA wa | ʻair' |
| cvv cv | Dau Ri | 'daughter' |
| cvc cv | koh rA | 'fog' |
| cvc cv | dhAr ti | 'earth' |
| cvv cv | bha:i lo | 'friend' |
| Di-syllable (close) | | |
| v cvc | o la : D | 'descendants' |
| cv cvc | ba: lAk | 'child' |
| cv cvc | pa haR | 'mountain' |
| cvc cvc | kaM kar | 'peeble' |
| Tri-syllable (open) | | |
| v cv cv | a Mu Ta | 'birth' |
| vc cv cv | An dha ro | 'darkness' |
| cv cvc cv | gA ro:j na | 'thunder' |
| cv cv cv | ji ja ji | 'sister's husband'(elder) |
| cv cv cv | pa Du wa | |
| cv cv cvv | bA ha noi | 'sister's husband' (younger) |

Tri-syllavble (close) 'sparrow' v cv cvc a bA bil 'pigeon' cv cv cvc kA bu tAr Tetra Syllable(open) ba gu li ya 'whirl wind' cv cv cv cv da du rAs ti cv cv cvc cv 'health' pu cel ta: ra 'comet' cv cvc cv cv

3. MORPHOLOGY

Morphology deals about the function of the nouns and verbs.

3.1 WORD FORMATION

There are three types of word formation found in Malvi language such as, Compounding, Reduplication and Derivation. Compounding involves joining of more than one stem either in free or bound forms. In derivation new words are formed by derivational suffixes and prefixes. In reduplication the second element is complete or partial repetition of the first element. Words are formed by compounding

Adjective + Noun

Numerical + Noun

$$p\tilde{a}:c+ghAr$$
 $p\tilde{a}:c$ $ghAr$ 'five houses' five house

Reduplication

The Reduplication can be complete partial or similar. Complex reduplication is a repetation of the same word with or without intervening particle or suffix.

| Noun | |
|----------------|----------------------|
| ghAr ghAr (me) | 'in each house' |
| hatõ: ha:t | 'on the hand' |
| Adjective | |
| accha accha | 'good' |
| kamse kam | 'at least' |
| e:k e:k | 'one by one' |
| Pronoun | • |
| ko:i na ko:i | 'at least some one' |
| kuch na kuch | 'at least something' |
| Adverb | |
| dhire dhire | 'slowly' |
| khabi khabi | 'sometime' |
| pa:s hi pa:s | 'nearer' |
| sa:thi hi sa:t | 'along with' |
| ra:ji khusi | 'very happy' |
| | · · |

Derivation

Derivational suffixes are of two types, suffixation and prefixation forming nouns on nouns.

| puja: ri | 'priest' |
|-----------|------------|
| du:dhwala | 'milk man' |

3.2 NOUN MORPHOLOGY

The Noun is a word class which takes number, gender and case markers. The nouns function as a Subject or an Object in a construction and it denotes person, place, things etc. If a noun contains only one morpheme it is called simple noun, and if it contains more than one morpheme by means of root taking one or more affixes then it is called derived noun. This section of Noun Mophology deals with the inflections of nouns along with the various pronominal forms available in Malvi language.

3.2.1 **NOUN**

The noun of Malvi may be defined as a word that receives gender, number and case markers. The Malvi language has two types of nouns, such as simple nouns and derived nouns.

Simple Noun

Nouns which are not derived from another noun or any other word class are called simple nouns. It is further derived in two categories that is mass nouns and count nouns. The simple nouns are countable whereas the mass nouns are not.

| cho : ra | 'boy' |
|---------------|---------|
| DeguRa | 'dog' |
| <i>lAkADi</i> | 'wood' |
| bha : Ta | 'stone' |
| bArsa: t | 'rain' |
| kohrA | 'fog' |
| leheru | 'wave' |
| re : t | 'sand' |

Derived Nouns

The nouns can be formed from verb and adjective.

| kAr | 'work'do' | kArmcha:ri | 'worker' | (derived | from | kAr- | 'to do') |
|-----|-----------|------------|-------------|----------|------|------|------------|
| dho | 'wash' | dho:bhi | 'washerman' | (derived | from | dho- | 'to wash') |

Gender

Nouns in Malvi can broadly divided into two groups such as animate and inanimate. The animate nouns can further be divided into human and non-human nouns, have two way distinctions of genders as masculine and feminine.

The marker /-a / for masculine and the marker /-i / for feminine, in addition to that some of the other markers are also found rare.

Masculine Feminine

| lADa | 'bridegroom' | lADi | 'bride' |
|----------|--------------|----------|---------|
| bhAti:ja | 'nephew' | bhAti:ji | 'niece' |
| DeguRa | 'dog' (male) | DeguRi | 'dog' |

Irregular Forms

| cõ∶c | 'beak' |
|----------|--------------|
| kiDi: | 'ant' |
| ciRi | 'bird' |
| maTi | 'husband' |
| dAma : d | 'son in law' |
| berã | 'female' |
| admi | 'male' |

Number

Malvi nouns are inflected for number. There is no suffix to indicate the singular number. The plural is realised by two markers that is /-e/ and $/y\tilde{a}$:/

| Sing | gular | | Plural |
|----------|------------|-----------|-------------|
| cho : ra | 'child' | cho : re | 'children' |
| DeguRa | 'dog' | DeguRe | 'dogs' |
| minki | 'cat' | minkiyã : | 'cats' |
| DauRi | 'daughter' | DauRiyã : | 'daughters' |

Case

There are six cases available in Malvi language such as, Nominative, Accusative, Instrumental, Locative, Ablative and Genitive case.

Nominative case

The nominative case is realised by the suffix $/-\emptyset$ /

ka:la sã:p khata tha black snake was eating 'the snake was eating'

ka:glo bata:i diyo the crow was said 'the crow said'

Accusative case

The accusative case is realised by the suffixes /-ko/ and /-ne/ occurring with nouns.

ham gAi ko dekte he we cow-case see 'we see the cows'

DauRi mane de:kti hũ daughter me see 'daughter seen me'

Instrumental case

This case is realised by the suffix / -se / occurring with the noun.

me ã:kh se dekha I eye by saw 'I saw with my eyes'

me cakkhi se phAlne ka: Ta
I knife + by fruit cut
'I cut the fruit with the knife'

Locative case

The locative case is realised by the suffix /-me/with the noun.

we ghAr me he he house + in is 'He is in the house'

meri be: Ti ba: g me he my daughter garden in is 'My daughter is in the garden'

Ablative case

The ablative case is realised by the suffix /-se/.

me pe: D se du: r me he
I tree + from far + case is
'I am far from the tree'

Genitive case

The genitive case is realised by the suffix /-ra/ and /-ri/. The suffix /-ra/ denotes male and the suffix /-ri/ denotes female.

$$me + ra ghAr$$
 my house (male)

 $I + case house$
 $meri kita:b$ my book (female)

 $I + case book$

Post Positions

The post positions occur after the noun in Malvi with or without case marker.

ghAr -ke pi : che bagica he the house behind the garden is 'The garden is behind the house'

meri pa:s e:k AnDa he I have an egg 'I have an egg'

wa mere sa:th a: ya
he with me came
'he came with me'

ka:glo apna ba:l baccake sa:th rAiba the crow their children with lived 'The crow lived with their children'

3.2.2 PRONOUN

Pronoun stands for noun in the construction. It is a noun substitute. Pronouns in Malvi are of five types. That is Personal pronoun, Demonstrative pronoun, Interrogative pronoun, Reflexive pronoun and Indefinite pronouns.

Personal pronoun

The personal pronoun are three – First personal, Second personal and Third personal. The first personal pronoun refers to the speaker, the second personal pronoun

refers to the hearer, and third personal pronoun refers to the person or object other than the speaker and the hearer.

The personal pronouns used in the sentential construction are exemplified below:

```
do:
            kita: bē:
                         rakhta
                                  hu:
me
I
     two
            book + pl.
                        have
'I have two books'
ham
      tumhe de:kte
                           hẽ
                           Aux-vb
we
       you
               see
'we see you'
             mane de:kte
                                  ho
tum
      bi
you
      also
             I / me
                      see
                              question
'you also see me'
tum
      lo:g
               mujhe
                        de:kte
                                 hẽ:
you
      people
                me
                        see Aux-vb
'you people see me'
      mujhe de:kta
                           he
wa
```

me

see

he

Aux-vb

wa mujhe de:kti he she me sees Aux-vb

'She sees me'

sã: p un jo: Rki puphka: r kAriya snake it loudly hissing produced

'The snake it produced the hissing sound loudly'

we Derinu uRigayi they frightened flew-away

'They flew away frightened'

Demonstrative Pronoun

The Demonstrative pronouns either of proximate or remote types are realized in two numbers - singular and plural - which are shown in the examples below :

ye DeguRa he (proximate Demonstrative)

This dog is (singular)

'This is a dog'

ye do: ghAr he (plural)

These two house are

'These are two houses'

we cho: ri pAtli he (Remote Demonstrative)

that girl lean is (Singular)

'That girl is lean'

wo do: ba: Re ghAriya he (Plural) Those two big houses are

'Those are two big houses.

Interrogative Pronoun

The Interrogative pronouns are either adjectival or adverbial in nature.

ta: ki kaĩ umer he you what age is 'How old are you?'

te: kAb ja: goyou when get up'When do you get up?'

Reflexive Pronoun

The reflexiveness is determined by the use of specific markers with the personal pronouns. The markers are /-hi/, /-e/, /-he/ and /-i/.

Ist person singular Reflexive Pronoun

me'I'mehi'myself'memehimanayoImyselfdid (the work)

'I myself did the work'

Ist person plural

ham 'we' hame 'ourselves'
ham hame kAri
we ourselves did
'we ourselves did the work'

IInd person singular

tum 'you' tumhẽ 'yourself'
tum tumhẽ kAri
you yourself did (the work)
'you yourself did the work'

IIIrd person singular

wa 'he,she,it' apnea :pi 'himself'/'herself'/'itself'
wa apnea : pi gir pADi
he/she himself fell - down
'He himself fell down'

Indefinite Pronoun

The Indefinite Pronoun is exemplified below.

sAbi wahã gAya tha everyone there went 'Everyone went there'

kuch macchi bARa Ane kuch cho: Ta he some fish big and some small are 'some fish are small and some are big'

Ko:i ni kAri sAkha
no one do can
'No one can do the work'

3.2.3 ADJECTIVES

There are two types of adjectives in Malvi Language. These are qualitative and quantitative.

The qualitative adjective

Any form which helps to explain the quality of the basic / simple noun is called qualitative adjective.

| cho: Ta | ghAr | 'small house' |
|----------|----------|---------------|
| pAtli | cho : ra | 'lean boy' |
| jawa : n | bAcca | 'young boy' |
| ka : la | ba : dAl | 'black cloud' |

In Malvi the adjective either precede or follow the noun.

| 7 | e : kri | u | : chi | he | 'The hill is high' |
|---|---------|---------|----------|----|----------------------------|
| | hill | | high | is | |
| | mera | ghAr | cho : Ta | he | 'My house is small' |
| | my | house | small | is | |
| | a : j | ka : la | ba : dAl | he | 'The cloud is black today' |
| | today | black | cloud | is | |
| | we | lAmbo | he | | 'These are tall' |
| | these | tall | are | | |
| | wa | pAtli | he | | 'He is lean' |
| | he | lean | is | | |

The numerical adjectives which are quantitative in nature precedes the nouns.

```
yedo:ga: Rihe'These are two carts'thesetwocartareyedo:cho: Tiga: Rihe'These are two small carts'thesetwosmallcartare
```

3.2.4 NUMERAL

There are two types of numerals used in Malvi Language. These are cardinals and ordinals. The cardinal numerals are the primary numerals and the ordinals are the secondary numerals.

The Hindi numeral system is followed by the Malvi speakers.

| e : k | 'one' |
|---------|---------------|
| do | 'two' |
| ti: n | 'three' |
| ca: r | 'four' |
| pã : c | 'five' |
| che | 'six' |
| sa:t | 'seven' |
| a:T | 'eight' |
| nAo | 'nine' |
| dAs | 'ten' |
| egyaro | 'eleven' |
| ba:ro | 'twelve' |
| unni:s | 'nineteen' |
| bi:s | 'twenty' |
| ca: lis | 'forty' |
| paca: s | 'fifty' |
| sa:T | 'sixty' |
| sAther | 'seventy' |
| assi | 'eighty' |
| nAbbei | 'ninety' |
| sAo | 'one hundred' |
| | |

Beyond one hundred the base cardinal numbers are either prefixed or suffixed with the number one hundred for higher numerals.

e:k sAo e: ke:k sAo do:one hundred two'

Fractions

Fractions in Malvi are used as in Hindi Language.

pa:w $\frac{1}{4}$ 'one fourth'

adha: $\frac{1}{2}$ 'half'

tihãi $\frac{1}{3}$ 'one third'

sAa: $\frac{1}{4}$ 'one and one fourth'

De:R 1 ½ 'one and a half'

Ordinals

Malvi ordinals are also like Hindi ordinals.

pAhela 'first'
dusra 'second'
tisra 'third'
cAutha 'fourth'

From the fifth onwards -wa: is suffixed with the base form.

pa:cwa: 'fifth'
chATTuwa: 'sixth'
sa:twa: 'seventh'

3.3 VERB MORPHOLOGY

3.3.1 **VERB**

Both finite and non finite verb formation are realised in Malvi .

3.3.1.1 FINITE VERB

A finite verb is a complete verb and shows the complete action done which are realised through the use of tense, person and gender, number markers.

me tha:ne de:kh-ta hã: I you see +pr t Aux vb I see you (male, singular)

DauRimanede : khti $h\tilde{u}$:daughtermesee + prtAux vb'Daughter sees me'

ham ga:i ko de: khte he
we cow+case see + prt Aux vb
'We see the cows'.

Tense

There are three tenses available in Malvi Language. They are present, Past and Future tense.

Present Tense

The verb of the present Tense is inflected for Gender, Number and Person. The suffixes /-ta/ and /-ti/ are used to distinguish gender in finite verb.

me roTi kha:ta hã: I bread eat + pr.t Aux. vb 'I eat bread'

mera be: Ti ro: Ti kha:ti he
my daughter bread eat + pr.t Aux. vb
'My daughter eats bread'

pe: Rse patiya girti he tree + case leave + pl fall + pr.t Aux. vb 'The leaves of the tree fall down'

tum ga: iko ma: rte he
you (pl) cow + case beat + pr.t. Aux. vb
'you (pl) beat the cow'

Past Tense

The verb bases ending with consonant receive the suffix /-a and those ending in vowel receive the suffixe /-yo in the formation of Past Tense.

Future Tense

The future tense is realised by the suffix /-yega/ (for male) /-yegi/ (for female) for the IInd and IIIrd person. For the Ist person it is / -wuMga/

tumjayega'you shall go'you
$$go + f \cdot t$$
'She will go'wajayegi'She will go'she $go + f t$ 'I shall go'I $go + f t$

Aspect

The aspect refers to duration and perfection. In Malvi only the present continuous, present perfect tenses are available as the aspectual formation.

Present Progressive / Continuous Tense

The present progressiveness is realised by the suffix /-riyo/ which occurs between the main verb and the auxiliary.

```
ab
             Soi - riyo
                           hũ
      me
             sleep + ing
                           Aux. vb.
now
       I
'Now I am sleeping'
ham
      ga: iko
                           ma: riyo
                                        hẽ
we
      cow + case
                   beat + ing Aux. vb.
'We are beating the cow'
```

Present Perfect Tense

The present perfectness is realised by the Suffix /-gayo/ added to the main verb.

```
wahã:
                    cala - gAyo
me
       there
                    go + had
I
'I had gone there'
me
      kal
                    a : gAyo
 I
       yesterday
                    come + have
'I have come yesterday'
                           milgAyo
      ghAr -me
wa
       house + case
                           available
he
'He was available at his house'
```

Mood

Generally the mood is expressed by intonation in Malvi language. The four moods identified in Malvi are Imperative, Indicative, Subjunctive and Interrogative.

Imperative Mood

The imperative mood is expressed for order, advice and inhibition.

```
be: Tiko bula: o 'call your daughter'
ni: ce baiTo 'sit down'
mere ghAr ja: wo 'go to my house'
meri kita:b yahã la:o 'bring my book here'
```

Indicative Mood

An indicative Mood is a statement sentence. It expresses the actuality of the situation

beTa he 'Here is your son' yahã tho : rã here your son is 'These are two houses' do ghAr he уe house these are two ba:Re gA: Riyã he 'These are two big carts' we do big carts are these two

Subjunctive Mood

The subjunctive mood expresses condition that is realised by the use of marker after the non-finite verb.

we ni cawe to mane dedo they not need if me + to give 'If they do not want give it to me'

Interrogative Mood

The interrogative Mood is realised by the use of interrogative particle that precedes the verb in the construction.

bAhen kya he wa tuma : re what she daughter Aux.vb. your 'Is she your daughter?' kaĩ khawo : ga tuyou what eat + ft'what will you eat?' tãkhi kaĩ he umer

you + for what age Aux. vb 'How old are you?'

3.3.1.2 NON FINITE VERB

Non-finite verb deals with Infinitive, Verbal noun, Causative Verb, Auxiliary Verb, Negative verb, Compound verbs, Transitivity verb. The details are presented below:

Infinitive

The infinitive marker is realised by / -ba: / added to the verb.

```
me gho:Re nahaba:ne lei – ja:ũ
I horse clean + to take + go + used.
'I used to take the horse to clean'

hã: macchi pakAR ba: jawã:
we fish catch + to go + used
'We go to the sea to catch fish'
```

Gerund

The Gerund or verbal noun is expressed with the verb. The verb which ends with the vowel takes the suffix /-no/ and in case of consonant ending verb the suffix /-bo/ occurs.

```
ghAr jano
                    jAru: ri
                                   he
me
      house go + to urgent
                                   is
'My going house is urgent to-day'
              douR bo
                            uska
                                   cAlabe
                                                 barabari
                                                              he
tumaro
              run + to
                            his
                                   walking
                                                 equal +
                                                              is
 vour
 'Your running is equal to his walking'
```

Verbal Noun

The verbal noun occurs after the noun / pronoun.

```
me douRi ghAr gAya
I running home went
'I went home running'
```

```
me pAidAli ghAr pAhuncã
I walking house reached
'I reached home walking'
```

Participle

A word which is partly a verb and partly an adjective is called participle. In Malvi, participial verb is formed by adding -i/-nu with verb stem.

awaj suni ka : glo uDinu sound hearing the crow flew 'Hearing the sound the crow flew away'

we uDinu du:r ra:ja ke pa:s bhagi: gAya they flying far king towards went back 'Flying they went to king place'

3.3.1.3 CAUSATIVE VERB

The causative form is realised in Malvi language through the suffix / -wa : ste / with the verb.

mecho:ra:ikhila: nawa: stemiTha: idiIboyfeed + to +makesweetgive'I make the boy eat the sweet'

3.3.1.4 AUXILIARY VERB

The auxiliary verb in Malvi language which refers to the set of verbs, subordinate to the main lexical verb, which help to make distinctions in mood and tense.

There are three types of auxiliary verbs found in this language, which is bound to the person and number. In case of first person singular the auxiliary form may be $/h\tilde{u}$:/ and if it is second and third person the auxiliary form may be /he/ and for plural $/h\tilde{e}$ /.

| me I | <i>khata</i> eat | hũ aux verb | 'I eat bread' |
|-------------------|---------------------|--------------------|------------------|
| <i>tum</i> you | khata eat | he aux verb | 'you eat bread' |
| wa he | <i>khata</i> eat | he aux verb | 'He eats bread' |
| | khate: eat | <i>hẽ</i> aux verb | 'They eat bread' |

3.3.1.5 NEGATIVE VERB

The negation is expressed either before the verb or after the verb. In case of transitive verb the negative suffix occurs after the main verb. Whereas in case of intransitive verb the negative suffix occur before the main verb.

There are two forms available in Malvi language i.e., /-ni/ and /mAt/. The suffix /-ni/ is a bound form which occurs with the verb. Whereas the suffix /mAt/ is a free form. The suffix /mAt/ generally occurs for the imperativeness.

me a:j ni awu Mgã I today not come+will 'I am not coming today'

ka: le me ga:u ni jei riyo tomorrow I village not go + ing 'Tomorrow I am not going to the village'

jo: Dse mAt bolo loudly not speak 'Don't speak loudly'

a: sa mAt bolo thus not say

'Don't say thus'

3.3.1.6 COMPOUND VERB

A combination of noun and verb or verb and verb gives the sense of a single meaning.

cup baiTna 'close your mouth and sit'

close sit

ma: r da: lna 'beating'

beat the work

de do

give the work 'Give it at once'

3.3.1.7 TRANSITIVITY

A transitivity verb is a verb which requires an object (expressed or implied) to complete its meaning the effect of the action, denoted by the verb falls on the subject.

```
pa:ni ubulta h\tilde{e} 'The water boils' water boils Aux vb

me pa:ni ubulta h\tilde{u} 'I boil the water' I water boils Aux vb
```

3.3.2 ADVERB

An adverb modifies a verb. In Malvi except the suffix /-se/ others occur freely either before the pronoun or after. Three types of adverbs have been found in this language such as, Adverbs of time, Adverb of place, and Adverb of manner.

Adverb of Time

```
unke a:ba: se
                                 jawu:Mgã
me
                           ba:d
       he
             come + adv
                           after
                                   go
'I shall go after he comes'
me
                    a: wu:Mgã
      a:j
             ni
     today
             not
                    come + ft.
'I am not coming to-day'
      kal
             ni
                    a: wu:Mgã
me
I tomorrow not
                    come + will
'I will not come tomorrow'
```

Adverb of Manner

| <i>hama</i> slowly | bo: lo speak | | 'speak slowly' |
|--------------------|-----------------|--------|----------------------|
| sa:ph | sa:ph | likho | 'write neatly' |
| neat | ly | write | |
| jo: Dse | mAt | bo: lo | 'Don't speak loudly' |
| loudly | not | speak | |

Adverb of Place or Direction

The adverbs of the place and direction occur either before the noun or after the noun and in case of verb these occur before the verb.

| yahã : | e : k | minki | he | 'Here is a cat' |
|--------|----------|--------|----|------------------------|
| here | one | cat | is | |
| uski | be : Ti | yahã : | he | 'His daughter is here' |
| his | daughter | here | is | |
| ni : c | ce bETh | 10 | | 'Sit down' |
| down | sit | | | |

3.3.3 PARTICLE

The particles generally connect the two sentences as the connectiver.

```
hamare
            jano tho
                          pAnu ni
                                       gAya
             go + could
                           but
  we
                                        go
'We had to go but we did not go'
      kAle
             agotho
                          Ane
                                 chali gAye
wa
he yesterday came
                          and
                                  go + pt.
'He came yesterday and went away'
```

3.3.4 ECHO WORD

The repetition of the same formation in the second component is called echo-formation. In Malvi, the phoneme /-ph / begins the second component and this gives out the meaning of etc.

Nominal Echo formation

```
Nominal base + ph
             ghAr -
                           phAr
                                          'house etc.'
              ha: t -
                           pha:t
                                          'hand etc.'
              bha : t -
                                          'rice etc.'
                           pha: t
              ruTi -
                           phuTi
                                          'bread etc.'
Verbal Echo formation
              verbal base + ph -
                                                 'moving etc.'
             gumna
                                  phirna
             ma : r
                                  pha: r
                                                 'b
```

4. SYNTAX

Malvi is SOV language. Below is presented the syntactical details of Malvi.

4.1 ORDER OF WORDS IN SENTENCES

The order of words in a sentence in Malvi is subject + object + verb.

ra: m ghArme he
sub obj vb

'Rama is in the house'

ye ghAr he
sub obj vb

'This is a house'

The subject + object + verb may get elaborated with the use of adjuncts and adverbials.

meri kita : bē: yahā hē: my books here are subj. obj. Advb. vb. 'My books are here'

tuma: re be: Te makha: n he
pro-n. noun noun vb.
Subject + object + verb
'Your son is in the house'

4.2 DESCRIPTION OF TYPES OF SENTENCES

These are five types of sentences identified. Such as; Interrogative, Imperative, Negative, Causative and Co-ordinate sentences.

Interrogative sentence

The interrogation is marked by the intonation in the verb along with a separate set of words conveying the sense of interrogation is also used. Essentially in the sentence initial and sentence medial position.

```
thkuma : re
                           bahen he
уa
      wa
                           sister aux. vb.
is
       she
               your
'Is she your sister?'
tum
      kaĩ
             kha: te ho
       what
                      do
vou
              eat
'What do you eat?'
tum
      kAb
             jayegã
       when get up
vou
'When do you get up?'
       kã
te
             ro:
      where live
You
'Where do you live?'
```

Imperative sentence

The Imperatives are realised only by the use of rising tone with the verb in the sentence final position.

```
y\tilde{a}/iy\tilde{a} a: wo:'come here'w\tilde{a}:ja: wo'go there'ubaho ja: o'stand up'uTho'stand up'
```

The Negative and causative sentences are discussed in the morphology section.

Co-ordination sentence

The co-ordination is realised from the context. Sometimes a separate morpheme is also used to denote the co-ordination.

```
niyo
                     he
u:
              ye
that
       not this
                      is
'Not that one but this'
      jitno
                     doge
                                    utnihi
                                                   leiluMgã
tum
you how much
                      give
                                as much as
                                                   take shall
'I shall take as much as you give'
```

4.3 DESCRIPTION OF PATTERNS OF SENTENCES

tum

'You can go'

go + can

The sentences in Malvi may be divided into simple, complex and compound. Below are the examples

Simple sentence

The below mentioned imperative, interrogative, affirmative and negative sentences are simple sentences.

```
ro: Ti kha: ta
                           h\tilde{u}:
me
      bread eat
                           is
I
'I eat bread'
      DeguRa
                    he
ve
This
        dog
                    is
'This is a dog'
tã : ki kaĩ
             umer
                           he
you to what age
                       Aux. vb.
'How old are you?'
tẽ:
       kAb
            jago
you
      when get up
'When do you get up?'
iyã: awo
here come
'Come here'
uba ho ja:wo
rise
'Stand up'
a:sa
      mAt
             bo:lo
      not say
thus
'Do not say this'
      jai sAkho
```

Complex sentence

The complexness is determined by the suffix /-to/ if forming the subordinate clause which precede the main clause.

```
pAMkh
                           gho: Ra
                                         uRijaota
              hota
                    to
              had + if
 wing
                           horse
                                         flow go + pt
 'If horses had wings they would have flown'
              le: Te gAyo
ga : Di
                               to apAn pakaR sAkẽ:
             late + already + if we catch + can
rain
 'If the train is late we may catch it'
       ni cha: we to
                                         do
                           mane de
 they not want + if
                                  give + at once
                             me
 'If they do not want give it to me'
```

Compound sentence

Two main clauses are conjoined by the particles such 'as', 'and', 'but', 'before' to form a single sentence.

```
tum
      ja:wo
                          pAcha
                                        a:jawo
                    and
                           back
                                        return
you
        go
'Go and come back'
      kale
                                        chali gAye
uni
                    ago: tha
                                 Ane
                                         go + pt
he yesterday
                     came
                                 and
'He came yesterday and went away'
```

Ane

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MALVI

TEXT

e: k pe: Rme ka: glo unu gho:sla:me rAiba One tree + case crow his nest + case lived

Among the spreading branches of a banyan tree lived a crow and his wife

gho:sla:ne ca:r AnDa tho

nest + case four eggs + were there

In the nest were four little eggs.

wa pe: Rke koklane e: k ka: la $s\tilde{a}: p$ tho that tree + case hollow + case. one black snake was

In the hollow of the tree lived a black snake.

bara:bAr ka: glenu AnDanu ka: la $s\tilde{a}$: p khata tho. every time crow + case egg + pl. black snake ate + had had.

Every time the crow-hen laid her eggs the snake crawled up to the nest and ate them up.

ka: lo sã: p mui AnDane kha:lotho mui yiã: nai rAibo black snake my egg + case eat + if me here not live

If the black snake eats up my eggs this time also, I will refuse to live in this tree any longer.

mui dusra ghõsla: ne banaube ka : glo bata : i diyo will me nest + case built crow said

We must build our nest somewhere else, said the mother bird to her husband.

muibagudinerAiba $s\tilde{a}:pne$ muigho:sla:nema:rbakimelonger timelivedsnake + casemynest + casebeat+ case

nai du : mga bo : le beTigiya not allow say so sa t + the crow

We have live here a long time. I can't bear to desert my home and go to live else where..

ka: la $s\tilde{a}: p$ renginu gho:sla:ke pa: s aygyo black snake again nest + case near came

While they were talking, the black snake came near.

pher unu jo : rki phuph ka: r kari ceRiyã: ne birds then he (snake) loudly hissing sound produced uDaba sa:ru ceRiyã: Derinu uRigayi started climbed birds feared flew-away

The snake with a hissing sound climbed the tree and seeing this the crows got feared and flew away.

e: k e: k karinu s \tilde{a} : p AnDanu nikliya one by one by snake eggs+pl took out

One by one the snake swallowed the eggs.

ma:ba:p dukhi manusu gho:sla:me lo:Tiya:ya parents sad-with mood nest+case came-back

we ja: nta tha ke wei gho:sla: kha:li milego they knew that their nest + empty only

The parents came back sadly to their nest knowing well that they would find it empty.

ka: glanuneki $s\tilde{a}: pne$ $ma: r w\tilde{a}: ke$ ko: sis $karu: Mg\tilde{a}$ the crow and hen black-snake-case kill-to try do will

The crow hen said I must find a way to destroy this murderous snake.

ka:gline nirasa:su ki a:p asa khAterna:k the her crow + case despair with you that deadly

janwersũ: kasã: leRi sakho kaglenu animal – case fight + to can the crow hen – asked

How can you ever fight him? He is deadly, said his wife in despair.

chinta mAt kAr ma:ro e:k mitru he hink not do my one friend is

Don't worry. I have a friend.

jo: khAterna: k sã: pa: nke taĩ ma:ri who naughty snake – case kill

 $sAk\tilde{e}$: he o:r du:sra pe:R pAr uDigeyo: can aux.vb say-so next tree on flew.

That man is cunning enough to destroy the most poisonous of snakes, said the crow. Saying this off he flew to another tree.

iã : unko mitru rei-ri yo - tho jo: *e* : *k* sya: l tha jackal lived where the crow's friend live-ing there was one

where the crow's friend, cunning Jackal lived.

jegu sya: rnu AnDanu khawã: khi that (cunning) jackal eggs eating

kyanu suni tho bo: loyo bha: i ma: ra nirdei story hearing said dear brother my cruel

Au rla : lchilogoMkhoantburohihowe : heandgreedypersons- ofendbaditselfwill/ is

When the Jackal heard, how the snake always eats the eggs, said, those who are cruel and greedy always meet with the bad end.

mane $uy\tilde{\imath}$ ma:r $w\tilde{a}:ke$ upa:y $s\tilde{o}:c$ liyohe me that snake – case beat + to a plan thought – I

I have thought of a plan to kill him.

ka: glo bo: liyo tho pher mui bata: i do sya: lnu the crows said then me explain the jackal

ma:r wã : ke upa : y bata : idiyo to kill plan explaining

Do tell me what to do the crow said. The Jackal explained the plan to kill the snake.

ka: glo pAcho uDunu aigyo o: r ka: g line upa: y batai diyo the – crow flew came then the crow + to plan told

The crow flew back to the tree and told the plan to his wife.

inume khike Aur khatro he saudha: ni snake – case poisonous naughty is careful and pa: De: gi ka : glu ra : geni bo: li have to be the crow with angry told

The snake is very poisonous and naughty. It is very risky to kill him, the crow said angrily and flew back.

mu kaĩbi kari sakũ:I anything do can.

I can do anything.

we uDinu du: r ra: ja ke pa:s bhagi gAya jo pa: si retho tho they flew away king + to + near went that near lived

They flew away to the king's palace which is very near to the tree in which they lived.

we mahel ka bagi:cã ka tala:b me that palace to garden + case pond+case

jã: ra:ni naha:yiriyo tho where queen bathe + taking – were

pAhunc gAya ka:glinu tala:b ke kinare rekheya reached the – crow pond – case near laid

In the palace garden was the pond where the queen bathes. The crow reached near the pond

ra:nika soneka jAhArAtka gehenu cõ:c se queen's golden necklace beak + case uThaliya o:r pa:chi apna gho:sla: me a

uThaliya o:r pa:chi apna gho:sla: me a:ygi took – away then afterwards to their nest + case reached.

The crow flew down and picked the necklace of the queen in it's beak and started flying towards the tree and reached the nest.

de : khli wa : ne pe : R ka kho : kla me paRtho bhi de : kliyo saw they tree+ case hollow + case put-(ing) also saw

The king's guards saw the crow flying with the oranament and putting it in the hollow of the tree.

e: k jeno pe: R pAr cARi gAyo jesai unu ha: r one man tree – on climb + pt as that necklace nika : lba wa : ste khoklame hathe Da : liyo taking out for hollow-in hand put

One of the guards climbed on the tree to get the ornament. He put his hand in the hollow of the tree.

gũ : chli mariyo dekho $s\tilde{a}:p$ dikyo *e* : *k* unu o:rlooking into snake is seen then he saw one jo:rki gurj ma:ri ma:rĩgyo ũ:per Aursã:pne heavy strike+pt snake + case on the snake and died.

The guard saw the snake and with a heavy stroke he hit and the snake died.

ab ka:glo Aur ka:gli ra:ji khusi a:pnu ba:l baccha:nu ke Now the male crow and female crow very-happily their children + case

sa:t rAiba legigAya with live started.

The crow and the crow hen lived in that tree happily afterwards and had many little baby crows.

-----X-------

MEWATI S.P.SRIVASTAVA

1. INTRODUCTION

1.1 FAMILY AFFILIATION

Mewati - a known dialect of Rajasthani - belongs to Central group of Indo-Aryan-family.

1.2 LOCATION

Mewati is spoken around Bharatpur district of Rajasthan, mainly in Bayana, Deeg, Pahari and Kama sub – divisions. Its second considerable concentration is available in Alwar district mainly in Lachhmangarh, Kishangarh and Tijara sub – divisions. Some stray speakers of Mewati are available in the districts of Jaipur, Sikar, Sawai Madhopur, Ajmer, Bhilwara, Sirohi, Chitorgarh, Kota and Jalore also.

1.3.SPEAKER'S STRENGHT

In Linguistic Survey of India, Sir George Abraham Grierson, under North Eastern Rajasthani, has reported the total population of Mewati to be 1121154 persons in entire Rajputana and Punjab.

| Rajputana | | 855654 |
|-----------|---------------------------------------|--------------------------|
| | AlwarBharatpur Kot Kasam of Jaipur | 758600 80000 17054 |
| Punjab | | 265500 |
| | GurgaonBawal of Nabha | 245500 20000 |

No figures are available for Mewati spoken outside Rajputana and Punjab except 18694 in Delhi and 800 speakers in U.P., but their truly being Mewati speakers are not without doubt.

However, the detail figures of the Mewati speakers in Indian states including Rajasthan are available in Census of India 2001, C-16 Language Table which is reproduced below :-

| State | | Total | | | Rural | | | Urban | |
|---------------|--------|--------|--------|--------|--------|--------|--------|-------|--------|
| | Person | Male | Female | Person | Male | Female | Person | Male | Female |
| India | 645291 | 337434 | 307857 | 629602 | 329055 | 300547 | 15689 | 8379 | 7310 |
| Haryana | 347260 | 181454 | 165806 | 336918 | 176027 | 160891 | 10342 | 5427 | 4915 |
| Rajsthan | 289731 | 151708 | 138023 | 284657 | 148906 | 135751 | 5074 | 2802 | 2272 |
| Madhya | 7445 | 3806 | 3639 | 7414 | 3792 | 3622 | 31 | 14 | 17 |
| Pradesh | | | | | | | _ | | _ |
| Uttar Pradesh | 463 | 250 | 213 | 460 | 249 | 211 | 3 | 1 | 2 |
| Delhi | 175 | 95 | 80 | 40 | 21 | 19 | 135 | 74 | 61 |
| Uttarnachal | 91 | 46 | 45 | 84 | 41 | 43 | 7 | 5 | 2 |
| Maharashtra | 57 | 38 | 19 | 11 | 8 | 3 | 46 | 30 | 16 |
| Karnataka | 26 | 10 | 16 | 0 | 0 | 0 | 26 | 10 | 16 |
| Jharkhand | 10 | 7 | 3 | 0 | 0 | 0 | 10 | 7 | 3 |
| Orissa | 9 | 4 | 5 | 9 | 4 | 5 | 0 | 0 | 0 |
| Gujarat | 7 | 4 | 3 | 1 | 1 | 0 | 6 | 3 | 3 |
| Chhattisgarh | 5 | 3 | 2 | 5 | 3 | 2 | 0 | 0 | 0 |
| Bihar | 4 | 3 | 1 | 0 | 0 | 0 | 4 | 3 | 1 |
| Himachal | 3 | 1 | 2 | 0 | 0 | 0 | 3 | 1 | 2 |
| Pradesh | | | | | | | | | |
| Meghala1 ya | 2 | 2 | 0 | 2 | 2 | 0 | 0 | 0 | 0 |
| Assam1 | 1 | 1 | 0 | 1 | 1 | 0 | 0 | 0 | 0 |
| West Bengal | 1 | 1 | 0 | 0 | 0 | 0 | 1 | 1 | 0 |
| Tamil Nadu | 1 | 1 | 0 | 0 | 0 | 0 | 1 | 1 | 0 |

District Wise distribution of Mewati Speakers in Rajasthan

| District | | Total | | | Rural | | | Urban | |
|--------------|--------|--------|--------|--------|--------|--------|--------|-------|--------|
| | Person | Male | Female | Person | Male | Female | Person | Male | Female |
| Rajasthan | 289731 | 151708 | 138023 | 284657 | 148906 | 135751 | 5074 | 2802 | 2272 |
| Alwar | 192653 | 100817 | 91836 | 191571 | 100201 | 91370 | 1082 | 616 | 466 |
| Bharatpur | 90344 | 47744 | 42600 | 89926 | 47473 | 42453 | 418 | 271 | 147 |
| Jaipur | 2164 | 1151 | 1013 | 177 | 79 | 98 | 1987 | 1072 | 915 |
| Bundi | 609 | 305 | 304 | 578 | 291 | 287 | 31 | 14 | 17 |
| Jalor | 546 | 110 | 436 | 491 | 92 | 399 | 55 | 18 | 37 |
| Sirohi | 514 | 201 | 313 | 408 | 143 | 265 | 106 | 58 | 48 |
| Kota | 420 | 224 | 196 | 21 | 16 | 5 | 399 | 208 | 191 |
| Udaipur | 378 | 99 | 279 | 256 | 36 | 220 | 122 | 63 | 59 |
| Chittaurgarh | 259 | 147 | 112 | 115 | 69 | 46 | 144 | 78 | 66 |
| Tonk | 251 | 117 | 134 | 239 | 109 | 130 | 12 | 8 | 4 |
| Pali | 231 | 101 | 130 | 101 | 31 | 70 | 130 | 70 | 60 |
| Ajmer | 180 | 100 | 80 | 111 | 61 | 50 | 69 | 39 | 30 |
| Dausa* | 133 | 67 | 66 | 125 | 64 | 61 | 8 | 3 | 5 |
| Ganganagar | 125 | 65 | 60 | 29 | 16 | 13 | 96 | 49 | 47 |
| Jodhpur | 114 | 67 | 47 | 23 | 12 | 11 | 91 | 55 | 36 |
| Barmer | 112 | 35 | 77 | 98 | 30 | 68 | 14 | 5 | 9 |
| Dungar[ur | 108 | 66 | 42 | 65 | 28 | 37 | 43 | 38 | 5 |
| Hanumangarh | 85 | 45 | 40 | 84 | 44 | 40 | 1 | 1 | 0 |

| Bikaner | 68 | 34 | 34 | 6 | 2 | 4 | 62 | 32 | 30 |
|------------|----|----|----|----|----|----|----|----|----|
| Jhalawar | 55 | 24 | 31 | 23 | 7 | 16 | 32 | 17 | 15 |
| Jaisalmer | 54 | 28 | 26 | 13 | 5 | 8 | 41 | 23 | 18 |
| Sawai | 52 | 25 | 27 | 40 | 21 | 19 | 12 | 4 | 8 |
| Madhopur | | | | | | | | | |
| Rajsamand | 47 | 19 | 28 | 10 | 4 | 6 | 37 | 15 | 22 |
| Bhilwara | 44 | 23 | 21 | 10 | 4 | 6 | 34 | 19 | 15 |
| Karauli | 42 | 24 | 18 | 41 | 23 | 18 | 1 | 1 | 0 |
| Banswara | 40 | 13 | 27 | 29 | 11 | 18 | 11 | 2 | 9 |
| Sikar | 28 | 15 | 13 | 13 | 6 | 7 | 15 | 9 | 6 |
| Baran | 26 | 18 | 8 | 14 | 9 | 5 | 12 | 9 | 3 |
| Nagaur | 24 | 12 | 12 | 18 | 9 | 9 | 6 | 3 | 3 |
| Dhaulpur | 20 | 10 | 10 | 20 | 10 | 10 | 0 | 0 | 0 |
| Churu | 3 | 2 | 1 | 0 | 0 | 0 | 3 | 2 | 1 |
| Jhunjhunun | 2 | 0 | 2 | 2 | 0 | 2 | 0 | 0 | 0 |

1.4. BILINGUALISM

The assessment of the trend of bilingualism among Mewati speakers has been made only in the Census, of India – 1961. At later Censuses the actual picture of bilingualism among the Mewati speakers was not shown separately, since Mewati also, like all other dialects of Rajasthani, has been grouped under Hindi from 1971 to 2001 censuses.

However the details of Bilingualism available in 1961 is given below:

Rajasthan State

| Total | Male | Female | Bilinguals | Male | Female |
|-------|-------|--------|------------|------|--------|
| 28663 | 14225 | 14438 | 1383 | 1071 | 312 |

Subsidiary Languages: -

| English (710 M | M, 58 F) | Urdu | (354 M, 224 F) |
|----------------|----------|----------|----------------|
| Tamil | (19 F) | Bengali | (8 F) |
| Persian | (6 M) | Sanskrit | (3 F) |
| Arabic / Arbi | (1 M) | | |

Districts of Rajasthan State (available only in 7 districts)

| Districts | Total | Male | Female | Bilinguals | Male | Female |
|-----------|-------|-------|--------|------------|------|--------|
| Alwar | 17050 | 10498 | 6552 | 1176 | 958 | 218 |
| | | | | English | 664 | 2 |
| | | | | Urdu | 294 | 216 |
| Ajmer | 4039 | 682 | 3357 | 185 | 92 | 93 |
| | | | | English | 40 | 56 |
| | | | | Urdu | 46 | 7 |

| | | | | Tamil Bengali Persian | - - 6 | 19 8 - |
|-------------|------|------|------|-----------------------------|-------------|--------------|
| Bharatpur | 5253 | 2737 | 2516 | Sanskrit 13 | - 12 | 3 |
| Bharatpui | 3233 | 2131 | 2310 | Urdu | 11 | 1 |
| | | | | English | 1 | - |
| Chittorgarh | 10 | 4 | 6 | 4 | 4 | - |
| | | | | Urdu | 3 | - |
| | | | | Arabic / Arbi | 1 | - |
| Jaipur | 1435 | 164 | 1271 | 3 | 3 | - |
| _ | | | | English | 3 | - |
| Sikar | 241 | 28 | 213 | 1 | 1 | - |
| | | | | English | 1 | - |
| Kota | 33 | 12 | 11 | 1 | 1 | - |
| | | | | English | 1 | - |

1.5 SOCIOLIGUISTIC SITUATION / INFORMATION

Mewati, once the speech of a big region known as Mewat has virtually confined to a far smaller regions in four sub – divisional zones like Deeg, Kama, Nagar, Pahari in Bharatpur and Alwar districts. It is now a general impression that Mewati is the speech of *Meos* –(the converted Rajputs and Meenas to Islamic faith) - the Muslims only. The Hindi counterpart has switched over to Hindi and Brajbhasha, for written and oral tradition in their day – to – day life. A peculiar polarization among the populace is easily perceptible since 'Lok – Jumbish' - one Non Governmental Organisatiion - has been working in these above mentioned regions for the spread and acceptability of Urdu for all practical purposes

It is to be borne in the mind that Mewati is not having its written tradition. So no written records in the form of text books, magazines, etc. are available. The use of Mewati in Mass – Media, administration judiciary is still a far cry. These domains have been taken over by Hindi and Urdu by Hindus and Muslims respectively.

'Lok - Jumbish' Institution is run, taken care of by the Muslims only in conducting adult literarcy programme, night schools for women folk, and other Conference and Meetings and programmes. The Hindu populace has nothing to do or they do not merit for help from 'Lok - Jumbish' in removing illiteracy prevalent among them.

Some books on poems, couplets and dramatic features have been found written by only one individual namely Sri Anil Joshi, a resident of Alwar. The books are written in Devanagari script which are :

- 'pAnDun kO kARa'
 (A poetic story of Pandavas)
- 2. Mewati folk songs
- 3. *'Mewati Bat chit'* (not available at the time of investigation)

Another book on Mewati has been written in English by Dr. Sam Suddin Shamsh "*Meos of India (customs and Laws)*". The book is all about Meos who were converted to Islamic faith and what were the laws they have been following.

At the time of our work in Mewat region, we came across a College Lecturer working on "The Meos of Mewat and their political role and vision". Further, Dr. Mahabir Prasad Sharma did his doctoral work from Rajasthan University on "The origin and Development of Mewati". Though the book was not available in the market, but as per information the dissertation deals at length about Mewati as a language, its origin, structure and development.

2.PHONOLOGY

The phonological structure of Mewati is presented based on the analysis of field data collected in February, 2000.

2.1 PHONEMIC INVENTORY

Both the Segmental and Suprasegment phonemes are presented in the Phonemic Inventory of Mewati.

2.1.1. SEGMENTAL PHONEMES

There are 42 Segmental Phonemes in Mewati out of which 10 are Vowels phonemes and 32 are Consonants

Vowels: (10)

| High | Front <i>i</i> | Central | Back u |
|------------|----------------|---------|-----------|
| Lower High | I | | U |
| Mid | e | A | 0 |
| Low | E | a | 0 |

Consonants: (32)

| Stops: Vl.unasp. | Labials p | Apical t | Re | etroflex T | Palat | tal | Velar k | Glottal |
|---------------------|--------------|----------|----|---------------|-------|-----|---------|---------|
| Vl.asp. | ph | th | | Th | ch | | kh | |
| Vd.unasp. | b | d | | D | j | | g | |
| Vd.asp. | bh | dh | | Dh | jh | | gh | |
| Nasals | m | n | | N | | | M | |
| Fricative | | | S | | | | | h |
| Lateral | | l | | L | | | | |
| Trill | | r | | | | | | |
| Flap | | | | R | | | | |
| Approximants w y | | | | | | | | |

2.1.2. SUPRASEGMENTAL PHONEMES

Length

Length is not phonemic in Mewati. However the vowels /iI/, /uU/ and /Aa/ exhibit contrast both in quality and quantity. The rest of the vowels can be distinguished as long in their canonical shape of the words. Mostly in mono – syllabic words (open or closed) the vowels tend to be long.

2.2. PHONEMIC CONTRAST

Vowels

```
/i/:/I/
/iman / 'Priest (muslim)'
                                      / I man /
                                                  'faith, sense of honesty'
/ isAr /
         'God'
                                      / Isar /
                                                  'equal to it', 'like like'
/ sir /
         'share of land'
                                      /sIr/
                                                  'head'
/u/:/U/
                                      / Usa /
                                                  'like that'
/ usAN / 'barren land'
                                                  'Sound, human habitation'
/pur/
          'rags'
                                      / pUr /
/i/:/e/
/ pith /
                                      /peTh -/
                                                      'enter'
          'back'
/ mil /
          'mill'
                                      /mel/
                                                      'union'
/ bir /
          'brave'
                                      / ber /
                                                      'again, once time'
/e/:/a/
/ jehaj /
           'dowry'
                                      / jahaj /
                                                      'air - plane'
                                                      'pond'
/tel/
           'oil'
                                      /tal/
```

```
/a/:/o/
/pAtta/,/pATTa/ 'chunk of land'
                                              /poTTo/
                                                              'intenstine of the animal'
                       'four'
                                                              'thief'
       /car/
                                              /cor/
       /o/:/u/
       / odAr /
                       'blab'
                                              / udhAr /
                                                              'that side'
       / mol /
                       'buy'
                                      :
                                              / mul /
                                                              'total, original'
       /mõh/
                       'affection'
                                              / mũh /
                                                               'mouth'
       /kalo/
                                                         'breakfast in the field for labours'
                       'black'
                                              / kalu /
       /A/;/a/
       / phAl /
                       'fruit'
                                              /phal/
                                                              'iron instrument in plough'
       / kAl /
                       'machine'
                                      :
                                              /kal/
                                                            'death', 'tomorrow', 'time in
                                                                                  general'
       /E/:/e/
       / mel /
                       'union'
                                                              'dirts'
                                              / mEl /
       / ber /
                   'again, twice'
                                              / bEr /
                                                              'enemity'
       / peRo /
                                                              'steps of the house'
                       'sweet'
                                              /pERo/
       /O/:/o/
       / mOr / 'crown for bride and bridegroom'
                                                             / mor /
                                                                              'peacock'
                       'fourth, 4<sup>th</sup>'
       / coko /
                                                              / cOka /
                                                                              'square'
Nasalisation of vowels
                               /\tilde{v} /
Oral vs Nasals
                                                      /hĩ/
       / hi /
                       'was'
                                                                      'here'
```

/SĨgar/

'decoration'

'attack to finish'

/ sIgar /

| /pheT/ | 'big saw to cut tree' | /phẽT/ | 'to mix' |
|--------------------------------------|---------------------------|---------------------|------------------------|
| / pER / 'heap of dry wood in square' | | /pĒRa/ | 'track, beaten path by |
| | | | men & animal in the |
| | | | field' |
| / gAji / 'yaro | d to measure length' | /gÃji/ | 'rice & molacs |
| | | | cooked with mild' |
| /paw/' 1/4 i | in measurement of weight' | /pãw/ | 'leg' |
| /mAgAr/ | 'but' | $/m	ilde{A}gAr/$ | 'back of body of |
| | | | animals' |
| / gUjAr / | 'sustenance' | $/g	ilde{U}jAr$ $/$ | 'cry of the animal' |
| /kuRa/ | 'dirts' | / kũRo / | 'big earthen jar' |
| / roj / | 'blue cow' | / rõj / | 'plants' |
| / soD / | 'quilt' | / SõDo / | 'insects in corns |
| | | | especially wheat' |
| / bhO / | 'eye brow' | $/bh	ilde{O}/$ | 'dog's barking sound' |

Consonants

The phonemic distinction is based on five articulatory opposition and seven distinct manners of articulation and between aspirated versus unaspirated; voiced versus unvoiced sounds (phonemes).

I. Unaspirated vs Aspirated:

| /p/~ | / ph / | | | |
|--------|-----------|--------------|-----------|-----------------------|
| | /pAN/ | tax, dowry | /phAN/ | 'hood of the snake' |
| /b/~ | /bh/ | | | |
| | / bATTa / | 'commission' | /bhATTha/ | 'kin' |
| | / bai / | 'any lady' | /bhai/ | 'brother' |
| / t/~/ | 'th | | | |
| | / tAk / | 'till' | / thAk / | 'tired' |
| | / tan / | 'spread' | /than/ | 'of the animal cow or |
| | | | | buffalo' |

```
/d/\sim/dh/
                      'alms'
                                           /dhan/
                                                            'paddy'
       /dan/
                                           /dho/
       /do/
                      'two'
                                                           'wash'
                                                          'rope for cot'
       /bad/
                      'later
                                            /badh/
/T/~/Th/
       /TaT/
                      'jute sheet'
                                           /ThaT/
                                                          'glamour'
       /Tõka/
                      'sound to drive horse' / Thoka /
                                                          'wooden path in the
                                                          plough'
/k/\sim/kh/
       /kaT/
                                            /khaT/
                      'cut'
                                                          'cot'
       / lik /
                      'track'
                                           /likh/
                                                          'write'
/ g/ \sim /gh /
       / goR /
                                            /ghoRa/
                                                          'horse'
                      'leg'
/T/\sim/Th/
       / kaT/
                                           /kaTh/
                      'cut'
                                                          'wood'
       /Tan/
                      'pull'
                                           / Than /
                                                          'decide'
/D/\sim/Dh/
       /Dol/
                      'pretension'
                                           /Dhol/
                                                          'drum'
       / Dar /
                      'fear'
                                            /DhAr/
                                                          'slip'
/c/~/ch/
       / caT/
                      'lick'
                                           /chat/
                                                          'trim'
                      'thief'
                                            / chor /
                                                          'end', 'snatch'
       /cor/
/j/\sim/jh/
       /jAR/
                      'root'
                                           / jhAR /
                                                          'fall'
       / jot /
                      'ploughing'
                                            / jhot /
                                                          'sun light'
       /JoTa/
                      'paw'
                                           /jhoTa/
                                                          'he buffalo'
```

II. Unvoiced vs Voiced:

```
/p/~/b/
       / pap /
                       'sin'
                                             / bap /
                                                            'father'
                                                            'water', 'prestige'
       / ap /
                       'you'
                                             / ab /
/ph/\sim/bh/
       / phul /
                       'flower'
                                             /bhul/
                                                            'error'
/t/\sim/d/
       /tãt/
                       'wire for rope'
                                             /dãt/
                                                             'teeth'
                      ' descend, bring down' / udar /
       /utar/
                                                             'kind'
/th/\sim/dh/
                       '20 yards of clothes'
       /than/
                                             /dhan/
                                                            'paddy'
       /sath/
                       'company'
                                             /sadh/
                                                            'desire'
/c/\sim/j/
       /cAl/
                       'walk, move'
                                             /jAl/
                                                            'water'
       /cAna/
                                             /jAna/
                      'gram'
                                                             'daily field worker'
       /kac/
                       'glass'
                                             / kaj /
                                                            'Hole for button in
                                                            dress' 'death - ritual'
/ch/\sim/jh/
                       'imprint'
       /chap/
                                             /jhap/
                                                            'big basket for
                                                            fishing'
/k/\sim/g/
       / kam /
                       'work'
                                             /gam/
                                                            'village'
       / nak /
                       'nose'
                                             / nag /
                                                            'serpent'
```

```
/ kal /
                      'tomorrow'
                                           /gal/
                                                          'cheek'
       /pAka/
                      'cook
                                           /bhAga/
                                                          'chori'
/kh/\sim/gh/
       / khaT/
                                           / ghaT /
                                                          'bank', 'hillock'
                      'cot'
/T/~/D/
       / Tal /
                      'heap of wood'
                                           / Dal /
                                                          'branches'
       / TokAri /
                      'basket'
                                           / DokAri /
                                                          'woman old one'
                      'hide'
                                                          'so much'
       /oT/
                                           /oD/
/Th/\sim/Dh/
                      'insert'
                                                          'drum'
       / Thos /
                                           /Dhol/
       /ThaT/
                      'fashion'
                                           /DhaT/
                                                          'cog of the bottle'
       /oT/
                      'hidden place'
                                           / oDh /
                                                          'cover'
III. Stop vs Fricative:
/c/\sim/s/
       /caT/
                      'lick'
                                           /saT/
                                                          'paste'
      / Acar /
                                          / AsAr /
                                                          'effect'
                     'pickle'
IV. Contrast Among Nasals:
/m/\sim/n/
       / mamu /
                      'maternal uncle'
                                           /nanu/
                                                          'mother's father'
                      'work'
       /kam/
                                           /kan/
                                                          'ear'
       /kami/
                      'worker'
                                           / kani /
                                                          'hen'
       /mal/
                      'baggage'
                                           /nal/
                                                          'tube'
       /tAmAga/
                      'medal'
                                           /tAnAkha/
                                                          'salary'
/n/\sim/M/
       /rAn/
                      'battle field'
                                           / rAM /
                                                          'colour'
       /jAni/
                      'wife'
                                           / jAMi /
                                                          'fighter'
```

(they show the contrast only in articulation) both are unaspirated and voiced. They seem to occur in free variation.

V. Contrast of Place of Articulation:

| /w/,/ | 'y / | | | |
|-----------------|----------------|--------------------|-----------|------------------------|
| | /riwaj/ | 'tradition' | / riyaj / | 'exercise' |
| | /war/ | 'attack' | /yar/ | 'friend', 'chum' |
| (1/ / | / | | | |
| / <i>l</i> /,/i | r / / log / | 'people' | / rog / | 'disease' |
| | / lal / | 'red' | /lar/ | 'saliva' |
| | /kAl/ | 'yesterday' | /kAr/ | 'do' |
| /r/,/ | R/ | | | |
| | /lar/ | 'saliva' | /laR/ | 'affection' |
| | /mor/ | 'peacock' | /moR/ | 'turning' |
| | /khari/ | 'bitter salty' | /khaRi/ | 'low land near pond', |
| | | | | 'valley' |
| /s/,/ | h / | | | |
| | /sath/ | 'with' | /hath/ | 'hand' |
| | /mãs/ | 'flesh' | /mãh/ | 'month' |
| | /Sira/ | 'end of any thing' | /hira/ | 'diamond' |
| | /AsAr/ | 'demon' | /AhAr/ | 'grumble' |
| / l/ , /L | ./ | | | |
| | /kAlal/ | 'wine seller' | /kALLa/ | 'hot' |
| | /alo/ | 'crevice' | /aLo/ | 'wet', watery' |
| | / kal / | 'yesterday' | /kaL/ | 'death', 'end of life' |

2.3 PHONEMIC DESCRIPTION AND DISTRIBUTION

Vowels

All vowels are pure. There is no diphthongal element associated with them in Mewati speech.

/i [i] high front unrounded. It occurs initially medially and finally.

```
e.g. /imami / 'popular'

/id / 'Id festival of the muslims'

/kino / 'did'

/khip / 'wooden patch'

/hi / 'was', (feminine)

/cabhi / 'key'
```

II [I] Lower high front unrounded, occurs initially medially and finally

```
e.g. /Isa/ 'such'

/IkAnt/ 'lonely place', 'alone'

/Iksar/ 'same'

/kIwaR/ 'wooden gate', 'door'

/khIlaNo/ 'feeding'

/banI/ 'habit'

/ull/ 'sant of the Muslims'
```

/e/ [e] mid front unrounded, occurs initially medially and finally.

```
/ ek /
                       'one'
e.g.
       /eRI/
                       'heel'
       /kelo/
                       'banana'
       /bel/
                       'trail of the plants', 'creeper'
       /tare/
                       'stars'
       / piye /
                       'near'
       /kane/
                       'to', 'near'
                                      (approaching)
```

/E/low, front, unrounded, occurs initially medially and finally. [E]/Eb/'short comings', 'blemish' e.g. /ErAn/ 'ear - ring' /nEca/ 'pipe for smoking', 'huka' /gEl/ 'narrow path' /jE/'if' /DolE/ 'keeps on moving' /u/[u] high, back, unrounded, occurs initially medially and finally. e.g. /u/'he', 'that' / ut / 'foolish fellow' /cun/ 'lime' / kuwo/ 'well' /put/ 'own son' / lu / 'hot wave of air' 'owl' /ghoghu/ /U/ [U] lower high back unrounded, occur initially medially and finally.e.g. / UjAr / 'pass away', 'die', 'withering' / Ujalo / 'light' /Usa/ 'like that' 'which one' /kUNsa/ /kUTUm/ 'family' /kUbAd/ 'vigour' /caU/ 'wish, desire (imperative) of cahANo 'big in relation, elder brother - in - law /bhaU/ / modhU /'honey'

/o/

[o]

/oR/

mid, back, rounded, occurs initially, medially and finally. e.g.

'wanderers and 'head of the cart', 'gypsy'

```
/ okhAR /
                                    'rope of the well'
                     /osan/
                                    'occasion'
                     /cola/
                                    'a kind of garment'
                     /gos/
                                    'meat'
                     /ghoghu/
                                    'owl'
                     /ghesAlo/
                                    'long stick'
                     /cAso/
                                    'burnt'
                     /bAdhAno/
                                    'water carrier with extended pipe'
/O/ [O]
              low, back, rounded, occurs initially medially and finally. e.g.
                     / Okhat /
                                    'power, capacity'
                     / Otar /
                                    'descendant'
                     /cOgude/
                                    'all around'
                     / nOthAN /
                                    'of nine chains'
                     /nOsa/
                                    'bridegroom'
                     /bolO/
                                    'please speak' (pl)
                     /dAgArO/
                                    'please move ahead' (pl)
              mid, cental, unrounded occurs initially medially. e.g.
/A/[A]
                     /ARe/
                                    'quarrel'
                     /Ak/
                                    'that'
                     /Aggas/
                                    'sky'
                     /ghAr/
                                    'house'
                     /bAl/
                                    'strength'
                      / nAhAr /
                                    'cannal'
/a/
       [a]
              low, central, unrounded, occurs initially, medially and finally.e.g.
                                    'today'
                     / aj /
                     /adho/
                                    'half'
                     / Ajan /
                                    'call for prayer to the muslims'
                     /kaTh/
                                    'wood'
```

Consonants

/p It is bilabial unaspirated voiceless stop. It occurs initially, medially and finally. In cluster, it being the first member is always half released.

$$/p/$$
 [p] $/pap/$ 'sin', $/kApas/$ /Dhap/ 'earthen pot' $/cAppAl/$ []

/ph / It is bilabial, aspirated voiceless stop. It occurs initially, medially, and finally. In final position of the word, its aspiration is weakened. e.g.

/b/ It is bilabial, unaspirated voiced stop. It occurs initially, medially and finally. In cluster, being the first member, it is always half released.

/bh/ It is bilabial, aspirated voiced stop. It occurs initially, medially, and finally.e.g.

/bh/ [bh] /bha
$$Ta$$
/ 'bringa', /gobhi/ 'cauliflower' /s Abh / 'all'

/t/ It is apico – dental, unaspirated voiceless stop. It occurs initially, medially and finally. e.g.

/th/ It is apico – dental, aspirated voiceless stop. It occurs initially, medially and finally. e.g.

/th/ [th] /thaRi / 'plate', /kAntha / 'husband'

```
/thoRa/ 'little' /Sathi/
                                                          'friend'
                                                                    /math/
                                                                               'skull'
       It is apico – dental, unaspirated voiced stop. It occurs initially, medially and finally, e.g.
/d/
       /d/
                             /dat/ 'teeth' /bAdAlo/ 'exchange' /bad/ 'afterwards
              [d]
                             /dArgah/;
                                            /mAdari/ 'magician'
                                                                      /mAd/ 'intoxication'
      It is apico – dental, aspirated voiced stop. It occurs initially, medially and finally. e.g.
                             /dhan/'paddy', /mAdhar/ '5<sup>th</sup> muslim month'
       /dh/
              [dh]
                             / sadh / 'reduce'
                                                   /budh/ 'wednesday' /bidhAna/ 'God',
                             /sudha/
                                       'straight'
/T/
       It is retroflex, unaspirated, voiceless stop. It occurs initially, medially and finally, e.g.
       /T/
              [T]
                             /TAT/ 'mat made of Jute' /bATAN/ 'button' / jakAT/ 'jacket'
                             /TAl/ 'bell around animal's neck' /kuTum/ 'family'
                             /khumAT/ 'envy'
/ Th / It is retroflex, unaspirated voiceless stop. It occurs initially, medially, finally, e.g.
       /Th/
              [Th]
                             /TheTh/ 'pure', 'genuine'; /kAThar/ 'grannery' /gãTh/ 'knot'
                             /ThoTh/ 'fool's /kAThAN/ 'hard', 'difficult' /SãTh/ 'silver
                                                                         ornament for leg'
      It is retroflex, unaspirated voiced stop. It occurs initially, medially and finally. e.g.
       D/
                             /DungAr/ 'hill'
                                                 /AnDa/
              [D]
                                                              'egg'
                                                                       /DanD/ 'punishment'
                             /Dokri/ 'old woman' /toDAru/ 'small bird' /SaD/ 'aswin month'
     It is retroflex, aspirated voiced stop. It occurs initially, medially and finally, e.g.
       /Dh/
              [Dh]
                             /Dhãk/ 'big drum' /gaDho/ 'hard', 'difficult' /baDh/ 'sugar
                                                                                    cane'
                             /Dhumla/ 'earthen pot'/bADhar/ 'heep of grain' /diDh/
                             'determined'
                             / DhEm/ 'hard soil'
                                                  /Dhor/ 'animal'
```

/cOth / 'women's festival

It is palatal unaspirated, voiceless affricate (this series) show fluctuation between stop and affricate articulation and more tended towards affricate. It occurs initially medially and finally, e.g. /c/ $/c\tilde{o}:c/$ 'beak'. 'pickle' 'scratch' [c] /Acar/ /khõc/ /cAkAta/ 'outsider' /nEca/ 'pipe of the hukka' /mIrAc/ 'red chilly' /cANa/ 'gram' /khIcADi/ 'mixed rice & pulpse' /pac/ It is palatal, aspirated voiceless affricate. It occurs initially, medially and finally, e.g. /ch/ /ch/ /chAllo/ 'silver ornament' /bAchIa/ 'female calf' [ch] /mũch/ 'moustache' /chola/ 'green gram' /mAchi/ 'fish' /pOch/ 'tail' It is palatal, unaspirated voiced affricate. It occurs initially, medially and finally. e.g. /j//j/ /jihad/ 'prayer for change' /nIjAr/ 'cured' 'army' [j] /jeTh/ 'elder' /sIrjAn/ 'creation' /mohtaj/ 'destitute' /hAjamAt/ 'hair cutting' /ArAj/ 'request' /jh/ It is palatal, aspirated voiced affricate. It occurs initially, medially and finally. e.g. /jhAl/ 'flames' /ghojha/ 'hidden posket' /bãjh/ 'unproductive' /jh/ [jh] /jhAgAr/ 'heated air during summer' /sãjh/ 'dusk' It is velar usnaspirated voiceless stop. It occurs initially, medially and finally. e.g. /k//k/ [k]/kam/ 'work' /AkoR/ 'bribe' /rARAk/ 'envy' /cAkAta/ 'outsider' /kuk/ 'shrick' /dhAlAk/ 'suspense' /kAbAr/ 'grave' /cak/ 'big wheel' /kh/ It is velar aspirated, voiceless stop. It occurs initially medially and finally e.g.

/c/

/kh/

[kh]

/tAmakh/ 'tobacco'

/khArAk/ 'place where goats are kept' /nikhAnD/ 'whole,

```
It is velar unaspirated, voiced stop. It occurs initially, medially & finally. e.g.
/g/
                             /gAlEThi/ 'milk-pot' /dAgARo/ 'path' /umAg/ 'inspiration'
       /g/
               [g]
                              /gAjAb/ 'wonderful' /tAgada/ 'persuasion to realize debt'
                                                                'garden'
                              /sag/ 'vegetable'
                                                    /bag/
/gh/
       It is velar aspirated, voiced stop. It occurs initially medially and finally. e.g.
                             /ghAr/ 'house'
                                                     /ughARo/
       /gh/
               [gh]
                                                                   'exposed'
                              /ghoghu/ 'owl'
                                                    /lAnghAR/
                                                                   'fast a festival or ritual'
                              /jãgh/ 'thigh'
/m/
       It is bilabial voiced nasal. It occurs initially, medially and finally e.g.
                                                    /mamu/' maternal uncle'
       /m/
               [m]
                              /mom/
                                         'wax'
                                                                                 /dam/
                                                                                          'price'
/n/
       It is dental voiced nasal. It has two allophones viz. [n] & [M']. [n] occurs before a
dental stop. e.g.
       /n/
                      occurs before a dental stop
              [n]
              /AndAr/
                          [AndAr] 'inside'
                                                 /bonta/
                                                           [bonta]
                                                                     'small bed'
       [M'] occurs elsewhere
/N/
       It is a voiced retroflex nasal flap. It occurs only in medial and final position. e.g.
       /N/
                                      'arrow', 'rope'
                                                        /kaNo/ 'one eyed man' or 'living being'
               [N]
                             /baN/
```

/khApAro/ 'worms', 'insect' /gokhAru/ 'ornament'

/khAlkAt/ 'crowd'

/kũkh/'arm pit'

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/ThaN/ 'place of worship', /naN/

'glamour of the face especially of bride'

/SAMi/ 'way-companion' /dAMAl/ 'wrestling competition'.

'barber's wife;'

/nuN/

It is velar voiced nasal, occurs medially and finally. e.g.

/rAM / 'colour'

/M/

/M/

[M]

```
/s/
       It is voiceless, apical fricative. It occurs initially, medially and finally
       /s/
                              /sAlluk/
                                              'behaviour'
                                                             /bIsero/
                                                                             'boil'
               [s]
                              /sADeso/
                                              'message'
                                                             /mAsAl/
                                                                             'crush'
                               /maNAs/
                                              'human being'
/h/
       It is voiced glottal fricative. It occurs initially, medially and finally.
       /h/
               [h]
                              /har/ 'necklace'
                                                      /bAhir/
                                                                'army'
                                                                                    /rah/ 'path'
                              /haR/' bones'
                                                      /kahAn/
                                                                'krishna'
                                                                                    /goh/ 'lizard'
                               /hi/
                                       'was'
                                                      /DahAr/
                                                                 'move ahead'
/1/
       It is alveolar voiced lateral. It occurs initially, medially and finally
       /l/
               [1]
                              /lAR/
                                       'chain'
                                                     /mElo/
                                                                'dirts'
                                                                              /kAbul/ 'accepted'
                               /lal/
                                       'red'
                                                      /khilwal / 'shepherd'
/L/
       It is voiced retroflex lateral flap. It occurs only medially and finally.
       /L/
                                                      /laL/ = /laL/ 'saliva'
                                                                                /ToL/ 'stone Chips'
               [L]
                              /taLa/ 'lock'
/r/
       It is voiced apical trill. It occurs initially, medially and finally.
                              /raR/ 'conflict', 'quarrel (pethy)' /kArel/ 'bitter' /Dhor/ 'animals'
       /r/
               [r]
                              /rAsul/ 'law' (community controlled) /AhAra/ 'burning of fire in pot'
                              /kArtar/ 'god'
                                                      /rAi/
                                                              'instrument (wooden) to churn curd'
/w/
       It is bilabial voiced frictionless continuant. It occurs initially, medially and finally.
       /w/
                              /wa/ 'he', 'she'
                                                    /iAwar/ 'kharif corn'
                                                                                          'apple'
               [w]
                               /ghewAr/ 'sweet dish'
                                                             /mew/
                                                                       'Mes tribe'
                                                      /paw/ ' 1/4'
                                /daw/ 'chance'
                                                                             /ghaw/ 'wound'
       It is frictioneless voiced palatal continuant. It occurs initially, medially and finally, e.g.
/y/
               [y]
       /v/
                              /yar/
                                        'friend'
                                                    /gAyo/
                                                               'went'
                              /yalAm/ 'auction'
                                                      /taya/ 'father's elder brother' /hay/ 'curse'
Distributional Chart (Vowels & Consonants)
               Phonemes
                                      Initial
                                                      Medial
                                                                     final
```

Vowels:

i

| | I | V | V | V |
|-------------|-----------|-----------|----------------|---------------------------------|
| | e^{-e} | V | J | V |
| | E | 1 | 1 | 1 |
| | | 2 | 2 | N 1 |
| | a | N . I | . / | N . I |
| | A | V | V | Ŋ |
| | 0 | V | V | V |
| | O | $\sqrt{}$ | $\sqrt{}$ | V |
| | u | $\sqrt{}$ | $\sqrt{}$ | V |
| | U | $\sqrt{}$ | $\sqrt{}$ | |
| Consonants: | | | | |
| | p | $\sqrt{}$ | $\sqrt{}$ | |
| | ph | $\sqrt{}$ | $\sqrt{}$ | |
| | t | $\sqrt{}$ | $\sqrt{}$ | |
| | th | V | V | V |
| | T | V | Ì | Ý |
| | Th | V | J | V |
| | | 2 | 2 | N 1 |
| | c | . / | N . l | N . l |
| | ch | N | N _I | N |
| | k | V | V | V |
| | kh | V | $\sqrt{}$ | V |
| | b | $\sqrt{}$ | $\sqrt{}$ | $\sqrt{}$ |
| | bh | $\sqrt{}$ | $\sqrt{}$ | |
| | d | $\sqrt{}$ | $\sqrt{}$ | |
| | dh | $\sqrt{}$ | $\sqrt{}$ | |
| | D | $\sqrt{}$ | $\sqrt{}$ | |
| | Dh | V | $\sqrt{}$ | V |
| | i i | Ž | Ì | Ź |
| | j jh | V | J | J |
| | jn ~ | V | J | 1 |
| | $g \\ gh$ | 2 | 2 | ۷ ما |
| | gn | · / | 1 | N 1 |
| | m | Ŋ | Ŋ | V |
| | n | V | V | V |
| | N | - | $\sqrt{}$ | V |
| | M | -, | $\sqrt{}$ | V |
| | s h | $\sqrt{}$ | $\sqrt{}$ | $\sqrt{}$ |
| | h | $\sqrt{}$ | $\sqrt{}$ | |
| | 1 | $\sqrt{}$ | $\sqrt{}$ | |
| | L | _ | $\sqrt{}$ | \ \ \ \ \ \ \ |
| | r | $\sqrt{}$ | Ž | $\dot{}$ |
| | R | _ | Ì | V |
| | w | $\sqrt{}$ | J | 1 |
| | | v | v | $\sqrt{}$ |
| | y | ٧ | V | V |
| | | | | |

2.4 CLUSTERS

Here the linear arrangements of the phonemes into cluster and syllables are discussed. The clusters are formed of both the vowel and consonants. But the phonetic tendencies like 'Prothesis', 'Anaptyxis and Elision' have been so widely employed in Mewati speech that consonant clusters especially in initial positions are wholly absent and very few in medial and final positions are available.

Diphthong/Vowel Clusters

Vowel clusters are realized in all 3 position – Initial, Medial, Final Initial

In the initial cluster the first member is only /A/ and the second members are / I, e & u / as available in the data. e.g.

Medial

Among the medial clusters the first members are / I, A, u, a, o / and the second members are / a, u, A, I, e / . Their combinations form the following clusters in the medial position. e.g.

```
'field where seed saplings are prepared'.
/-Ia-/
         /bIaR/
        /gaur/
                          'means', 'method'
/-au/
/-au-/ /sauna /
                          'pickle mixed with green chilli and raddish with lemon'.
/-A\tilde{I}-/ / bhA\tilde{I}s /
                         'she buffalo'
/-AU-/ / bAUr /
                         'mad', 'hot / ill tempered man (person)'
/-uA-/ / bhuAr /
                         'brownish', 'patchy'
/-ue-/ / tuer /
                         'black mustard'
/-Ua-/ / jUaRi /
                         'gambler'
```

Final

Among the final clusters the first members are /I, a, u, o and e / and the second members are /u, i, e / . e.g.

```
/-iu/ / piu /
                      'drink' (imperative)
       /jiu/
                       'animate beings'
/-ia/ / dia /
                      'earthen lamp'
                      'eat' (imperative)
/-au/ / khau /
       /tau/
                      'father's elder brother'
       /sui/
/-ui/
                      'needle'
       /dui/
                      'two'
       /chui/
                      'touching'
                      'partner', 'friend'
       /goĩ/
/-oĩ/
/-ei/
       /lei/
                      'having taken / will take'
       / dei /
                      'having given / will give'
       /khei/
                      'one trip of carrying load on head'
```

Consonant Clusters

Initial

Very few consonant clusters occur in the initial position with / y/ as second member with another consonant. Illustrative examples are :

Medial

In Mewati medial clusters of c1 c1 type and c1 c2 types are available. The three member clusters are practically non-existant barring a few very exceptional words borrowed in the language.

Geminates

In geminates two aspirates are not allowed hence first member gets unaspirated. e.g:

C1, C1 Type

| <i>-pp-</i> | /uppAr/ | 'on' 'above' 'in sky' |
|-------------|-----------|--|
| | /cuppi/ | 'silence' |
| | /gAppi/ | 'boaster, liar |
| <i>-bb-</i> | / Abba / | 'father' |
| | /DAbba/ | 'tin-box (small size)' |
| | /gAbbAr / | 'proud', 'stubborn' |
| <i>-tt-</i> | /lAtta/ | 'rags of old clothes' |
| | /sAtta/ | 'sixth card of playing card |
| | /sAttAr/ | 'seventy' |
| | /bhAtta/ | 'allowances' |
| -dd- | /cAddAr/ | 'bed cover' |
| | /bAddu/ | 'naughty', 'neglected person' |
| <i>-TT-</i> | /gATTa/ | 'wrist' / 'a sweet also made of molass'. |
| -DD- | /khADDo/ | 'big pit' |
| | /hADDi/ | 'bones' |
| <i>-cc-</i> | /bAcca/ | 'small child' |
| | /sAcco/ | 'true' |
| | /kAcco/ | 'unripe' |
| | | |

```
/bAjjAr/
                         'thunder bolt from sky'
-jj-
-kk-
          / ikka /
                         'horse drawn carriage'
          / Akka /
                         'guardian', 'Lord'
          / nAkkAs /
                         'ornament made of silver for neck'
          /Aggas /
                         'sky'
-gg-
          /jAgge/
                         'place'
          /pAggAR/
                         'big turban'
                         'a name of the person'
          /jAmmAn/
-mm-
          /sAmmAn/
                         'order from the judicial court to appear'
          /gAnna/
                         'sugar cane'
-nn-
          /bAnne/
                         'bride groom' or 'a decorated child
                         for khatna in muslim community'
          /bAnni /
                         'bride'
          /lAssAn/
                         'garlic'
-SS-
          /gussa/
                         'anger'
          /lAssi/
                         ' cold drink of curd & sugar'
-11-
          /chAllo/
                         'ornament for leg'
          /bAlla/
                         'log'
          /jilla/
                         'district'
                         'cruel man', 'hangman'
          /jAllad /
          /gAlla/
                         'granery in the house', 'heap of corns',
                         'heap of sugar cane', 'heap of any commodity for
                         sale'
          /tAllak/
                         'divorce'
          / SAlla /
                         'advice'
```

Heterogenous

In heterogenous cluster the members of the clusters are mostly from the same series except in case of clusters with /-y-/, /-w-/ etc as second member of the cluster.

```
C1 C2 Types
```

```
-mb-
              /lAmbAr/
                             'instrument to halt the cart'
              /AmbAr/
                             'sky'
-mbh-
              / AcAmbho /
                             'wonder'
-mh-
              /kumhar/
                             'potter'
-nd-
              /bAndi/
                             'captive', 'confined'
-ndh-
              /Andho/
                             'blind'
              /bAndho/
                             'dams'
                             'small bundles'
-nTh-
              /gunTho/
                             'thumb'
              /gAnTho/
              / AnjAn/
                             'eye ointment prepared at home'
-nj-
-nkh-
              / pAnkho /
                             'fan'
              /bonga/
                             'grass thatch'
-ng-
                             'hills'
              / DungAr /
                             'in front of'
              /sAnmukh/
-nm-
              /buDDho/
                             'old man'
-DDh-
                             'north side'
-kkh-
              / dAkkhAr /
                             'Goddess Lakshmi'
              / lAkkhi /
-kt-
              /rAkti/
                             'bloody'
                             'slitched'
-ky-
              /Tãkyo/
                             'alms'
-cch-
              /bhiccha/
                             'flies and fish'
              /mAcchi /
              /jujjhar/
                             'fighter / courageous'
-jjh-
              /gojhya/
                             'inside hidden pocket'
-jhy-
-TTh-
              /ikATTha/
                             'collected, together'
              /gATThAr/
                             'skeleton'
              /mATTha/
                             'curd water'
              /bhATTha/
                             'klin' (bricks)
-lh-
              / culho /
                             'oven'
              /kolhu/
                             'crusher for oil'
                                              'sugar cane'
              /jihwa /
                             'tongue'
-hw-
```

Final

Very few examples are available for the final position. However, the available ones are given below:

| -nt- | /Ant/ | 'end' |
|------|---------|------------|
| -nd- | /anAnd/ | 'pleasure' |
| | /bAnd/ | 'closed' |
| | /mAnd/ | 'dull' |
| | /anAnd/ | 'pleasure' |

2.5 SYLLABLE

A syllable in Mewati is a vocalic unit or a combination of vocalic units preceded or followed by one or two consonantal margins. The elements forming a syllable are onset containing one or two consonants, nucleus which is always a vowel and a coda containing one or two consonant. Thus, here, a syllable has a nucleus obligatorily and it may take onset and/or coda optionally. Coda consists of any one of consonants except velar nasal /M/.

| Open: | V | /u/ | 'he', 'she' |
|--------|-----|--------|---------------------|
| | VV | /au/ | 'come' (imperative) |
| | CV | /ja/ | ʻgo' |
| | | /dho/ | 'wash' |
| | CVV | /jau/ | 'please go' |
| | | /khau/ | 'please eat' |
| Close: | VC | /an/ | 'honour' |
| | | /ãkh/ | 'eye' |
| | | 274 | |

| | | /ãc/ | 'heat of flame or fire' |
|---------------------------|------|----------|-------------------------|
| | VCC | /Ant/ | 'end' |
| | CVC | /Sukh/ | 'comfort' |
| | | /kal/ | 'yesterday' |
| | | /bhĩg/ | 'drench' |
| | CVCC | /mAnd/ | 'dull' |
| Syllabic Pattern of words | | | |
| 1.Monosyllabic | | | |
| | V | /u/ | 'she', 'he' |
| | | /i/ | 'this' |
| | VC | /ag/ | 'fire' |
| | | /Ab/ | 'now' |
| | | /uR/ | 'fly' |
| | VCC | /Ant/ | 'end' |
| | CV | /de/ | 'give' |
| | | /dho/ | 'wash' |
| | | /kha/ | 'eat' |
| | CCV | /kya/ | 'what' |
| | CVC | /rat/ | 'night' |
| | | /goR/ | 'leg' |
| | | /bol/ | 'say' |
| | | /dhAr/ | 'hold' |
| | | /Dhap/ | 'earthen pot' |
| | | /war/ | 'attack' |
| | CVCC | /marc/ | 'March, a month' |
| | | /mIrc/ | 'chilly' |
| 2. Disyllabic | | | |
| | V-CV | /i- ra/ | 'emotion' |
| | | /a - lu/ | 'potato' |
| | | | |

/Or/

'and'

| | /u - Tha/ | 'raise' |
|-------------|-----------------|-----------------------------------|
| V-CVC | /u- tar/ | 'bring down', 'put down' |
| | /a- $lAm/$ | 'gathering of people' |
| | /i- man/ | 'honesty', 'faith' |
| V-CVCC | /A- mAnd/ | 'dull' |
| | /a- nAnd/ | 'pleasure' |
| CV-CV | /jhe- la/ | 'loo hot, 'wind' |
| | /sa-la/ | 'brother-in-law' |
| | /gē-Ro/ | 'late', 'delay' |
| VC-VC | /Ad- Ab / | 'secret parts of human body' |
| | /ad-Ar/ | 'respect' |
| VC-CV | /Ab-ba/ | 'father' |
| VC-CVC | /An-dAr/ | 'inside' |
| CV-CVC | /ba- dAl/ | 'cloud' |
| | /bi-mar/ | 'sick' |
| CVC-CV | /bAc-cA/ | 'child' |
| | /boTt-Ra/ | 'ram' 'big goat' |
| CVC- CVC- | /cAd-dAr/ | 'bed sheet' |
| | /ghAr-wal/ | 'domestic being' |
| | /sag-red/ | 'companion of mischief doers' |
| CV-CCVC | /hAt-yar/ | 'murder' |
| CVCC-CV | /giddh-wa/ | 'vulture' |
| | | |
| | | |
| V-CV-CV | /I- ra- da/ | 'determination' |
| | /a- sa- mi/ | 'culprit' / 'landless worker' |
| CV-CV-CV | /ku- rA- Ra/ | 'earthen pot for keeping grain in |
| | | household'. |
| | /Do- mA- ri/ | 'rice plate' |
| CV- CV- CV | /pA- khe- ru/ | 'big birds' |
| VC- CV- CVC | C /im- ti- han/ | 'examination', 'test' |

3. Tri-syllabic

CV- CVC- CV /pA- rin- da/ 'bird' (small) '1st Muslim month' CV- CV- CVC /mo- ha- rAm/ CV- CVC- CVC /mu- sAl- man/ 'Muslim by faith' CVC-CV- CV /dAr- wa- ja/ 'gate'/'door' 'long coat' /ser - wa - ni/CVC- CVC- CVC /lAm- bAr- dar/ 'chieftain of the village'

CVC- CV- CV /khAl- khu- la/ 'world'

4. Tetra Syllabic

Four syllable words are few in comparision to disyllabic and trisyllabic words. The following are the types of the four syllable words: e.g.

CV- CV- CV- CV /bi- hA- ma- ta/ 'step mother' /su- la- kA- Na/ 'Woman of good omens/habits' 'Bath tub made of wood' /nA- ha- wA- Ro/ CV- CVC- CV- CV /mU- sAl- ma- ni/ 'a ritual meted out to a child to make him a muslim' CV- CVC- CV- CV /An- tAr- ja- mi/ 'one who knows everything to happen God'

3. MORPHOLOGY

3.1 WORD FORMATION

Morphologically a word may contain one morpheme which may be a bare stem/root. If it contains more than one morpheme, it is either a stem/root taking one or, some time, more affixes or a compound word.

3.1.1 WORD CLASS

The word classes set up morphologically and syntactically are nouns, verbs, adverbs, post-positions, particles and function words. The nouns and verbs are established on morphological considerations and rest of the word classes on syntactic criteria. The pronouns also form a sub-class of nouns as they too are declined for cases.

Affixation (Prefixation & Suffixation), reduplication, suppletion and the compounding are prominent morphological processes for the formation of the words. They are treated under derived nouns.

3.2 NOUN MORPHOLOGY

The Noun is a word class which takes number, gender and case markers. The nouns function as a Subject or an Object in a construction and it denotes person, place, things etc. If a noun contains only one morpheme it is called simple noun, and if it contains more than one morpheme by means of root taking one or more affixes then it is called derived noun. This section of Noun Morphology deals with the inflections of nouns along with the various pronominal forms available in Mewati language.

3.2.1 **NOUN**

The nouns in Mewati are realized by two genders, two numbers and nine cases.

Classification of Nouns

The nouns in Mewati are classified into two divisions viz. Simple and Derived. The simple nouns are those which can not be divided morphologically and which do not take gender suffixes. The derived nouns can take gender suffixes and other derivative suffixes.

Simple Nouns

The numeral adjectives can precede the following nouns and their likes.

```
/ek maNAs/ 'one man'
/tin kitab/ 'three books'
/ek ghAr/ 'one house'
```

The numeral adjectives do not precede the simple nouns of the types given below which can be called non-countable nouns.

```
/bhu:kh/ 'hunger'
/iman'/ 'honesty, faith'
/jor/ 'strength'
/paNi/ 'water'
/phArAj/ 'duty' 'obligation'
```

The following simple nouns are preceded by measure nouns

| /gohum/ | 'wheat' | /ek mAn gohum/ | 'one mon wheat' |
|---------|---------|------------------|--------------------------------|
| /dudh/ | 'milk' | /ek paw dudh/ | 'one quarter of a ser of milk' |
| /soNa/ | 'gold' | /tin rAtti soNa/ | 'three sovereign' |

Simple nouns are further sub-divided into Animate and Inanimate nouns in Mewati. The following are the example of animate nouns :

| /maNAs/ | 'man' | /ghoRo/ | 'horse' |
|---------|-----------------|---------|-----------|
| /lugai/ | 'woman' | /kutto/ | 'dog' |
| /bEl/ | 'ox', 'bullock' | /bhai/ | 'brother' |
| /sayãp/ | 'snake' | /Abba/ | 'father' |
| /bAcca/ | 'child' | /ai/ | 'mother' |

The list of animate noun is quite exhaustive.

Inanimate nouns

The following are the examples of inanimate noun:

| /ghAr/ | 'house' | /dhan/ | 'paddy' |
|----------|-----------|--------|---------|
| /khet/ | 'field' | /Topi/ | 'cap' |
| /kApARa/ | 'clothes' | /hat/ | 'hand' |
| /roTi/ | 'bread' | /bhum/ | 'land' |
| /pap/ | 'sin' | /maTi/ | 'soil' |
| /iman/ | 'faith' | /ret/ | 'sand' |
| /bihAn/ | 'seed' | | |

The list of these inanimate nouns is quite exhaustive.

In Mewati, like all other Indo-Aryan languages the animate nouns are substituted by the pronouns /i/ 'this', 'he', 'she' (proximate) /inne/ 'these', 'they'; /un/ 'he', 'she' (Remote).

The inanimate nouns are substituted by /ye, ya/ 'it' or 'they' (proximate) and /wa/ 'that, they (remote). Further, the animate nouns can take possessive pronouns, which is not applicable to inanimate nouns.

Derived Nouns

Some nouns are analysed as having two or even more morphemes and in these cases one of the constituent may be root/stem and other nominalizin affixes (prefix, suffix). The root/stem may be a noun, as adjective or a verb. The number of prefixes and suffixes are too many in the corpus of Mewati. The prominent and widely used prefixes are the following

I. Derived Nouns by adding Prefixes

/A-/ 'not'; /AN-/ 'un,in'; /O-/ 'bad'; /kA-/ and /ku-/ 'bad'; /ni-/ 'not'; /na-/ 'without' /be-/ 'without' /pAR-/ 'grand' /pAr-/ 'another' /hAr-/ 'every' /SA- & su-/ 'good' e.g.

| <i>A-</i> | AluN` | 'saltless' |
|------------|---------------|-----------------------|
| AN | ANAmol | 'value less' 'costly' |
| <i>O</i> - | OguN | 'bad habit' |
| kA- | kAput | 'bad son' |
| SA;su- | sAput / suput | 'good / worthy son' |
| na- | nasAmAjh | 'fool' |

| | na mArAd | 'impotent', 'coward' |
|------|----------|-------------------------|
| pAr- | pArdadi | 'grand mother' |
| | pArdes | 'foreign land' |
| sAr- | sAr had | 'boundary', 'limit' |
| hAr- | hArdAm | 'ever', 'every moment' |
| be- | beiman | 'dishonest man' |
| nir | nirdAi | 'crude', 'cruel person' |

II. Derived Nound by adding Suffixes

i. Suffixes added with nouns

| /-wala/ | ghAr - | ghArwala | | 'house owner' |
|----------|----------|-----------|---|-------------------------------|
| /-dar/ | dukan - | dukandar | | 'shopkeeper' |
| | sAmAjh - | sAmAjhdar | | 'wise man' |
| | thana - | thanedar | | 'police officer' |
| /-khana/ | | Dak khana | | 'post office' |
| | | sApakhana | - | 'hospital', 'dispensary' |
| /-dan/ | | pandan | - | 'small box to keep |
| | | | | betel leaves' |
| | | kAdArdan | - | 'one who realize |
| | | | | the essence/virtue of others' |

ii. Suffix added with verb stem

| /-i/ | khet | - | kheti | 'agriculture' |
|-------|------|---|-------|---------------------|
| | hÃs | - | hAsi | 'laughter' |
| | bol | - | boli | 'speech' |
| /-ai/ | lAR | _ | lARai | 'quarrel', 'sequel' |

| | bARo - | bARai | 'praise' |
|-------|----------|---------|-----------------------|
| | bhAlo - | bhAlai | 'help' |
| | ThAnDo - | ThAnDai | 'coldness' |
| | miTho - | miThai | 'sweets' 'sweetness' |
| /-aw/ | bAc - | bAcaw - | 'safety' |
| | jAm - | jAmaw - | 'gathering' 'savings' |

iii. Suffix added with adjective

| /-apo/ | buDho - | buDhapo | 'old age' |
|--------|---------|---------|--------------|
| | rAnDo- | rAnDapo | 'widow hood' |

Gender

In Mewati gender is marked morphologically only in certain cases. In most of the cases concept of gender viz. Masculine and feminine is inherent in stems only. There are words in which masculine – feminine distinction is marked. The feminine gender as /-i/, /-in/, /An/, /Ani/ and /Ni/ markers. However, there are certain oppositional pairs of Kinship relationship and they have independent lexeme to show gender distinction.

Replacement of /-o/ by /-i/ in Gender

The word denoting masculine gender in this group end in -o. The feminine forms are marked categories. The final vowel -o is replaced by /-i/ for marking feminine gender

| Masculine | | Feminine | |
|-----------|-----------------------------|----------|---------------------|
| ghoRo | 'horse' | ghoRi | 'mare' |
| mamo | 'maturnal uncle' | mami | 'maturnal aunt' |
| kako | 'uncle' | kaki | 'aunt' |
| choro | 'boy' | chori | ʻgirl' |
| mATAko | 'big earthen jar' | mATAki | 'small earthen jar' |
| mawAso | 'mother's sister's husband' | mawAsi | 'mother's sister' |
| beTo | 'son' | beTi | 'daughter' |

| sal/ | 'brother-in-law' | sali | 'sister-in-law' |
|--------|------------------|---------------|-----------------|
| kutAro | 'dog' | <i>kutAri</i> | 'bitch' |
| kagAlo | 'crow' | kagAli | 'crow-hen' |

Adding of /-in/ and /- An/

| Masculin | e | Feminii | ne |
|----------|-------------|--------------------|-------------------|
| /dhobi/ | 'washerman' | /dhobin//dhobAn/ | 'washer woman' |
| /mali/ | 'gardener' | /malin//malAn/ | 'gardener's wife' |
| /pARosi/ | 'neighbour' | /pARosin//pARoSAn/ | 'female nighbour' |

Adding of /-Ani/ and /-Ni/

| Masculine | Feminine |
|--|---|
| /jeTh/ 'elder' 'husband's elder brother' | / jeThaNi/ 'hunsband's elder brother's wife |
| /dewAr/ "husband's younger brother' | /dewAraNi/husband'syounger brother'swife |
| /ũT/ 'camel' | /ũTNi/ 'female camel' |
| /mor/ 'peacock' | /morNi/ 'she peacock or pea-hen' |

Independent Lexical pairs:

Some of the oppositional pairs having independent lexemes based on biological gender distinction. Illustrative examples are :

| Masculine | | Feminine | |
|-----------|----------------|-----------------|-----------------|
| /Abba/ | 'father' | /ai/ | 'mother' |
| /bap/ | 'father' | /ai/ | 'mother' |
| /bhai/ | 'brother' | /bhEN/,/bAhiN/ | 'sister' |
| /sAsuro/ | 'father-in-law | '/sasu/ | 'mother-in-law' |
| /manAs/ | 'man' | /lugai/, /OrAt/ | 'woman' |
| /bEl/ | 'bullock | /gAu/ , /gay/ | 'cow' |

Number

There are two numbers in Mewati Viz. – Singular and Plural.

Singular

The singular number is unmarked generally.

Plural

For plural formation of the nouns the following suffixes are added to the stems. $-\tilde{a}/-An$, ∞ -e, ∞ -n, ∞ -y \tilde{a} . - \tilde{a} and -An are in free variation for showing plurality. e.g. They are used generally with consonant ending items.

| /hat/ | 'hand' | /hatã/ | 'hands' |
|----------|---------|-----------------------------|----------|
| | | /hatAn/ | 'hands' |
| /ghAr/ | 'house' | /ghArAn/ | 'houses' |
| | | /ghArã/ | |
| /rukh/ | 'tree' | /rukhã/ , /rukhAn/ | 'trees' |
| /peR/ | 'tree' | $/peR	ilde{a}/$, $/peRAn/$ | 'trees' |
| /bArAas/ | 'year' | /bArAsã/ ,/bArAsAn/ | 'year' |

-e is added with the stems ending with -o.

| /ghoRo/ | 'horse' | /ghoRe/ | 'horses' |
|---------|---------|---------|----------|
| /choro/ | 'boy' | /chore/ | 'boys' |
| /kutto/ | 'dog' | /kutte/ | 'dogs' |

But in most of the cases -o ending noun stems are made plural by changing -o into -a. e.g.

| /bhaNAjo/ | 'sister's son' | /bhaNAja/ | 'sister's sons' |
|-----------|----------------|-----------|------------------|
| /mamo/ | | /mama/ | 'maternal uncle' |
| /cOpo/ | 'donkey' | /cOpa/ | 'donkeys' |

-n is added with the feminine noun stress ending with -i and -u.

| /gori/ | 'lass' | /gorin/ | 'lasses' |
|----------|---------|---------|----------|
| /n A di/ | 'river' | /nAdin/ | 'river' |

/gAli/ 'lane' /gAlin/ 'streets', 'lanes' /chori/ 'girl' /chorin/ 'girls' /gAu/ 'cow' /gAun/ 'cows'

 $-y\tilde{a}$ is added with the stems ending with -ya and -i.

/bAchiya/ 'female calf' /bAchiyã/ 'female calves'

/kutti/ 'bitch' /kuttiyã/ 'bitches'

Case

In Mewati, a large number of specific case markers or post-positions are available participating in larger construction showing relationship between noun and verb in a sentence.

| Case | Markers |
|--------------|----------------------------|
| Nominative | Ø |
| Agentive | -ne |
| Accusative | -ku, -kũ, -ko, -ne and -lu |
| Dative | -ku, -kũ, -ko, -ne and -lu |
| Instrumental | -te, -pe, -su, -sũ, se |
| Ablative | -te, -pe, -su, -sũ, se |
| Genitive | -ka, -ki, -ke, -ko |
| Locative | -mẽ, -m, -pAr, -mã |
| Vocative | -Ar, -Are, -rE, -ArE |

Nominative \mathcal{O} (-ne)

Nominative is unmarked and mostly functions as subject of the sentences. But use of -ne is also found, mostly with transitive verbs when inflected for perfective aspect formations.

Examples

bhai ayo 'brother came'

bhai kam kAre 'brother is working'

Agentive -ne

Agentive is marked by /-ne/ case marker and occurs with transitive verb in perfective aspect. It is also called ergative construction when the agreement of the verb is with the object.

Examples

ai ne dudh gArAm kiyo 'mother made the milk hot' kagAlo ne i bat kAhi 'the crow told this'

Accusative -nE,

This marker is not morphologically conditioned. It can occur for both the cases. It is applicable to all the cases. Examples

> /ai -nE bula/ 'Call the mother'

/kagAlo kagAli -nE kAhi/ 'The crow told the crow-hen'

Genitive

The genitive markers $\frac{1}{r}$ are inflected for gender number like variable adjectives.

Examples

/i sAmAn ki lUgai hi/ 'she was Saman's wife'

/mero ghAr/ 'my house'

/raja ko ghoRo/ 'king's horse'

'wife's garment' /bibi ki cunni/

/Ahir ke chore/ 'Ahir's sons (caste name)

/jaTro khet/ 'jat's field'

'neighbour's saying' /pARosAn ki bata/

Locative

Locative markers are $-m\tilde{e}$, $-m\tilde{a}$, -pAr.

Examples

/ghArã mẽ logã/ 'people in the house' /rah mã nAdi/

'river on the way'

/Abba khaT pAr leTo ho/ 'father was sleeping on the cot'

/khet pAr kam/ 'work at the field'

Instrumental

The markers are -se, -sAē, saī

Ablative

The markers are -le

Vocative -rE, -ArE

/rE rAbb mu mAryo/ Oh God! I am dead

Post – Position

The following post-positions are available in Mewati. They always occur with nominal and pronominal forms directly after oblique form or the genitive form as the case may be. These post-positions show place, direction, location and association.

seti – 'in association with' can occur directly after the nominal form as well as inflected genitive form /ku/. Examples are

/bEN ku seti abba AlwAr gAyo/ 'Father went to Alwar with sister'.

/An dhAn seti sAda raji/ 'With grain and money ever happy'

mahi – in the midst of, in the center of;

/ghAr mahi sare bETho ho/ 'All were sitting idle in the house'

/ghANo Ãdhero rat mahi corã awē/ 'The thief do come in thick black night'

upAr – above

/rukh ku upAr kagAlo ko ghũsAlo ho/

'Above the tree there was the nest of the crows'

nice - below, under

/DungAr ku nice khan mã pAnno rAhyo/rAho/

'Below (inside) the hill there were diamond into the mine'

khatir – 'for' for the sake of

/tu waku khatir dhAn rakhu/ 'For him/her keep the money'

bic (at the middle)

/nAdi ka bic mã ghANo pAni rAho/

'There was enough water (deep) in the middle of river'

bahAr – out side, in front of

/ApAN ghAr le bahAr u nikAl rAho tho/ho/

'He was coming out of his house'

3.2.2. PRONOUN

The pronouns, semantically, are the substitutes of nouns but they are somewhat a different class i.e. they are closed and their membership is fixed. Syntactically no adjective can occur as an attribute of a pronoun. First and second person show no distinction of gender but while inflecting for cases, they take case markers as the nouns do. The third person pronoun makes the distinction of proximity and remoteness. The third personal pronouns act like the Demonstrative pronouns also of definite nature. The following are the pronouns in Mewati

| Personal Pronouns | | |
|-------------------|--------------------------------|-----------------------|
| Person | Singular | Plural |
| First person | $m	ilde{E}$ 'I' | hAm, hAmAn (we) |
| | hũ 'I' | |
| Oblique base | mu, mo, moku, mujh | hAm, hAmã |
| Second Person | tu , $t\tilde{E}$ (you) | tAm, tum (you all) |
| Oblique base | to, toi | thane, the |
| Second person | | |
| (Honorific) | ap (you sir) | ap sAbe (You all sir) |
| Third person | i, yo (he, she, it) | ye 'these' 'they' |
| Proximate | | |
| Oblique base | ya, yi, ti | in |
| Third person | <i>u, so, wo</i> (he, she, it) | wE, wa |
| (Remote) | (he, she, that) | |
| Oblique base | wa, ta | un |

The third personal pronouns act like the Demonstrative pronouns also of definite nature. These pronouns take case suffixes like those of nouns for nominative; accusative/dative, instrumental/ablative and sociative cases.

Personal Pronominal Declensions

| | Nominative Case | Agentive Case | e Accusativ Dative Ca | | Insrtrumenta Ablative |
|---------------|--------------------------|------------------|--------------------------|-----------------|-----------------------|
| First Person | mE | mEne | mũne | mero ~ meri | mũ le |
| (Sg.) | hũ | hũne | moy | | mũ se, sAẽ |
| | | | | | mũ seti |
| (Plu.) | $hAm \sim hAmne$ | hAmAn | ine | hAmAnri | hAmmAn le |
| | hAmAnne | hAmAn | ine | mharo | |
| | | | | mhari | hAmAn saĩ |
| Second Person | tu, t \tilde{E} , tune | tune, to | oku | tero, tor t | tose, tule, tor sAẽ |
| Sg.) | | tule | | | |
| Second Person | tAm, tum | tumku | Į. | tharo | tum se |
| (Pl.) | tAmne | toku | | thari | tum le |
| | | tolu | | tiharo -i | |
| Second Person | ap apne | арки | | apki | ap le |
| Honorific) | | apko aple | | apri apro | ap saẽ |
| Third person | wo, so | unnE, | | waki wako | wase wa le |
| (Sg.) | unne wane | waku | | soki, soko | wako sath |
| | sone | walu | | | waki sAẽ |
| Third Person | we wa | unnE | | wEki, | wEko sath |
| (Pl.) | unne wanne | wEko | | unnAnki unki | wEko sAẽ |

The other pronominal forms available can be classified under Reflexive, Relative, Interrogative and Indefinite Pronouns.

Reflexive Pronoun: $\langle ApAn \rangle \sim \langle ApAN \rangle$ 'self' one's own (reffering all nouns and pronouns) It is generally used in genitive form.

/ap ApANi bat kArE $h\tilde{E}$ / 'you are telling about yourself'

Interrogative Pronouns:

/UThe ka ho/ 'what was there?'

Relative Pronouns:

Indefinite Pronouns:

3.2.3 ADJECTIVE

Adjectives in Mewati occur in attributive and predicative constructions. The adjectives are defined syntactically as the class of words occupying a position immediately before the noun as its modifier and these are qualitative, quantitative and demonstrative in nature.

Adjectives are formed on nominal verbal and other adjectival bases by addition of affixes. They are called derived adjectives.

The adjectives are of two types based on their forms

- (1) Adjectives marked for gender or variable adjective
- (2) Non variable Adjectives

Variable Adjective

Only a few available forms have been given below as they have masculine -o and feminine -i marker which change according to the gender of the noun occurring with it as

| | Masculin | e | | Femini | ne |
|-------|----------|-----------------|-------|---------|----------------|
| kalo | (ghoRo) | 'black horse' | kali | (ghoRi) | 'black mare' |
| kaNo | (maNAs) | 'blind man' | kaNi | (lugai) | 'blind woman' |
| syaNo | | 'wise' | syaNi | | 'wise' |
| bARo | | 'elder brother' | bARi | | 'elder sister' |
| dhola | | 'white' | dholi | | 'white' |
| sukha | | 'dry' | sukhi | | 'dry' |

Non-variable Adjectives

Non variable donot change as to the gender, number of the noun. Examples

| besi | 'much' |
|-------|------------|
| bhot | 'too much' |
| uttAm | 'good' |

Adjective of quality:

Based on the meaning expressed by adjectives, then can be of various types like qualitative, quantitative, demonstrative, indefinite, numerals etc. For example

| piyaro dos | 'dear friend' |
|----------------|-------------------------------|
| suhakhõ chori | 'blue eyed girl' |
| sidho maNAs | 'gentle person' |
| hAryo khet | 'green field' |
| pArayo des | 'another country' |
| syaNo logã | 'wise people' 'elder persons' |
| bARo beTo | 'elder son' |
| chitAralo Darã | 'spreading branches' |
| kãcho phAsAl | 'unripe crops' |

bawalo phAkir 'mad faquir'kAlDo pani 'cold water'moTo danDo 'fat stick'

Adjective of quantity:

ghANo dudh 'thick and much milk'

thoRo Anaj 'little grain'

Adhuro kam 'incomplete work' sAgALo bhat 'all the cooked rice'

puro deni 'total debt'

itlo ~ itAni bat 'so much talk'

Demonstrative Adjectives

It is a closed class consisting of

/i/ 'this' /wo/ 'that' e.g. /i khet/ 'this field' /wo ~ wa / maNAs/ 'that man'

Derived Adjectives

Adjectives can be derived both from nominal and verbal bases.

From nominal bases the derived adjectives are formed with the help of suffix -i

'name', 'fame' /nam/ /nami/ 'famous' 'richman' /dhAn/ 'property' /dhAni/ /desi/ 'indeginous' /des/ 'country side' /kam/ 'work', 'lust' /kami/ 'desirable worker' 'lusterous' /un/ 'wool' /uni/ 'woolen' /sut/ 'cotton', 'thread' /suti/ 'cotton made' 'gossiper', 'who talk looze' /gAjAb/ 'gossips' /gAjAbi/

From verbal bases the derived adjectives are formed with the help of -to and -o suffix

/bAh/ 'flow' /bAhAto naLo/ 'moving canal' /mAr/ 'die' /mArAto maNAs/ 'dying person'

| /cAl/ | 'move' 'walk' | /cAlAto gaRi/ | 'moving vehicle' |
|-------|---------------|---------------|-----------------------------|
| /ja/ | ʻgo' | /jato logã/ | 'going people' |
| /roN/ | 'weep' | /rtoNo choro/ | 'weeping boy' 'by habitual' |
| /soN/ | 'sleep' | /soNo ũT/ | 'sleeping camel' |
| /kho/ | 'loose' | /khoNo pisa/ | 'lost money' |

Comparison of Adjectives

Simple adjectives have two more degrees,

- 1. Comparative
- 2. Superlative

To express the sense of comparison /su/ is used after nominal or pronominal bases which are to be compared. Example

/to su piyaro koN hogo/ 'Who will be dearer than you are?'

For superlative sense, /sAb su/ formation is used to show the best among the compared nominal or pronominal bases

```
/phul sAb su sundAr lage hE/ 'Flower is the best I like' 
/sAb su miTho an hE/ 'Dearest is the honour'
```

3.2.4 NUMERAL

The numerals are mainly divided into cardinals and ordinals. Further on the basis of the constituent the cardinal numerals may be divided into two broad classes viz.

- (1) The constructions with single morpheme
- (2) The constructions with two or more morphemes.

Cardinals

The numbers 1 to 10, 20, 30, 40, 50, 60, 70, 80, 90, 100, 1000, may be grouped under (Class I) the single morpheme category. The constructions of the numeral 11 to 18 form a subclass under the class II.

The number 19 forms another sub-class and the formation of numerals 21 to 99. The III sub-class gender class II, are done with alternate of one to nine prefixing to the decimal morphemes. It has not been shown in the present analysis.

Numerals belonging to class I

| ek | 'one' | tis | 'thirty' |
|----------------|----------|--------------|--------------------|
| do | 'two' | calis | 'forty' |
| tin | 'three' | pAccas | 'fifty' |
| cyar ~ car | 'four' | saTh | 'sixty' |
| pan ~ pãc | 'five' | sAttAr | 'seventy' |
| chE | 'six' | Assi | 'eighty' |
| sat | 'seven' | nAbbe | 'ninety' |
| aTh | 'eight' | $sO \sim sE$ | 'hundred' |
| nO | 'nine' | hAjar | 'thousand' |
| $dAs \sim deh$ | 'ten' | lakh | 'lakh' |
| bis | 'twenty' | kiroR | 'crore' |
| | | ArAb | 'tens of crores' |
| | | khARAb | 'hundred of cores' |

Numerals belonging to Class II

Sub-Class I

The numeral 11 to 18 are formed by the combination of allomorph of 1 to 8 to the allomorph of 10 /- rAh/ and the allomorph of 1 to 8 precedes those of 10.

Examples

| ek | egya - rAh | 'eleven' |
|----------|------------|-------------|
| do | ba - rAh | 'twelve' |
| tin | te – rAh | 'thirteen' |
| car/cyar | cAw - dAh | 'fourteen' |
| pac | pAnd - rAh | 'fifteen' |
| chE | so - lAh | 'sisteen' |
| sAt | satA - rAh | 'seventeen' |
| aTh | Atha-rAh | 'eighteen' |

Sub-class II

In this sub-class, the numeral from 19 onwards is formed by prefixing morpheme $-on \sim un$ (= minus one) to the allomorph of -is of bis 'twenty' i.e. -is and the same is applicable to 29, 39, 49, 59, 69, 79.

Example

Ordinals

The ordinal numerals are adjectives derived from cardinal with the help of suffixation .They take usual concord suffixes for feminine gender.

| -lo -la | $pAhAlo \sim pAhAla$ (masculine) pAhAla - feminine | 'first' 'first' |
|------------|--|----------------------------------|
| -ra | dusAra (masc.) dusAri (fem.) tisAra (masc.) tisAri (fem.) | for 'second' for 'third' |
| -tho | cAutho ~ cAutha (masc.) cauthi (fem.) 'fourth' | 'fourth' |
| | -pãcwã (masc) (femin) | 'fifth' 'fifth' 'twenteeth' etc. |

Fractional

The fractional in Mewati are available like the following:

| /paw/ | 1/4 | pAnjo - | 'five' | (5) |
|----------|----------------|---------------|------------|-----------|
| /adha/ | 1/2 | cokARi- | 'four' | (4) |
| /tihari/ | 1/3 | dArjAn - | 'twelve' | (12) |
| /pON/ | 3/4 | sEkARo - | 'hundred | '(100) |
| /sAwa/ | 11/4 | | | |
| /DeRh/ | 11/2 | | | |
| /Dhai/ | $2\frac{1}{2}$ | | | |
| /saDhe/ | beyond numl | ber 3 to indi | cate 3½, 4 | 1/2, 51/2 |
| | | | | etc. |

3.3 VERB MORPHOLOGY

A verb is a class of stems which takes the categories of tense, aspect and mood as well as person and number. Mewati verb forms are made of verb bases which function as the stem of a verb form. It is a large and open ended class of stems which can be sub-dived into two major groups viz. – Intransitive and transitive.

3.3.1 **VERB**

The Mewati verbs are syntactically Intransitive and Transitive depending upon whether they require an subject or not to convey complete sense to single sentence. The substantive verbs are treated separately because of their changing morphological behaviour and other syntactic functions.

Intransitive Verb Bases

```
'go'
ja
               'sit'
bETh
               'live'
rAh
a
               'come'
               'weather'
gAL
               'fall'
gir
               'fall'
pAR
               'move'
cAl
               'wink'
jhAp
               'swim'
tAr
Dub
               'sink'
               'fear'
DAr
               'swing', 'move'
Dol
Dhũk
               'enter'
nha
               'bath'
phul
               'swallow
               'laugh'
hĀs
               'hide'
chup
```

[The list is quite exhaustive]

Transitive Verb bases:

```
UkhAR 'uproot'
ughAR 'open, uncover'
kAr 'do'
khol 'open'
pAsar 'spread'
```

mãg 'ask', demand' 'beat' mar kha 'eat' giN'count' ghAT'decrease' cakh'taste' 'give' de 'take' le kaT'cut' caT'lick' 'win' jit 'add' joR jot 'plough' ThAg'deceive' Pi'drink' 'ask' Puch'bread' pal bãΤ 'distribute' bãdh 'tie' rakh 'keep' 'sew' siw bẽc 'sell' 'taste, test' pArAkh 'grind' pis

Intransitive bases changed into Transitive

These intransitive bases can be made Transitive by adding -a to the bases.

| Intrans | sitive | Transitiv | ve . |
|----------------|------------|-----------|---------------------|
| UTh | 'rise' | uTh+a | 'lift', 'make rise' |
| UR | 'fly' | иRa | 'fly' |
| UkhAl | R 'uproot' | ukhaR | 'up root' |
| kAr | 'do' | kAra | 'make do' |
| bETh | 'sit' | bETha | 'make one sit' |
| cAl | 'move' | cAla | 'make move' |
| Dub | 'sink' | Duba | 'make sink' |
| Dar | 'fear' | Dara | 'make fear' |
| $Dh\tilde{u}k$ | 'enter' | Dhũka | 'make enter' |
| Phul | 'swallow' | phula | 'make swallow' |
| $h	ilde{As}$ | 'laugh' | hAsa | 'make laugh' |
| | | | |

'hide self 'hide' chup chupa phIr'turn' phira 'turn some one some thing' cARh 'climb' cARha'make one climb' 'descend' utAr 'bring down' utar TuT'be broken' 'break' ToR

The list is exhaustive

Morphologically, in Mewati, the verb bases are of three types viz.

1. Simple - It consists bare root.

2.Complex - i)Derived from nominal and adjectival
 bases and others like (onomatopoeias etc.)

ii) Simple verb bases + formative suffixes.(Roots + a) transitive bases.

iii) Causative formations.

3.3.1.1 FINITE VERB

On the basis of finiteness, the verb construction make a two fold distinction viz.

- (1) Finite
- (2) Non-finite

The structure of a Finite Verb shows a stem followed by mood, tense and aspect markers (MTA) and they are again conditioned by person, number and gender (PNG) markers.

The inflected forms of verbs for different moods and tenses come under the finite verb, while the inflected forms of verbs for participle, gerund and infinitive come under the non-finite verbs.

Tense

The verbs in Mewati will have either person-number or gender-number as its closing suffixes. In Mewati tenses are usually marked by auxiliaries. We shall first list these auxiliaries and then present the inflection of main verb:

| Preser | nt Tense | | |
|--------|--|----------------|----------------|
| | | Singular | Plural |
| | 1 st Person 2 nd Person 3 rd Person | hũ hE hE | hã ho hĒ |
| Past T | ense | | |
| | | Singular | Plural |
| | Masculine | ho | ha |
| | Feminine | hi | hi |
| Future | e Tense | | |
| | | Singular | Plural |
| | Masculine | go | ga |

gi

Feminine

Besides, Mewati also has Progessive auxiliary /rAh/ taking gender-number suffixes. Paradigm for Progesive auxiliary is as follows:

gi

| | Singular | Plural |
|-----------|----------|--------|
| Masculine | roho | rAha |
| Feminine | rAhi | rAhi |

Aspect Formations:

In Mewati only main verbs are inflected for different aspects and moods and we get different construction with the help of auxiliary verbs. Aspects like indicative, habitual, perfective as shown below with the paradigm of verb /cAl/ 'go'

Imperfective Aspect

$\overline{\text{VB} + \text{PN}}$

Person-number markers are:

| | Singular | Plural |
|------------------------|---------------|--------|
| 1st Person | \tilde{u} | ã |
| 2 nd Person | e | 0 |
| 3 rd Person | E | E |
| | | |
| | Singular | Plural |
| 1st Person | $cAl	ilde{u}$ | cAlã |
| 2 nd Person | cAle | cAlo |
| 3 rd Person | cAlE | cAlE |

Present Progressive

| | Singular | Plural |
|-----------|----------|----------|
| Masculine | rAh-o hE | rAh-a hE |
| Feminine | rAh-i hE | rAh-i hE |

Verbal stem + /rAh/ gender + Present Auxiliary (PN)

mĒ kha rAho hũ 'I am eating'
hAm kha rAha hã 'We are eating'
tAm kha rAha ho 'You(sg) are eating'
wE kha rAha hE 'They(pl) are eating'

Past Progressive

Masculine

Feminine

Singular / Plural rAho-ho rAhi-hi Verb stem + /rAh/ gender + Past Auxilliary

 $m\tilde{E}$ kha rAho ho 'I was eating'

tu kha rAho ho 'You(sg) were eating'
u kha rAho ho 'He(sg) was eating'

u kha rAhi hi 'She was eating'

Perfective

Perfective followed by present tense auxiliary will make present perfective. Perfective marker is /-y-/ which takes gender-number suffixes to form perfective verbs, The paradigm of /cAl/ perfective is as below:

Present Perfective

Singular Plural Masculine cAlyo cAlya Feminine cAli cAli

Example: $m\tilde{E}$ cAlyo $h\tilde{u}$ 'I have gone'

Past Perfective

Perfective verb will take past tense auxiliary to form past perfective.

For example: $m\tilde{E}$ cAlyo ho 'I had gone'

Mood

The finite verbs show two structural types in respect of the category of mood. viz.

Imperative

Subjunctive

Imperative Mood

This imperative mood usages express common order or request showing distinction such as ordinary (non-honorific) and honorific and this distinction (two-way) is available in second person pronouns Singular & Plural, ordinary and honorific.

I Structure

II Verb stem + imperative (Sg.) \emptyset – Ordinary

Verb stem + imperative (Plu.) -a ordinary

III Verb stem + imperative (Sg./Plu.) -u (honorific)

Example

Subjunctive Mood

The present simple and future simple subjunctive are realised uniformly as same.

Example $/m\tilde{E}$ cAlAto hoto/ (masculine) (sg.)

"I should be moving'

 $/m \tilde{E} \quad cAlAti \; hoti/$ (fem)

'I (fem) should be moving'

/unne mero khet jotAte/

'They would plough my field'

/u mero ghAr rAhAto hoto/

'He should be living in my house'

Substantive Verb: 'to be'

Present (Indicative Mood)

| | Singular | Plural |
|---------------|-------------|-------------|
| First Person | $h	ilde{u}$ | hã |
| Second Person | hE | ho |
| Third Person | hE | $h	ilde{E}$ |

Past Tense

For all persons (First, Second & Third) only two forms are available

Singular Plural

ho ha

Future Tense

| First Person | hũgo , hũga | hwanga |
|---------------|----------------|--------|
| Second Person | n <i>hwago</i> | hoga |
| Third Person | hwEga | hwĒga |

3.3.1.2 NON-FINITE VERB

The uninflected forms of the verbs like infinitive and participle come under the non-finite verbs in Mewati

Infinitive

In Mewati, the infinitive markers is -No. This marker is added to the verb stems to form infinitive constructions. In larger construction these infinitives serve as noun as they take post position to establish case relationship like other nouns do.

| Example | /jaNo/ | 'to go' |
|---------|----------|------------|
| | /milANo/ | 'to meet' |
| | /deNo/ | 'to give' |
| | /leno/ | 'to take' |
| | /ginANo/ | 'to count' |

It is observed that the infinitive in Mewati equals to verbal nouns also.

Example /wa milANo lu iThAn ayo rAhyo/ 'He came here to see us'

In some area of Alwar -Na marker is also available which ny be the influence of Hindi and Urdu.

/muko kal dilli jaNa ay/

'Me tomorrow has to go to Delhi'
/apku kya kArNa ay/

'What you have to do?'

Participle

The verbal participle are of two types in Mewati.

- 1) Present Participle
- 2) Conjunctive Participle

Present Participle

The present participle marker *is* –*to*

Verb stem
$$cAl- + -to = cAlAto$$
 'moving' $dekh- + -to = dekhAto$ 'seeing' $a- + -to = ato$ 'coming' $pARh- + -to = pARhAto$ 'studying'

In larger constructions, the present participle syntactically function as relative participle also.

/une roj kam kArAto rAhE/

'He goes in doing work daily'
/dudh pito choro dhiyan ni kArE hE/
'Milk drinking boy does not pray in meditation'

Conjunctive Participle

The past participle marker is -kAr added to verb stem to show the sense of conjunctive participle. But it has been observed that even -kAr is omitted in most of the utterances. Bare root is used to show past-participle.

/kagAlo i bat sunkAr uR go/
'Having heard this the crow flew away'
/khet jot kAr bhai aro tho/
'Having ploughed the field my brother was coming'

3.3.1.3 CAUSATIVE VERB

The causatives in Mewati are made by extending the verb roots (Intransitive & Transtive) with the help of suffixes, viz. -a, -aw and -wa. The suffixes are added with change of vowel of the verb bases like -a- of verb base > -A- and -u- of verb base > -U-

Intransitive verb root + aw

Example

| uTh | 'rise', 'get up' | UThaw | 'make one rise' 'lift' |
|-------|------------------|---------|------------------------|
| nac | 'dance' | nAcaw | 'make one dance' |
| hÃs | 'laugh' | hÃsaw | 'make one laugh' |
| TAhAl | 'walk' | TAhAlaw | 'helpmovement walk' |
| pAhir | 'wear' | pAhiraw | 'make one wear' |
| kuT | 'but' | kUTaw | 'make one beat' |

Transitive verbs + -a, -wa

| kAr | do | kAra, | 'to make to do' | kArAwa | 'make some one to do' |
|------|--------|--------|--------------------|---------|--------------------------|
| puch | ask | pUcha, | 'to make to ask' | puchAwa | 'make some one to ask' |
| pal | rear | pAlwa | 'to make to rear' | | 'make some one to rear' |
| suN | hear | sUNa, | 'to make to hear' | suNAwa | 'make some one to |
| | | | | | hear' |
| kaT | cut | kATa , | 'to make to cut' | kATAwa | 'make some one to cut' |
| likh | write | likha, | 'to make to write' | likhAwa | 'make some one to |
| | | | | | write' |
| pis | grind | pisa , | 'to make to grind' | pisAwa | 'make some one to |
| | | | | | grind' |
| khod | dig | khoda, | 'to make to dig' | khodwa | 'make some one to dig' |
| mar | beat | mAra , | | mArwa | 'make some one beat'. |
| bAN | make l | pecome | bANa, | bANAwa | 'make some one to build' |

3.3.1.4 COMPOUND VERB

The Compound verb bases consists of more than one root. They may be of either type. The last constituent functions as main verbs.

Noun + Verb

| /ghAr badh/ | 'set up family' |
|-------------|---------------------------|
| /bat kAr/ | 'talk' |
| /goli kAr/ | 'shoot', 'kill'. 'finish' |
| /dhAn ho/ | 'be rich' |

3.3.2. ADVERB

The adverbs are a class indeclinables (adjuncts) with considerable freedom of occurrence. They may occur at the beginning, at the end or in various positions inside the sentence. In Mewati their occurrences are mainly in the middle position of the sentences. In Mewati like many modern Indo-Aryan languages the adverbs have pronominal base:

/de de/

/le a/

Semantically, in Mewati, the adverbs show the place, time, manner cause or reason etc.

'give'

'bring.'

Adverb of Place & Direction

/It/ 'here'
/hIn/ 'here'
/hUn/ 'there'
/ $kAh\tilde{\imath}$ / 'some where'
/hulu/ 'at that place'

/ungElu/ 'at that place'
/itAlu/ 'at this side'
/kAThE/ 'where'
/kAThi/ 'where'
/jEThi/ 'where'

/wEThi/ 'at that place'

Adverb of manner

/kAse/ 'how'

/yū/ 'like this'
/yō/ 'like this'
/ēhtAra/ 'like this'
/hAtAra/ 'like this'
/hAnda/ 'in this way'

Adverb of Time

/*Ab*/ 'now'

/jAb/ 'then', 'when'

/tAb/ 'then' /kAb/ 'when' /kAd/ 'when'

/jAd/ 'when', 'then'

/Abo/ 'still'

/Abhi/ 'right now'

/to/ 'then'

Adverb of reason/cause

/tAbhi/ 'so', 'therefore'
/jEThine/ 'for that reason'
/EThi/ 'for this reason'

Adverb of measurement

```
/kAtE/ 'how much / how many'
/kite/ 'how much / how many'
/kitna/ 'how much / how many'
/utAna/ 'so much'
/ottE/ 'that much'
```

3.3.3 PARTICLE

Negative Particles

The negative particles are used before nouns, adjectives and verbs in Mewati.

Emphatic Particles

The particle showing emphasis can be used with all the categories of stems, viz. noun, verb, adjectives etc.

3.3.4. CONJUNCTIVE

The conjunctives are the adjuncts linking two or more words, phrases and clauses of the same syntactic value and functions. The following are the conjunctives in Mewati.

| Co-ordinating | /Or/ | 'and' | /a/ | 'and' |
|----------------|--------|-------------|----------------|-------|
| Adversative | /pAr/, | /mAgAr/,/ | lekin/,/bakir/ | 'but' |
| Explanatory / | | | | |
| Sub-ordinating | /ki/ | 'that' | | |
| | /kũki/ | 'because' | | |
| | /ile/ | 'so', 'ther | efore' | |

3.3.5. INTERJECTION

Greetings
$$/ram - ram/$$

3.3.6. REDUPLICATION

The reduplication is a very productive morphological process for the formation of words. This process is available in Mewati in cases of noun, pronoun, adjectives, verb and adverbs etc.

Nouns
$$/bat - bat m\tilde{a}/$$
 'in every matter', 'in course of talk'

$$/ghAr - ghAr//log\tilde{a}$$
 'people go to every house'

$$/g\tilde{a}w - g\tilde{a}w/$$
 'from village'

Pronouns
$$/m \tilde{E} - m \tilde{E} / /m \tilde{E} m \tilde{E} mAt kAr/$$
 'don't do show to yourself' $/t\tilde{u} - t\tilde{u}/$

Adjectives /lal – lal phul/ 'red flowers'

/kalo – kalo kiRo/ 'black worms'

/dhAwALo dhAwALo meghã/ 'white patches of clouds'

/pãc pãc kuttã mAr gAyõ/ 'five dogs died'

Verbs /kha kha mAryo/ 'died of over eating'

/dekh dekh likh/ 'write carefully'

Adverbs /jAThE - jAThE/ 'where soever'

/hunde - hunde/ 'every where' /jAb - jAb/ 'whenever'

/roj - roj/ 'every day'

4. SYNTAX

4.1 ORDER OF WORDS IN SENTENCES

The sentences in Mewati consist of a segmental structure having syntactic arrangement for conveying the complete sense and purpose of the speakers. Mewati follows the S O V pattern like all other Indo-Aryan languages.

There are three types of sentences in Mewati viz.

- 1. Simple Sentence
- 2. Complex Sentence
- 3. Compound Sentence

In the category of simple sentence one can find sentences of order, command, request and prohibition (negation). Further, there are sentences of wh-questions of various shades of meaning, regarding reason, purpose, time, manner etc.

Thus we can add two or three more types of sentences in the category of simple sentence viz.

- i) Imperative sentence
- ii) Interrogative sentence
- iii) Negative sentence

Mewati actor - action type of sentences are generally made up of a noun phrase (with or without post – position(s) and a verb phrase. The sentence shows a kind of concord between Noun Phrase and verb phrase, as the rules of Person, Number, Gender permit.

Attributive + N

Noun Phrase : =

(N) N + Co-ordinate + N

The attributes may be any one of the following –

Noun

Pronoun

Numeral

Adjective

Adjectivals

Structure of Noun Phrase (NP)

I
$$NP = N + N$$
; Pron + N; numeral + N; Adj + N

/ghAr dUar sApha rakh/ 'house and sourrounding keep clean'

/ya khetã/ 'these fields' /sundAr lugai/ 'beautiful wife'

Order of Occurrence of attributive in NP

More than one attributes can occur before a noun, but the demostrtative occurs by preference before all other attributes.

/u mor choTo ghAr/ 'that my small house'

/ya pāc pAke kelā/ 'these five ripe banana'

/u desi pAki tori/ 'that local matured mustard

Co-ordinative Noun Phrase

Noun + co-ord + noun

/ghAr ya bAn/ 'either home or jungle'

/maNAs ya mAwesi/ 'human being or animals'

Noun + Noun

/kheti bari ni howego/

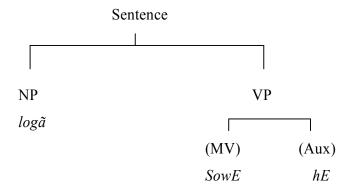
'Agriculture cultivation not will be possible'

Appositional

/hAm musAlman logã/ 'We the muslim people' /alAm mero choro ayo/ 'Alam, my son came'

Verb-Phrase

The verb phrase mainly consists of a verb and optionally predicate complement. In a sentence the main verb is followed by aspect, tense marker obligatorily. Thus a verb phrase is made-up of [MV] = main verb and an auxiliary [Aux.]



'The men are sleeping'

The verbs may be classified into the following types:

VX. V. V. Intrans. VC Verb causal V - C With casual VX - verbs like /ho/, /bAn/ (copula verbs)

 $/m \tilde{E} masTAr h\tilde{u}/$ 'I am a teacher' /chori rowE hE/ 'the girl weeps'

/kutte bhũkE $h \tilde{E}$ 'the dogs bark or are barking'

/logã khet jote hã/ 'people plough the field' /ai $bAcca ku cAlAw \tilde{E} hE$ / 'mother moves the child'

4.2 DESCRIPTION OF TYPES OF SENTENCES

Interrogative Sentence

The interrogative particles like ka, ke, $ky\tilde{u}$, kAb, kon etc. are used to form interrogative sentences. These interrogative term can occur in sentence mostly in the middle and even at the initial stages also in simple sentences.

tharo ke nam hE? What is your (pl.) name? ke ke mor sAē jawegpo? Who will go with me?

tero kitno choro h \tilde{E} ? How many sons do you have?

Negative Sentences

/ni/, /mAt/ particles are used to form negative sentence. /ni/ occurs just before verb whereas /mAt/ occurs freely (before or after the verb)

Example

/ni/ /u ni khawogo/ 'He will not eat'
/mAt/ /mAt ro/ 'don't weep'

/ghAbra mAt/ 'don't get nervous'

4.3 DESCRIPTION OF PATTERNS OF SENTENCES

Simple Sentences

Most of the simple sentences are of actor – action type. These type of sentences consist of a finite verbal form as their nuclear constituent preceded by one or more inter dependent phrases. Simple sentences only form the bulk of utterances in Mewati, since it is only in oral tradition.

Example

/bAkAriã cArĒ hĒ/ 'The goats graze'

/chora Iskul jawE go/ 'The child will go to school'

/mAne wako piso diyo ho/ 'I had given his money'

Again the simple sentences are of sub±object/complement + copula pattern

Example

/phul lal hE/ 'The flower is red'
/mANAs sukhi hE/ 'The man is happy'
/tu bhAlo maNAs hE/ 'You are good man'
/wo bhalo maNAs ho/ 'He was a good man'

These two types of sentences, in the category of simple sentence, form the major part in Mewati speech.

The optional elements which possibly occur in the verb-phrase are post-positional phrase, (PP), adverbial phrase (Adv.P.). Again a verb-phrase containing the transitive/causative verb receives an accusative phrase. But the trivalent verbs like *le* 'take' *de* 'give' as a rule receive accusative phrase as well as dative phrase.

Further the verb 'Be' /ho/ & /bAn/ 'become' receive a predicate complement. Here periphrastic verbal constructions showing various tenses, moods and aspects have not been dealt with in this very sketchy analysis.

Complex Sentence

The complex sentence consists of one main clause and one or more dependent clause known as sub-ordinate clauses. The sub-ordination takes place in the noun phrases beginning with /kI/ – conjunction and adverbial phrases beginning with adverbial conjunctions of various shades of meaning. Sub-ordination in Noun phrases will produce relative clause and complement clause.

Example

- /kag bolo kI mĒ ghũsAlo na ujARAn dũgo/
 'The crow said that I nest not being destroyed will give'
 In this complex sentence there are two clauses:
 Main Clause & Noun Clause of complement with trivalent verb /de/.
 /kI/ is the conjunction to join both the sentences.
- 2. /mero ek yar hE jo rat din sAyãp ne mare/
 I (my) one friend is who night day serpent to kills
 'I have a friend who kills the snake always'

In this sentence *jo rat din sAyãpne mare* is a relative clause, qualifying /yar/ 'friend' the noun in Principal clause.

3. /jAb gadARa ne suNi kAse sAyãp ne - AnDan ne khawe to wane kAhi/

when jackal heard how snake (agentive) to eggs eats then he (agentive marker) said.

There are three clauses in the above sentence.

- A. /jAb gadARa ne suNi/ -Adverbial clause of time
- B. /kAse sAyãp ne AnDan ne khawe / Noun clause
- C. /to wane kAhi/ He said Principal clause.

Adverbial clauses generally take /jAb/ 'when', /jAd/ (if) $/ky\tilde{u}$ ki/ 'because'etc. as conjunctions in general.

Compound Sentence

The compound sentences consist of two or more clause of equal valence or status. Further, in addition, they may take sub-ordinate clauses also.

/Abba bajar lu ayo Or dudh ko khowo layo/

'Father came from the market and brought sweetened thick essence of milk.' In the sentence there are two clauses

- 1. /Abba bajar lu ayo/
- 2. /dudh ko khowo layo/

Both the clauses are independent and added to each other milk additive conjunction /Or/ 'and'. Similarly

 $m\tilde{a}$ – bap ulTo ayo Or unne pher uThin rAhAn lago 'Parents came back and again started living there' where also /Or/ joins two independent clauses.

Compound sentences take conjunction of adversative, choice or of elliptical nature to join two independent clauses.

The prominent conjunctions are /cahe/ 'or' /ya/'or' /mAgAr/ 'but' etc. /unne meri bat suNo mAgAr kAchu ni diyo/ 'He heard our appeal but did not give anything'

MEWATI

TEXT

[kese kagAli kalo sAyãp ne maryo] 'How the crow-hen killed the black snake'

ek chitAraNo bAR ka pER ki Dalan mẽ ek one spreading banyan of tree branches in one

kagor waki kagAli ko ghũsAlo ho.
crow and his female crow of nest was

(crow-hen)

wa ghũsAlo mã cyar Andan re. that nest in four eggs (stayed)

unkirAkhAwalidonumilkekAreyaof their protection/careboth of themunitedlydid.

wa bAR ka $ph\tilde{o}pra$ $m\tilde{e}$ ek $sAy\tilde{a}p$ rAhbeyo. that banyan of hole in one serpent used to live.

sAyãp donu OrkagAli ghANa ya sũ ve kag female crow too much This snake from these two crow and (crow-hen)

DArpeya.

feared

(got fear)

kagAli ber ber AnDan deweyi Or sAyāp ghũsAlo Female crow again again eggs used to deliver and snake nest (crow hen) me jake unne kha jaweyo.

in having gone (going) to them eat used to

kagAli ne ApAN ghArwala su female crow (nom. Case marker) her husband to

kAhi, "ikalo sAyãp Abke mero AnDan said This black snake this time mine eggs

ne khago to $m\tilde{E}$ ya peR $m\tilde{e}$ na $rAh\tilde{u}gi$. to will eat then this tree on/upon not will stay (live)

hAm ApANo ghũsAlo dusAri jige bANaga.we our nest next at place will make

hAm hin bAhut rAh liya.

we here too much have lived/have stayed

kag bolo, "mẽ ghAr ni ujaRAn dũgo, crow spoke, I home not desert will give (allow)

Or nA dusAri jige rAhūgo. and nor next at place will live

jAb ye bAtAla ra to unne when this was speaking/explaining then both of them

nukAniApANonicesAyãpkiat the same momenttheirbelownakeof

Awaj suNi Or we sAyāp ki Awaj sAmAjh ga. sound heard and they snake of sound understood

ye AnDan ne bAcaN ku har ke bETh ga. these eggs to for saving defeated (sadly) sat down.

kalo sAyāp upAr ku rigAsto rigAsto ghūsAlo ke piye black snake upwards to creeping creeping nest of near(beside)

ayo Or sAyãp ne jor se phunkar came and snake (nominative marker) strength with hissing sound

mari Or unpe TuT ke pA Ro. beat (released) and upon/at them jumped at fell upon

DAr ke mare donu kag Or kagAli uR ga.

fear of because both of them (crow and female crow) flew away
(crow-hen)

sAb AnDan ne sAyãp khago/lilgo
All the eggs to snake ate up/ swallowed

(accusative marker)

 $m\tilde{a} - bap$ har ke ulTa ayo Or unne mother father having been helpless back came and they

Andajo kAro ki ghũsAlo rito hoye go.

guess did that the nest blank had become.

kag ne kahi ki m \tilde{E} ya s $Ay\tilde{a}$ pe crow nominative marker said that I this snake itself (emphatic)

mar ke choRũgo. having killed will leave/rest

bicari kagAli kahi, "tu *kEse* ne wa sufemale crow nominative marker said poor you him with how (crow-hen)

lARogo, u to bARo hArami hE.
will fight he (emphatic) very/big deadly is
dangerous/
mischievous

kAhi - tukag phikAr mAtkAre. ne don't should do crow nominative marker said you worry ek (dost) hE jo rat din mero eso yar such friend friend is who night day my one

sAyãp ne mare. snake to (accusative marker) does kill

kag wa peR pe ja beTho ja ke Crow that tree upon going sat which of

nice wako yar gadARo rAh beyo. down/under his friend jackal live uses (lives) Jab gadAro ne suNi ki kEse sAyãp Andan ne khawe when jackal nominative marker heard that how snake to eggs eats

kAhi ki lalci to wane yar jo howe buri said friend who greedy remarks/is then he that he bad

tAre mAre, ghAbAray mAt. (manner) dies worry don't.

 $m\tilde{E}$ ne waki marAN ki sAlah pAhAle yi bANa liyo.

I his killing of advice before (emphatic) have made. (earlier itself)

kag wa su har ke bolo, "ya bat molu crow with him defeatedly said, "this matter to me

bi bAta de to gadARa ne harke kAhi also tell give (imperative) then jackal (nominative at last said marker)

ki ya bat koi suN leygo. that this matter some one hear will take.

sAyãp marAN kAhi. ki bat waki kaN me wa ne snake killing he of matter his into said. ear

kAg ApANi bAhu ke piye ayo Or waku ApAN yar ki bat bAtai. crow his wife of near came and to her his own friend of talk revealed.

kag ne sAmAjhai ki kam to ghANo buro pAr dekhi jayegi. crow explained that work emphatic very bad/risky but will be seen.

kagli ne jor dari su kAhi ki hAm ApAN AnDanne the crow-hen forcefully with said that we our eggs

bAcaNaku jane de denga. for saving life itself will give.

we donu raja ka mAhAl ke mAhi uRa ja peR
They both king of palace towards flew off which tree

mē wo rAh beya wa peR su raja ko mAhAl thoRiin they lived that tree from king of palace small(little)

dur ho.
far was.

wo raja ka bag mẽ tAlab ke piye gAya the king of garden inside pond of side (near) went

*jAhã raja ki raNiã nAhari.*where king of queens were taking bath.

unne ApANi sona ki lAR motin ko har Or They (Nominative marker) their gold of chain pearls of necklace and

gAhANo tAlab ke sAhare dhAr rakho. jewelleries pond of side/bank kept. kagAli unke piye ayi Or Coc me ek lARe uTha le gi. crow-hen them of near came and beak into one chain raised take went.

hole - hole utkui uRAti jay jitkui u rAh beyi. Slowlty-slowly same way flying goes which side she used to live.

jAb raja ka admin ne dekho ki kagAli sone ki lARe when king of men (nomina- saw that hen-crow gold of chain tive marker)

le ja riye to unne DAnDan ne leke wake piche bhage. is taking then they sticks to taking his behind ran.

unne dekho ki kagAli ne lAR peR ka pohõpra mẽ gir diye they saw that crow-hen . Chain tree of hole inside fell gave

to raja ka admin me su ek maNas wa peR pe lARe leNa ku then king of men among one man that tree upon chain for taking

CARho. Jesei wa ne lAaRe le N ku phopra m e climbed as soon as he chain for taking hole inside

hath cAlayo nukAni ek wa me sAyãp bETho dikho. hand pushed at the same one that in snake sitting seen. moment

wane wa me jor su DanDo maro nukAni sAyāp mAr go. he that inside forcefully stick beat at the same time snake died.

phir we donu $h\tilde{A}si-khusi$ wa peR pe rAhAn again (then) they both two happily—happily that tree upon living

lAga, phir unke kei choTa choTa balAkAn hoga.
Began, again to them many small small issues became.

------X-------

BUNDELI / BUNDELKHANDI

S.P.Ahirwal

1.INTRODUCTION

Bundeli / Bundelkhandi derives its name from Bundelkhand the land of the Bendelas. The word Bundela refers to a clan of Rajputs, the distinguished martial tribe of Rajasthan.

As per Census returns, Bundeli is spoken in the following Districts of the Madhya Pradesh, Uttar Pradesh, Maharashtra and Rajasthan. In Madhya Pradesh Bundeli is spoken in the district of (1) Tikamgarh (2) Chhatarpur (3) Panna (4) Datia (5) Gwalior (6) Sagar (7) Damoh (8) Narsinghpur (9) Hoshangabad (10)Chhindwara (11) Seoni (partly) (12) Bhopal (partly) (13) Balaghat (partly) (14) Durg (partly) and in Uttar Pradesh (15) Jhansi (16) Manirpur (17) Jalaun (18) Banda (P) (19) Agra (partly) (20) Maipuri (partly) (21) Itava (p). In Maharashtra – (22) Nagpur partly (23) Chanda (P) (24) Buldhana (P) (25) Bhandara (P) (26) Akola (P). Thus we see that the area occupied by the Bundeli speaking population lies mostly between the three rivers Yamuna, Chambal and Narmada. However the present study concentrates on Chittorgarh, Kota and Bundi districts of Rajasthan only.

1.1 FAMILY AFFILIATION

Bundeli has been affiliated as a group of dialect of Western Hindi in the Linguistic Survey of India by Sir.George Abraham Grierson being spoken in Bundelkhand, Bhopal, Gwalior etc (LSI-Vol.I, Pt.I, p-439). According to him Rajasthani in East bounded by Bundeli dialects of Western Hindi and Braj Bhasha (LSI- Vol.IX, Pt.II, p.-1). He has distinguished about twenty different forms of Bundeli.

According to Nigam (1971), Bundelkhandi is the name of geographical area Bundelkhand. Bundelkhandi is a dialect of Hindi. As per Wikipaedia (the free Encyclopaedia) Bundeli is a Western Hindi Language (often considered a dialect of Hindi) spoken in Bundelkhand region of Madhya Pradesh and in Uttar Pradesh.

(Language Handbook on Mother Tongues in Census, 1971, p-42).

1.2 LOCATION AND LANGUAGE BOUNDARIES

Grierson 1968 Vol. IX Part I mentions that Bundeli in Madhya Pradesh being one of the major languages in (M.P.) it is bounded on the east by the Bagheli dialect of Eastern Hindi on the north and north west by the closely related Kanauj and Braj Bhakha dialects of Western Hindi and in Hamirpur by the Tirhari form of the Bagheli spoken on the South Bank of the Jamuna on the South West by various dialects of Rajasthani the most important of which is Malavi and on the south by Marathi. It merges gradually without any **district** boundary line through some mixed dialects into Eastern Hindi Kanauji Braj Bhaka and Rajasthani but there it is merging into Marathi although there are some broken dialects, which are mechanical mixtures of the two languages.

1.3 SPEAKERS' STRENGTH

Departing from Grierson's classification Bundeli / Bundel khandi is appearing since 1971 Census onwards as one of the mother tongues grouped under Hindi. As per the latest published Census, i.e. 2001 Bundeli/Bundel khandi speakers strength scattered in India and its states as well as in the districts of Rajasthan are as follows:

| India/State | Total | Male | Female |
|----------------|---------|---------|---------|
| INDIA | 3072147 | 1629739 | 1442408 |
| Madhya Pradesh | 2874066 | 1524828 | 1349238 |
| Uttar Pradesh | 174305 | 91988 | 82317 |
| Chhattisgarh | 6508 | 3437 | 3071 |
| Maharashtra | 4379 | 2321 | 2058 |
| Delhi | 3862 | 2183 | 1679 |
| Uttaranchal | 2370 | 1319 | 1051 |
| Bihar | 1790 | 912 | 878 |
| Rajasthan | 1623 | 841 | 782 |

The Distribution in the Districts of Rajasthan

| District | Total | Male | Female |
|--------------|-------|------|--------|
| Dhaulpur | 754 | 361 | 393 |
| Baran | 355 | 176 | 179 |
| Jalor | 72 | 44 | 28 |
| Chittaurgarh | 60 | 39 | 21 |
| Kota | 58 | 30 | 28 |
| Jaipur | 48 | 34 | 14 |
| Ganganagar | 45 | 30 | 15 |
| Bundi | 35 | 18 | 17 |
| Alwar | 29 | 19 | 10 |
| Karauli | 29 | 12 | 17 |
| Udaipur | 18 | 11 | 7 |
| Jhalawar | 16 | 10 | 6 |
| Bharatpur | 14 | 7 | 7 |
| Ajmer | 14 | 7 | 7 |
| Barmer | 9 | 5 | 4 |
| Jhunjhunun | 8 | 3 | 5 |
| Sikar | 7 | 4 | 3 |
| Tonk | 7 | 4 | 3 |
| Rajasamand | 7 | 4 | 3 |
| Jaisalmer | 6 | 5 | 1 |
| Bhilwara | 6 | 2 | 4 |
| Banswara | 6 | 3 | 3 |
| Bikaner | 5 | 5 | 0 |
| Pali | 5 | 3 | 2 |
| Nagaur | 4 | 1 | 3 |
| Jodhpur | 4 | 2 | 2 |
| Sirohi | 2 | 2 | 0 |

1. PHONOLOGY

The phonemic system of Bundeli language consists of 45 segmental phonemes and 2 suprasegmental phonemes.

2.1 PHONEMIC INVENTORY

Both the segmental and supra segmental phonemes are realized in Bundeli.

2.1.1 SEGMENTAL PHONEMES

Vowels

Out of 46 segmental phones there are 8 vowels available in Bundeli. They are

| | Front | Central | Back |
|----------|-------|---------|------|
| High | i | | u |
| High mid | e | A | 0 |
| Low mid | E | | 0 |
| Low | | a | |

Consonant

| | Bilabial | Labio | Dental | Retroflex | Palatal | Velar | Glottal |
|---------------|------------|--------|--------|-----------|---------|-------|---------|
| | | Dental | | | | | |
| Stop Vl.Unasp | . <i>p</i> | | t | T | С | k | |
| Vd.Unasp | b. b | | d | D | j | g | |
| Vl. Asp. | ph | | th | Th | ch | kh | |
| Vd. Asp. | bh | | dh | Dh | jh | gh | |
| Nasal | m | | n | N | M' | M | |
| Asp. | | | nh | | | | |
| Lateral | | | l | | | | |
| Lateral Asp. | | | lh | | | | |
| Trill | | | r | | | | |
| Trill Asp. | | | rh | | | | |
| Flap | | | | | | | |

Flap Asp.

VI. Fricatives f s S S' h

Vd. Fricative v

Semi vowels w y

2.1.2 CO-ARTICULATED FEATURES OR SUPRASEGMENTAL PHONEMES

Nasalisation: All the vowels can occur nasalized in the all the portions example as

| | Initial | ly | Medially | | Finally | |
|-------------|--------------|----------|--------------|------------------|-------------|---------------------|
| ĩ | ĩn | 'this' | mO ina | 'a kind of bird' | | 'not' |
| ẽ | ẽna | 'mirror' | gẽnO | 'ornament' | utẽ | (p) 'there' |
| $	ilde{E}$ | $	ilde{E}$ | 'are' | SĒnai | 'sehenai' | $t	ilde{E}$ | (you) |
| A | $	ilde{A}S$ | | | | | |
| õ | õTh | ʻlip' | | 'wasp' | ittõ | more much |
| Õ | ÕNDa | e 'egg' | $c	ilde{O}c$ | 'beak' | | 'nest of honey bee' |
| ã | ãkh | 'eye' | sãs | 'breath' | kua | 'well' |
| \tilde{u} | $\tilde{u}T$ | 'camel' | pũch | 'tail' | boũe | 'son's wives' |

Length

Vowel length is not phonemic in Bundeli, however the vowels get the open syllables example are

| Initially | Medially | Finally |
|--------------------------|---------------------------------|-------------------|
| /i:lli/ 'insect' | ki:ra 'worm' | /sobai/ 'all' |
| /E:Ri / 'heel' | bE:n 'sister' | /pele/ 'first' |
| e:re 'to call some body' | te:l 'oil' | /ute/ 'that side' |
| /OrAt/ 'woman' | musAr 'rice husking instrument' | /no/ 'nine' |
| /ado/ 'halt' | ka:l 'yesterday' | /jua/ 'gamble' |
| u:Sor 'foolishness' | /dhu:ra/ 'dust' | /nenu/ 'butter' |
| O:re 'hill stone' | | /bADDo/ 'big' |
| hAri 'good' | | |

2.2 PHONEMIC DESCRIPTION AND DISTRIBUTION

Vowels

Though all the vowels occur in Bundeli in all the positions, initially medially and finally O ending words are quite rare. However, the detail are presented below.

- /i/ is a high unrounded front vowel. It occurs word initially, medially and finally e.g. /ite/ 'here' medially /gaiya/ 'cow' and as in word finally occurs with /mORi/ 'girl'
- /e/ is a mid-open front vowel. It occurs word initially, medially and word finally e.g. /ek/ 'one' medially /teni/ 'elbow' and word finally in /ite/ 'here'.
- /E/ is an low-mid unrounded front vowel It occurs initially as /E:Ri/ 'heel' medially /tEgoro/ 'knee' and finally /korE/ 'do' (imperative).
- /o/ is mid back rounded vowel. It occurs word initially in the word /o:par/ 'that side' medially /moRa/ 'boy' and finally /pa:o/ 'got'
- /O/ is an low-mid back rounded vowel. It occurs in work like /OrAt/ 'woman' medially and /priyO/ dearest word finally.
- /a/ It is a low back unrounded vowel. It occurs initially in the word /akas/ 'sky' medially /dau/ 'brother' and finally /dhua/ 'smoke'.
- /A/ is a mid central unrounded vowel occurs in the initial & medial portion eg |AbAi| 'just now' |tAnAk| 'few'
- /u/ is a high back rounded vowel. It occurs initially as /ute/ 'there' medially /khun/ 'blood' and finally /gehu/ 'wheat'.

Consonants

- In Bundeli all the consonants occur in all the positions quite frequently.
- /p/ bilabial voiceless, unspirated stop occurs initially /pohar/ 'mountain' medially in the word /mepAr/ 'honey' and finally as in /s \tilde{a} p/ 'Snake'.
- /ph/ bilabial voiceless aspirated stop. It occurs word initially in /phul/ 'flower' medially /liphapa/ 'envelop' and finally in /Saph/ 'clean'.
- /b/ bilabial voiced stop. It occurs word initially /badAr/ 'cloud' medially /SAbai/ 'all' and finally /kitab/ 'book'
- /bh/ bilabial, voiced aspirated stop as in /bhiyane/ 'tomorrow' initially /abhaga/ 'unfortunate person' medially and finally /labh/ 'profit'.

- /t/ dental voiceless unaspirated stop occurs with /tumao/ 'your' initially /ute/ 'there' medially and /khet/ 'field' finally.
- /th/ dental voiceless aspirated stop occurs on the word initially /thano/ 'pickle' medially /cotha/ 'one fourth' and finally /nath/ 'bull's anchor'
- /d/ dental voiced stop. It occurs initially /dusra/ 'second or others' medially /badAr/ 'cloud' and finally in /khad/ 'fertilizer'.
- /dh/ dental voiced aspirated stop. It occurs initially /dhua/ 'smoke' medially /a:dhi/ 'storm' and finally /dudh/ 'milk'.
- /T/ retroflex, voiceless unaspirated stop occurs in the word /TegAro/ 'knee' initially, medially /bOTi/ 'unripe coconut' and finally /LopAT/ 'flame'
- /Th/ retroflex voiceless aspirated stop. Occurs initially /ThaRe/ 'stand up' medially /LoThiya/ 'stick' and finally /ga:Th/ 'tie'.
- /D/ retroflex, voiced unaspirated stop. It occurs initially /DoRa/ drum stick medially /tiDDi/ 'insect' and finally /khOND/ storeyed. It has two allophones [R] & [D]
- /Dh/ retroflex voiced aspirated stop. It has in allophone [Rh] & [Dh] /Rh/ occurs intervocally. and [Dh] occurs else where initially, medially and finally e.g. /Dhor/ 'cattle' /pODhai/ 'study' /gODh/ 'make' (imperative).
- /c/ Palatal, Voiceless unaspirated stop Occurs initially /ciraiya/ 'bird' medially /pOcas/ 'fifty' and finally /gOc/ 'leech'
- /ch/ palatal voiceless aspirated stop Occurs initially in the work /chON/ 'moment' medially /pache/ 'behind' and finally /ki:ch/ 'mud'
- /j/ palatal voiced usnaspirated stop. It occurs initially /ji:b/ 'tongue' medially /ajOi/ 'today' and finally /baj/ 'kite'.
- /jh/ palatal voiced aspirated stop. Occurs initially /jhOr/ 'heavy rain' medially /Sojhiai/ 'joint work' and finally /bojh/ 'load carried by head'.
- /k/ velar voiceless usnaspirated stop. It occurs initially /kOnkO/ 'who' medially /Oko:/ his finally /tAnok/ 'few'.
- /kh/ velar voiceless aspirated stop. It occurs initially /khet/ 'field' medially /purkha/ 'ancestors' and finally /rakh/ 'ash'.
- /g/ velar voiced unaspirated stop. Occurs initially /gaw/ 'village' medially /jAgla/ 'window' and finally /rAg/ 'colour'.

- /gh/ velar voiced aspirated stop. It occurs initially /ghosla/ 'nest' medially /ghughOT/ veil and finally /bagh/ 'tiger'
- /f/ labiodental voiceless fricative occurs in the Persian Arabic borrowed. Words such as /fires/ 'again' and finally /tArAf/ side etc.
- /v/ labiodental voiced fricative sound /v/ has invariably given way to /b/. It occurs only medially in Bundeli in the words such as /cavla/ 'raw rice' /bhavji/ 'sister-in-law' etc.
- /h/ voiceless glottal fricative occurs initially in /hAr/ 'plough' medially /pAhar/ 'forest' finally /barah/ 'twelve'.
- /s/ dental voiceless fricative occurs initially in the word /sap/ 'snake' medially /dusra/ second and finally /dAs/ 'ten'.
- /S/ retroflex voiceless fricative occurs initially /SASThi/ sixth medially /kOSkar/ farmer and finally /seS/ 'last'.
- /S'/ Palatal voiceless fricative occurs initially as in /S'okOr/ 'sugar' medially /OS'gun/ 'bad' and finally /dineS'/ 'name of a person' /sas/ 'mother-in-law'.
- /r/ dental trill occurs initially in /rat/ 'night' medially /hAriro/ 'green's' and finally /behAr/ 'wind'
- /rh/ dental trill, aspirated form of /rh/ occurs medially in /OrhOro/ 'a species of pulse'
- /R/ Flap retroflex consonant. Occurs intervocally for example /lARai/ 'fight' /SARAk/ 'road' etc.
- /Rh/ flapped aspirated retroflex consonant. It is also considered as the allophone of /Dh/ and occurs intervocally as in /pARhai/ 'study'
- /l/ dental lateral occurs initially /lAPAT/ 'flame' medially /kulari/ 'axe' and finally /khal/ 'skin'.
- /lh/ dental lateral aspirated consonant occurs medially in the words like /mOlharo/ 'one kind of Raga' /SolhanO/ ' to rub gently'.

- /m/ bilabial unaspirated nasal. It occurs initially in /mAlAm/ 'ointment' medially /hAmla/ 'clash' and finally /UdAm/ 'wickedness'.
- /n/ dental unaspirated nasal occurs initially in /nAhAr/ 'canal' medially /gEno/ 'ornaments' finally /kiSan/ 'farmer'.

However /N/ /n/ and /M/ occurs with homorganic consonants and treated as allophones of /n/ /n/ /m/ are the aspirated formed /n/ and /m/ respectively. Earlier these two were not considered as independent sound but a conjunct Consonant of /n+h/ and /m+h/. It occurs only medially in the following word /kAnhAiya/ 'krishna' /nAnhe/ small /kumhar/ 'potter' /brAmha/ 'Brahma'

Semiyowel: - Bundeli has two semi vowels.

/w/ It is a bilabial sound and very similar sound to /v/ is regarded as a sound midway between the vowel /v/ and a consonant /b/ hence it is a semi vowel. It occurs initially in /we/ 'they' medially /guwala/ 'milkman' and finally /gArAw/ 'heavy'.

/y/ It is a palatal sound and very similar to /i/ and therefore /y/ is regarded as a sound midway between a vowel and a consonant /v/ and called a semi vowel. It occurs initially in /yAtna/ 'pain' medially /jeriya/ 'rope' and finally /SomAy/ 'time'

2.3 CLUSTERS

Consonant Clusters

Consonant clusters occurs in Bundeli as the combination of two consonant or three Consonants. Consonant clusters are very few in number and still fewer occur in both word initial and word final positions. The major consonant clusters available in Bundeli are -

| /nt/ | AntAr | 'distance' | /kD/ | dakDOr | 'doctor' |
|-------|--------|------------|-------|---------|-------------|
| /st/ | bAstu | 'thing' | /sth/ | Sathiti | 'condition' |
| /ddh/ | S'uddh | 'pure' | /ss/ | rAssi | 'rope' |
| /nj/ | sAnja | 'evening' | /nh/ | unhe | 'to him' |

| /cc/ | sAccai | 'truth' | /cch/ | Accho | 'good' |
|-------|----------|------------------|-------|-------------|---------------|
| /mb/ | sombAndh | 'relation' | /ng/ | sAnge | 'with' |
| /dhw/ | dhwOns | 'destruction' | /gd/ | bAgdAr | 'mosquito' |
| /nd/ | sundAr | 'beautiful' | /sy/ | syai | 'ink' |
| /bd/ | S'ob d | 'sound | /my/ | myano | 'palnquin' |
| /tn/ | rAtn | jewel | /ND/ | DaND | 'punishment' |
| /tt/ | itto | 'this much' | /DD/ | giDDi 'bund | ch of rupees' |
| /pr/ | prOtap | 'night' | /NT/ | bhuNTa | 'mase' |
| /ghr/ | ghrinna | 'hate' | /pp/ | chAppAr | 'ceiling' |
| /TT/ | giTTi | 'piece of stone' | /ny/ | kAnya | ʻgirl' |
| /sw/ | swikriti | 'grant' | /py/ | pyas | 'thirst' |
| /dd/ | rOddi | 'useless' | /tk/ | tAtkal | 'quickly' |
| /mm/ | tummaw | 'your' | /11/ | muhAlla | 'locality' |
| | | | /lk/ | bilkul nai | 'not at all' |

Vowel Sequence or Dipthongs

The segmence of vowels are known as vowel gemination. If the vowel sequence is interrupted by a syllabic peak it is treated as a vowel sequence. However dipthongs are the combination treated independent vowel by itself and its own symbol pronounced as separate syllable.

| Oi | mOikho | 'to me' | kOikho | 'to any body' |
|----|--------|-----------|--------|---------------|
| Oe | kOe | 'anybody' | tOe | 'you' |
| ia | ciraia | 'bird' | guaia | 'singer' |
| Au | kOũa | 'crow' | pOde | 'plant' |
| au | bulau | 'call' | ruaũt | 'to cry' |

ua tOrua 'had palate' marua 'one type wood in house'

Therefore it is seen that in Bundeli there are four Ai, Au, ai & au.

2.4 SYLLABLES

Bundeli syllable structure contains a vowel as nucleus and followed or preceded by peripheral consonants. The syllabic pattern available in Bundeli are –

| V | a | 'come' |
|-------|----------|---------------|
| CVV | kaici | 'scissor' |
| VC | a:m | 'mango' |
| CVC | kam | 'work' |
| CVCC | puch | 'tail' |
| CCVC | pArisrAm | 'labour' |
| CVC | pAtta | 'leaf' |
| CCCCV | Osobhyo | 'uncivilised' |
| CVCC | gAndh | 'smell' |

In Bundeli words occur with maximum four syllable . For example

DulOkiya - 'drum'

3. MORPHOLOGY

3.1 NOUN MORPHOLOGY

In Bundeli Noun occurs with or without inflectional markers. Noun forms are – inflected for Number (Singular and Plural) gender, masculine feminine and case (nominative, accusative, instrument, dative ablative, genetive and locative).

3.1.1 **NOUN**

Gender

Bundeli Lexical genders or list genders occur in following way,

(1) words to differentiate gender.

| | dOdda | 'father' | bau | 'mother' |
|-----|---------------------|----------------------|----------|--------------------------|
| | bhOiya/dau | 'elder brother' | bhoji | 'sister-in-law' |
| | jijji | 'elder sister' | jija | 'elder sister's husband' |
| | S'usOr | 'father-in-law' | sas | 'mother-in-law' |
| | gOiya | 'cow' | beilba | 'bull' |
| | bhOnej | 'sister's son' | bhOnejOn | 'sister's daughter' |
| | konwa | 'One eyed blind'(m.) | kOnTu | 'one eye' (f.) |
| (2) | -iya suffix to deri | ve feminine forms – | | |
| | bukra | 'goat' (m.) | bukriya | 'female goat' |
| | bilwa | 'cat'(m.) | bilaiya | 'female cat' |
| | gOda | 'donkey' | gOdOiya | 'female donkey' |
| (3) | Suffix to derive fe | minine forms. | | |
| | kOkka | 'uncle' | kaki | 'aunt' |
| | moRa | 'son' | moRi | 'daughter' |
| | lo:g | 'man' | lugai | 'wife / woman' |
| | ghOrbaro | 'husband' | ghOrbari | 'wife' |

langDa 'lame man' langDi 'lame lady'

(4) -ni suffix to derive feminine forms –

sher 'lion' sherni 'lioness'

masTOr 'teacher' masTOrni 'teacher' (f.)

Number

The singular number denotes one and only one person or thing where as the plural number denotes more that one person or thing.

Noun which occur with singular and plural number markers as follow.

| Singular | Meaning | Plural | Meaning |
|--------------|--------------|-----------|--------------|
| moRa | boy | moRã | boys |
| peR | tree | peRO/peRe | trees |
| lo:g | man | lo:gO | men |
| bhOiya | brother | bhiyo | brothers |
| bukra(M) | goat | bukrO | goats |
| kaskar | farmer | kaskarO | farmers |
| gOiya | cow | gOiyo | cows |
| beilwa | bull | beilo | bulls |
| kutia | bitch | kutie | bitches |
| ghORi/ghuRia | female horse | ghuRie | female horse |

Nouns are assigned to one of two genders masculine and feminine Genders are mostly conventional that is why they cannot always known from the form or meaning. However, most nouns ending with /a/ are masculine and most noun ending is /i/ are feminine.In Bundeli gender is seen as grammatical in nature where the nominal gender agrees with the verbal gender.

Case

Case is a morphological and syntactical Phenomena case functions as to indicate syntactic and semantic relationships – between nouns and also between noun and verb.

| | Singular | | Plural | |
|--------------|----------|---------|----------|--|
| | Case-S | uffix | | |
| Nominative | Ø | moRa | moRõ | |
| Accusative | kho | moRakho | moROkho | |
| Instrumental | Se | moRaSe | moRo Se | |
| Dative | kho | moRakho | moRo kho | |
| Ablative | Se | mORaSe | mORO Se | |
| Genitive | Se | mORake | mORO ke | |
| Locative | me | mORame | mORO me | |

Case marker in Bundeli always follow the number marker. Hence –

Noun + Number marker + Case marker = mORa + O + Se - from the boys.

This feature is a regular occurrence in Bundeli.

Post Position

The post positions in Bundeli language occur with nominal forms and function as both morphological and syntactic marker. The post position are

| p:che | 'after' |
|----------------|---------------------|
| bi:cme | 'between' |
| itese | 'from' |
| <i>bhitAre</i> | 'in' |
| u:pArse | 'Over/from up side' |
| sath | 'with' |

3.1.2 PRONOUN

Pronouns are inflected for number and case. There is no difference between the masculine and feminine gender in pronoun. Below are presented the pronominal basis along with the case marker.

(1) Personal Pronoun with nominative O marker

| | Singular | | Plural | |
|------------------------|------------------------|-------|-----------|--------|
| 1 st person | mOy/ hAmAi | ʻI' | hAmore | 'we' |
| 2 nd person | tum / tAy | ʻyou' | tumOre | 'you' |
| 3 rd person | Okhõ | 'he' | beOre | 'they' |
| (2) with accusat | tive and dative :- | /kho/ | | |
| | mOkhO | | hAmorokho | |
| | tOkho | | tumorokho | |
| | Okhõ | | unOrOkhO | |
| (3) with instrum | nental and ablative /S | e/ | | |
| | mOSe | | hAmoro Se | |
| tO Se | | | tumOro Se | |
| | O Se | | unOro Se | |
| (4) with genitiv | re /-rO/-kO/ | | | |
| | mOrO | | hOmOrO | |
| | tOrO | | tumOrO | |
| | Oki/OkO | | unOrOkO | |

(5) with locative /-me/

Ome unOrOme

However Sociolinguistic point of view

The Second person pronouns are used as familiar polite and honorific sense.

| Context | Second person Singular | Second person plural |
|----------|------------------------|----------------------|
| Familiar | tu/toe | tumOre |
| Polite | tum | tumOre |

Honorific

Like other Indo Aryan languages, there is no honorific form used either for second person singular or second persons plural in Bundeli.

Demonstrative

The Demonstrative pronouns in Bundeli language are of two types (i) Proximate (ii) Remote.

The Proximate demonstrative refers to persons or objects situated near by and the Remote demonstrative indicates the person or object situated at a distance. For example -

```
ja/jO this, in ja(f) ghONTi this bell jO – (masculine) pAthAra this stone je masculine and feminine = je mORa - these boys je mORi - these girls je – peRe (P) - these trees
```

Remote Demonstrative

$$bO$$
 'that' bO $admi$ - that person bO $mORa$ - that boy ba $mORi$ - that girl

be mORa - those boys be mORi - these girls

The Demonstrative pronouns receive the same case marker as the personal pronouns do. The third person pronoun itself is the Remote – demonstrative pronoun. However the Remote demonstrative bO 'that' becomes O 'that' after addition of the case marker to it. Hence.

$$bO + khO$$
 - Okho

And in the sentence is used as -

ja kitab O mORakho de de

Please give this book to that boy.

Similarly O + se - become Ose 'from him or her'

Relative Pronoun

The relative pronouns are person and object specific . The relative pronominal basis are /jO / 'who' which and take the same case marker as the personal and demonstrative pronouns used to take.

The declension for a relative pronouns would be as follows.

| | Singular | Plural |
|---------------------|---------------|--------------|
| (1) Nominative | jon | jon |
| (2) Accusative | jekhO | jinkhO |
| (3) Instrumental | jOnSe | jinSe |
| (4) Dative | jekho | jinkh0/jinke |
| 5) Ablative | jOnse | jinSe |
| (6) Genative | jonki / jonke | jinki |
| (7) Locative | jOnme | jinme |
| Interrogative Prono | un / Adverbs | |
| | kay | 'what' |
| | kay khO | 'why' |
| | kAha | 'where' |
| | kite | 'where' |
| | kO | 'who' |
| | kese | 'how' |

Among the interrogative pronominal form kO 'who' is the pronoun used to refer to animate and inanimate in interrogation.

3.1.3 ADJECTIVE

Adjectives in Bundeli are of two types Simple and Derive. They are semantically significant simple adjectives are classified in following manner.

- (i) Qualitative adjective
- (ii) Quantitative adjective
- (iii) Fractional adjective
 - (1) Qualitative adjective :-

| tato | 'hot' | | |
|------------|----------|---------|------------|
| nOno /noni | 'good' | gArAw | 'heavy' |
| lAmba | 'tall' | | |
| Sosto | 'cheap' | imandar | 'honest' |
| me:go | 'costly' | Sudo | 'innocent' |
| Suko | 'dry' | | |
| ri:to | 'empty' | pAka | 'ripe' |
| | | SARo | 'rotten' |
| | | choTO | 'short' |

Quantitative adjective

| SobAro / sobAre / sobai - | | 'all' |
|---------------------------|---|---------|
| Akelo | | 'alone' |
| tAnAk | | 'few' |
| purO | | 'full' |
| nonO/none | - | 'more' |
| nOnOSo / nonese | - | 'more' |

The adjectives are structurally formed or derived in Bundeli are as follows

(1) Prefix + Noun

| ni | nirdos | 'without fault' |
|----|--------|---------------------------|
| be | bebhaO | 'devalue / without value' |

kи *kukArm* 'bad work' mAha*mAharani* 'queen'

Son 'incidentally' sAnjog

(2) Adj. + Noun

lal + bOti'red light' buRha + lo:g'old man'

3.1.4 NUMERALS

Numerals come under quantitative adjective. The numerals of three types Cardinals, Ordinal and Fractionals described here. In the nominal phrase numerals precede and adjectives noun. The numerals are exemplified as below: -

(1) Cardinal numerals

| E:k | 'one' | che | 'six' |
|------|---------|------|---------|
| do | 'two' | sa:t | 'seven' |
| tin | 'three' | a:Th | 'eight' |
| ca:r | 'four' | no | 'nine' |
| pãc | 'five' | dAs | 'ten' |

(2) Ordinal numerals

'first' pe:la 'second' dusro 'third' tisra

Ordinals are usually used in pronominal adjectives.

(3) Fractional

'one and fourth' sAba DeRh'one and half' 'two and half' Dhai 'half'

ado

'5.30 a.m.' saRhe pac

puro / segi / sego 'full'

3.2 VERB MORPHOLOGY

There are two kind of verbal inflection in Bundeli (1) finite inflection and (2) non finite verb inflection person Number marker is a obligatory feature occurs with the finite verb while aspect marker is the only feature take the non finite verb.

3.2.1 **VERB**

The verb roots could be intransitive transitive and diatransitive. In Bundeli intransitive verb roots which do not occur with object noun are –

| ja | 'go' nigo | | 'walk' |
|-------|-----------|------|-------------|
| SO | 'sleep' | dour | 'run' |
| uth | 'get up' | phul | 'bloom' |
| beiTh | 'sit' | bhok | 'bark' etc. |
| cilla | 'cry' | | |

Transitive verb roots which take only one noun as Object are

| dekh | 'see' | dho | 'wash' |
|-------|---------|------|-----------|
| pARh | 'read' | utha | 'pick up' |
| mar | 'beat' | phek | 'throw' |
| pAkAR | 'catch' | saph | 'wash' |
| nikar | 'draw' | sina | 'stich' |

Diatransitive verb roots which take more than one noun as object are

khOrid 'buy'bec 'sell'puch 'ask'

These Transitive Intransitive and Diatransitive verb roots are grouped as primary verbs where as causative verb, denominatives and compound verb roots are known as secondary verb which are derived.

3.2.1.1 NON-FINITE VERB

Participles

In Bundeli the participle have some types of markers such as /-Ot-/ /-ut-/ and /-t-/ these are mainly found in the present tense verbal forms.

(1) peRO ke pAtta nece girAthai

The leaves of the tree fall down

(2) hAm a:bO / a:o cahAthai

I want to come

(3) hAmore SAmundur me mAchriye pAkArbe jathai

We go to the sea to catch the fish.

(4) hAm a:uthai

I ought to come

Besides there are example of relative participle and Past participle and Past Participle Having the marker /-ke/.

5) O:ne TAp ke phol bin lAye

She collected the fallen flower

3.2.1.2 AUXILIARY VERB

The auxiliary verb /hO/ 'to be' in Bundeli is structured as Base + Tense marker for present past and future + person marker. The paradigmatic set of the nine auxiliary verb /hO/ 'to be' is presented in tabular form below.

Present definite masculine and feminine –

| ham ay | 'I am' |
|--------------|-------------|
| tum ho | 'you are' |
| bO/be/ja jei | 'he/she/it' |
| | |
| | tum ho |

Ist Singular $ham\ hAte$ 'I was' 2^{nd} Singular $tum\ the$ 'you were' 3^{rd} Singularba/ja/bo'he/she/it was'

Future

| 1 st Singular | hAm rehe | 'I shall be' |
|--------------------------|-------------------|---------------------|
| 2 nd Singular | tum reho | 'you will be' |
| 3 rd Singular | ba/bo/ja rehe | 'she/he/it will be' |
| Past definite masculin | ne feminine | |
| 1 st Plural | hAmore hOte | 'we were' |
| 2 nd Plural | tumOre the | 'you were' |
| 3 rd Plural | be hOte | 'they were' |
| Future definite mascu | line and feminine | |
| 1 st Plural | hAmore rehe | 'we shall be' |
| 2 nd Plural | tumore reho | 'you will be' |
| 3 rd Plural | be rehe | 'they will be' |
| | | |

Besides auxiliary verb the finite verb also could be shown in full paradigmatic set as below.

| | Simple present | Simple past | Simple future |
|--------------------------|--------------------|------------------|-------------------|
| 1 st Singular | měkhat hu | hAmne khaw to | hAm khehe |
| | 'I eat' | 'I ate' | 'I will eat' |
| 1 st Plural | hAmOre khat hai | hAmorone khaw to | hAmore khehe |
| | 'we eat' | 'we ate' | 'we will eat' |
| 2 nd Singular | tum khat ho | tumne khaw to | tum kheho |
| | 'you eat' | 'you ate' | 'you will eat' |
| 2 nd Plural | tumOre khat ho | tumorone khaw to | tumore kheho |
| | 'you eat' | 'you ate' | 'you will eat' |
| 3 rd Singular | bO khat hei | O:ne khaw to | bO/ba/khehe |
| | 'He eats' | 'he ate' | he/she will eat' |
| 3 rd Plural | be khat hei | unorone khaw to | be khehe |
| | 'They eat' | 'They ate' | 'They will eat' |
| | | | |
| | Present Continuous | Past Continuous | Future Continuous |
| 1 st Singular | hAm kha rAye | hAm khan rAye | hAm khehe |

| | 'I am eating' | 'I was eating' | 'I shall be eating' |
|----------------------------|--------------------|----------------------|---------------------------|
| 1 st Plural | hOmore kha rAye | tum khatte | tum kheho |
| | 'We are eating' | 'We were eating' | 'We shall be eating' |
| 2 nd Singular | tum kha rAye | tum khatte | tum kheho |
| | 'You are eating' | 'You were eating' | 'You will be eating' |
| 2 nd Plural | tumOre kha rAye | tumOre khatte | tumore kheho |
| | 'You are eating' | 'You were eating' | 'You will be eating' |
| 3 rd Singular | o/ ba/bo kharAw | bo khatto | bo khehe |
| | 'he/she is eating' | 'he was eating' | 'he will be eating' |
| 3 rd Plural | be kha rAye | be khatte | be khe he |
| | 'They are eating' | 'They were eating' | 'They will be eating' |
| Prese | nt Perfect | Past Perfect | Future Perfect |
| 1 st Singular - | hAmne khalAw | hAm ne khalo | hAm khehe |
| | 'I have eaten' | 'I had eaten' | 'I would have eaten' |
| 1 st Plural - | hAmorone khalAw | hAmoro ne khaw to | hAmore khehe |
| | 'We have eaten' | 'We had eaten' | 'We would have eaten' |
| 2 nd Singular - | - tumne kha lAw | tum khatte | tum kheho |
| | 'You have eaten' | 'You had eaten' | 'You would have eaten' |
| 2 nd Plural - | - tumOrone kha low | tumore khatte | tumOre kheho |
| | 'You have eaten' | 'You had eaten' | 'You would have eaten' |
| 3 rd Singular - | O:ne kha lAw | ba/bo khatto, khatti | ba/bo khehe |
| | 'He/she has eaten' | 'He/she had eaten' | 'She/he would have eaten' |
| 3 rd Plural - | u:nne khalAw | be khatte | be khehe |
| | 'They have eaten' | 'They had eaten' | 'They would have eaten' |
| | | | |

3.2.1.3 IMPERATIVE VERB

Imperative verb forms have two inflectional markers realized with the Second Person, i.e. |O| and |O| Zero marker for example –

(A) /-O/ markers occurs as (Verb Base + /-O/ marker)

ite a:O 'Come here'
bAiTh ja:O 'Sit down'
O:kho bulao 'Call him'

bayOre ja:O 'go out'

(B) with /-O/ marker

hole ko 'Speak slowly'

jOr se ne ko 'Don't speak loudly'

a:kshAr none likh 'Write the word neatly'

ekhO le 'hold it' etc.

3.2.1.4 COMPOUND VERB

Compound Verbs occur with more that one verb root in the construction-verb 1 + verb 2 whereas the verb 2 contains the verbal inflection like tense and person number marker. In the construction verb 1 contains the semantic function and verb 2 contains the grammatical function

bOiTh jaO (sit down)

In baiTh (V 1) + ja (V 2) bOiTh sit gives the meaning to the whole constgruction similarly girpAre 'fell down', pARrAw reading etc. found as the compound verb forms in Bundeli.

3.2.1.5 NEGATIVE VERB

In Bundeli Negatives occur in the following manner.

Verb + negative marker and Negative marker + Verb. Hence the negative marker /nAiya//nAi/ and ne occurs in the following sentences as –

- (1) hAmne khaw nAiya / meine nAi khaw I did not eat.
- (2) hAme khane nAiya
 I don't want to eat.
- (3) *hAm khene ne* I will not eat

(4) hAm pe:le khatte Ab nAi khat

I used to before not now

(5) kAŭ bO hAmse pele keto to hAm ne jate

If he would have told me before I would not have gone

It is seen from the above example that negative marker /noiya/ /noi/ and /ne/ occurs before the verb as well as after the verb to form negative sense.

3.2.1.6 PASSIVE VERB

In Bundeli the passivisation of verbal categories take place with specific verbal inflections.

jO ho gAw 'It is done'

3.2.2 ADVERB

Adverb is considered as a major word. Class in Bundeli and belongs to the verbal category. Adverb could be simple or derived in nature. It occurs in three different ways in Bundeli.(1) adverb of manner (2) adverb of direction and place (3) adverb of time.

Adverb of direction / place

O:par 'across' *purAb* 'east' a:khAri 'end' dur 'far' *bAhutdur* 'far away' 'between' bicme ne:re / ne:ro 'near' uttAr'north' 'out' bahAr 'above' upre

Adverb of time

Obera 'afternoon'
pi:che 'after'

firse 'again'

a:gese 'already'

sobsAmoy 'always'

bAsAntme 'in autumn'

a:ge 'before'

roj 'daily'

pAro ke din 'day before yesterday'

puno/pune 'full moon day'

lo:laiye 'evening'Thik bera 'in time'a:di rat 'mid night'bhiyane 'tomorrow'

Adverb of manner

ho:le ho:le 'slowly'

kARAk 'strongly'

4. SYNTAX

Sentences in "Bundeli" Language are of three types, Simple, Complex and Compound. The Simple sentences are one clause sentences while the complex and compound sentences are more that one clause sentences. The Simple sentences are the principle clause sentences having +S+O = (Subject + Object) + V (Verb) pattern. Also either S or O may remain absent and even a simple verb may form Simple Sentences. The complex sentences are having one principal clause and one or more subject ordinate clauses lastly the compound sentences are having more than one principal clauses joined by a connective + one or more subordinate clauses. Below are explained the word order pattern of three types of sentences.

- (A) Simple sentences
- (ii) S + V

kutta boukAt hai 'the dog barks'
kutte boukAt hai 'dogs bark'
ciraiye U:RAl hai 'the birds fly'
mORa girAt hai 'the boys fall'

(iii) hAm OkhO dekh t hai 'I see him'

= S + O + V

hAm bAcca kho dekhAt hai

'I see the child'

tum ka khat ho

'what do you eat'

hAm ka khehe

'what shall I eat'

hAmore tume dekhAt hai

'we see you'

tum hAme dekhAt ho

'you see me'

S + Comp + O + Acc(S) + V + Obj

- (C) tume kOn Si cij khane hai 'what do you eat'
- (D) ba ite a:rai hai 'she comes here'

$$S + Adv + V$$

Tumore kAha ret ho

'where do you live'

$$S + Adv + V$$

(E) hAmOre roj ko gaiyo: ko: dudh lAgaut hai 'the cows give milk'

$$S + Adv + Obj + (ko) Acc + V$$

(F) ba hAmay ghAre a:uAt hai 'she comes to our house'

S + Adj + Acc(to) + V

- (G)(i) be/ba hAmai bau a:y 'she is mother' S + Obj + V
 - (ii) ka ba tumai ben a:y 'Is she your sister?'
 Interrogative + S + Obj+ V
 - (iii) Tumay ke mORi mORa hai 'how many children have you?'
 S + interrogation + Obj + V
- (H) Pronominal Adj to the + S + Adv + V
 - (i) *u:ke mORa ite hai* 'his sons are here'
 - (ii) moRi bAgica me hai hAmai 'my daughter is in the garden'
 - (iii) hAmai ben ite hai 'my sister are here'
 - (iv) tumay moRi mORa ka hai 'where are your childen'
 - (v) bO ite a: r:O hai 'he comes here'
- (I) Pronominal Adj to the + S + Pcpl + V
 - (i) mOrO mORa a:gao hai 'my son has come'
 - (ii) tumaO mORa a:gAo hai 'your son has come'

- (J) O + V $ikho \ pAkro$ 'hold it'
- (K) O + Adv + V
 - (i) ikho uPAre UThaO 'lift up'
 - (ii) akhchAr Saf Saf likho 'write the word neatly'
 - (iii) ikho nece rAkho 'keep it down'
 - (L) Compliment to the (O + V and O + O + V)
 - (i) more ghAre ja 'go to my house'
 - (ii) tore ghAre ja 'go to your house'
 - (iii) more ghAre a: 'come to my house'
 - (iv) tumai mORi kho bulaw 'call your daughter'
 - (v) tAnAk pani le a: 'bring some water'
 - (vi) Okho bula:O 'call him'
 - (vii) tumay bhaiya kho bulaw 'call your brother'
 - (viii) ye kitab kho pAro 'read this book'
 - (M) Comp to Obj. + Geni + Comp to Obj + Obj + v

Tumao ka naw hai 'what is your name'

(N)

khARe ho jao 'stand up'

- (i) u:Th 'get up'
- (ii) baiTh 'sit'
- (iii) dour / dor 'run'
- (O) Pcpl + V

baiTh ja 'sit down'

(P) Adv + V

ite a: w 'come here'ute jaw 'go there'

dhire bolo'speak slowly'skul a:w'come to school'skul jaw'go to school'ghAre a:w'come home'ghAre jaw'go home'

Different types of Simple Sentences

The Simple sentences revealing different types of constructions as in the Imperarive – Sentences, Negative sentences and the Interrogative sentences are explained below.

Imperative Sentences

In Imperative sentences subject remains absent some times even Object (o) also remains absent and only verb (V) can form a Imperatrive Sentences Below are presented the types of the Imperative sentences.

Different Constructions of Imperative Sentences

(1) O + V

Okho bulaw 'call him'
ikho Toro 'break it
ikho le 'take it'
ikho pAkAro 'hold it'

(2) Comp to the + O + V

more ghAre jaw 'go to my house'

tumay ghAre jaw 'go to your house'

hAmay ghAre a:w 'come to my house'

tumai mori kho bulaw 'call your daughter'

tOnOk pani lea:w 'bring some water'

ye kitab kho pARO 'read this book'

$$(3) O + Adv + V$$

ye kho nece dhAro 'keep it down'
ye kho u:pAre U-Thaw 'lift it up'

SAbdo kho saf-saf likho 'write the word neatly'

(4) uthO 'stand up'

uthna 'rise'

(5) Adv + V

ite a:w 'come here

nece baiTh jaw/ja 'sit on the floor'

ute jaw 'go there'

dhi:re bolo 'speak slowly'

skul a:w 'come to school'

skul ja/jaw 'go to school'

(6) Pcpl. + V

bai Th jaw 'sit down'

Negative Sentences

Subject may remain absent and the negative marker precede the Verb (V) in the construction.

$$Adv + Ng + V$$

jOr se ne bolo 'don't speak loudly'

Interrogative Sentences

All the interrogative sentences essentially have question words and are of two types. One type is yes/no answer type and the other type is which aspects a statement an its answer.

Yes no type interrogation sentences begin with / ka / 'what' e.g.

Ka tum kheo 'do you eat'

The others with have question words depending upon its word category.

(1)
$$S + Obj + V$$

tum ka kheho 'what do you eat'

me ka khau 'what Shall I eat'

(2)
$$S + Adv + V$$

tum kAha ret ho 'where do you live'

1. Adj + to the
$$S + Adj$$
 to the $S + S+V$

ja tumai ben a:y? 'is she your sister'

tumay ke moRi moRa hai 'how many children have you'

2. Adj to
$$S + S + Interrogative + Adv + V$$

tumay moRi mORa ka he? 'where are your children'

3.
$$S + Comp to O + O + V$$

tum ka kheho? 'what will you eat'

Comp to the O + O + V4.

tumoro ke ka naw hai 'what are your names'

1. Complex Sentences

As explained earlier a Complex Sentences may consist of one Principal clause.

Below are presented the Complex Sentences with analysis of their constituent structures.

jAb jhAgRa ki bat hai O:se lAROna Accha hai.

'When it comes to a fight it is better to fight with'.

Principal or final clause or a Simple sentences

O:se lARAna Occha hai

'It is better to fight with it'

Here in the construction

O:se lARna Accha hai

$$[Prn - (ca) + V + V + Adj + V (final)]$$

Subordinate or non final clause.

jAb jhAgRa ki bat hai

'when it come to a quarrel'

[Adv + Comp to the Obj + Obj + V (f)]

kAu kal jaRO rehe to hOm ne jehe

'If it is cold tomorrow I shall not go'

Principal or final clause

(1) me ne jeho:

'I shall not go'

Here in the Construction is me(Prn) + ne(nge) + jehe(V)(f)

Subordinate or non final clause

kAu kal jaRo rehe?

'If it is cold tomorrow'

Adv + Adv + N + V + (+) conjunction (to) than.

(2) tumai moRise kAw ful bi:n ke dhAro

'you ask your daughter to gather the flowers'

Principal or final clause

Tumai moRi se kAw

'you ask your daughter'

Here the construction is

Tumai (Pro-N) + mORi se kAw (N-case) + V (f)

Subordinate or non finite clause-

ful bi:n ke dhAro

'to gather the flowers'

(Obj + V (Nf)]

4. ghAre jake ba SorAk gai

'having reached home he fell down to sleep'

Here in the construction is -

```
ba [Prn] + SorOK gai [V (Nf) + V (f)]

Subordinate or non finite clause

ghAre jake

(having reached home'

[Adv + V (Nf - pcpl].

5. ghumAt ghumAt ba thOk gai

(for continuous walking she got tired'

Principal or finite clause ba thOk gai.

ba (prn) + thAk gai (N + v - (f)

Subordinate or non finite clause ghumAt - ghumAt, for continuous walking.

[v(Nf.Pcpl + nf pcpl)]
```

Compound Sentences

Compound sentences may consist of more than one principal clause along with one or more subordinate clauses.

In the following are placed a few sample compound sentences with their one construction pattern.

```
ye me ek TukRa lAkRia lAga ke
yek no a:ur lAmbi kArde
```

Add a piece of wood to it and make it longer.

Principal or finite clause.

(1) -ye me ek TukRa lAkRia lAga.

'Add a piece of wood to it'.

Here the construction is -

Ek tukRa lAkRia [Nouns, Adj. + Adj + N]

+ ye me lAga [Prn + v(f)]

Principal or finite clause N.(2)

ye kho lAmbi kArde 'make it longer'

Here the construction is -

 $ye \ kho [prn] + lAmbi \ kArde \ Adj + v (f)$

Connective - aur = 'and'

(2) tumay liga ek acchi gay hai mAno hAmay liga sAbAse acchi gay hai

You have a good cow but mine is best.

Principal or finite clause N.(1)

tumay liga acchi gay hai - you have a good cow

'here the construction is ek acchi gay'

[Num - adj + adj + N] + tumay liga hai.

$$[pm (ca) + pp + v (f)]$$

Principal clause or final clause N (2)

mAno hAmay liga sAbAse acchi hai

'I have the best of all'

Here the construction is -

SAbAse acchi - [N + Adj) + hAmay liga hai

$$[Prn + pp + (f)]$$

Connective - mAno = but

(3) aO more a:ge cAlo

'come let us go forward'

Principal clause No(1)

Principal or final clause No.(2)

more a:ge cAlo

'let us go forward'

Here the construction is

$$more[pm] + a:ge\ cAlo\ (Adv+V(f))$$

(4) moter gaRi ThaRi a:he hAm ikho colehe

'The motor car is stopped'

Here in the Construction is *motor gaRi* is the subject of main clause no 1

(N) Subj + ThaRI a:he (V (Nf) + V(F)]

Principal or finite clause N.(2)

'I shall make it start'

Semivowel – Bundeli has two semi vowels.

/w/ It is a bilabial sound and very similar sound to / v / is regarded as a sound midway between the vowel /v/ and a consonant /b/ hence it is a semi vowel. It occurs initially in /we/ 'they' medially /guwala/ 'milkman' and finally /gArAw/ 'heavy'

/y/ It is a platal sound and ver

TEXT

BUNDELI / BUNDELKHANDI

hen crow how black snake kill

'How the crow hen kill the black snake'

ek bargad
A banayan of tree branches spreading among a

kaua aur uska biwi, mada kaua rahta tha crow and his wife hen crow lived. 1

'Among the spreading branches of a banayan tree lived a crow and his wife'.

ghosla ka anDar char choTe anDe tha, jise bujurg nest of in four little eggs were, which the parents

bahut khayal se rakhta tha great care with guarded.²

'In the nest were four little eggs, which the parents guarded with great care'.

waha peD dhaD ke ek ched ke under ek kala that tree trunk of hollow in a black snake whom crow greatly feared. ³

'In a hollow of that tree-trunk lived a black snake whom the crows feared greatly'.

mada kaua harsamai uski hen crow everytime her eggs laid snake up nest

me charta aur usi upar khata to crawled and them up ate.⁴

'Every time the crow-hen laid her eggs the snake crawled up to the nest and ate them up'.

- if this time also black snake my eggs eats up,
- I time any longer to will refuse live this tree in.5

'If the black snake eats up my eggs this time also, I will refuse to live in this tree any longer'.

hame jarur hamara ghosla kahi aur banana hai we must our nest some where build else

dusri pakshi boli thi apni pati ko the other bird said was her husband to.

'We must build our nest somewhere else, said the mother bird to her husband'.

we here a long time have lived

mai apna ghar ko tabah aur kahi aur jaise rah nahi sakta I my home to destroy and else where go to live can't bear

kaua bola the crow said.

'We have lived here for a long time, I can't bear to desert my home and go to live elsewhere, said the female crow'.

while they were talking

unhone suna ek phufkarne ki awaj Tik unke nice they heard a hissing to sound just them below.

'While they were talking, they heard a hissing sound just below them'

we jante hai kya matlab awaj ka they know what meant the sound.⁹

'They knew what the sound meant'.

majbu:

helplessly they sat their nest in their

anDe nigrani ki kosis karte hue eggs protect to trying. 10

'They sat helplessly in their nest trying to protect their eggs'

black snake higher crept and nest to closer. 11

'The black snake crept higher and closer to the nest'

then the snake a loud with hiss the birds at

dasne ki kosis ki strike to tried. 12

'Then with a loud hiss the snake tried to strike at the birds'.

terror in the birds flew away.¹³ 'The birds flew away in terror'

one one by all eggs black snake swallowed. 14

'One by one, the black snake swallowed all the eggs'

bujurg dukhi hoker wa:pas a:e unke ghosle the parents sadly back come their the nest

me aci tarah se janke jo unhe yaha khali milega to well would that their it empty find. 15

'The parents came back sadly to their nest knowing well that they would find it empty'.

kaua bola mai is the crow said I this murderous snake destroy to a way find. 16

'The crow said, I must find a way to destroy this murderous snake'.

uska phun khatarnak hai, isliye tum kaise abhi use laR his hood deadly is so you how ever him fight

sakoge dukhi hokar uska patni boli can despair in his wife said. 17

'How can you ever fight him? His sting is so deadly, said his wife in despair'

mat ghabrao mere priye mujhe ek dhurt dost mila hε jo don't worry my dear I've a cunning friend got who

enough is most poisonous snake destroy to crow said

and he off flew another tree to under which uska pya:ra dost lomdi rahta he his dear friend the jackal lived. 18

'Don't worry, my dear, I've got a friend who is cunning enough to destroy the most poisonous snakes, said the crow, and of he flew to another tree under which lived his dear friend jackal'.

when the jackal heared how the snake always the eggs ate up he said my

dost jo sab hinsak aur lobhi hota hε uske sath kharab anth hota hε friend who all cruel and greedy those with bad end

daya karke mat daro please have don't fear. 19

'When the jackal heard how the snake always are up the eggs, he said, my friend, those who are cruel and greedy always meet with a bad end, please don't have fear'.

use marne ka bicha:r kar liya mere pa:s he ek tarkib him destroy of thought already I've to a plan.²⁰

'I've already thought of a plan to destroy him'.

oh, do tell me what it is the crow said. 21

'Oh, do tell me what it is, said the crow'

uske bad lomDi ko dar laga ki kahi wah dusra na sune then the jackal feared be might he overheard. 22

'then the jackal feared he might be overheard'.

lomDi esliye ph the jackal so whispered his friend to the snake to destroy should

use kya karna hai he what do. 23

'So the jackal whispered to his friend what he should do to destroy the snake'

the crow back flew his wife to and her told plan about. 24

'The crow flew back to his wife and told her about the plan'

balki yAh jokhim bhara hai kaua bola rather it risky full is the crow said. 25

'It is rather risky, said the crow'

we'll to very careful have be. 26

'We'll have to be very careful'

mai sabkuc karuMga apne anDe bacane ke liye sahas karke I'll anything do my eggs save to bravely

pakshi boli the mother bird said.²⁷

"I'll do anything to save my eggs, said the mother bird bravely".

so they the country off the king of the palace of towards flew. ²⁸

'So off they flew towards the place of the king of the country'

the palace from far not was which the tree in they lived. ²⁹

'The palace was not far from the tree they lived'

we a:ge bare mah they approached the palace in garden which a big

tala:b sabne dekha raj kanyaye naha rahi thi pond they saw the royal ladies bath having a . 30

'They approached a big pond in the palace garden where they saw the royal ladies having a bath'

they golden chains pearl neckless and other jwellery

nikalke upar talab ke kinare rakhi thi laid on the p ond of the edge had.³¹

'They had laid their golden chains, pearl necklaces and other jewellery on the edge of the pond'

 $m\tilde{a}$! $\tilde{\varepsilon}$ uthai aur the mother bird down flew a gold chain her beak in picked up and

slowly flying started the tree towards which she lived. 32

'The mother bird flew down, picked up a gold chain in her beak and start ed flying slowly towards the tree in which she lived'

mahAl ke pahreda:r ne jab sone ki mala: liye pakshi ko the palace guards when gold chain with the birds off

uDte dekha we apne ti:r dhanush le:ke pakshi par sadha flying saw they their clubs took the bird chased.³³

'When the palace guards saw the bird flying off with the gold chain, they took up their clubs and chased the bird'.

unhone dekha pakshi ne ek peD ke ched ke anDer mala they saw the bird a tree of the hole into the chain

giraya. droped.³⁴

'They saw the bird drop the chain into the hollow of a tree'.

of the a the guards up the tree climbed the chain to get. 35

'One of the guards climbed up the tree to get the chain'.

jaise hi uska hath ched ke andar Dala mala nikalne ke liye usne as his hand hole inside put the chain to get curled

and hen hard stroke club with and he the snake killed. 36

'As he put his hand inside the hole to get the chain, he saw a black snake curled up and he gave one hard stroke with his club and he killed the snake'

and that black snake of the end was.³⁷

'And that was the end of the black snake'

| the cro | ow and ne | en the crov | w nappii | y inai ir | ee in | lived |
|---------|--------------------------|-------------|----------|-----------|---------|-----------------------------|
| | uske ba:d Ifter wards | | | | | |
| 'The c | crow and the | e crow hen | lived in | that tree | happily | afterwards and they had man |

'The crow and the crow hen, lived in that tree happily afterwards and they had many little baby crows'

------ X------- X------

JAIPURI

P.EDWARD VEDAMANICKAM

1. INTRODUCTION

'Jaipuri belongs to the Central group of the Indo –Aryan sub-family of Indo-European languages. The language is spoken in the state of Rajasthan. According to G.A.Grierson, (vol.IX- part II, page 31), Jaipuri is the form of speech of Central Eastern dialect of Rajasthani, which means literally the language of Rajasthan.

The Central Eastern dialect of Rajasthani contains four forms of speech, which are recognized by natives as independent dialects. These are Jaipuri, Ajmeri, Kishangarhi and Harauti. So old and firmly established are these distinctions that the Serampore Missionaries in the beginning of the 18th century made separate translations of the New Testament in to Jaipuri and Harauti. And yet all these four forms of speech differ so slightly that they are really one dialect, which can be named Eastern Rajasthani. Of the four, Jaipuri is the most important and may be taken as typical of the rest. European scholars such as Mac Alister and Grierson Abraham have coined the term "Jaipuri", from the name of the chief town of the State, namely Jaipur. Jaipuri is alternatively termed as 'Dhundari' by the natives of Rajasthan.

The derivation of the name 'Dhundhari' is thought to be from two origins.

- (1) According to the first opinion, Dhundhari is believed to have drawn its name from the Dhundh or Dhundhakriti mountain, which is situated near Jobner in Jaipur District or in the West frontier of the State.
- (2) The other opinion is that it is named after a river called Dhundh flowing through this region. Hence the name became Dhundhar. This tract is the place lying to the southeast of the range of the hills forming the boundary between Shekhawati and Jaipur proper.

Other names employed by natives to Jaipuri are Jhar-sahi boli or the speech of the kingdom of the wilderness and Kai kui ki boli or the speech of kai kui, from the peculiar word 'Kai' which in Jaipuri means 'what'. According to Encyclopaedia Britanica, Vol.18,pp 955, Jaipuri, the language of Jaipur, is the standard east central dialect. Thus Jaipuri is known as Dhundhali, Dhundhahdi, Jhadshahi boli, and Kai-kui boli and Dhundhari

According to 'Language Handbook on Mother tongues in Census' 'Jaipuri' is the name of the Mother tongue given after the name of the princely State of Rajasthan. The term Jaipuri was coined by the European scholars such as Mac Alister and Abraham Grierson. In 1961 Census this was classified under Rajasthani on the basis of the classification followed in *Linguistic Survey of India*. Jaipuri is widely spoken throughout Rajasthan. In Indian Census Jaipuri has been appearing either as Jaipuri or Dhundahri or Jaipuri (Dhundhari). Oc course in 1971 Census both Jaipuri and Dhundhari were returned separately.

1.1 FAMILY AFFILIATION

Jaipuri language is grouped under the Indo – Aryan family. In Indian Census Jaipuri has been appearing since beginning and till 1961 'Jaipuri' was presented in the Census following the scheme of classification on the basis of Linguistic Survey of India by Grierson. From 1971 onwards Jaipuri is classified as one of the mother tongues grouped under Hindi along with Rajasthani.

1.2 LOCATION

According to Grierson's LSI, Jaipuri in Rajasthan is located in the Chief town of the Rajasthan State, i.e Jaipur. Presently Jaipur is the Capital City of Rajasthan State. The details of the distribution of Jaipuri in India and Rajasthan (and its districts) are shown under the section of speakers' strength.

1.3 SPEAKERS' STRENGTH

The speakers' strength of Jaipuri could not appear in Census publication later to 1961 Census following the decision of Government of India in publishing only the names of the languages / mother tongues returned by 10,000 or more speakers at all India level. Accordingly, the latest appeared data (1961 census) of Jaipuri is presented below.

| State | Total | Male | Female |
|----------------|-------|-------|--------|
| India | 81514 | 39874 | 41640 |
| Rajasthan | 81214 | 39720 | 41494 |
| Madhya Pradesh | 224 | 109 | 115 |
| Uttar Pradesh | 74 | 43 | 31 |
| Maharastra | 1 | 1 | 0 |
| Delhi | 1 | 1 | 0 |

The District-wise distribution of Jaipuri (1961 Census) in Rajasthan is presented below

| Districts | Total |
|------------|-------|
| Jaipur | 75763 |
| Tonk | 4467 |
| Bundi | 216 |
| Kota | 172 |
| Jhalawar | 167 |
| Udaipur | 103 |
| Ajmer | 94 |
| Jhunjhunu | 73 |
| Bhilwara | 56 |
| Chitogarh | 41 |
| Sirohi | 36 |
| Ganganagar | 18 |
| Dungarpur | 7 |
| Churu | 1 |

1.4 SOCIOLINGUISTIC SITUATION / INFORMATION

1.4.1 Usage of Jaipuri in home domain

Though Jaipuri is used as a mother tongue in the home domains, the usage varies since the younger generation use Jaipuri mixed with Hindi.

1.4.2 Usage of Jaipuri other than home domain

Jaipuri is used in the public places of the locality and the market among the Jaipuri speakers.

1.4.3 Usage of Jaipuri in the domain of education

Though Jaipuri is not taught as a separate subject or as a medium of instruction in the schools, oral communication and teaching is done mostly through Jaipuri language in the rural areas where Jaipuri speakers are in dominance.

Between a Jaipuri speaker and a non-Jaipuri speaker, Marwari is used for common interaction and Hindi is used elsewhere.

Jaipuri has no written tradition. But according to the temporal requirement Jaipuri is represented in Devnagari script.

The analysis of Jaipuri is based on the data elicited during 1998 &2010. The informants were Shri. A.K.Pareek ,Chandpole Bazar, Jaipur and Shri.R.C.Jat, Kahwarpura,Jaipur.

2. PHONOLOGY

Phonology is the study about the phones and the sequences of phones in a language. Based on the data collected from the field the phonological structure is given below.

2.1 PHONEMIC INVENTORY

The phonemic inventory of Jaipuri consists of both segmental phonemes and supra segmental phonemes.

2.1.1 SEGMENTAL PHONEMES

There are 6 vowel phonemes and 32consonantal phonemes in Jaipuri language. Out of the 32 consonantal phonemes, there are 20 Stops, 2 fricatives, 4 nasals, 2 flaps and 2 lateral and 2 semivowels.

| Vowels | | | |
|-----------|-------|---------|------|
| | Front | Central | Back |
| High | i | | u |
| Middlhigh | e | | o |
| Mid | | A | |
| Low | | a | |

Consonants

| | Bilabial | Alveolar | Retroflex | Palatal | Velar | glottal |
|-------------|----------|----------|-----------|---------|-------|---------|
| Stops | p ph | t th | T Th | c ch | k kh | |
| | b bh | d dh | D Dh | j jh | g gh | |
| Fricatives | | S | | | | h |
| Naslas | m | n | N | | M | |
| Laterals | | l | L | | | |
| Flaps | | r | R | | | |
| Semi vowels | w | | | y | | |

2.1.2 SUPRA SEGMENTAL PHONEMES

Nasalization is the supra segmental phoneme found in Jaipuri language which occurs with all vowels. Some of the occurrences of nasalized vowels are given below in contrast with non-nasalised vowels.

| bãs | 'bamboo' | basde | 'fire' |
|-----------------|----------|--------|----------|
| ã:dhi | 'storm' | agho | 'far' |
| $	ilde{A}$ guli | 'finger' | bAgico | 'garden' |
| pũ:chMo | 'wipe' | phuTRo | 'clever' |

| | mũ ch gõd loĩ | 'moustache' 'gum' 'blood' | luN ghoRo roi | 'salt' 'horse' 'forest' |
|-------------------|---------------------|---------------------------|---------------------|-------------------------|
| 2.2 PHONEMIC CONT | TRAST | | | |
| /A/ | pAN paNi | 'a kin 'wate | d of leaf' r' | |
| | pita pitAl | 'fathe 'brass | | |
| /e/ | ret rut | 'sand' 'seaso | | |
| /a/ | lagan lugai | 'cerer 'wife' | mony at marr | riage' |
| / i / | haLi baL | 'farm 'stren | | |
| /u/ | phuL phAl | 'flow 'fruit' | | |
| /o/ | Tapu Topla | 'island' 'hat' | | |
| /p/ /b/ | paNi bani | 'wate 'ash' | r' | |
| /d/ /dh/ | daru dhai | ʻliquo ʻmidv | | |
| /dh/ /Dh/ | dhundho du:nDh | 'hous 'fog' | e' | |
| /c/ ch/ | cakhNo chu:No | 'taste' 'touch | | |
| /c/ /j/ | cawal jewRa | 'unco 'rope' | oked rice' | |
| /j/ /jh/ | jhalNo ji:mNo | 'hold' 'eat' | , | |
| /k/ /g/ | kiRi guru | ʻant' ʻmast | er' | |

| /k/ /kh/ | kaLo khaTo | 'black' 'sour' |
|----------|---------------------|-----------------------|
| /r/ /L/ | taro taLo | 'star' 'lock' |
| /l//L/ | bilai biLajo | 'cat' 'sell' |
| | suglo sAgLa | 'bad' 'all' |
| /T/ /D/ | Taw DawkaNi | 'cold' 'left side' |
| /k/ /n/ | kaLo naL | 'black' 'drainage' |
| /m/ /n/ | kAm kAn | 'work' 'ear' |
| /ch/ /j/ | chal jali | 'bark of tree' 'net' |
| /r/ /R/ | khAri:dNo kARjo | 'buy' 'repay' |
| /N/ /M/ | su:wNNo su;MghNo | 'sleep, lie' 'smell' |
| /t/ /T/ | rat ruT | 'night' 'season' |

2.3 PHONEMIC DESCRIPTIONS AND DISTRIBUTION

Vowels

All the six vowels occur in all the three positions namely, initial, medial and final.

/i / iko 'to it'
ijgar 'python'

Dikro 'son'
siM 'horn'

kiRi 'ant'
badLi 'cloud'
roi / rohi 'forest'

| / e / | ek | 'one' |
|-------|----------|-------------------------|
| | eDi | 'heel' |
| | | |
| | pAkheru | 'bird' |
| | baeLo | 'friend' |
| | geDi | 'stick' |
| | 8021 | Stron |
| | mhera | 'my' |
| | kARe | 'bangle' |
| | basde | 'fire' |
| | ousuc | 1110 |
| / a / | a Lu | 'potato' |
| | arogNo | 'cook' |
| | urogivo | COOK |
| | raND | 'widow' |
| | bagro | 'tiger' |
| | _ | 'roof' |
| | DagLo | 1001 |
| | birkha | 'rain' |
| | dhAra | 'earth' |
| | kARa | 'a hook in the ceiling' |
| / 1 / | | |
| /A/ | ANDo | 'egg' |
| | Andharo | 'darkness' |
| | pAkheru | 'bird' |
| | - | 'foot' |
| | pAg | |
| | hAr | 'necklace' |
| | sAmudrA | 'sea' |
| | pAchanA | 'behind' |
| | распина | Ucilliu |
| / o / | OS | 'dew' |
| | Toplo | 'hat' |
| | Τοριο | nat |
| | roRNo | 'cry' |
| | loMRi | 'fox' |
| | 1011111 | 10% |
| | ghoRo | 'horse' |
| | kARo | 'bitter' |
| | 741110 | 01001 |
| / u / | ubak | 'vomit' |
| | иDgo | 'jump' |
| | 8" | J |
| | lu:N | 'salt' |
| | puchaRi | 'tail' |
| | PWOIMILL | vm11 |

| | | golou Tapu | 'path' 'island' |
|------------|------------------|------------------------|--------------------|
| Consonants | | - wp w | 1510110 |
| Consonants | occur in all the | e three positions | |
| / p / | | eless unaspirated stop | |
| ' P ' | Diluoidi voice | poto | 'grandson' |
| | | pAnjo | 'claw' |
| | | pAkhRa | 'feather' |
| | | lApAT | 'flame' |
| | | ирја | 'cultivate' |
| | | sãmp | 'snake' |
| / ph / | Bilabial voice | eless aspirated stop | |
| | | phuLi | 'flower' |
| | | phAL | 'fruit' |
| | | gupha | 'cave' |
| | | bArAph | 'snow' |
| / b / | Bilabial voice | ed unaspirated stop | |
| | | bilai | 'cat' |
| | | bAndro | 'monkey' |
| | | lAmbo | 'tall' |
| | | TabAr sAb | ʻchild' ʻall' |
| | | SAU | all |
| / bh / | Bilabial voice | ed aspirated stop | |
| | | bhuro | 'brown' |
| | | bhukho/ bhukhaD | 'hungry' |
| | | jibh | 'tongue |
| | | nabhi | 'navel' |
| / t / | alveolar voice | eless unaspirated stop | |
| | | tisaRo | 'third |
| | | tarbo | 'swim' |
| | | kheti | 'farm land' |
| | | pAtti | 'leaf' |
| / th / | alveolar voice | eless aspirated stop | |
| | | thoRo | 'some' |
| | | matho | 'head' |
| | | hath | 'hand' |
| /d/ | alveolar voice | ed unaspirated stop | |
| | | dAksin | 'south' |
| | | dulhan | 'bride' |
| | | | |

bAndro'monkey' 'cloud' badALcAnd 'moon' alveolar voiced aspirated stop /dh/dhAkni'bellows' dhAra 'earth' Andha 'blind' 'milk' dudh /T/Retroflex voiceless unaspirated stop. 'hat' TopLoTabAr'child' khaTo 'sour' kaTyo 'cut' chuTki'divorce' boRkAT'lend' /Th/Retroflex voiceless aspirated stop. Thi:k 'right' mi:Tho 'sweet' 'jack fruit' kaThal jhuTh ʻlie /D/Retroflex voiced unaspirated stop. 'branch' Dali DaLatho'debt' DagLo 'roof' ANDo'egg' koDam 'quarrel' ThAnD'cold' bhukhaD'hunger /Dh/Retroflex voiced aspirated stop Dhal'shield' Dhol'drum' ThuDDhi'chin' DoDhi'door' Velar voiceless unaspirated stop /k/kũa 'well'

keLa

piThkali

nuksan

binTak

boRkAT

'banana'

'chilly'

'loss'

'lend'

'brinjal'

```
Velar voiceless aspirated stop
                      kheTi
                                             'field'
                      khodNo
                                             'dig'
                      pakhRa
                                             'feather'
                      birkha
                                             'rain'
                      minAkh
                                             'male person'
                      rakh
                                             'ashes'
/g/
       Velar voiced unaspirated stop
                      gi:go
                                             'male baby'
                                             'stick'
                      geDi
                                             'wife, lady'
                      lugai
                      jhAgArno
                                             'fight'
                      bagheRo
                                             'tiger'
                                             'foot'
                      pAg
                                             'hell'
                      nArAg
/ gh / Velar voiced aspirated stop
                      ghoRo
                                             'horse'
                                             'house'
                      ghAr
                                             'far'
                      agho
                      su:Mghno
                                             'smell'
                      degh
                                             'body'
                      baghRo
                                             'tiger'
/ c /
       Palatal voiceless unaspirated stop
                      cAndi
                                             'silver'
                      chewLo
                                             'end'
                      kaMcho
                                             'comb'
                                             'between'
                      bAgi:co
                                             'true'
                      saco
                                             'mirror'
                      kãc
       Palatal voiceless aspirated stop
                      choRo
                                             'boy'
                      chuTki
                                             'divorce'
                      chaTno
                                             'sprinkle'
                                             'comb'
                      kaMcho
/j/
       Palatal voiced aspirated stop
                      jaLi
                                             'net'
                      ujaLo
                                             'light'
                                             'second'
                      dujo
                                             'scratch'
                      jorkiyo
```

aj 'today' jaj 'ship'

/jh/ jhalNo 'hold' jhAgARNo 'fight' jhunjhulaNo 'annoy'

Lateral

/l/ Alveolar voiced lateral occurs in all the three position

loi 'blood' lugai 'woman' bilai 'cat' lal 'red'

/L / Retroflex voiced lateral occurs in medial and final position

gusaLo 'nest' cheLi 'goat' haLi 'farmer' baL 'strength' su:gLo 'ugly'

Nasals

The bilabial and alveolar nasals occur in all the three positions where as the retroflex and velar nasals occur in medial and final positions only.

/m / Bilabial voiced nasal consonant. It occurs in all three positions

minAkh / moTiyar 'man'
marNo 'kill'
kumar 'potter'
kAmAr 'waist'
punAm 'full moon'

/n Alveolar voiced nasal consonant. It occurs in all three positions

naL / nahabo'bathe'nahĩ'not'minAkh'man'dhunDho'house'dhAn'wealth'kAn'ear'

/N/ Retroflex voiced nasal consonant. It occurs in the medial and final positions.

kuN'who'bheN'sister'lawaNi'reap'kaNi'side'

/M/ Velar voiced unaspirated nasal. It occurs medially and finally.

jaMLi'wild'loMRi'fox'guMo'dumb'si:M'horn'jiMno'right'

Fricatives

The fricatives occur in all the three positions.

/s/ Dental voiceless fricative.

su:i'cotton'si:M'horn' $b\tilde{A}sri$ 'flute' $b\tilde{a}s$ 'bamboo'ghas'grass'

/h/ Glottal voiceless fricative. It occurs initially and medially.

haD 'bone'hAL 'plough'mhajan 'money lender'

hawa 'air'

Semi vowels

/w/ labio dental continuant occurs initially, medially and finally.

wo 'he'
cawAL 'uncooked rice'
bichawAno 'bed'
nawo 'new'
hawa 'air'
byaw 'marriage'

/y/ palatal continuant occurs in initial, medial and final positions.

bhiyo 'elder brother'
byaw 'marriage'
yay 'a kind of stone'
moTiyar 'male person'

Flaps

The dental flap occurs in all the three positions whereas the retroflex occurs in medial and final positions only.

/r/ Dental flap. It occurs in all the three positions

riDh 'spine' daru 'liquor' kAmAr 'waist

| ghAr | 'house' |
|--------|----------|
| bunkAr | 'weaver' |

R/R/Retroflex flap. It occurs medially and finally.

| beRi | 'enemy' |
|--------|----------|
| boRkAT | 'lend' |
| na:R | 'lion' |
| loMRi | 'fox' |
| sakRo | 'narrow' |

2.4 CLUSTERS

A cluster is formed by two identical or non-identical phonemes. If two vowels phonemes occur together they are called as vowel clusters and if two consonantal phonemes occur together they are termed as consonantal clusters. In Jaipuri language both the vowel clusters and consonantal clusters are present.

Vowel clusters

| Ai | syAi mAino | 'ink' 'month' |
|----|------------------------|--------------------------|
| ae | bhaeLo baero gae | 'friend' 'air' 'cow' |
| oi | loi roi | 'blood' 'forest' |
| au | Tau | 'coldness' |
| io | hArio | 'green' |
| ai | bhai lugai | 'younger brother' 'wife' |
| ea | jea | ʻlike' |

Consonantal clusters

| -pl- | Toplo | 'hat' |
|-------|---------|------------|
| -gL- | kagLo | 'crow' |
| -ndh- | Andharo | 'darkness' |
| -rt- | dhArti | 'earth' |
| -rkh- | birkha | 'rain' |
| | darkhat | 'tree' |
| -nk- | dhunkar | 'hill' |
| -nd- | cAndo | 'moon' |

| | nAndi | 'river' |
|-------|---------|-----------|
| -mb- | lAmbo | 'tall' |
| -kr- | Dikro | 'son' |
| | kekro | 'crab' |
| -ND- | raND | 'widow' |
| | muNDo | 'mouth' |
| -nj- | pAnjo | 'claw' |
| -nt- | bintak | 'brinjal' |
| -khR- | pakhRa | 'feather; |
| -MR- | loMRi | 'fox' |
| -Ml- | AMli | 'finger' |
| -gr- | bagro | 'tiger' |
| -Rd- | guRdo | 'liver' |
| -phR- | phephRa | 'lung' |
| -Sr- | bÃsri | 'flute' |
| -gL- | DagLo | 'roof' |
| -khR- | gokhRo | 'window' |
| -Tk- | paTkali | 'chilly' |
| | chuTki | 'divorce' |
| -Nk- | buNkar | 'weaver' |
| -DD- | gaDDi | 'cart' |
| | | |

2.5 **SYLLABLE**

The words, which end with the vowels, are called as open syllabic where as the words, which end with the consonants are called as closed syllabic words.

Mono Syllabic words
The words that have only one syllable are called monosyllabic words.

| VC | ek | 'one' |
|------|------|------------|
| CVV | roi | 'forest' |
| CVC | ruT | 'climate' |
| CVCC | cAnd | 'moon' |
| CVV | loi | 'blood' |
| CVVC | byak | 'marriage' |

Di syllabic words

The words, which have two syllables, are called as disyllabic words.

| CV-CV | da-ru | ʻliquor' |
|---------|----------------|-----------|
| | ka - Lo | 'black' |
| CV-CVV | hA-rio | 'green' |
| CVC-CVC | buN-kAr | 'weaver' |
| CVC-CV | Dag-Lo | 'roof' |
| | chuT-ki | 'divorce' |
| CV-CVC | bA- $rAph$ | 'ice' |

Trisyllabic words

The words have three syllables are called as trisyllabic words.

| CV-CV-CV | ghA-ra-lo | 'husband' |
|-----------|-------------------|-----------|
| | be-laRi | 'creeper' |
| CV-CVC-CV | kA-mod-Ni | 'lily' |
| CVC-CCV | $b	ilde{A}$ n-sri | 'flute' |

Tetra Syllabic words:

CV-CV-CV Ta-bA-ri-yo 'children'

3. MORPHOPHONEMICS

In forming words in combination with free morphemes and inflexional morphemes the process of addition or deletion changes some of the phonemes. The changes are related in Jaipuri in the following ways.

Deletion

When the morpheme '-A' is added with another morpheme, which ends with the vowel 'a', then |a| is dropped. eg

$$siksa + Ak \longrightarrow siksAk$$
education educator
 $pariksa + Ak \longrightarrow pariksAk$
examination examiner

Addition

When the vocative case marker /-are/ joins with a noun ending in vowel, a semi vowel /y/ is added between the two morphemes. This is shown in the following example.

.

4. MORPHOLOGY

4.1 WORD-FORMATION

The Jaipuri words contain a stem and an affix. The stem is one which can stand on its own and have a meaning on its own. The following are the Jaipuri words which has only the stem. These nouns which are not derived from any other are called as basic nouns.

bArAph 'ice'
nAndi: 'river'
paNi: 'water'
minAkh 'person'
ANDo 'egg'
peR 'tree'

The basic nouns can be classified into mass nouns and count nouns. Mass nouns are those which cannot be counted.

paNi: 'water' du:dh 'milk'

The count nouns are those which can be counted and they are inflected for number.

ghoRa 'horse' ghoRe 'horses'

Some nouns are derived from other stems by the process of affixation, derivation etc.

jiMnoKaNi 'Right hand side' thANDIAk 'Coldness' haLi 'Farmer'

4.2. NOUN MORPHOLOGY

The noun morphology deals with the description of nouns along with their gender, number and cases. It also includes the morphology of Pronouns, Adjectives etc.

4.2.1 **NOUN**

Gender

There are two genders in Jaipuri language. Masculine and Feminine. . All nouns whether animate or inanimate are either in the masculine or in the feminine gender.

Some animate masculine nouns changes into the corresponding feminine nouns by use of the suffix -i

ghoRa 'horse' ghoRi 'mare' choRo 'boy' choRi 'girl'

Some other masculine nouns ending in a consonant changes into feminine by taking a vowel /i/ with it.

minAkh 'man' minAkhi 'lady'

hAran 'male deer' hArani 'female deer'

Number

There are two numbers in Jaipuri language namely singular and plural. Nouns change their forms according to numbers and genders.

Masculine nouns ending with a vowel 'a' changes into 'e' in the plural forms.

ghoRa 'horse' ghoRe 'horses'

Feminine nouns ending in 'i' change into plural forms by adding 'ya' at the end.

nAdi 'river' nAdiyã 'rivers' choRi 'girl' choRiya 'girls'

Feminine nouns ending in other vowels take 'e' or 'ye' in their plural forms.

ma:tha 'mother' ma:thaē 'mothers' dhuNDha 'house' dhuNDhe 'houses'

There are some borrowed lexicons, which do not follow the rules.

ma:lik 'lord' 'master' ma:likan 'lords' 'masters'

bajak 'cause' bajukat 'causes'

Some words are always used in the plural form.

ba:l 'hair' praN 'life'

Case

The case defines the relationship between the noun and the predicate in a sentence

1. Nominative case:

The nominative case is used with the subject of the sentence. In Jaipuri language nominative case is unmarked.

kaglo peTe ek ghosLo banayo 'Crow made a nest in the tree'

2. Accusative case

The accusative case denotes the object of the transitive verb. It is either unmarked or with a marker /ne/

kaLa samp AnDa ne galowaLo 'black snake swallowed the eggs' gardomasu kaLa samp ne mardiyo 'guard killed the snake'

3. Instrumental case

The instrumental case by which an action is done has the sign 'su' which means 'by', 'with' etc.

mhe haTsu khanu khariocho tu kalamsu likk tu mhare kiTab su pAd 'I was eating with my hand'
'you write with pen'
'you study with my book'

4. Dative case

It denotes the person or thing for which the work is done and has the sign 'tai'.

ma apatai AnDa randhNo be keTne khanu khariche 'mother cooked the egg for us.'
They are eating in the field.

5. Ablative case

The movement of the subject or the object is denoted by the ablative case markers.

peR su pAtho girgo ba ghoRaSu kudriche 'The leaves fell from the tree' 'she is jumping from the horse'

6. Genitive case

It shows the possessor of something. And the genitive case marker is /ro/ if the object is masculine and /ri/ if the object is feminine.

mharo lAmbo choRo bhagrioche mhari lAmbi ChoRi kudriche 'my tall boy is running'
'my tall girls jumping'

7. Locative Case

The locative case denotes the place in which the noun is .It is denoted by the marker '/mei/ e / 'which means 'in'

kagLo peRe ek ghosLo banayo baro beTo khet mei cho 'Crow made a nest in the tree' 'elder son was in the field.'

8. Vocative case

It denotes the person addressed to. Generally this is used before the noun addressed to.

are ram 'Here ram is in the vocative case'

Post-position

A postposition is a word which comes after the noun (word) and expresses its relationship with other words.

bi:caLe: "between"

tu du peRa bi:caLe: che 'you are in between two trees'

tãi: "for"

ma apatai AnDa randhNo 'mother cooked the egg for us.

mãe: "inside"

char AnDA ghosaLa mãe:cha 'four eggs are inside the nest.

bare: "out of"

apa ghAre bare cha: 'we are outside of the house'

kAne: "near"

kaLo samp ghosLa kAne rehecho 'black snake lived near the nest'

4.2.2. PRONOUN

Pronoun is a substitute for noun and they can take number, gender and case markers like the noun. The difference between a noun and a pronoun is that the pronoun can be used in all persons whereas a noun always refers to the third person.

The Jaipuri language has

- 1.Personal Pronouns
- 2. Demonstrative Pronouns
- 3. Interrogative Pronouns.

Personal Pronouns

First personal pronoun

The pronoun of the first person is *mai*. It has two plurals

apa: -we (including)mhe: -we (excluding)

mai 'I'

apawe (including)wheWe (excluding)

The pronouns are also declined for cases. The various declensions are as follows.

| | singular | plural | |
|------------|----------|-----------|-----------|
| | | excluding | including |
| nominative | mai: | mhi: | apa: |
| agent | mai: | mhi: | ара: |
| dative | mu:nai | mha: nai | apa:nai |
| genitive | mhārō | mha:wlo | apnu |
| oblique | mu: | mha: | apã |

Second personal pronoun

The principal forms of the pronoun of the second person are

| | singular | plural |
|------------|----------|----------|
| nominative | tu: | the: |
| agent | tu: | the: |
| accusative | tunai | tha: nai |
| genitive | tharo: | tha: ko |
| oblique | ta | tha: |

Third personal pronoun

yo 'this'

wo/jo 'he', 'that', 'it'.

The following are the principal parts of 'yo' and 'wo'.

| | Singular | Plural | Singular | Plural |
|------------|----------|---------|----------|--------|
| Nominative | yo | ye | wo | wai |
| Agent | ya: | ya: | wa: | wa: |
| Dative | i nai | ya: nai | u: nai | wa nai |
| Genitive | i ko | ya ko | u: ko | wa ko |
| Obligative | i: | ya: | u: | wã: |

Interrogative Pronoun

The interrogative pronouns are question words.

'who' kun kai: 'what' koi: 'any' kãi: /kAĩ: 'what' *kAD / jAde* 'when' 'where' kiNde kuN 'who' kuNki 'whose' kuNne:, kiNne, kuNuko 'whom'

4.2.3 ADJECTIVE

Adjective is a word generally used to describe the quality of the noun and it precedes the noun in a noun phrase. Adjectives may be classified on the basis of quality and quantity.

Adjective of quality

It means an adjective which refers the quality

chokochoRo'good boy'chokichoRi'good girl'chokoghoRo'good horse'lAmbochoRo'tall boy'lAmbichoRi'tall girl'

The colours function as a adjective of quality. They are as follows

kaLo'black'niLo'blue'bhurA'brown'hArio'green'la:l'red'

Adjective of quantity

Denotes an adjective, which refers some quantity or measure.

| e:k | peR | 'one tree' |
|------|---------|----------------|
| ti:n | peRe | 'three trees' |
| e:k | choRi | 'one girl' |
| Ti:n | choRiya | 'three girls' |
| e:k | kiTab | 'one book' |
| Ti:n | kiTba | 'three books' |
| e:k | naNDi | 'one river' |
| Ti:n | naNDiya | 'three rivers' |

4.2.4 NUMERAL

The ordinal and cardinal numbers are found in this language.

Cardinal numbers

| e:k | 'one' |
|-----------|-----------------------|
| du | 'two' |
| ti:n | 'three' |
| car | 'four' |
| panc | 'five' |
| che | 'six' |
| sat | 'seven' |
| aTh | 'eight' |
| nã | 'nine' |
| das | 'ten' |
| bis | 'twenty' |
| tis | 'thirty ['] |
| challis | 'fourty' |
| pachas | 'fifty' |
| sath | 'sixty' |
| sattar | 'seventy' |
| assi | 'eighty' |
| nabbe | 'ninety' |
| ek sau | 'hundred' |
| ek sau ek | 'one hundred and one' |
| do sau | 'two hundred' |
| ek hazar | 'one thousand' |
| ek la:kh | 'one lakh' |
| ek karor | 'one crore' |
| pahla | 'first' |

Ordinal numbers

pahla 'first'
dusra 'second'
tisra 'third'
chautha 'fourth'

panchwan 'fifth'
chaTha 'sixth'
satwa:n 'seventh'
athwa:n 'eighth'
nauwan 'ninth'
daswan 'tenth'

Fractionals

adha 'half'
tihai 'one third'
cauthai 'one fourth'
pauna 'three fourth'

Generally 'wa' should be added to the cardinal number to make it ordinals for the remaining cardinals.

sau 'hundred' sauwã 'hundredth'

4.3 VERB MORPHOLOGY

Verb morphology deals with the verbs and their structural pattern.

4.3.1 **VERB**

Verbs can be classified in to two types namely finite and non-finite. Both finite and non finite verbs are found in Jaipuri language.

4.3.1.1. FINITE VERB

Finite verb consists of a stem followed by mood, tense and aspect markers which are further followed by person, gender and number markers. These person, gender and number markers maintain a concord with the subject or object in a sentence and vary according to their person, gender and number markers. The Jaipuri verb bases are inflected person-number-gender wise with Tense-Aspect-Mood for finite verb formation.

Tense

The three kinds of tenses in Jaipuri language are present tense, past tense and future tense Present Tense

The verb bases are inflected for person and they are as below

First person chu: (singular)

cha: (plural)

mai ma:ru: chu: 'Iam striking'

I strike + present tense

mai khaNu kharchu: 'I am eating'

I eat + present tense

apa ma:ru: cha: 'we are striking'

we strike + present tense

apa khaNu kharcha: 'we are eating' we eat + present tense

Second Person che

tu ma:ru: che 'you are striking'

you strike + present tense

tu khaNu kharche 'you are eating'

you eat + present tense marker

Third Person chora

wo ma:ru: chora 'he is striking'

he strike + present tense

Past tense

First Person *cho* (singular)

che (plural)

mai ma:ru: cho: 'I was striking'

I strike + past tense

apa ma:ru: che: 'We were striking'

we strike + past tense

Second Person che

tu ma:ru: che 'You were striking'

you strike + past tense

Third Person chore

wo ma:ru: chore 'he was striking'

he strike + past tense

Future Tense

First Person la (singular)

lo (plural)

mai ma:ru: la 'I will strike'

I strike + future tense

apa ma:ru: lo 'We will strike'

we strike + future tense

Second Person

lo

tu ma:ru: lo 'You will strike'

you strike + future tense

Third Person lo

o a:ru: lo 'He will strike'

he strike + future tense

Aspect

In Jaipuri language two types of aspects namely perfect and progressive are present. The perfect aspect denotes an action which is completed or getting completed in the near future.

Perfect

The perfect mood marker in Jaipuri language is 'liyo'

mhe sampne mar liyo chu 'I have beaten the snake'

mhe sampne mar liyo lo 'I would have beaten the sanke' tu sampne mar liyo che 'you have beaten the snake'

tu sampne marliyo lo 'you would have beaten the snake'

wo sampne marliyo chora 'he has beaten the snake'

wo sampne marliyo lo 'he would have beaten the snake'

Progressive aspect:

mai ma:ru: chu: 'Iam striking'

I strike + present tense

mai ma:ru: cho: 'I was striking'

I strike + past tense

mai khaNu kharchu: 'I am eating'

I eat + present tense

apa ma:ru: cha: 'we are striking'

we strike + present tense

apa ma:ru: che: 'We were striking'

we strike + past tense

apa khaNu kharcha: 'we are eating'

we eat + present tense

Second Person che

tu ma:ru: che 'you are striking'

you strike + present tense

tu ma:ru: che 'You were striking'

you strike + past tense

tu khaNu kharche 'you are eating'

you eat + present tense marker

Third Person chora

wo ma:ru: chora 'he is striking'

```
he strike + present tense

wo ma:ru: chore

he strike + past tense

'he was striking'
```

Mood

The mood generally reflects the manner or the mode in which the sentence is uttered by the speaker. This might be a question, a command etc.

Imperative

Imperatives are command and generally are addressed to juniors and people of same status. Dropping the consonants before the last vowel of the root word and replacing it by "y form the imperatives

Thus

| 'give' |
|------------|
| 'give' |
| 'take' |
| 'take' |
| 'do' |
| 'do' |
| ʻgoʻ |
| ʻgoʻ |
| 'you give' |
| 'you take' |
| 'you do' |
| 'you go' |
| |

4.3.1.2 NON FINITE VERB

The verbal forms which do not expresses the completeness of the action are called as non-finite verbs.

Infinitive

The infinitive in Jaipuri is formed by adding /saru/

kudriche saru 'for jumping' derbal saru 'for protecting' reheche saru "for eating"

Verbal Noun

The verbal noun is formed by adding the suffix /-No/ to the verb root

pARNo 'falling'
tirNo 'floating'
kuTNo 'hitting'
jhalNo 'holding'
toRNo 'breaking'

Gerund

The gerund is realized in following ways in Jaipuri

bheti paNi 'running water'
jaLuTi bAste 'burning fire'
gumTo paNkho 'working fan'

4.3.1.3 CAUSATIVE VERB

Adding /e:/ before the /bo/ of the infinitive, the causative verbs are formed

de:bo: 'to give' 'to make it give' de:abo: 'to take' le:bo: le:abo: 'to make it take' karbo 'to do' karabo: 'to make do' 'to read' phoRbo'to make read' phoRabo katbo 'to cut' katabo 'to make cut' jagabo 'to rise'

jagabo 'to make it rise' tuko rupya de:bo chhu 'I give you money'

maĩ tuko rupya de:abo chhu 'I made some one to give you money'

4.3.1.4 AUXILIARY VERB

maĩ

Auxiliary verbs are used to supplement the principal verbs. Generally the following auxiliary verbs are used to supplement the principal verb.

yo literal meaning (began) lag do literal meaning (let) literal meaning (almost finished) sak bolne lag yo: 'he began to tell' wo lag yo: 'he began to remain' raiba wo 'I began to strike' ma:ru lag yo: mai kārbo lag yo: 'you began to pull' tu'I began to read' pharbo lag yo: mo 'It began to float' bhai tõ lag yo wo bAgicho: chala do 'Let me go into the garden' mai bazaar chala do 'Let him go to the market' wo 'I have beaten' maĩ ma:r sak chu He has gone' ja sak chai wo

4.3.1.5. NEGATIVE

The negative is marked by /koni/

wo lAmbo choRo
wo lAmbo choRo koni
wo khaNu khariche
wo khaNu khariche koni
'he is a tall boy'
'he is not a tall boy'
'he is eating'
'he is not eating'

4.3.1.6 COMPOUND VERB

A compound verb is a formation of two verbs used to intensify the meaning. The root of the principal verb remains unchanged. The secondary verb takes the suffix 'bo'.

raibo laggyo 'began to remain'
wo raibo mārū chhora 'He began to strike'
ulti kArNo 'to vomit'
goli marno 'to shoot'
sikar kArNo 'to hunt'

4.3.1.7 PASSIVE FORMATION

In the passive formation, object is prominent in the sentence. The verb is formed by adding 'jano' to the past tense.

mai ma:ru: jano cho: 'It was struck by me'
apa ma:ru: jano che: 'It was struck by us'
tu ma:ru: jano che: 'It was struck by us'
wo ma:ru: jano chore 'It was struck by you'
it was struck by them'

4.3.1.8. TRANSITIVITY

In Jaipuri language the formation of the transitive verb roots from the intransitive ones is realized by addition of the transitivity suffixes /-aw/, /-a/ with the intransitive verb bases and the transitivity process is completed when that transitive verb root is inflected according to number – gender – person – tense in finite formation of the verb. Examples,

sikh-No'to teach'sikhawN o'teach'jimNo'to eat'jimawNo'feed'

4.3.2. ADVERB

Adverbs are attributes to the verb. Adverb denotes time, place, direction, manner, quantity and negation or affirmation.

Adverb of place expresses the place of action

niche below a:sbas near

Adverb of quantity

```
aTi 'very' keval 'only' bahuT 'very much'
```

Adverb of negation and affirmation.

na 'no'
mat 'don't
jarur 'definitely'

4.3.3. PARTICLE

The particles are not inflected for number, person, gender, tense etc. The particles in Jaipuri language are as follows

Connective particle

The particle aur/ar with the meaning 'and' is the conjunctive particle in Jaipuri language.

```
dho chokha minAkh aur e:k buRo cho:ro
two good man and one bad boy
two good men and one bad boy'
```

```
u nai gairo pito ar jewra su bã:d dyo
him well beat and rope with bind
'beat him well and bind with a rope'
```

Conditional particle

This particle is added only with the conditional construction in verb. The particle in Jaipuri language is jo/jyo

```
je wa uThe: rewe to uThe: kĩ: etraj nĩ: huwela "If she is there, there will be no objection"

je wo uThe: rewe to uThe: roLo huwela "If he is there, there will be quarrel"
```

Interrogative particle

The particle that helps in interrogation is Interrogative particle. In Jaipuri they are like

```
kãi: / kAĩ' what'kAD / jAde'when'kiNde'where'kuN'who'kuNki'whose'kuNne: , kiNne, kuNuko'whom'
```

4.3.4 ECHO WORDS / REDUPLICATION

Echo words are two words that occur together and the second one has no meaning on its own and it cannot occur on its own. It enhances the meaning of the word with which it occurs. The replacing the initial phoneme with the phoneme 'ph' forms the echo words

mu:gto: phu:gto 'beggar and like' pagar phagar 'shoes etc.,'

Reduplication

Reduplication is the process in which the word appears twice to stress the importance of it. Here the second element is complete and repetition of the first element

dam'cost'dami dami'very expensive'Topo'drop'TopoTopo'driping'

5. SYNTAX

5.1 ORDER OF WORDS IN SENTENCES

The syntactical pattern of 'Jaipuri' language is 'SOV' where

'S' is the Subject 'O' is the Object 'V' is the Verb.

wo khãni pAR cho 'He was reading'

he story reading was subject object verb

wo duka:na mai rahyo 'He remained in the shop'

he shop in remained Subject Object Verb

5.2 DESCRIPTION OF TYPES OF SENTENCES

The sentences of Jaipuri are of the following types.

Interrogative

The interrogative sentences are formed by using question words.

kitto dhunDhare 'how many houses' kitto paNi 'how much water' tharo nam kãi 'what is your name?'

Imperative

The imperative sentence is a command and is is applicable to the second person.

tu pAR 'you study' tu kud 'you jump' math beTho 'do not sit'

The negative is marked by /koni/

wo lAmbo choRo 'he is a tall boy' wo lAmbo choRo koni 'he is not a tall boy'

wo khaNu khariche 'he is eating' wo khaNu khariche koni 'he is not eating'

Causative

Adding /e:/ before the /bo/ of the infinitive, the causative verbs are formed

de:bo: 'to give'

de:abo: 'to make it give'

le:bo: 'to take'

le:abo: 'to make it take'

karbo 'to do'

karabo: 'to make do' phoRbo'to read' phoRabo 'to make read' katbo 'to cut' katabo 'to make cut' jagabo 'to rise' 'to make it rise' jagabo tuko rupya de:bo chhu 'I give you money' maĩ 'I made some one to give you money' rupya de:abo chhu maĩ tuko

DESCRIPTION OF PATTERNS OF SENTENCES

In this language the sentence patterns are of three types. They are simple sentences, compound sentences and Complex sentences

Simple Sentence

5.3

A simple sentence can stand on its own and have a definite meaning.

kagLo peRe ghosLo banayo crow tree + in nest made
The crow built a nest in the tree.

bo gaDi chaLario che he car driving He is driving the car.

wo chokho minakh cho:ra: he good man present tense. 'He is a good man'

Compound Sentence

A compound sentence consists of more of one simple sentence and they are connected by particles namely additive, alternative etc. Both the sentences are independent. The common connective particles are /ar/ 'and' /pAN/ 'but'

ar 'and'

ek kagLo ar kagLi ek baDa peR ka sath rehecha ar ve AnDake mia choki derbaL korocho

'One crow and crow hen were living in a tree and guarding the eggs very carefully'

The above sentence is the combination of two following sentences joined by the connector |ar|

ek kagLo ar kagLi ek baDa peR ka sath rehecha

'one crow and crow hen were living in a tree'

kagLo ar kagli Aka AnDake mia choki derbaL korocho

'crow and crow hen were guarding the eggs very carefully'

pAN 'but'/ 'yet'

mhAne: jawNo ho pAN gAyo koni: I had to go but I did not go "I had to go but I did not go"

wa uThe: hi: pAN begi: gi: she there pa. t but soon went "She was there but went soon"

the: uThe: ha pAN the: cup reya you there pa.t but you quiet kept 'You(pl) were there, yet kept quiet'

Complex Sentence

A complex sentence consists of more than one sentence of which one is independent and the other is dependent on it. They are connected with sub-ordinative connectors.

jai mai marto tu chokho minAkh lo
If I had struck you good man would be
"If I had struck, you would be good man"

wo choRa kaL aye che ba kudriche 'The boy who came yesterday is jumping'

chamakTo TaRo girelo Shinning star will fall down.

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JAIPURI TEXT

kagLikaLasampnekhaiyomardiyofemale crowblacksnake +casehowkilledHow the female crow killed the black snake?

ek kagLo ar kagLi ekbaDa barkha peR ka one crow female crow one big tree +case and banyan saThrehecha lived branch A crow and his wife lived in the branch of a big banyan tree.

we peRe ek ghosLo banayo that tree +case one nest made They built a nest there.

we ghosLome char AnDa cha that nest in four eggs were There were four eggs in the nest.

kagLo kagLina Aka AnDa ke mia choki derbal korocho crow crow hen that egg +case very care guard did

The crow and the crow hen guarded the eggs with much care

we peR maLe ek kaLo samp bhi rehecho that tree in one black snake also lived A black snake also lived in the same.

pakhi ka su baDa dhArta rehecho birds very fear lived The birds are very much scared of it.

sAme pAdaya kaLo samp ghosLa ka ne aTo AnDa ni ghanijar cho time available black snake nest near come eggs + case swallowed Whenever there were eggs the black snake crawled up to the nest and swallowed the eggs.

kagLi kagLese boLiAgar kaLo samp e *thAre* apne Ando Crow hen crow to told if black snake this time our eggs gaToriyo PeRmhe maLa jadha Din kun nal sakaLa swallow Ι tree in many days can not stay

The crow-hen told the crow" if the black swallow our eggs this time too, I cannot stay in this tree any more".

apaNu kaTeor te chal ghosLa bAnanareche chai

we another tree go nest build tense marker

We have to go to another tree and build our nest.

kagLo bolo apaThoda chaya lamba samay su rehecha crow said this place lon g time from lived.

The crow said," we have lived in this place for a very long time".

i jahaTane choR or kaTe kaN na jaha sakaDu this place + case leave and another cannot place I cannot leave this place and live in another place.

teri samay ek samp ke awaj sunayithe. wo choyayo ve that time one snake+ case sound hear + tense thev knew that che samp ki awai

samp ki away che snake + case sound was

That time they heard a sound and they knew that sound was the sound of a snake

kaLa samp ghosLa kana ayo ar pakshako picho kartho black snake nest near came and birds+case chased

The black snake came near the nest and chased the birds.

kaLa samp ek ek AnDa ne gaLowaLo black snake one by one eggs + case swallowed The black snake swallowed the eggs one by one.

kagLo ar kagLi bahut jyada dukhi kua crow and crow hen very much sad became

The crow and the crow hen were very much sad

o kagLi bolo i kaLa samp na marLa upAy dundo that crow said this black snake +case kill way find Now the crow said, I should find way to kill this black snake.

kagLi boLi e kaLo samp ka kaiyo mar kucho female crow told this black snake +case how kill

The female crow asked,"How can you kill this snake"?

mhari kaLajaki jar tu ciNTa maT kar my beloved you worry not do Do not worry, my dear. mero ek baeLo che
I one friend have
I have a friend.

o kaLo samp ki marwaki Tarkip janache he black snake kil + case marker way will inform He will inform me about the way to kill this snake.

weAkaodusRaarTusraPeRchalgayothissaying heanothertreewentSaying this, he flew to another tree.

we peR ka Taha ek loMRi rahachi that tree + case under one jackal living Under that tree one Jackal was living.

iaha loMRi kaNi suNi mhera baeLo nirTav hoeche jo that fox story listened my friend who cruel are wo ko anTh bhi buRo hoeche their end also bad will be

Having listened to the story, the Jackal said, "My friend, 'whoever is cruel they always have bad end".

mhere kanu uNu maRnu ke upay che me with him to kill+case plan is I have a plan to kill him.

dhanuba loMRi kagLana teri awajna kaikiyo the jackal crow slow voice whispered The jackal whispered in a slow voice to crow

kagLu uTe pacho apke kagli kan bhiupayka bar gaya ar crow flew female crow near went plan and baThoyo told

The crow flew and went to the female crow and told the plan.

kagLi boLi mheri AnDa ki bhaRat mhe kyon bhi karwa such female crow my eggs save me anything could do I can do anything to save my eggs, the female crow said.

we peRse mekel jyadha dur kan cho that tree from palace very far not was The palace was not very far from the tree. jala mekel ki uThagaya baDa peRme we eku flew that tree palace their one big TaLah uThekaki raNikinu pucha tahame narive che ek pond near reached therin one queen in that bath was They reached a big pond where in the royal ladies taking bath

soNaka chen *karakaTi* rani abu aur their chain and necklace queen golden maha rekha kinara diya bank in 1eft past tense They left the jewels, necklace and golden chain on the edge.

kagLi uThTahanayi sonaka chen uThalgi aur apne sorole female crow flew down and golden chain its beak took Female crow flew down and took the golden chain in its beak

peRmaLo rehecho peRke kani oLeoLeuThagi wo ie we that which tree in lived that tree near slow slow flew And flew slowly towards the tree in which it lived

jon mekelha naukar ya dekhi tuba apka dhanda uTaya ar jar pak shi ka saw this sticks took and that bird+case when palace guards their pacha tarab pacha aya chase chase side come

When the palace guards saw that they tool their sticks and chased the bird.

we dekhiya e pakshi to jhagardna peRka kuglame geNdi they saw that bird dropping tree hollow They saw the bird dropping the chain in the hollow of the tree.

wo gardomasu ek peRwala chaTuga one guard one tree climbed One of the guards climbed up the tree

wo loga pichene kaT mathani chori one person inside hand put peRke ghogLema hath marLo kubina ek kaLa samp dekayio hollow on e black snake tree hand saw put As one person put his hand inside the hole of the tree to get the chain, he saw a black snake.

bhi kaTise be kaLa samp ne mardiyo with the stick he black snake + case killed He killed the snake with the stick.

mar eTh tharu sue e kaLo samp anth gu like this black snake end was That was the end of the black snake.

bhi ke bath me kagLi ar kagLo bada maja sho rebha lega ar bhi choTa after that crow hen and crow very happy lived and small choTa TabAru bhi gogo small babies also had

After that the crow hen and the crow had small babies and they happily.

WAGDI

Sibasis Mukherjee

1. INTRODUCTION

1.1 FAMILY AFFILIATION

Wagdi is a language of the Central Group of the Indo-Aryan language family having a good number of mother tongues grouped under it. The language is named after the name of the Scheduled tribe in Rajasthan state, namely *Bhil, Bhil Garasia, Dholi Bhil, Dungri Bhil, Dungri Garasia, Mewasi Bhil, Rawal Bhil, Tadvi Bhil, Bhagalia, Bhilala, Pawra, Vasava, Vasave* etc. However, there are also other tribal communities available in Rajasthan state like *Bhil Mina, Mina, Damor, Kathodi* etc., *Kokna* etc., *Koli Dhor, Naikda* etc., *Patelia, Seharia* etc. The term 'Bhil' is supposed to refer to a Dravidian word 'Bhilli' meaning 'Bow' which is the characteristic weapon of the tribe. A Sanskrit name 'Bhid' meaning 'pierce', 'shoot and kill', also is connected to their name with reference to their proficiency in archery.

Wagdi is one of the Non-Scheduled languages spoken in India. As a linguistic community Wagdi is majorly concentrated in Madhya Pradesh, Rajasthan, Gujarat, Maharashtra as per the latest Census publication, i.e. 2001.

The present study has been conducted in Rajasthan state under Linguistic Survey of India – Rajasthan Scheme. The informants located in Udaipur, Banswara, Dungarpur were identified by the Competent Authority of Rajasthan State for collection of elicited data. Accordingly, the informants named Shri. Babu Bhil (from *maDa* village, Dungarpur) and Shri. Devo Bhil (from Banswara) were contacted for field data collection. As per the information of the above informants the Bhili speakers in the region like to identify themselves as Wagdi speakers. Hence the present report gives a description of the Wagdi variety of Bhili under the title Wagdi.

According to Grierson (Linguistic Survey of India, pp.14-15) Bhili has several minor dialects which have been identified with separate names. These are Ahiri, Anarya, Baori, Barel, Charani, Chodhari, Dehawali, Dhodia, Dubli, Gamti, Girasia etc.

As per 2001 Census, Bhili/Bhilodi is a language with 17 specified mother tongues and a category of others. The 17 Mother Tongues grouped under Bhili/Bhilodi at all India level are as follows:-

| Name of the Mother Tongues | Speakers' Strength as per 2001 Census |
|-----------------------------|---------------------------------------|
| Grouped under Bhili/Bhilodi | |

| 1. | Baori | 27,242 |
|-----|-------------------|-----------|
| 2. | Barel | 637,751 |
| 3. | Bhilali | 680,689 |
| 4. | Bhili/Bhilodi | 3,313,481 |
| 5. | Chodhari | 209,363 |
| 6. | Dhodia | 169,290 |
| 7. | Gamti/Gavit | 283,697 |
| 8. | Garasia | 51,183 |
| 9. | Kokna/Kokni/Kukna | 110,602 |
| 10. | Mawchi | 99,474 |
| 11. | Paradhi | 49,290 |
| 12. | Pawri | 154,918 |
| 13. | Rathi | 101,458 |
| 14. | Tadavi | 99,348 |
| 15. | Varli | 475,433 |
| 16. | Vasava | 417,665 |
| 17. | Wagdi | 2,510,811 |
| | Others | 191,262 |
| | | |

As per Grierson (1907, pp.12-13) in his Linguistic Survey of India, "Bhili/Bhilodi is an Indo-Aryan language under Central group. Ethnographically Bhils are sometimes stated to be Dravidians, and sometimes to belong to Munda stock. But whatever their original speech may have been, there can be no doubt that, at present they speak an Aryan dialect, closely related to Gujarati and Rajasthani [but it should be borne in mind that the Bhils are not of Aryan origin, and that they have, accordingly, adopted a foreign tongue]. We cannot under such circumstances expect the same consistency as in

the case of the genuine Aryan vernaculars, and as a matter of fact we often meet with a state of affairs that reminds us of the mixed character of the language of other aboriginal tribes, which have, in the course of time, adopted the speech of their Aryan neighbours". About Wagdi community Grierson opines that "Wagdi is the dialect of Bhil tribe which is found in Rajputana and the adjoining districts. In the Mewar state we find them in the hilly tracts in the south-west. They are also found in the adjoining parts of Gwalior, Partapgarh, Banswara and Dungarpur".

1.2 LOCATION

In Rajasthan, Wagdi is concentrated mainly in the districts of Banswara, Dungarpur and Udaipur. Udaipur, Dungarpur and Banswara districts have the boundary with Gujarat and Banswara also has boundary with Madhya Pradesh. Therefore in the adjoining districts of both Gujarat and Madhya Pradesh, Bhils are also available. A good number of Bhils are also available in the state of Maharashtra.

In Udaipur district, Bhils are found mainly in Kharwara, Rishab Dev and Kotra-Ghatol tehsils. Bhils of Kotra do not identify themselves with Wagdi rather with Bhomati. Bhili-Wagdi shows lots of variations with Rajasthani. Wagad is actually the region of Rajasthan like Mewar, Marwar etc.

1.3 SPEAKER'S STRENGHT

Language-Demography

The distribution of Wagdi mother tongue in the districts of Rajasthan state as per 2001 Census is presented below:

| State/ | Total | | | Rural | | | Urban | | |
|--------------|---------|---------|---------|---------|---------|---------|---------|-------|---------|
| District | Persons | Males | Females | Persons | Males | Females | Persons | Males | Females |
| Rajasthan | 2500574 | 1252872 | 1247702 | 2391575 | 1196622 | 1194953 | 108999 | 56250 | 52749 |
| Banswara | 1240596 | 627679 | 612917 | 1193116 | 603184 | 589932 | 47480 | 24495 | 22985 |
| Dungarpur | 828183 | 408658 | 419525 | 780162 | 384038 | 396124 | 48021 | 24620 | 23401 |
| Udaipur | 388516 | 194042 | 194474 | 376574 | 187765 | 188809 | 11942 | 6277 | 5665 |
| Chittaurgarh | 27721 | 14251 | 13470 | 27274 | 13997 | 13277 | 447 | 254 | 193 |

1.4 BILINGUALISM

Out of total Bhil tribal population in Rajasthan i.e 2600933 (which includes Bhil, Bhil Garasia, Dholi Bhil etc.) the Wagdi is returned by 2500574 speakers. The remaining Bhili/Bhilodi returns out of total Bhili/Bhilodi returns in Rajasthan state is constituted by other Bhili/Bhilodi mother tongues. Since Wagdi is a mother tongue under Bhili/Bhilodi the Bilingualism in respect of Bhili/Bhilodi language in India as well as in Rajasthan as per 2001 Census are presented below which take care of Wagdi Bilingualism also.

| Language- | Total Speakers | Mono Linguals | Bi- Linguals | | | | |
|---------------|----------------|----------------|--------------|-------------|----------|--|--|
| India | Total Speakers | Wollo Linguals | Total | II Language | Strength | | |
| 1 | 2 | 3 | 4 | 5 | 6 | | |
| | 9582957 | 5937937 | | HINDI | 1893788 | | |
| Bhili/Bhilodi | | | 3645020 | GUJARATI | 1191112 | | |
| | | | | MARATHI | 476036 | | |

| Language- | Total Speakers | Mono Linguals | Bi- Linguals | | | | |
|---------------|----------------|---------------|--------------|-------------|----------|--|--|
| Rajasthan | Total Speakers | Wiono Emguais | Total | II Language | Strength | | |
| 1 | 2 | 3 | 4 | 5 | 6 | | |
| | 26009338 | 1729584 | | HINDI | 850065 | | |
| Bhili/Bhilodi | | | 871319 | GUJARATI | 8030 | | |
| | | | | PUNJABI | 9157 | | |

The majority of Wagdi speakers are bilingual in Hindi as well as Rajasthani. Among them who reside in the state of Gujarat, Maharastra speaks Gujarati, Marathi respectively. Few Bhils who are educated and engaged in job, speaks English but this percentage is low.

1.5 SOCIOLINGUISTIC SITUATION / INFORMATION

As per the study conducted by the Division on *The Written languages of the World, India 2* (H.Kloss, Mc.Connell & B.P.Mahapatra, 1989) the Wagdi has few non-narrative literatures, some textbooks studied up to 4th standard and a few short stories. The script used here is Devnagari.

As per the present Survey conducted in Rajasthan the following facts are revealed.

Use of Wagdi as L1 in the home domain - In the home domain Wagdi is used as a mother tongue. The usage is restricted among the older people and it has started getting

modifications (with the major language spoken in the respective states) among the younger generations.

Wagdi as L1 in other than home domain - Wagdi is not used in the public places of the locality, judiciary and in the market.

Use of Wagdi in education- In schools under Tribal welfare and Development and also in some of the schools run by NGOs Wagdi is taught up to fourth standard level. There are few primary textbooks available in this language. State Government of Rajasthan is promoting the language for educational purpose.

Use of Wagdi in Mass Media - In different All India Radio stations and Doordarshan of Rajasthan state specific schedule have been programmed for presentation of programmes on Wagdi. Thus, Wagdi has been accommodated by the Ministry of Information and Broadcasting, Government of India.

Script - There is no specific script used for this language. The language is polycentric at present and Devnagari script is used for this language.

1.6 REVIEW OF EARLIER LITERATURE AVAILABLE

Earlier work done by J.Malcolm whose 'Essay of the Bhills' published in the collaboration of the Royal Asiatic Society of Great Britain and Ireland which was followed by D.Graham's 'A brief Historical sketch of Bhili Tribes'. However, the first grammatical sketch of Bhili language was done by Rev.Thompson in 'Rudiments of the Bhil language'. Among the available lexicons, 'Wagdi-Hindi-Wagdi School Dictionary' prepared by Dr.J.C.Sharma, Central Institute of Indian Languages, Mysore is the pioneering one. However, in Wagdi some primers up to 4th standard and few short stories are available for reference.

2. PHONOLOGY

2.1 PHONEMIC INVENTORY

Both the segmental and suprasegmental phonemes of Wagdi (Wagdi) are presented in the following inventory:

2.1.1 SEGMENTAL PHONEMES

Vowels

There are altogether eight vowels phonemes. Lip rounding is not distinctive. It is predictable in the case of back vowels, which are rounded.

| | Front | Central | Back |
|----------|-------|---------|------|
| High | i | | u |
| Mid-high | e | A | 0 |
| Mid-low | E | | 0 |
| Low | | a | |

Consonants

There are altogether 30 consonants phonemes, 9 out of them are aspirated. Aspiration plays an important role in this language as it does in Marathi, Gujarati and many other Indo-Aryan languages. It is the loathly release which immediately follows the consonants and which is voiced and voiceless when the preceding consonant is voiceless. All aspirates tend to be non-aspirates in rapid speech.

| | Bila | bial | Labi | io-Dental | Dental/ | Alveola | r Reti | oflex | Palatal | Ve | lar | Glottal |
|----------------|---------|-----------|------|-----------|---------|---------|---------|---------|---------|---------|---------|---------|
| Stop (asp.) | p ph | $b \\ bh$ | | | t th | d dh | T Th | D Dh | j jh | k kh | g gh | |
| Nasals | | n | ı | | n | | N | | | | | |
| Fricativ | e | | | | S | | | | | | | h |
| Trill | | | | | r | | R | | | | | |
| Lateral | | | | | l | | L | | | | | |
| Approx. | | w | | ν | | | | | y | | | |

2.1.2 SUPRASEGMENTAL PHONEMES

Vowel length

Length is not phonemic here. Phonetically vowels are both short and long. Vowels occurring in monosyllabic words are uniformly long (2 morae duration) whether the syllable is open or close. In all other syllables vowels are shorter.

Nasalization

Nasalization in this language may be set up as a suprasegmental phoneme occurring with the vowels. For example

| / ĩ/ | - | /ĩ/ | 'this' (n) | |
|----------------|---|-----------------|-------------|------|
| /ã/ | - | $/poL	ilde{a}/$ | 'honeycomb' | |
| $/	ilde{u}/$ | - | $/j	ilde{u}/$ | 'yoke' | |
| /õ/ | - | /gõmãsi/ | 'gnat' | |
| $/	ilde{e}/$ | - | /mẽnDa/ | 'ram' | |
| $/\!	ilde{A}/$ | - | /sÃkh/ | 'conch' | etc. |

2.2 PHONEMIC CONTRAST

Vowels

| /i/ ~ | /e/ | | | |
|--------|--------------|---|---------|---------|
| /iman/ | 'aero plane' | ~ | /etan/ | 'like' |
| /sir/ | 'to split' | ~ | /ser/ | 'tiger' |
| /mini/ | 'cat' | ~ | /ine/ | 'to it' |
| | | | | |
| /e/ ~ | /E/ | | | |
| /ek/ | 'one' | ~ | /Ekla/ | 'alone' |
| /ben/ | 'sister' | ~ | /pEliã/ | 'those' |

/A//a/ /*Ad*/ 'half' /ag/ 'fire' /gAron/ 'eclipse' /taro/ 'star' 'grains/uncooked rice' /aNA/ 'and' /dana/ */O/* /o/ 'fasting' 'heavy' /Opas/ /oja/ /tOta/ 'there' /gol/ 'sphere' /onO/ /oio/ 'become' 'warm' /u/ /o/ /onO/ 'warm' /unO/ 'warm' 'whisper' 'sphere' /gol/ /gup cup/ 'he/she' /siu/ 'peep' /tyo/ Consonants /p/ /ph/ /pani/ 'water' /phas/ 'net' 'forgive' /popAT/ 'cockatoo' / maphi/ "forgive" /bap/ 'father' /maph/ /b/ /bh//bap/ 'father' /bhau/ 'brother' /ubi/ 'stands' /kumbhar/ 'potter' /gArib/ /labh/ 'poor' 'profit'

| /t/ | ~ | | /th/ | | |
|----------|------------------|--------|------|-----------|------------------|
| /tamo/ | 'brass' | ~ | | /thAnDo/ | 'coldness' |
| /hatini/ | 'cow elephant' | ~ | | /sathi/ | 'friend' |
| /rat/ | 'night' | ~ | | /lath/ | 'tangle' |
| /d/ | ~ | | /dh/ | | |
| /dat/ | 'teeth' | ~ | | /dhatu/ | 'metal' |
| /nAdi/ | 'river' | ~ | | /Andhera/ | 'darkness' |
| /lid/ | 'home dung' | ~ | | /rãdh/ | 'cook' |
| /T/ | ~ | | /Th/ | | |
| /Tola / | 'pebble' | ~ | | /ThAna/ | 'police station' |
| /moTo/ | 'big' | ~ | | /saThA/ | 'sixty' |
| /waT/ | "road" | ~ | | /baTh/ | 'molasses' |
| | | | | | |
| /D/ | ~ | | /Dh/ | | |
| /Dikra/ | 'elder brother's | s son' | ~ | /Dheu/ | "break water" |
| /dADia/ | 'Old' | | ~ | /buDha/ | 'sacrifice' |
| /sãnD/ | 'ox' | | ~ | /sũDh/ | 'temple wall' |
| /j/ ~ | /jh/ | | | | |
| /jAg/ | 'Universe" | | ~ | /jhAgDa/ | 'quarrel' |
| /ajai/ | 'grand mother" | , | ~ | /sujhi/ | 'swollen' |
| /aj/ | 'today' | | ~ | /yajh/ | 'interest' |

/k/ /kh/ 'main land' /kan/ 'ear' /khAnD/ 'fly' /kukRo/ 'cock' /makhri/ /sek/ 'fomentation' ~ /dukh/ 'sorrow' /g/ /gh/ 'horse' /ghAr/ 'house' /goRo/ /magA/ 'tigress' "track" /waghin/ /jAg/ 'tiger' 'niverse' /wagh/ /m/ /n/ /N/ 'mother's brother' /nAmeo/ 'ascends' /mama/ 'maid' /aima/ /puniya/ 'virtue' /paNi/ 'water' /goam/ 'herd' /kan/ "ear" /baN/ 'arrow' /s/ /h/ /sal/ 'barks' /hAL/"plough" /asu/ "tear" /rAhi/ 'churn' /ghAs/ "rub" /grAh/ 'star'

/r/ ~ /R/

/bokro/ 'goat ~ /lakRo/ 'wood'

/ghAr/ 'house' \sim /hAR/ 'bone'

/l/ ~ /L/

/cula/ "hearth" ~ /kELa/ 'banana'

/wal/ 'hair ~ /taL/ 'rhythm of music'

/y/ ~ /w/ ~ /v/

/yai/ 'daughter in laws father' ~ /wae/ 'weather' ~ /vAl/ 'strength'

/tya/ 'they' $\sim /dAwa$ / 'medicine' $\sim /nAva$ / 'new'

2.3 PHONEMIC DESCRIPTION AND DISTRIBUTION

Vowels

/i/ High, front, unrounded vowel

Initially /iman/ 'aero plane'

Medially /lit/ 'horse dung'

Finally /mini/ 'cat'

/e/ Mid-high, front, unrounded vowel

Initially /ek/ 'one'

Medially /kesur/ 'musk'

Finally /be/ 'two'

/E/ Mid-low, front, unrounded vowel

Initially /Eparit/ 'merchant'

Medially /pEliã/ 'those'

/A/ Mid-high, central vowel

Initially /Ad/ 'half'

Medially /sAmundAr/ 'sea'

Finally /sA/ 'hundred'

/a/ Low, central vowel

Initially /ag/ 'fire'

Medially /haRio/ 'crow'

Finally /aja/ 'mother's father'

/O/ Mid-low, back rounded vowel

Initially /Opas/ 'fasting'

Medially /tOta/ 'there'

Finally /onO/ 'warm'

/o/ Mid-high, back rounded vowel

Initially /oja/ 'burden'

Medially /gol/ 'sphere'

Finally /oi/ 'become'

/u/ High, back, unrounded vowel

Initially /una/ 'warm'

Medially /gup cup/ 'whisper'

Finally /siu/ 'peep'

Consonants

/p/ Voiceless, bilabial, unaspirated stop

Initially /pani/ 'water'

Medially /popAT/ 'cockatoo'

Finally /bap/ 'father'

/ph/ Voiceless, bilabial aspirated stop

Initially /phul/ 'flower'

Medially /maphi/ 'forgive'

Finally /maph/ "forgive"

/b/ Voiced, bilabial stop

Initially /bap/ 'father'

Medially /ubi/ 'stands'

Finally /gArib/ 'poor'

/bh/ Voiced, bilabial, aspirated stop

Initially /bhau/ 'brother'

Medially /kumbhar/ 'potter'

Finally /labh/ 'profit'

/t/ Voiceless, dental/alveolar stop

Initially /tyo/ 'he'

Medially /hatini/ 'female elephant'

Finally /rat/ 'night'

/th/ Voiceless, dental/alveolar, aspirated stop

Initially /thAnDo/ 'coldness'

Medially /sathi/ 'friend'

Finally /lath/ 'tangle'

/d/ Voiced, dental/ alveolar stop

Initially /dat/ 'teeth'

Medially /nAdi/ 'river'

Finally /lid/ 'home dung'

/dh/ Voiced, dental/alveolar aspirated stop

Initially /dhir / 'patience'

Medially /Andhera / 'darkness'

Finally /rãdh/ 'cook'

/T/ Voiceless, retroflex stop

Initially /Tola/ 'pebble'

Medially /moTo/ 'big'

Finally: /waT/ "road"

/Th/ Voiceless, aspirated, retroflex stop

Initially /ThAna/ 'police station'

Medially /saThA/ 'sixty'

Finally /baTh/ 'molasses'

/D/ Voiced, retroflex stop

Initially /Dikra/ 'elder brother's son'

Medially /dADia/ 'Old'

Finally /sãnD/ 'ox'

/Dh/ Voiced, aspirated, retroflex stop

Initially /Dheu/ 'break water'

Medially /buDha/ 'sacrifice'

Finally /sũDh/ 'temple wall'

/j/ Voiced, palatal stop

Initially /jAg/ 'Universe'

Medially /ajai/ 'grand mother'

Finally /aj/ 'today'

/jh/ Voiced, palatal, aspirated stop

Initially /jhAgDa/ 'quarrel'

Medially /sujhi/ 'swollen'

Finally: /yajh/ 'interest'

/k/ Voiced, velar stop

Initially /kes/ 'hair'

Medially /akas/ 'sky'

Finally /sek/ 'fomentation'

/kh/ Voiceless, aspirated, velar stop

Initially /khAnD/ 'mainland'

Medially /dukhi/ 'one who is unhappy'

Finally /dukh/ 'unhappy'

/g/ Voiced, velar stop

Initially /gai/ 'cow'

Medially /magA/ 'track'

Finally /jAg/ Universe'

/gh/ Voiced, velar, aspirated stop

Initially /ghAr/ 'house'

Medially /waghin/ 'tigress'

Finally /wagh/ 'tiger'

/m/ Bilabial nasal

Initially /mama/ 'mother's brother'

Medially /aima/ 'maid'
Finally /goam/ 'herd'

/n/ Dental/ alveolar nasal

Initially /nAkh/ 'nail'

Medially /dAwa khana/ 'hospital'

Finally /kan/ 'ear'

/N/ Retroflex nasal

Does not occur Initially

Medially /mANi/ 'gem' Finally /baN/ 'arrow'

/s/ Voiceless, dental/alveolar fricative

Initially /sA/ 'hundred' Medially /asu/ 'tear' Finally /ghAs/ 'to rub'

/h/ Voiceless, Glottal, Fricative

Initially /hArAn/ 'deer' Medially /rAhi/ 'left over' Finally /grAh/ 'star'

/r/ Dental/alveolar Trill

Initially /rAth/ 'chariot' Medially /cAri/ 'to graze' Finally /ghAr/ 'house'

/R/ Retroflex Flap/Tap

Does not occur Initially

Medially /pãkhRo/ 'wing' Finally /hAR/ 'bone' /l/ Dental/alveolar lateral

Initially: /likh-Anar/ 'to write'

Medially /culla/ 'hearth'

Finally /phul/ 'flower'

/L/ Retroflex lateral

Does not occur Initially

Medially /tuLi/ 'tower' Finally /kELa/ 'banana'

/y/ Palatal approximant

Initially /yai/ 'daughter in laws father'

Medially /tya/ 'they'

/w/ Bilabial approximant

Initially /waT/ 'road'

Medially /dAwa/ medicine'

/v/ Labio-dental approximant

Initially /vidhwa/ 'widow'
Medially /nAva/ 'new
Finally /dev/ 'God'

2.4 MAJOR ALLOPHONIC DISTRIBUTION

The following allophonic variation is available

2.5 VOWEL SEQUENCE

The following are the vowel sequences available in Wagdi.

2.6 CLUSTERS

The number of vowel clusters are very limited in this language. The following types are observed in the corpus.

Diphthong/Vowels clusters

Consonant Clusters

Clusters of consonants occur in all the positions viz. Initial, Medial and Final. The frequency of clusters of consonants are more in the medial position than in the initial and final position. In the initial position only/w,y,r/ occur as second member of the consonant cluster and in the final position /r/ as first member is very frequent along with homorganic consonants. Hence Consonant clusters are not very productive in WagDi. The Consonant clusters in this language can be divided into three classes on the basis of number of segments involved in them.

- (i) Two segment clusters
- (ii) Three segment clusters
- (iii) Four segment clusters

No consonant clusters are observed in the initial position of a word. Therefore, the clusters occur for i) medially and finally, ii) and iii) medially only.

Two Segment clusters - On the basis of distribution and intervention of syllable boundary the two segment clusters can be divided into three classes:

- (a) Occurring medially across the syllable boundary
- (b) Occurring medially within a syllable
- (c) Occurring finally only.

Examples-

Geminants –

| | / nn / | - | /AnnA/ | 'seven stars in the sky' |
|------|-----------------|-----------|-----------------|------------------------------------|
| | /kkh/ | - | /akkhu/ | 'axle' |
| | / TT / | - | /kaTTo/ | 'sradh – ceremony' |
| | / nn / | - | /korohanno/ | 'dry-yellowish vegetables' |
| | / 11 / | - | /sulla/ | "fire place" |
| | / dd / | - | /gAddo/ | 'sarpanch' |
| | /ss/ | - | /rAssi/ | 'thread' |
| Othe | er than Geminar | nt Clusto | ers – | |
| | /Ls/ | - | /aLsi/ | 'lazy' |
| | / thw/ | - | / Athwar / | 'weapon' |
| | / Tk / | - | /ATkela / | 'boundary wall' |
| | / rm / | - | /armAN/ | 'here' |
| | /mL/ | - | /AmLo/ | 'twisting of body' |
| | /mb/ | - | /lambu / | 'fixed' |
| | / bl / | - | / Ablo / | 'reverse' |
| | / khl / | - | / Akhli / | 'empty' |
| | / thR / | - | / AthRaMbu / | 'shaking' |
| | / kb / | - | / AsAkbuM / | 'selection' |
| | / Rb / | - | / AlaRbuM / | 'breaking' |
| | / nl / | - | /anlo/ | 'pitcher' |
| | / tm / | - | /atmiye/ | 'in the evening' |
| | / ln / | - | /alni/ | 'vegetable curry made out of corn' |
| | / nd / | - | / anda phanda / | 'changing' |
| | | | | |

```
/ kb /
                     / aSAkbuM /
                                           'snatching'
                                           'misery'
/mb/
                     /rAmbuM/
/ lb /
                     / amAl buM /
                                           'squeezing'
/ rb /
                     / adArbuM /
                                           'starting'
                                           'dirty'
/ dr /
                     / udruM /
/gN/
                     /ulAgNo/
                                           'rough'
/ND/
                     /kuNDi/
                                           'musical instrument which hangs
                                           from the neck'
                                           'saree'
/pR/
                     /kapRo/
/mT/
                     /kamTi/
                                           'bow'
/ Tl /
                     /kaTlo/
                                           'buffalo'
/ tl /
                     /kAtlo/
                                           'crab'
                                           'staying place for cows and buffaloes
/pD/
                     /kũpDo/
                                            made of bamboos'
/gR/
                     /kagRo/
                                           'crow'
/ tr /
                     /katro/
                                           'horse'
/ tl /
                     /katla/
                                           'leaf'
                     /kulyo/
                                           'nostril'
/ ly /
                                           'hair'
/ ny /
                     /kanya/
                                           'obedient'
/jy/
                     /kejyagAru/
/ tR /
                     /khaTRai/
                                           'paternal property'
/ lR /
                     /kholRi/
                                           'slum houses without doors'
/kD/
                     /khẽkDi/
                                           'wild dog'
/bR/
                     /gabRo/
                                           'neck'
```

| / ny / | - | /gAnyo / | 'earring' |
|---------|---|------------|---|
| / Dl / | - | / gaDlo / | 'small circle shaped thing to put of the head for carrying weights |
| / kl / | - | / sokli / | 'spirit' |
| / ghl / | - | /ghoghlo/ | 'thorn' |
| / wl / | - | /gawli / | 'arm' |
| / lw / | - | /julwu / | 'bathing' |
| / rkh / | - | /jArkho/ | 'hyna' |
| / tR / | - | /jotRo/ | 'jute' |
| / mk / | - | /jumko/ | 'saptarsi mondal' |
| / nj / | - | /jAnjal/ | 'dream' |
| / lR / | - | /jhulRi / | 'pant' |
| / pk / | - | /jhapko/ | 'evening' |
| / lkh / | - | /jhulkhũ / | 'group' |
| / kr / | - | /jhakri / | 'fishing rod' |
| / wl / | - | /jhawli / | 'bitch' |
| / mr / | - | /jhimro/ | 'rag' |
| / gN / | - | /ThAgNi / | 'eve-teasing' |
| / mR / | - | /DimRo / | 'a stage made in the field for looking after the crops' |
| / sk / | - | / Daski / | 'bird sings like cuckoo' |
| / pR / | - | / tepRo / | 'door |
| / kl / | - | / Taklo / | 'three times' |
| / rl / | - | /tharlu/ | 'idle' |
| | | | |

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/ lT /
                             /tholTi/
                                                    'in hand'
                                                    'vassals used for making curds from
       / lk /
                             /tolki/
                                                    the milk'
       / dr /
                             /dadro/
                                                    'dry fruit'
Two-segment final clusters -
       / ng /
                             /kEng/
                                                    'a type of fish'
                                                    'a type of tree'
       / nj /
                             /kArAnj/
       /mb/
                             /khamb/
                                                    'pillar'
                                                    'castor oil plant'.
       / nD /
                             / ArAnD /
Tri-Consonantal clusters -
                                                    'he goat'
       /kDy/
                             /bokDya/
       / gly /
                             / gaglyal /
                                                    'watch man'
                             /thobjyo/
                                                    'flu'
       / bjy /
                             /ghingni/
                                                    'tingling of limb'
       / ngn /
                                                    'uncultivated land'
       / ngr /
                             /khengraw/
       / ngL / -
                             /ghangLe/
                                                    'mosquito'
       / Dky /
                             / phADkya /
                                                    'a species of tiger'
                                                    'wages'
       / njr /
                             /mAnjri/
       / ndm /
                             /kandmul/
                                                    'esculent roots'
                                                    'pangolin'
       / ply /
                             /khAplya/
       / bdy /
                             /sabdya/
                                                    'a plant'
       / bby /
                                                    'study'
                             / Abbyas /
       / mny /
                             /dhamnya/
                                                    'a serpent'
       / mby /
                             /tambya/
                                                    'a brass pot'
```

'a kind of tree' / mbr / - / Tembrun / / mbhy / - / kumbhya / 'pole' / ruD / / ArnDel / 'castor-oil' / lky / /bilkya/ 'south' /lphy/ 'a species of tiger' /gAlphya/ /wnd/ / AwndA / 'this year' / hnD / 'a kind of vegetable' / TohnDul /

And also a few four-segmental cluster available, which only occur in medial positions

/mbLy/ - /kambLya/ 'rock-snake'

/ndky/ - /bindkya/ 'soldier'

/ nDky / - /sonDkya / 'a kind of musical instrument' etc.

2.7 SYLLABLE

The syllabic system in this dialect is of peak type. There are as many syllable in a word as there are syllable peaks. The syllable peak is necessarily formed by a vowel. It can be preceded by an onset and followed by a coda the onset is formed by a single consonant or a cluster of two consonants preceding the peak; while the coda is also formed by a single consonant or a cluster of two consonants following the peak. If the onset is a cluster, the coda cannot be a cluster and if the coda is a cluster the onset cannot be a cluster. The syllable boundaries can be predicted on the basis of peaks and selection of consonants as on set or coda. A word can be monosyllabic, disyllabic or polysyllabic. The syllable types are as follows:

Monosyllabic types – CV – /le-/ 'to take' CVV – /nAi/ 'river' CVC – /sik/ 'adhesive'

Disyllable types –
$$CVC$$
 – CV – $/kAp - Ro$ / 'sari' CVV – CV – $/kAi - Ro$ / 'when' CV – CV – $/dha - D\tilde{u}$ / 'dacoity'

Tri-syllabic words -

CV

VC

$$CV - CV - CV$$
 - $/bA - pA - ro$ 'in the afternoon' $CVC - VC - CV$ - $/kAt - er - ko$ 'for a long time'

As it is observed in other Indo-Aryan languages, the tendency of pronouncing each and enemy words into two Mora / syllables also founding Wagdi language. This is called Bi-morism. Therefore we can consider this as one of the characteristics to include Wagdi language into Indo-Aryan Group of Languages.

/ sa-Ta/

'rain'

3. MORPHOPHONEMICS

When a stem is combined with a suffix or when two or more stems are combined with each other, there are often changes in the shape of the combined stem. Such types of changes take place within a word depend on the environment in which the occurrence takes place. These changes are either combined by the phonological environment, or morphological (applicable to a relatively smaller number of item). The morphophonemic process described here is mainly of the former type. Followings are the examples of the morphophonemic changes occurring in Wagdi (Wagdi) –

- 1. If the final / o/ is followed by / a /, then / o / is replaced by /a/. Example, /soro/ 'boy' + /a/ \rightarrow /sora/ 'boys'
- 2. If the final /i / followed by /i /, then the final /i / drops. Example, /koLi / + /in / \rightarrow / koLin / 'fisher woman'
- 3. If the final /i / followed by /a /, then /ia / > /ya /. Example, /kaThi / + /a/ \rightarrow /kaTya/ 'sticks'
- 4. CV types bases ending in /u/, retain the final /u/ when followed by another vowel. In addition, the augment /w/ is inserted in between the vowels.

$$m\tilde{u} + \tilde{a} \rightarrow m\tilde{u}w\tilde{a}$$
 'mouths'

5. When followed by a vowel, the polysyllabic bases ending in CVC syllable drop their penultimate vowels /u, A, i/.

$$/ manus / + / \tilde{a} / \rightarrow / mans \tilde{a} /$$
 'men'
 $/ hAtin / + / i / \rightarrow / hAtni /$ 'elephants'

6. Epenthesis – $/kAbdur/ + /\tilde{a}/ \rightarrow /kAbudr\tilde{a}/$ 'pigeons'

7. Assimilation –

(a)
$$/ sab /$$
 + $/ pun /$ \rightarrow $/ sappun /$ 'with officer'

8. Vowel harmony –

This is a type of assimilation, where a vowel in a syllable is affected by the vowel in the proceeding syllable and tends to be identical with it.

$$/kAr/$$
 + $/aha/$ \rightarrow $/kArAhA/$ 'he does'

4. MORPHOLOGY

The morphology can be divided into two parts – Noun morphology and verb morphology. The noun morphology includes – the descriptions of nouns along with their gender, number and cases. It also includes the morphology of Pronouns, Adjectives etc. The verb morphology includes the description of the finite and non-finite verbs along with the Tense, Aspect, Mood, Infinitives, Gerund, Participle, Causation, Passive Formation, Compound Verbs, Transitivity etc. as applicable to the verbs.

4.1 WORD FORMATION

As per the definition of 'word' given by C.F.Hockett, a Wagdi (Wagdi) word is pronounced with a potential pause before and after it, as for example, / pAksa pijra mu aha / 'The bird is in the cage' where pAksa, pijramu aha are different words with a particular pause between each other. And according to the definition of a word, Wagdi words also contain at least one stem, which is a free form and takes the inflectional and derivational affixes for word formation. For example,

$$/wag/$$
 'tiger' > $/wagen/$ 'tigress' $/lAD/$ 'pet boy' > $/lAD-i/$ 'pet girl'

In the above examples, the $/-\tilde{a}/$ and /-i/ are plural suffixes or plural markers. In Wagdi morphologically a word may consist of one stem (or more than one) which is followed by various prefixes and suffixes.

4.1.1 WORD CLASS

Wagdi can be divided into different groups on the basis of the inflectional endings e.g.

kutto "dog" a masculine stem (-o being the masculine marker)sori "girl" a feminine stem (-i: being the feminine ending)

The words available in this language are divided into following grammatical categories namely Noun 2. Pronouns 3. Adjectives 4. Post-Positions 5. Conjunctions 6.

Verbs 7. Adverbs. These seven word classes are broadly grouped into two categories-Declinables and Indeclinables. Declinables are those, which are declined for numbers-genders-persons-cases etc., for example, nouns, pronouns, adjectives and verbs. And the post-positions, conjunctions, adverbs belong to the Indeclinables.

The major morphological processes found in the seven classes of words are: Suffixation, Zero Modification, Compounding etc.

```
Suffixation in the word like /lAD/ 'pet boy' > /lADi/ 'pet girl'
Zero Modification in the word like /taro/ 'star' > /tara/ 'stars'
Compounding in the word like /jamphAL/ "guava" = jam + phAL
```

4.2 NOUN MORPHOLOGY

The Noun is a word class which takes number, gender and case markers. The nouns function as a Subject or an Object in a construction and it denotes person, place, things etc. If a noun contains only one morpheme it is called simple noun, and if it contains more than one morpheme by means of root taking one or more affixes then it is called derived noun. This section of Noun Morphology deals with the inflections of nouns along with the various pronominal forms available in Wagdi language.

4.2.1 NOUN

A Noun is considered to be one of the word classes as belong to either of the three genders and inflect for number and case. On the other hand nouns may be either masculine, feminine or neuter and at the same time either singular or plural. Noun may inflect for case or combine to a postposition.

Gender

Nouns belong to one of the three genders – masculine, feminine or neuter. Animate nouns can be distinguished based on their natural sex distinctions as male nouns may belong to masculine gender, female to feminine and the other to neuter. For example Masculine Nouns

```
/ soro / 'boy'
/ maho / 'mother's sister's husband'
/ dado / 'father'
```

```
/ babo / 'father's elder brother'
/ kako / 'father's younger brother'
/ bhobo / 'elder brother'
```

Feminine Nouns

```
/ ben / 'sister'
/ bhua / 'father's sister'
/ sij / 'thing'
/ sunke / 'bite'
/ duwa / 'medicine'
/ sas / 'buttermilk'
```

Neuter Nouns

```
/ bakru / 'goat'
/ kasbu / 'tortoise'
/ minu / 'cat'
/ hahu / 'hare'
```

Derived Nouns

| Masculine | | Feminine | |
|--------------|----------|--------------|-----------|
| / soro / | 'boy' | / sori / | ʻgirl' |
| / bhutrijo / | 'nephew' | / bhutriji / | 'niece' |
| / mino / | 'cat' | / mini / | 'she cat' |

The Derivative suffix for feminine formation / -en / added to masculine nouns ending in consonants or vowels

| Masculine | | Feminine | |
|---------------------------|------------------------------|---------------------------------------|---|
| /hap/ /hutar/ /wag/ | 'snake' 'blacksmith' 'tiger' | / happen / / hutaren/ / wagen / | 'female snake' 'she blacksmith' 'tigress' |

Number

In Wagdi there are two numbers – Singular and Plural.

Masculine noun

| Singular | | Plural | |
|----------|---------|-----------|----------|
| /ghoRo/ | 'horse' | / ghoRa / | 'horses' |
| /kutro/ | 'dog' | / kutra / | 'dogs' |
| /kaglo/ | 'crow' | / kagla / | 'crows' |

Feminine nouns / thale / 'plate' / thali / 'plates' /baere/ 'window' /baeri/ 'windows' /ben/ 'sister' /beni/ 'sisters' / ak / 'eye' / aki / 'eyes' The neuter nouns 'clothes' / lubru / 'cloth' / lubrũ / / gudeRu / 'donkey' / gudeRũ/ 'donkeys' / kagud / 'paper' / kagdũ / 'papers'

Diminutives

Wagdi nouns show contrast of small and big size and these are formed by adding suffixes. Generally the small size of the forms denote feminine genders.

Male Personal Names

Male and female personal names indicate diminutives showing little sense

| / devo / / babu / | / devlo / / babui / |
|----------------------|------------------------|
| /rumi/ | / rumli / |
| /huki/ | / hukli / |
| / lali / | / lalki / |

Diminutives of Inanimate Nouns:

In inanimate nouns feminine marker corresponds with the small size of the corresponding noun

```
/ doro / 'thick thread' / dori / 'thin thread' / baro / 'big hole' / bari / 'small hole' / hiho / 'big bottle' / hihi / 'small bottle'
```

Besides like personal names /-ki/ is added to some nouns to mark its small size.

```
/ Dhol / 'drun' / Dholki / 'small drum'
```

Case

The case suffixes are bound morphemes with smaller phonetic form. Case distinction in Wagdi are as follows: -

| Cases | Suffixes |
|------------------------|----------------|
| 1. Nominative/Agentive | -Ø |
| 2. Accusative | -e / -ne |
| 3. Instrumental | -hu |
| 4. Dative | - haru |
| 5. Ablative | - $h\tilde{u}$ |
| 6. Genitive | - nu/-ru |
| 7. Locative | - е |
| 8. Vocative | -Ø |

The different cases are explained below: -

Nominative case – The suffix for this case is \emptyset . This case is generally assigned to the subject of a sentence and referred as 'prathama' in Indian case system.

Accusative - This case is used to denote the direct object and location. For example, /mastAr - ne / 'to the teacher' $/ ai \ ne /$ 'to mother' etc. This is referred as 'dwitiya' in Indian case system and assigned to the object of a sentence.

Instrumental - The instrumental case suffix is /-hu /. It is used to denote the sense of 'with/by' etc. The instrumental case is known as 'tritiya' in the Indian case system. Example $-/dado\ hu$ / 'with father', $/ai\ hu$ / 'with mother' etc.

Dative - This is 'caturthi' in the Indian case system. It is a case of benefactive as well as indirect object also. The sense of 'for in expressed by this case system. The marker is /haru/ for this case. For example, /ghAr haru/ 'for the house', /ai haru/ 'for mother' etc.

Ablative - This case is used to denote the place of departure or a point of comparison. In Indian case system this is referred as 'pancami'. The suffix is $/-h\tilde{u}$ /. For example, / ram $h\tilde{u}$ / 'from Ram', /gaw $h\tilde{u}$ / 'from the village' etc.

Genitive: - In Indian case system, the genitive is known as 'sasthi'. In Wagdi the genitive suffix is /-nu/ inflecting for gender-number agreeing with he noun possesion. The sense indicated by genitive is 'of'. Example - /gohLa/ 'nest' > /gohLanu/ 'of the nest', /soro/ 'boy' > /soronu/ 'of the boy' etc.

Locative - The locative case is used to indicate 'in', 'within' etc. The suffix is / -e/. In Indian case system it is known as 'saptami'. Example $- / p\tilde{A}jr-e/$ 'in the cage', / ta-e/ 'within an hour' etc.

Vocative - The vocative suffix in $/\emptyset$ /. Example - / wA bAhin / 'Oh sister', $/e \ kola$ / 'Oh fox 'etc.

Postposition

Postpositions are indeclinable. In this language postpositions occur after nominal in a sentence. The postpositions cannot occur by themselves to show the relationships with other word classes and it occurs with the nominal. So it shows the case relation. For Example,

nise 'below'

haru 'for'

sath /ate 'with'

uper 'on'

hū 'from'

AndAr 'within'

pawAt 'till'

dur 'away'

jewo 'like'

ma 'to'

4.2.2 PRONOUN

The pronouns are a closed class and the membership is fixed. Semantically, they are the substitutes for the nouns. Syntactically this category is reformed as PRO in Chomsky's terminology. Pronouns are – either first person / second person / third person if they are animate. If inanimate, then they can be Interrogative/Reflexive/Relative etc. The following are the Pronouns available in Wagdi.

Personal Pronouns -

| Person | | Singu | lar | | Plural | |
|--------|----|-------|-----------|----|---------------|--------------|
| First | | hu/me | · 'I' | | hAmu | 'we' |
| Second | | tu | 'you' | | tAmu | 'you' |
| Third | m. | tyo | 'he' | m. | tya | 'they' |
| | | helo | proximate | | hela | |
| | | pelo | remote | | pela | |
| | f. | ti | 'she' | f. | tyã | 'they/these' |
| | | hEli | proximate | | hEliã | |
| | | pEli | remote | | pEliã | |
| | n. | tu | 'it/this' | n. | tÃ | 'these' |
| | | hElu | proximate | | $hel	ilde{A}$ | |
| | | pElu | remote | | $pel	ilde{A}$ | |

Examples,

1st Person sg. pl.

Mas./Fem. hu kArvu se 'I do' hAmu kArvi se 'We do'

2nd Person

Mas./Fem. tu kArve se 'you do' tAmu kArvo se 'you do'

3rd Person

mas. tyo kArve se 'he does' tya kArve se 'they do'

fem. tye kArve se tye kArve se

to bAcco 'This (male) child' ta bAcca 'These (male) children' ti bAcci 'This (female) child' tea bAcceya 'These (female) children'

tĩ DaLa 'This tree' *tã DaLeyã* 'These trees'

o bAcco 'That (male) child' a bAcca 'Those (male) children'

i bAcci 'That (female) child' *ia bAcceya* 'Those (female) children'

î DaLA 'That tree' *iã DaLeyã* 'Those trees'

Interrogative - Animate - kun 'who'

Inanimate - kae 'what'

kem 'why'
kewo 'how'
kere 'when'

Relative Pronouns - 'which'

| | Singular | Plural |
|-------|----------|--------|
| masc. | jo | ja |
| fem. | ji | jiã |
| neu. | jĩ | jiã |

4.2.3 ADJECTIVE

The adjectives can be divided in two groups –

i) Adjectives proper and ii) Numerals

The adjectives proper can be of various types depending on derivation and the attributive aspects. They can be adverbial adjectives (/ajnu/ 'of today'; /wArnu/ 'of above') Participial adjective (/kunhel/ 'rotton' /sAdo/ 'spoiled'); quantitative adjectives (/sAb/ 'all', /adik/ 'much', $/bAh\tilde{u}/$ 'many'); qualitative adjectives (/hirwA/ 'green' /AlAs/ 'idle'); Pronominal Adjectives (/Ada/ 'this much' /inA/ 'of this type') etc.

The main division of adjectives from inflectional point of view is into (i) indeclinable adjectives and (ii) declinable adjectives. The later inflect for the categories of gender, number while the former remain uninflected.

Indeclinable Adjectives -

The following are a few indeclinable adjectives –

/ kodu / 'bitter' / niT / 'neat' / jAD / 'heavy' / AlAs / 'idle' / khArab / 'bad'
Declinable Adjectives –

/moTA/ 'big' with three genders and two numbers

Mas.moTo(sg.) moTa (pl.) Fem. moTi(sg.) moTiN(pl.) Neu. moTu(sg.) moTa(pl.)

Few derived adjectives are exemplifies below -

dukh 'sorrow' > dukhi 'sorrowful'
sukh 'comfort' > sukhi 'happy living in comfort'

```
des 'country'>desi 'country made'daru 'wine'>darurio 'drunkard'takAt 'power'>takAtwar 'powerful'ukul 'wise'>ukulwaro 'wise person'takAt 'power'>takAtwAr 'powerful'
```

4.2.4 NUMERAL

Most of the speakers of this language can count up to one or two decades, but a few beyond that. For numbers higher than a decade they adhere to the method of counting in 'twenty' as a unit; such as /Akisa/ 'one time twenty' / do isa / 'two time twenty' etc. The numerals excluding cardinals are declinable and take overt markers distinguishing genders and numbers. The numerals are either primary, or derived, or composite stems and belonging to one of the groups: -1) cardinals b) ordinals c) fractions.

Cardinals - The cardinals numerals are indeclinables, they are - / ek / 'one', / be / 'two', / tAN / 'three', / egra / 'eleven', / sola / 'sixteen', / dA / 'ten', / calis / 'forty', $/ p\tilde{A}cis /$ 'twenty-five', / beyasi / 'eight-two' etc.

The numeral for hundred is /sA/. The multiples are expressed with the varient i.e. /satsA/ 'seven hundred' etc. /hajar/ 'thousand' /lakh/ 'hundred thousand' etc.

Following are alternants of cardinal numerals:

Alternants of one

```
/ek/
                                       'one'
       /ek bis/
                                       'twenty-one'
       /ek tis/
                                       'thirty one'
                                       'forty one'
       /ek salis/
        /-ra/ as in /egra/
                                       'eleven'
Alternants of two
                                       'two'
       /he/
       /ba-/ as in
       /bara/
                                       'twelve'
       /babis/
                                       'twenty two'
                                       'sixty two'
       /ba sATh/
       /bA/ as in
                    /bAttis/
                                       'thirty two'
                                       'eighty two'
       /be/ as in
                     /beya si/
```

Alternants of 'three'

```
/tAN/ 'three'
/-te-/ as in -/-teis-/ 'twenty three'
/-tetis-/ 'thirty three'
/tre/ as in /trepAn/ 'fifty three'
/-tresATh-/ 'sixty three'
```

Ordinals – The ordinals are adjectives derived from cardinals by the way of suffixation.

There are four types of derivative suffixes, which are further followed by concord suffixes. e.g.

```
- r - /dusAro/(also/bijo/), /tisro/, /tisri/etc.
```

- *t* - /*cawto*/, /*cawti*/ etc.

- l - /pAhlo/, /pAhli/ etc.

Fractions - /Ad / '1/2', /paw / '1/4', /pON/ '3/4', then /-saDe-/ is added to the numerals like /-saDe tin-/ '3 and 1/2', /-saDe car-/ '4 and 1/2' etc.

4.3 VERB MORPHOLOGY

The verb morphology deals with the different formation of a verb as per its role in a sentence. The morphology of the verbs can be divided into two types Finite and Non-Finite.

4.3.1 VERB

4.3.1.1 FINITE VERB

Verbs can be of two types – finite and non-finite. Finite verb consists of a stem followed by mood, tense and aspect markers, which are further, followed by person, gender and number markers. These person, gender and number markers maintain a concord with the subject or object in a sentence and vary according to their person, gender and number markers. The inflected form of a verb for different mood, tense and aspect come under finite verbs.

Tense

The following tense markers are available in Wagdi

Transitive verb- /kAr-vu/ 'to do'

Present

sg. pl.

1st Person

Mas./Fem. hu kArvu se 'I do' hAmu kArvi se 'We do'

2nd Person

Mas./Fem. tu kArve se 'you do' tAmu kArvo se 'you do'

3rd Person

mas. tyo kArve se 'he does' tya kArve se 'they do'

fem. tye kArve se tye kArve se

Present Progressive

1st . Person

Mas. hu kAri rio se 'I am doing' hAmu kAri riA se 'We are doing'

Fem. hu kAri ri se hAmu kAri rio se

2nd Person

Mas. tu kAri rio se 'you(sg.) are doing' tAmu kAri riA se 'you(pl.) are doing'

Fem. tu kAri ri se tAmu kAri rio se

3rd Person

Mas. tyo kArvi rio se 'he is doing' tyA kArvi riA se 'they are doing'

Fem. tye kArvi ri se tye kArvi rio se

Past and Past Progressive

1st Person

mas. hu kArte lo 'I did/was doing' hAmu kArte lA 'We did/were doing'

fem. hu kArte li hAmu kArte lio

2nd Person

mas. tu kAr le lo 'you(sg.) did/were doing' tAmu kArte lA 'you(pl.) did/were doing'

fem. tu kArle li tAmu kArte lio

3rd. Person

mas. tyo kArte lo 'he did/was doing' tyA kArte lA 'they did/were doing'

fem. tye kArte li tye kArte lio

Present Perfect and Simple Past

1st Person

mas. hu kArio se 'I have done/did' hAmu kAriA se 'We have done/did'

fem. hu kArvi se hAmu kArvio se

2nd . Person

mas. tu kArio se 'you(sg.) have done/did' tAmu kAriA se 'you(pl.) have done/did'

fem. tu kArvi se tAmu kArvio se

3rd Person

mas. tyo kArio se 'he has done/did' tyA kAryA se 'they have done/did'

fem. tye kArvi se tye kArvio se

Past Perfect

1st Person

mas. hu kArve lo 'I had done' hAmu kArve lA 'We had done'

fem. hu kArve li hAmu kArve lio

2nd. Person

mas. tu kArve lo 'you had done' tAmu kArve lA 'you had done'

fem. tu kArve li tAmu kArve lio

3rd Person

mas. tyo kArve lo 'he had done' tyA kArve lA 'they had done'

fem. tye kArve li tye kArve lio

Future

1st Person

mas. hu kArvA no 'I shall do' hAmu kArvA nA 'We shall do'

fem. hu kArvA ni hAmu kArvA nio

2nd. Person

mas. tu kArvA no 'you will do' tAmu kArvA nA 'you will do'

fem. tu kArvA ni tAmu kArvA nio

3rd. Person

mas. tyo kArvA no 'he will do' tyA kArvA nA 'they will do'

Fem. tyo kArvA ni tye kArvA nio

Aspect

There are three aspects found in Wagdi. They are Habitual, Perfect and Progressive.

The Habitual Aspect denotes the action of the verb takes place from time to time, the Perfect Aspect denotes the action of the verb takes place once and in case of Progressive aspect the action of the verb continues.

Example:

Mas./Fem. hu kArvu se 'I do' hAmu kArvi se 'We do' (Habitual Present)

Mas. hu kArio se 'I have done/did' hAmu kAriA se 'We have done/did' (Present Perfect)

Mas. hu kAri rio se 'I am doing' hAmu kAri riA se 'We are doing' (Present Progressive)

Mood

There are four moods – Indicative, Imperative, Permissive and Subjunctive.

Indicative mood

In the Indicative mood, the verb denotes an objective fact.

For Example:

/sora tAre se/ 'The boys swim'
/ram tAri riyo se/ 'Ram is swimming'

Imperative Mood

Verbs in the imperative mood denotes command a request. A verb base, intransitive, transitive or causative functions as imperative form.

Command

For example:

/a toR/ 'break it'
/ai a/ 'come here'
/ubo tha/ 'stand up'

Request

For example:

```
/(mehArbani kArine) i toRo/ 'You (please) break' /i toRo/ '(you please) break it'
```

Permissive Mood

It marks seeking permission from others.

For example:

```
/ hAmu sarala ai saku se / 'May we all come?' / tya sarala jAi sAku se/ 'May all of them go?' etc.
```

Subjunctive Mood

The subjunctive mood denotes desire or wish and one subordinate clause is required to complete the desire or wish of the subject of the main clause.

For example:

```
/thAi sAke hu jai/ 'If possible, I will go'
/jo hu khai ri to hu kale avi/ 'If I eat, I will come tomorrow'
```

4.3.1.2 NON FINITE VERB

The non-finite Verbs consist of a stem followed by mood, tense and aspect markers only. The inflected forms of verbs for Participles, Gerund and Infinitive come under the non-finite verbs.

Infinitive

The suffix is /-vu/. For Example $-/wAc\ vu$ / 'to choose' 'to die', $/mAr\ vu$ / etc. Therefore, the infinitives are formed by adding infinitive morpheme to different bases. i.e. intransitive, transitive, causative etc. These forms can have full paradigms of conjugations of numbers, genders etc. when they are formed from the transitive bases.

Examles: /-sivu-/ 'to sew', /-melvu-/ 'to mix', /-orvu-/ ' to sow', /-tolvu-/ 'to weight', /-dekhvu-/ 'to see' etc.

Gerund

The suffix occurring in the forms of gerund is /-inA/. For Example -/ga - inA/ 'while singing', /kuT - inA/ 'while fighting' $/p\tilde{o}e - inA/$ 'while wipping', /jhAtak - inA/ 'while throwing' etc. Sometimes we get reduplication also $/bista\ bista/$ 'while sleeping' as in other Indo-Aryan Languages.

Participle

Participial verb stem inflect as a verb and decline as a noun or as an adjective. Therefore, these stems can have inflectional suffixes as well as case-suffixes. Participial verbal stems are of three types – Present Participle, Past Participle and Perfect Participle.

Present Participle

The suffix for present participle is /-A/. For Example - / ga-A/ as in / gaA a/ 'come for singing' /law-A/ as in /lawA a/ 'come for planting' etc.

Past participle

The examples of Past Participles are as follows:

kArio se 'he has done' tyA kAryA se 'they have done'

jaio se 'he has gone' *jaiA se* 'they have gone'

Perfect Participle

This participle is used to form compound verbs of Past Perfect and subjunctive. The suffixes and construction is identical with that of pluperfect. However, these forms are non-finite. For Example, /cAlelo/ 'had walked', /ginelo/ 'had taken', /kAMelo/ 'had combed' etc.

4.3.1.3 CAUSATIVE VERB

A number of Causative verbal stems are derived from transitive as well as intransitive verbal stems by addition of derivational suffix /-rOvu/. All causative verbs are derived from transitive and intrasitive verbs with a common root with and without phonological change in the stem formation. The following is a representive list of causative verbs.

/-dhovu-/ 'to wash' /-dhovA rOvu-/ 'cause to wash' /-kArvu-/ 'to do' /-kArvA rOvu-/ 'to get done'

```
/-hiwu-/ 'to sew' /-hiwArOvu-/ 'to get sewed' /-rovu-/ 'to weep' /-rovArOvu-/ 'to cause to weep' /-bhAnOvu-/ to read' /-bhAnOvArOvu-/ ' cause to read'
```

4.3.1.4 AUXILIARY VERB

Wagdi language has two Verbal forms: Main Verb and Auxiliary verbs. Auxiliary verbs always occur with main verbs and mark tenses. In Indian languages Auxiliary verbs generally follows the main verb and in English it precedes the main verb. These verbs are also called 'helping verbs'.

The auxiliary verbs in Wagdi are as follows

Present Auxiliary - /se/ 'verb to be' in all the three persons.

Past Auxiliaries - /hAt-/ 'was/were'. In Masculine gender /hAto/, in

feminine gender /hAti/ and in neuter gender /hAtu/.

Examples. Present sg. hu se 'I am'

pl. *hAmu se* 'we are'

Past Mas. sg. hu hAto 'I was'

Fem. sg. hu hAti 'I was'

4.3.1.5 NEGATIVE VERB

The negation is denoted by /nA/, /la/, /la/, /la/, /la/, /la/, /la/ etc. The word negative depends upon some prefixes, which help to give the word negative meaning, but for sentence

negative some specific negative word is there which can occur with different word classes and affect the position of the verb.

For Example -

```
/ jan /
               'known'
                                     / An-jan /
                                                    'unknown'
/kam /
               'work'
                                     / nA-kam /
                                                    'without work'
/ mArAd/
               'man'
                                     / nA-mArAd/
                                                    'impotent'
/ pArwa /
                                     / be pArva /
                                                    'careless'
               'care'
/ kabu /
               'control'
                                     / be kabu /
                                                    'uncontrolled'
/ jAwab /
               'answerable'
                                     /la jAwab /
                                                    'unanswerable'
                                     /be-ilaj /
                                                    'incurable'
/ilaj /
               'treatment'
```

4.3.1.6 PASSIVE FORMATION

The Passive formations are the round about way of representing a sentence with the same meaning. For Example – 'I see the moon' (active) > 'The moon is seen by me' (passive). So in passive, the object (of active) becomes the subject and the subject (of active) becomes object, the verb changes to its past participle form and 'by' is added before object. Example /kola suha mar se/ 'The fox kills the rats' > /kolahu suhane marvA no/ 'By the fox the rats are killed' etc.

4.3.1.7 TRANSITIVITY

A transitivity verb is a verb which requires an object to complete its meaning, the effect of the action, denoted by the verb whereas in intransitive verb no object is required to express the feeling. Examples,

| me | nAdi e | wAh vu | S | oro | nao e | wAh vu rAvu |
|---------|------------------|----------|---|-------|-------------|-------------|
| I | river-in | to float | b | ooy | boat-in | floats |
| Sub. | Obj. | Vb. | | | | |
| "I floa | at in the river" | | " | The b | ov floats b | oat" |

4.3.2 ADVERB

Adverbs and particles are indeclinable. Adverbs can be simple pr derived. Simple adverbs are monomorphemic i.e. they consist of single morpheme and derived adverbs consist of more than one morpheme.

```
Simple adverbs: / kAldi / 'yesterday'
Derived adverbs: / O - ta / 'there'
```

Some of the adverbs are reduplicated having both the elements from one class: e. g.

/ laha laha / 'quickly'

/ gArgAr / 'round manner'

/ata - tAta/ 'here and there'

/pArAt pArAt/ 'often'

This type of adverbs can be called as Compound adverbs. Therefore, the distinction we can draw between a complex and a compound adverb is in complex adverb there is at least one bound morpheme whereas the Compound adverb contains all free morphemes. Except these, there are few adverbs which are called adverbs of place.

There are some adverbs, which are basic, and these are not derived from any other word category. These adverbs are time, place and manner.

Adverbs of Place:

Interrogative forms

| /ata/ | 'here' |
|---------|-----------|
| /tAta/ | 'there' |
| /saN/ | 'with' |
| /khal/ | 'below' |
| /mAjar/ | 'inside' |
| /bahar/ | 'outside' |
| /uca/ | 'above' |
| /dur/ | 'far' |
| /maN/ | 'behind' |
| | |
| /kAbo/ | 'When' |
| /kon/ | 'Who' |
| /kai/ | 'What' |
| | |

Adverbs of time:

/nAntAr/ 'Next / then'

/aj/ 'today'

/be bar/ 'twice'

/tin bar/ 'thrice'

Adverbs of manner:

/sarkhaj/ 'similarity'

/magni/ 'costly'

/imandari/ 'honesty'

4.3.3 PARTICLE

Particles are those forms, which are used in a sentence to strengthen and emphasize the meaning. Particles are indeclinable. They can occur with all word classes like noun, adjective and adverb. The examples of the emphatic particle 'only' are as follows:

i eklo bhari khush se 'He only is very happy'

sita bhari khus se 'Sita is in very happy mood'

aj ekli soriyo awi 'Girls came today only'

Conjunctions and Interjections are called Particles.

Conjunctions connect the link between the two words, phrases and sentences. The followings are the different types of Conjunctions –

Conjunctive - / aNA / 'and'

Adversative - / pAN / 'but'

Disjunctive - / ka / 'or'

Conditional - / AgAr / 'if'

Casual - / tãhAt / 'because'

Adverbial - / tAb / 'then'

Complementary - / o / 'that'

Interjections

Interjections are of two types: Basic and functional. The basic interjections are those which occur only as interjections: e.g. / wa wa / 'well done', / hae hae / 'alas' etc.

Functional interjections are those which belong to other parts of speech but functions as interjections in the use. e.g.

```
a. Noun: / ram ram ti kai ha / 'Oh God! what is that?'
b. Pronoun: / kai yi na kAh / 'What!don't say this?'
c. Adjective: / bes/hane me nahi ja / 'well, I am not going.' etc.
```

4.3.4 ECHO WORD / REDUPLICATION

These formations are used as interjections or as indeclinable nouns in reference – Example –

```
/ bhubhu / (dog's bark)

/ kar kar / (crow's sound)

/ tsaw tsaw / (sparrow's sound)

/ likalik / 'act of writing etc'.

/ sud bud / 'intelligence' etc.

/ hirAn wirAn / 'dear etc.'
```

The following words are formed in this language by altering the first consonant to /ph/ in the second reduplicated element and there is no change in the first element which actually carries the meanings. The second element is only the echo-form does not occur by itself, extends the meaning of the stem like "etc." A few examples are :

```
kam - pham : 'work' etc.sakkAr - phakAr : 'sugar' etc.kai - phai : 'what' etc.
```

In the following type both the elements have similar meanings or both are synonyms but these elements occur in the same order. The second element simply extends the meaning of the first – element.

dApi - lApi : 'gossips'

jani - juni : 'lot of things'

jani - buli : 'knowing' etc.

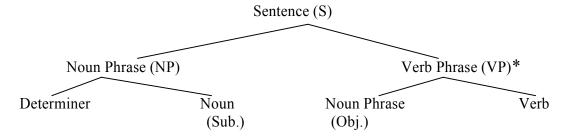
bol - cal : 'talks' etc.

5. SYNTAX

The study of syntax deals with the structure of the sentences i.e. how the different types of sentences are organized and spoken in this language.

5.1 ORDER OF WORDS IN SENTENCES

As in other Indo-Aryan languages, Wagdi also follows the word order of Subject-Object - Verb i.e. SOV type. English is having the SVO i.e. Subject-Verb-Object type of word order whereas Indian languages (as Wagdi also shows) are having SOV type of word order. As per the bottom-up tree structure –



[*In case of English the Verb Phrase is Verb + Noun Phrase]

The Subject generally assigned Nominative case and the variation of case makings are visible in objects and in verbs.

| Examples: | / me I S | tAne him O | marvuse / kill V | | ʻI S | kill V | him' O | |
|-----------|----------------|------------------|------------------------|--------|-----------------|-----------|-----------|------------------------|
| | | | SENT | ENCE (| (S) | | | |
| | | NP | | | | | VP | |
| DETERMINE | ER | | NOUN | NOUN | N PHRA | ASE | | VERB |
| | | | PRO | | NOUN | N | | |
| | | | | | PRO | | | |
| | | | me I | | <i>tAne</i> him | | | <i>marvuse</i> kill |

Here the subject is assigned Nominative case which is indicated by Ø marker and the object in assigned accusative case which is indicated by /-e,-ne/ suffix.

Now consider the following sentence tree –

| | S | ENTENCE (S) | | | |
|-----------|------|-------------|------|----------|-----|
| NP | | AUX | | VP | |
| DETEMINER | NOUN | | VERB | NOUN PHR | ASE |

CENTENIOE (C)

This is the Structure of 'I may go home' and the tree shows the Auxiliary verb appears in a sentence which precedes the main verb but In Indian languages the tree will be as shown below. So here, 'you may go home', auxiliary verb follow the main verb in a Sentence.

| | | S | | |
|------------|--------------------|----------------------|-----------------|-----------------|
| NI | P | VP | | AUX |
| DETERMINER | N | NP | V | |
| | PRO | NOUN | | |
| | <i>tAne</i> you | <i>ghAr</i> house | <i>ja</i> go | <i>pADe</i> may |

5.2 DESCRIPTION OF TYPES OF SENTENCES

The Sentences may be of different types - i.e. Interrogative, Imperative, Negative, Causative, Co-ordination etc.

Interrogative Sentences are those where a question is asked. The Interrogative Sentences are formed by adding wh- words (i.e. who, how, what, when, whom, whose, which etc.) to the sentences which (wh-words) by transformation (wh-fronting) comes in front. Also the interrogative Sentences are formed by bringing the verb of the affirmative sentences in front. For Example –

| pAksa | pijra-e | hAto | | 'The bird was in the cage' |
|----------|---------|------------|---------|-----------------------------|
| the bird | in cage | verb to be | | |
| pAksa | pijra-e | hAto | ki | 'Was the bird in the cage?' |
| the bird | in cage | verb to be | wh-word | |

Imperative Sentences denote sense ordering. The verb takes zero marker (\emptyset) and the second person forms are the markers. For Example

| mAjar | а | 'come in' |
|---------|------|-----------|
| inside | come | |
| bahr | ja | 'go out' |
| outside | go | |

Negative Sentences denote the negation. There are three negative markers / nAt /, / nA /, /ni / used in the sentence. Examples of the Sentence Negations are as follows :

```
/jor nAt bolo/'Do not speak loudly'/ tu nAt jae/'you do not go'/tAi nAt jawo/'Do not go there'/soro ni pARyu/'The child did not fall'/koi ni ayu/'No one came'/koi soro ni ayo se/'No boy has come'
```

Causative Sentences are made by using causative markers (generally attached to the verbs). For example –

```
/-dhovu-/ 'to wash' /-dhovA rOvu-/ 'cause to wash' 
/-kArvu-/ 'to do' /-kArvA rOvu-/ 'to get done'
```

In Wagdi /-rOvu/ is the causative marker. /hu i kam kArvu se/ "I do this work' > /hu i kam kArvu rOvu se/ 'I cause somebody to do it'; /hu kAppAR dhovu se/ "I wash the clothes' > /hu kAppAR dhovA rOvu se/ 'I cause somebody to wash the clothes' etc.

Co-ordination

Co-ordination is a process where the two or more thoughts are co-ordinated in one sentence. This process is generally formed with the help of the word 'and in English. For Example -/sar wastin ayo an A the phawil to A 'come after four O'clock and do whatever you like'

/to salae geh anA mo meru dostar ghAr gAyel hAto / 'he went to school and I have gone to my friend's house'

5.3 DESCRIPTION OF PATTERNS OF SENTENCES

Three main patterns are available among sentences. They are Simple Sentences, Complex Sentences and Compound Sentences. Examples

Simple Sentences

Simple Sentences are those where a single thought is expressed or a single message is conveyed.

```
/sora i kam kAryu/ 'The boys did the work'
/soriyo sikiyo/ 'The girls sneezed'
/i ek raja hAto/ 'He was a king'
/paNi pAReo/ 'It rained'
```

Complex Sentences

Complex Sentences are those where more than one messages, are conveyed and they (the messages) are mingled in one sentence.

```
'It would be well had I learnt then'
1) / tAdwA me sikta iA
                            AsAl
                                    huy tA /
      then I
                had learnt
                            well
                                   would be
2) / ia soriu kam kArtahat ta khahat /
                                                   'The girls who work, (they) eat'
    the
                         do
                                 who
          girls
                 work
                                        eat
```

Compound Sentences

Compound Sentences are those where more than one messages are joined or the sentence is compounded.

```
1) /me
         teharu
                  sarA
                             herna
                                     anA
                                            hAmune
                                                      ti
                                                           kAthAj
                                                                    mija
                                                                             nehi/
         for it every where looked and
                                             to me
                                                      it
                                                           where
                                                                   found
                                                                             no
   'I looked for it every where and I found it nowhere'
```

```
2) / akas usa ah anA bhu bute ah / the sky above is and the earth below is
```

^{&#}x27;The sky is above and the earth is below'

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WAGDI TEXT

*kemno kagRi kaLo hap maryo*How the crow-hen killed the black snake

ek bARLan saRo DaLi mAte ek kagRo Ar kagRi rAheti. a banyan tree's spreading branches in a crow and crow -hen lived

tyanu gohla ma car ẽDA hAta joanu aNana ma bap bAro khAl rakhtAto their nest in four eggs were which the parents guarded with care

ANa rokRne pola me ek kaLo hap rAetAto juin kagRin kagRo In the hollow of that tree trunk lived a black snake which the crow and crow-hen

kAed bitAto. *hAr wAkAt kagRi eDa altiti hap aNa gohla pahae jatA to eDa jatAto* feared greatly. Every time the crow-hen laid her eggs the snake crawled up to the nest and ate them up.

jo kaLo hap ãko dAn mare ēDa khai jae se ewã nero aNa rokRa mate neto If the black snake all my eggs eat this time also I refuse to like in this tree any more

bije Thor nai jae ne wes rehse kagRi ene admi kagRa thAki wat kArtiti kagRo kei somewhere else We our nest must build – to her husband. the mother bird said

amA rAi giyo ho ewa ne jawae nA thAki ye be jAnA bate kAr tAto We have lived here for a long time. I can't bear to desert my home elsewhere and go to live

kagRo kAhto atramAe kaLo hap phō pi kArto, eni hamLini eDa hap Rewa bAlle said the Crow. When they were talking, they heard a hissing sounds below them. They knew what

gohlan me pihi gio. te e e Da rAksama ashae ne gohlama beTo rAhi the sound meant. They their eggs to trying protect helplessly in the nest sat

kaLo hap gohLa pahe awi gione phopi kAr to phopaTi thAki black snake to the nest crept higher and closer. Then with a loud hiss

kagRin kagRA bAine uDi gio. ek ek sare ẽDa kalo hap kaDi ni gAli gio. He tried to strike the birds who flew away. one by one all the eggs the black snake ate.

ainDohA jaNtAtA ke gohLo khali thai gio tane pAse kAi pAstana. K agRo ke kemnai The parents came back sadly to their nest knowing well that they would find it empty. The cro w

kaLo hap marlo pADe hE. kAin ne rain kar wo pare hE. tamna Akla kAmna said – I must find a way to destroy this murderous snake. How can you fight him alone?

kuThA hap tek sAlak awehE. kagR-e ne bAiri thAki ghAbraini keju. His sting is so deadly – said the crow-hen in despair Do not worry

priyo, tAne cinta nAki kAre. maru Atlo calak kõki hapni mari nako. my dear, I've got a friend who is cunning enough to destroy the most poisonous

Atri keini kagRA bijo rokRo mate giyo ho. rokRa nise eni hatwALe h eal rAhti snakes – Said the crow and off he flew to another tree under which his dear friend, the jackal. lived

pAsAle heale hambeLyu ek hap Daru eda khai gio ho, dost aNi keju ji buru When the jackal heard how the snake ate up the eggs, he said – my friend, those who are

kAre ni buru thae pAn tAmA pAstorAke DAro nAi hap mara bAlle hAmune ek mAtlAb hosuho cruel and greedy always meet with a bad end. have no fear Snake to destroy a plan thought of

hAmune bataDla hū hosu he. kagRo pause taNi dAn hēal bAi gei apRe dostArne Please tell me that – crow said. Then the jackal, fearing he might be over heard, whispered to his friend

keju ke hapne mara bAlle h \tilde{u} hosuhe. kagRo pase uDi giyo une bAiri pahe ne hete what he should do to destroy the snake. The crow flew back to his wife and told her the plan.

wat keji pAse kagRi wate ghANA kaThi pare la. kAik kaTore upAare t are bane - said the crow-hen very risky it is. We'll have to be very careful said the crow.

lua wARli kagARji jorhate keju ke mare ẽDA bAlle kãi bi kAri.

– said the mother bird bravely. because my eggs to save will do anything

em kAri ne kagRin kagRo be rajan mehl mate giyo jA jANa rokRi mate rAhto So off they flew towards the palace of the king of the country. Tree in which they lived

tA we hũ mehl thoRok sidki to. aNa mehl ne wis mAe ek nanuk talawRo to the palace was not far off from the tree

They approached a big pond in the garden

we jaine. raNi jilta dekANA raNi jhilti Diti ani raNini honane rAkAm Ar Onno where they royal ladies saw the having a bath. They had laid their golden chains and other

ene male talawne ẽkho rem mille kagRi tA hua weRji nise aji ne pAse jewelleries on the edge of the pond. The mother-bird flew down. Picked up a golden chain in her beak

honane hEr lAi nAigiyo. pAse mAhlwALe rAkoaLe kagRin muRam hEr Dititi. jyabi and started flying slowly towards the tree where she lived. The palace guards when saw the bird is

lakRe lAine aNi kagRi wahē dorja. kagRine moDame hEr polame DartA DiTu flying with the gold chain, they took up their weapons and chased the bird. They saw the bird

hE. rakwal ji aNe herbAlle rokRa mate sARi giyo. ANano at rokAR ne polamAE dropped the chain into the hollow of a tree. One guard c limed up the tree to get the chain.

jAb we gAhlo mAde hat Dalyeo pAsALe kaLo hap pAnDlA wALin beTAta. As he inside the nest his hand puts, then he saw a black snake curled up there with

pAsLe aNa rakhwala lakRi lAini mili mari makkiyo Ar ye kaLo hapni Ant thiyo one hard stroke of his weapon he the snake killed and that of the black snake was end

pASALe kagRon kagRi sukhi thAki rewa lagA ANi kAik
Afterwords, the crow and the crow-hen happily lived and they had many

nanhana sora kagRa pAeda kida.
Little baby crows given birth

| | | | | BHILI / BHILODI GROUP | | | | | |
|--------|-------------------------------|---|---|-----------------------|--|-------------------------------------|----------------------|-------------------|-------|
| Sl.No. | ENGLISH GLOSS | MARWARI | BRAJ BHASHA | MALVI | MEWATI | BUNDELI/BUNDELKHANDI | JAIPURI | WAGDI | Sl.No |
| I. Ear | th, Sky and Water etc. | | • | • | • | I. Earth, Sky and Water etc. | • | • | |
| 1 | air | b'aerO , hAwa | biar | hAwa: | hAwa, beyar, bay | behAr | baero / hawa | waero | 1 |
| 2 | ashes | rakh, bani, bhAsAm | rakh | raho : ri | rakhuRi, rakhI | ra:kh | rakh, bani:, bhAsAm | pasi | 2 |
| 3 | cloud | badAl (big variety), badLi | badalorE | ba dAl | bAddAr, badAr, badAl | badAr | badAla | wadlo | 3 |
| 4 | cold | ThAnDO, thaDO, thaDoTip (much cold) | siaro | ja : Da | siro, ThAnDho | juRo | thAndo: | taD | 4 |
| 5 | darkness | AndharO | adhero/andero | Andha: ro: | indyaro Andhar/ÃdhAla | indyaro | Andharo: | Andaro | 5 |
| 6 | earth | dhArti , jAmi , dhAra | dh Arti/jAmin | dhArti | bhum, jAmi, dhArAti | dhArti | dhArti: , jAmi: | dhArti | 6 |
| 7 | eclipse | gArAn , girAn | gerb Anu/gErAN | gArhAn, girAn | gArhAN | gihAn | hArAn | gAron | 7 |
| 8 | fire | b'asdi , ag | agge | wa : idhi | agI | a:gi | basde | ag | 8 |
| 9 | fog | dhu:nd , dhur | koh Ara/dund | kohrA | dhundho, kuhera, kuhero | kuhAra | du:nDh / chunch | kũisa | 9 |
| 10 | forest | roi , rohi , rui , kãkAr | jAMli: | jAMAl | bAn, jAMAl | pAhar | roi: , rohi: | jAMgAl | 10 |
| 11 | hill | bha:khAr , DuMAr (big variety) , bhakhri , DuMri (small variety) | pahaR | Tekri | DuMAri | pARari | dhunkarki dhori | mAMro | 11 |
| 12 | ice | bArAph | b ArAph | bArAph | bArAph | bArOf | bArAph | bArAph | 12 |
| 13 | island | Тари | Тари | ТАри: | dip, Tapu | dweep | Tapu, kaLo paNi | diwo | 13 |
| 14 | path | sARAk , rastO | gEl/rasta/pahoni | ba: T | munDo | gAli | goLo | waT | 14 |
| 15 | moon | cand, candO, cAndArma | cAnda | ca: nd | cãd | Jũdaiya | cAnd, cAndo | san | 15 |
| 16 | mountain | bhakhAr | pahaR/parwati | pArwA:t | DungAr, pAhaR | pohar | dhukhAr | mAMro | 16 |
| 17 | rain | birkha, meh | barukha/meg | bArsa : t | baris, meh | jhOr/barOsat | birkha | saTa | 17 |
| 18 | river | nAdi, walO | n Adi/nAddi | nA:di | nAdi | nAdiya | nAndi: | nAi | 18 |
| 19 | road | sARAk | saRak | ba: T | sARAk | SARAk | sARAk | waT | 19 |
| 20 | sand | dhuR, balu, ret, beklu | miTTi / r Eth/balu | re:t | balu, ret, reti | balu | maTi | talao | 20 |
| 21 | sea | sAmdAr, sagAr, dAriyaO | s AmundAr | samũdar | sAmAndAr | SAmundur | sAmdAr, dAriyo | sAmundAr | 21 |
| 22 | sky | abhO , gigAn , Ãkas | a:k As | a:sma:n | Aggas | a:kas | ãkas | akas | 22 |
| 23 | snow | bArAph | b ArAph | bArAph | bArAph | bArOf | bArAph | bArAph | 23 |
| 24 | star | tarO , nAkhAt | (sg) tare (pl) taraya | ta : ra | tara, tArAi, jonhi | tAraiyā | tarA | taro | 24 |
| 25 | stone | bhaTO , pAtthAr | p AtthAr | bha : Ta | pathAr, bhATTo | pAThAr | bhato: / yay | pAtthAr | 25 |
| 26 | storm | ãdhi , tuphan , ãdhi jhAnkharO | ã dhi / tuphan / toofan | ãdhi | tuphan | á:dhi | ãdhi: | jor waero | 26 |
| 27 | sun | surAj (hurAj -dialectal variety) | su:r/su:rAj | surAj | surAj | surAJ | su:raj | daRobawsi | 27 |
| 28 | water | paNi , jAl | paNi / jAL | pa : Ni | pani | pani | paNi: | paNi | 28 |
| 29 | weather | rUt , mOsAm | mosAm | mo : sAm | mOsAm | mOsAm | ru:t | wae | 29 |
| 30 | wind | b'aerO , hAwa | hawa / biar / andhi | ba : iro | hAwa | behAr | bahaL / baero / hawa | waero | 30 |
| 31 | wood | kaTh , lAkRi: , bALitO (wood used as fuel) , ghoca (unused wood) | lakhaR / lakhAr (big) / lakhERia (small) | lAkADi | kaTh | lAkARi | lAkRi: | lakRo | 31 |
| II. Ma | ankind, Sex, Family and Relat | ionships etc. | 1 | 1 | 1 | II. Mankind, Sex, Family and Relati | onships etc. | 1 | |
| 32 | baby | TabAr, gigO (male) gigli (female) | lalu | hano: | bAcca ~ bAcci, butra ~ butri (masc) (fem) | bAcca | TabAr | nAnho | 32 |
| 33 | boy | chorO , chokrO | chora | cho:ra | chora ~ lARAka | moRa | choro: , chokro: | soro | 33 |
| | bride | bindni | dulhakin | lADi | nOsi | dulaiya | dulhan / bi:ndni | loaDi/lugri/nAwri | 34 |
| | bride-groom | bind , dulhO | dulheN | lADa | nOsa | dulha | dulho:/bi:nd | wAr / pamNo | 35 |
| | 8 | , | | <u> </u> | 1 | | | | |

| Sl.No. | ENGLISH GLOSS | MARWARI | BRAJ BHASHA | MALVI | MEWATI | BUNDELI/BUNDELKHANDI | JAIPURI | WAGDI | Sl.No |
|--------|-----------------------------------|---|--|-------------------------------|--|---------------------------|------------------|--|-------|
| 36 | brother /elder(e.)/younger(y.) | b'abO, bhiyO (elder), bhai (younger) | baRo bhaya / lukhro / choTo lalu | bha :i / cho : Ta bha :i | bhai (bARo) / bhai (choTo) | dau / bhAi | b'abo: , bhi:yo | bADo bhai / soTa bhai / nenDho bhai | 36 |
| 37 | child | TabAriyO, TabAr, TIMAr, TipuRO | lalu | ba : LAk | bAcca | bAcca | TabAr | nAnho | 37 |
| 38 | daughter | b'ai , beTi , Dikri | chori | DauRi | beTi ~ chori | moRi | Di:krit | sori | 38 |
| 39 | father | bapu: , pitaji | ba:b/da:da | ba : p | aba, Abba, bap | bap | bapu | dado/bapo | 39 |
| 40 | friend | bhaelO, b'aelO (male), beli (male), belAn (female) | sAkha | bha : ilo | dost, yar | dosOt | bhaeLo | sAngA | 40 |
| 41 | girl | chori , chokri , Dikri | chori / bacci: | DauRi | chori, lARAki | mORi | chori: , chokri: | sori | 41 |
| 42 | husband | dhANi, ghAralO, khamAnd, khAmd, | pAti: | dhAni | khAsAm, malAk, nose | ghArwaro / khAsAm / admi | khasam / dhAni | wAr | 42 |
| 43 | male | moTyar, mInAkh, admi, mArAd | a:dmi | admi: | mArAdana | nAr | minAkh | Admi | 43 |
| 44 | man | mInAkh, admi | a:dmi / manus | admi: | maNAs | mAnselu | minAkh | Admi | 44 |
| 45 | marriage | byaw, lAgAn | viah | ma : nDa | byah, sAgai, sadi | biyaa | byakh | biwa | 45 |
| 46 | maternal uncle | mama, mamosa | mama | ma : ma | тато ~ тати ~ тата | kAkka | mama | mama | 46 |
| 47 | maternal uncle's daughter | mameri: beTi bheN | gigi / behen / lali | bha:gAn | bEN | fuferi ben | maNA | ben | 47 |
| 48 | mother | mã , jamAN , mawri, wabhu: | ma / amma | ma | ai, mai, Ammi | bau | mã , mawRi: | ai | 48 |
| 49 | nephew | bhAtijO | bh atijo | bhAti:ja | bhAtija | bhOtija | bhAti:jo: | bhatijo | 49 |
| 50 | niece | bhAtiji | bhatiji | bhAti:ji | bhAtiji | bhAtiJi | bhAti:ji: | bhatiji | 50 |
| 51 | old man | buDhO , DokrO , bujUrg , danO | buRo dokri | buRha a : dmi | DokAro ~ buDho maNAs | bhuRha lo:g | dhokro | buDDa | 51 |
| 52 | person | jANa , admi , purAs , mInAkh | a:dmi / manus | a:dmi | adAmi | admi | minAkh | lAk | 52 |
| 53 | tall | lAmbO , DighO | lamba (man) / lambi (woman) / lamboso | lAmba | lAmbo, ũco | lAmmo | lambo: | lambo | 53 |
| 54 | lean | dubLO , sinkiyO | patra (man) / patLi (woman)/patLoso | maRe:kliya: | dubARo, keRo | dubOli | dubLo: | patlo | 54 |
| 55 | fat | moTO , jaDO | moTa (man) /moTi (woman) / moToso | ja:Ra | тоТо | moto | тоТо: | тоТо | 55 |
| 56 | dumb | guMO | kunga (male) / gungi (female) gungo | guMgo | gũgo ~ gũgi | boru | guMo: | dhAbbo | 56 |
| 57 | blind | andhO , AndhO | ãndra (male) / ãndri (female) ANdo | Andha | Andho, sur | ánda | Andho: | Ando | 57 |
| 58 | sister /elder(e.) /younger(y.) | bheN , beN , b'ayO , b'aisa | gigi (elder) /la:li (younger) gigi (elder) / behen /lali (younger) | jiji (elder), bAhen (younger) | bEN | bēn | bhe:N , be:N | ben | 58 |
| 59 | sister-in-law | bhabhisa , bhojaisa , bhabhi , bhojai , nAnAd , nANdAi, SaLi | patowu / lali-batiji / sali | sa:Li | sali, bhawAj (younger brother's wife) | bhoji | bhabhi: | saLi | 59 |
| 60 | son | beTO , DikrO | beTTo / choro | be:Ta | beTa , chora | lAROka / moRa | beTo . | soro | 60 |
| 61 | widow | bidhAwa, raND (taboo) | rãR / vidwa | ra: nD | ranD, rãD ~ rãR | rāR | bidhAwa / raND | vidhwa | 61 |
| 62 | wife | lUgai , ghArali , pArNi , bindNi | baku / lugai | ghArwa:li | lugai , bibi | ghArwari / lugai | lugai: | buiri | 62 |
| 63 | woman | lUgai | lugai / ugai | berã : | OrAt , jAnani | lugai | lugai: | buiri | 63 |
| III. A | nimals, Birds, etc. | | • | | | III. Animals, Birds, etc. | | • | |
| 64 | ant | kIRi | chēTTi | kiDi: | cĩTi | citiya / citiyē | kiRi: | kiRi | 64 |
| 65 | bird | pAMkheru , cirri (sparrow) | paksi | chiRi: | ciRia pAkheru | ciraiẽ | pAnkheru: | huRo | 65 |
| 66 | cat | minni , mInki | bille | billi: | billi (fem.) billa (masc.) | billi | bilai | mini | 66 |
| 67 | claw | pAnjO | panja | jebRa | pAnjo | pańJa / fArAwa | pAnjo: | thAbbo | 67 |
| 68 | cock | kukRO | murgo | pAnja | murga | murga | murga | kukRo | 68 |
| | | | i | | i | | | i | |

| Sl.No. | ENGLISH GLOSS | MARWARI | BRAJ BHASHA | MALVI | MEWATI | BUNDELI/BUNDELKHANDI | JAIPURI | WAGDI | Sl.No |
|--------|---------------------------------|--|--------------------------------|-----------------------------|-----------------------|--------------------------------------|------------------|---------------|-------|
| 69 | cow | gaE, gAu, DhaNDa (dhanda means 'cattle') | gay | gAu | gAu, gai | gáy | gAu: | Dahi | 69 |
| 70 | crab | kekRO | kekRo | kekRa | kẽkARa | kekOro | kekro: | katlo | 70 |
| | dog | kuttO , giNDAk | kutta | DeguRa | kutto ~ kutta ~ kutra | kutta / kutar | kutto: , giNOAk | kutro | 71 |
| 72 | egg | INDO (singular) , ANDO (singular) , INDa , ANDa (pl.) | anDa | AnDa | AnDa | ánDa | ANDo | <i>ềDa</i> | 72 |
| | feather | pãkhRa , pãkhRi | par / pank / pa:kh | pAMkh | pAnkhi | pankhá | pãkhRa | pAkh | 73 |
| 74 | fish | mAchli , machli | macchi | mAcchi: | mAcchi | mAchriye | mAchli: | mAchli | 74 |
| 75 | fly | makhi | mAkkhi: | mAkha | machi, mAkkhi | makhiya | makhi: | makhi | 75 |
| 76 | fox | lomRi , lõki | lomRi: | loMRi: | lokhATi | lukhOriya / lukho rani | lomRi: | khẽkRi | 76 |
| 77 | goat | bAkri , chaLi [ghonO "cattle"] | bakri: / bherio (pl) | bAkhRi: | bAkAro | bukAra | cheLi: | bokro | 77 |
| 78 | grease | gris | gris | te:l | cArbi | cArbi | gri:s | cArbi | 78 |
| 79 | guts | ãtra , ãtri | laksan / ate | nabhi | ÃtARi | - | Lakhan | ãtra | 79 |
| 80 | horn | siM', siMra / hiM , hiMra / | siMg | siMũTi: | siMh | síg | si:M | hengRo | 80 |
| 81 | horse | ghoRO (singular) , ghoRa (Plural) | ghoRa (sg) / ghoRe (pl) | gho : Ra | ghoRo | gORa | ghoRo | goRo | 81 |
| 82 | lion | siMghO , bAnraja | se:r | nAher | bagh ~ ser | sér | nAhar | babri ser | 82 |
| 83 | louse | ghAr (concrete building) , jhopRi (kacca house) | ju:l | jũ | jũ | júa | jũ | jũ | 83 |
| 84 | monkey | bandrO | bandAr | bAndAr | bAndAro | bandara | bAndro / moLiyo | wandro | 84 |
| 85 | nest | aLO , maLO | ghosla / goslo / gosla | gho:sla: | ghũsAlo | ghosAla | aLo: gusaLo | gohlo | 85 |
| 86 | tail | pũch (big animal's tail) , pũchRi (small animal's tail) | pũ: c | sũ:D | põch | pũch | pũchaRi : | pochRi | 86 |
| 87 | tiger | bagh | baghero / chiTTa | ci:ta | bagh | bāg | bagheRo | ser | 87 |
| 88 | tortoise | kacbO | kachua | ka:chba | kAchup | kOchOwa | kacbo: | kasbo | 88 |
| IV. Bo | ody parts, Bodily functions and | conditions, etc. | • | | | IV. Body parts, Bodily functions and | conditions, etc. | | _ |
| 89 | wing | Dag , jhamp | pAMkh | pAMkh | pAr | pankhá | pãkhRa | pãkhRo | 89 |
| 90 | work | kam, kOm | kam | ka:m | kaj, kam | kam kAribo | kAm | kam / dhAnero | 90 |
| 91 | back | puTh , puThi , mor | piche | pi:Th | piTh | pice | pachaNa | mAra | 91 |
| 92 | belly | peT, ojri (stomach), tund (bulged stomach) | pe:T | pe:T | peT | péT | peT, ghaTi | peT | 92 |
| 93 | blood | loi , rAgAt | kh un / loki | khu:n | khun, rAkt | khun | loi: | khõn | 93 |
| 94 | body | Dll, sArir, hArir (dialectal variation) | sArir | bADa:n | dẽh | á:g/sArir | sari:r , degh | ardoai | 94 |
| 95 | bone | haD , haDkO , hADDi | haDDi | haDDi: | hAddi | hADDi / hOdda | haD | haDko | 95 |
| 96 | breast | chati , boba , thANca , thAN | china (male) / chatti (female) | cha:ti (lady), si:na (male) | chaTi, cũci | chaTi | chaTi | sati | 96 |
| 97 | chest | chati , sinO | chati | cha:ti | sina, chaTi | chaTi | chaTi: | sati | 97 |
| 98 | ear | kan , kAn | kan | ka:n | kan | kan | kAn | kan | 98 |
| 99 | eye | nEN | ãnk / aNkanlo: | ã:kh | ãkh | ã:kh | ne:N/ ãkhia | Ãkh | 99 |
| 100 | face | AniyarO , muh , mukhrO | mukAto | munDo | mũh chehAro | mó | muh | munDo | 100 |
| 101 | fever | taw | tAp / bukhar/jAr | bukha:r | dhap , jAr | jór | taw | tAp | 101 |
| 102 | finger | AMli (singular), AMliã (plural) | angriõ | u:Mli | AMguli | nugAriye | AMli: | Angli | 102 |
| | flesh | mãs , mãs | mas | ma:Ms | mãs, gos | go:sa | mãs , mãs | sisi | 103 |
| 104 | foot | pAg /pAglya "infant's foot"/ | pa:v/pe:R | pau | pãw, pEr | goRo | pAg | pog | 104 |
| 105 | hair | kes , b'al | bal | ã:T | bal | bar | kes , bAl | wal | 105 |
| 106 | hand | hath | hat | ha:t | hat | hát | hath | at | 106 |
| 100 | | | | | | | | | |

| Sl.No. | ENGLISH GLOSS | MARWARI | BRAJ BHASHA | MALVI | MEWATI | BUNDELI/BUNDELKHANDI | JAIPURI | WAGDI | Sl.No |
|--------|--|---|----------------------------|----------|------------------|---------------------------------------|--------------------|----------------|-------|
| 108 | heart | dIl , hiyO , hiwRO, hirdO , kaLjO | sari / hiruday | dil | hiye, kaleja | kAreJo | kaLjo: | dil | 108 |
| 109 | leg | TaM | ToNk | jaM | pEr | goRe | TaM | pAg | 109 |
| 110 | lip | hoTh / hõTh | hõ:Th | õ:Th | OTh | o:Th | hoTh | hoT | 110 |
| 111 | liver | guRdO | liver / haNde | kAli:ja | gurda | kOreJo / dOriyá | guRdo | kAlja | 111 |
| 112 | lung | phephRO (singular) , phephRa (plural) , phiphAR | phepra | phẽpe:Ra | phuphus | fefAra | phephRo | phAphAr | 112 |
| 113 | mouth | bakO , muNDO | mũhTe / mohoTe | munDo | mũh | то | muNDo: | munDo | 113 |
| 114 | neck | nAs, ghÃTi | nari | gAla : | gArdAn | gAro | nAs / ghAT | gabRo | 114 |
| 115 | nose | nak | nak | na:k | nak | nak | nak | nAkoRo | 115 |
| 116 | spine | riDh | haDDi / piThki haDDi | jAM | meru, riRh | bARera | ri:Dh | mAruru hAD | 116 |
| 117 | tongue | jibh, jAban | juwan / ji:bh | jaba:n | jibh, jAban | jeeb | juban | jAb | 117 |
| 118 | tooth | dãt , dÃt | dãto | dã : t | dãt | dát | dAt | dãt | 118 |
| 119 | waist | kAmAr, kARiyã | k AmAr | kAmAr | kAmAr, DãR | kArOhai | kAmAr | anDi | 119 |
| V. Fo | ods Drinks, Cooking and Utenc | ils etc. | 1 | | | V. Foods Drinks, Cooking and Utenc | ils etc. | | |
| 120 | fruit | phAL | phAl / rAsal | phAl | phAl | fOl | phAL | phAl | 120 |
| | liquor | daru | sArab / da:ru | sara : b | daru | sOrab | daru: | daru / hAro | 121 |
| | milk | dudh | du:dh | du:dh | dudh | dudh | du:dh | dud | 122 |
| 123 | salt | luN | non | lu:n | nun | non | lu:N | meTo | 123 |
| 124 | | dhũO | dhũo | duã: | dhuã | dhùa | dhũo | dũa | 124 |
| | rice- | cawAL | kacho chal / chamer | ca:wAl | cawAl | cawAl | cawAL | dana | 125 |
| | uncooked (uc.)/ | | | | | | | | |
| VI C | cooked(c.) othing, House, Parts of House | ete | | | | VI. Clothing, House, Parts of House | oto | | |
| | banian | gAnji | pituri (original word-made | bAR | bAnDi | | bAR, bARio | ghAnji | 126 |
| | | | of cloth) / ganji | | | bAnyan | | | |
| | cloth | kApRO , gabhO /kApRa , gabha (Pl.) | kapRa | kapAD | kApARa, lugga | ciThAra | kApRo | setru / kAppAR | 127 |
| | cotton | sut [hut] | rui | kappa:s | suti | kApas | su:i | sutri | 128 |
| | front tuck | pallO | paTli | kApARa | - | kách | - | pAllu | 129 |
| | flute | bAMsi , bhAMsri | bAsuri | ba : Msi | murAli , bAnsuri | basOri | bĀnsri | bÃsri | 130 |
| | frock | phArak | phrAk | phro:k | phrak | firág | phirak | phrAk | 131 |
| | loom | b'eja | lu:m | cArka | kArAgh | cadAr | beja | sũi/hoi | 132 |
| 133 | stick | geDi | chADi | lAkRi | laThi | LoThiya | geDi: | sik | 133 |
| | bed | bichawANO [bichawANa (pl.)] bistAr , bistAra | bistAr | bistAr | bistAra | bichoúna | bistAr , bichawANo | wisto | 134 |
| 135 | | aDO, DoDhi | duar | darwa:j | duar , dArwaja | kibaR | aDo, DoDhi | barno | 135 |
| | house | ghAr, DhuNDhO , DhuNDha (DhuNDhO - rejected house) | ghAr | ghAr | ghAr | ghAr | DhuNDho, ghAr | ger | 136 |
| | roof | DagLO , chat | chAt | cha:t | chAt | chAt | DagLo | ger mAta | 137 |
| 138 | * | rAssi , jewri , rahRi | je:wri / lo:nu | rasi: | rAssi , rAsAri | jeriya | jewRa | rAssi | 138 |
| 139 | wall | bhĩt | bhi:th | diwa: | dewal, bhit | diwal | bhĩt | bhẽd | 139 |
| 140 | well water | b'akAl paNi, b'era rO paNi | kuakapani | pa:Ni | pani | kua pani | koTi ro paNi | kuRo paNi | 140 |
| | window | gokhRO | khiRki | kiDki: | khiRAki | jAgla | gokhRo | khirRki | 141 |
| VII. T | rees, Vegetables, Fruits and Flo | owers etc. | | | | VII. Trees, Vegetables, Fruits and Fl | owers etc. | <u> </u> | |
| 142 | bamboo | bãs, bÃs | bãs / koga (stem) | ba:Ms | bãs | bás | bãs, bAs | bãkh | 142 |
| 143 | banana | keLO | keLo | ke:la | kela | kera | keLa | kera | 143 |
| 144 | barks | chaL | peRki chal | kha:w | bokAla, chal | bOkOla | chaL / bakkaL | sal | 144 |
| 145 | brinjal | rIMna, bEMgAN, bintak | begAn | be:gAn | bEgAn | desi bhOta | binTak | riMNa | 145 |

| Sl.No. | ENGLISH GLOSS | MARWARI | BRAJ BHASHA | MALVI | MEWATI | BUNDELI/BUNDELKHANDI | JAIPURI | WAGDI | Sl.No |
|------------|---------------------------------|---|---------------------------------------|--------------------|--------------------|--------------------------------------|-----------------------|-----------|------------|
| 146 | chilly | mIrc | mirc | mirc | mArca | mirca | piThkali | mirc | 146 |
| 147 | coconut | nareL | naRiyal | na:riwAl | nAriyAl | nAriyAl | mareL | narel | 147 |
| 148 | creeper | belRi (small), bel (big) | bel | khi:Ra | bAnha | ból | belari | tali | 148 |
| 149 | flower | phul, pusAp | phu:l | phu:l | phul | phol | phul, pusAp | phul | 149 |
| 150 | fruit | phAL | phAl / rAsalu | phAl | phAl | fAl | phAL, rasAL | phAL | 150 |
| 151 | garden | bag, bAgicO, phulwaRi | ba:g (big)/bAgica (small) | bagi:ca | bag | bAgica | bAgi:co | waghiso | 151 |
| 152 | grass | ghas, carO (caro means 'fodder') | ghas | ghã:s | ghas | ghás / caro | ghas | phîka | 152 |
| 153 | guava | jamphAL | Amrud | amru:t | AmAruc | bihi | amrut | jam phAL | 153 |
| 154 | jack fruit | kAThAhAL | kAThAl | ana: rAs | kAThAl | kAThAr | - | pANAs | 154 |
| 155 | leaf | pAtti , pAN, pAnRa | pAtti | patta: | pAtta | pAtta | pAtti: | pAtto | 155 |
| 156 | lily | kAmodNi | kumudini | kAmAl | sAphed phul | talaO ke ful | kAmodNi: | lili | 156 |
| 157 | mango | ambO, AmbO | a:m / am | a: m | am, Ambo | a:m | ambo, Ambo | ambo | 157 |
| 158 | paddy | d'an (indicates anaj) | dhan / gãRE | ca: l | dhan | dan | dan, chaTa | dhan | 158 |
| 159 | plough | hAL | hAl | kho:d | hAl | hAr | hAL | hoL | 159 |
| 160 | potato | alu | alu | a : lu | alu | a:lu | aLu: | alu | 160 |
| 161 | root | muL, | jAR | jãD | jAR, mul | jAr | jAD | mur | 161 |
| 162 | sweet | miThO | miTTo | miTha : i | miTho | - | miTho: | miTho | 162 |
| 163 | tree | rũkh, peR | peR / darkat / darak | pe : R | peR, bojo, rukh | peRo | dArkhaT, peR | peD | 163 |
| 164 | vegetable | sag [hag] | sag-sAbji | sAbji: | sag | sObji | sag / tArkari | haRNu | 164 |
| 165 | wheel | peRO , pAhiDO | cak | cAkkAR | cak, pAhiya | paiya | cAkka | sAkko | 165 |
| 166 | gum | gund | gond | go : nd | lasa, gõd | gōd | gund | sik | 166 |
| VIII. I | Profession and Professional equ | iipments etc. | | I . | l . | VIII. Profession and Professional eq | nipments etc. | | \vdash |
| 167 | labourer | mAjur , b'Ariya , dengiya | mAjdur | kArmca:ri | mAjur, kamgar | mAJdur | haLi, paLdhar. bAriya | mAdzur | 167 |
| 168 | farm land | kheti ghAr, khaRwa jAmi | khet | bagi:ca | khet | khet | kheti ghAr | jAmi | 168 |
| 169 | mid –wife | dhae, d'ai | dhae | a:ya | dai | dai | dhai | aNA buiri | 169 |
| 170 | money lender | hahukAr , mhajAn | boRo | maha : jAn | sud khor , mAhajAn | sahumar | mhajan | wEjwam | 170 |
| 171 | net | jaL (big variety), jaLi (small variety) | jal | ja : l | jal, phAnda | jal | jaLi | samro | 171 |
| 172 | potter | kumbhar, prAjapAt | kumhar | kumha:r | kũhar | kumhar | kumbhar | kumbhar | 172 |
| 173 | weaver | buNkAr | bunkAr / julaha | Dhuniya | jolAha | bOnkAr | buNkAr | waniu | 173 |
| 174 | bullock cart | bAldha gaDDi, bAlda gaDDi, che:krO, chAkri | be:LgaRi / bageli | bail ga : Ri | bEl gaRi | bail gaRi | bAldha gaDDi: | puoli | 174 |
| 175 | bus | sAres, bAs | bas / motAr | bAs | bAs | motAr | motAr | bAs | 175 |
| X. Se | nse perception, Emotion and te | emperament etc. | • | | • | IX. Sense perception, Emotion and to | emperament etc. | | _ |
| 176 | bitter | kARwO, takO | kARo / kARE | kARua | tikho | tita | kARwO | kAkuo | 176 |
| 177 | black | kaLO | kaRo (male) / kaRE | ka : la | kalo | kAriya / kala | kaLo | kaLo | 177 |
| 178 | blind | andhO | Andhro / Andhri | Andha | Andho | - | andho | ando | 178 |
| 179 | blue | niLO , asmãni | nilow / a:smani (colour of sky) nilo: | ni : l | nilo | nilo | ni:Lo | lil | 179 |
| | | 1 | | 41 | cAmkilo | U:Jyaro/cAmkilo | cAmkiLo | jaolo | 180 |
| 180 | bright | cAmkiLO ,ujLO | cAmkilo | prAka : s | CAMANO | | | , | |
| 180 181 | bright brown | cAmkiLO ,ujLO bhurO | cAmkilo bhuRo | prAka : s bhura | bhuAro | matia | bhu:ro: | bhuro | 181 |
| | | , | | Î | | | | | 181 182 |
| 181 182 | brown | bhurO | bhuRo | bhura | bhuAro | matia | bhu:ro: | bhuro | |

| Sl.No. | ENGLISH GLOSS | MARWARI | BRAJ BHASHA | MALVI | MEWATI | BUNDELI/BUNDELKHANDI | JAIPURI | WAGDI | Sl.No |
|--------|--------------------------------|-------------------------------------|-----------------------|------------------------|-----------------------------------|-------------------------------------|----------------------------|-------------|-------|
| | light | ujaLO , canNoO, hALkO, bAtti | ujaLo | prAka : s | hAlko (weight), rosAni (light) | ūJyaro | ujaLo | hAlko | 185 |
| 186 | red | ratO, ratolal , ratocuT | la:l | la : l | lal | lal | rato. | lal | 186 |
| 187 | sour | khaTO, khATai | kaTTo | khATTa | khATTo | khAtto | khaTo | khaTiyo | 187 |
| 188 | sweet | miThO | miTTo | mi : Tha | miTho | miTho | mi:Tho | теТо | 188 |
| 189 | white | dhoLO , dhoLO dhaTT (maximum white) | dhulo / sAwed | sAphe : d | dhAwARo , sAphed | bhura | dhoLo | doLo | 189 |
| 190 | yellow | piLO , piLo paTT (maximum yellow) | pilo | pi : la | piLo , piyAro | piro | pi:Lo | hAlojjo | 190 |
| 191 | hungry | bhukhO | bhuko | bhukha | bhukho | bhuk | bhu:kho, bhukhaD | bhukho | 191 |
| 192 | love | het, neh, apNayet | pyar | pya : r | Asnai, pArem | perem bhaw | het, | laDo | 192 |
| 193 | pain | dukh, pir, dORai | pi:R | dArd | dArd, piRa | pirathē/dard | dukh | Dukao | 193 |
| 194 | TRUE | sãcO [hacO - dialectal variation] | saccai / sahi | sãc | sAcco | sAci | sãco | sAcco | 194 |
| 195 | wish | cawNO , iccha | subkamna | mAn kArna/ iccha kArna | cah | iccha | iccha | saot | 195 |
| X. Ed | ucation | | | l . | | X. Education | I . | l | |
| 196 | ink | syahi , syAi | syahi | sya:hi | syahi | syai | syAi | sai | 196 |
| 197 | school | posaL, paThsala | skul / paT sala | pa:Thsa:la | mAdArsa , iskul | skul | posaL, paThsala | saLa | 197 |
| 198 | student | celO | pARvaiya | bidtya:rthi | mAdArsi | chatra | paTunaLo | widyarthi | 198 |
| 199 | teacher | guruji | mastersahib | siksAk | masTAr | masTOr | guruji, maDusAb | masTar/guru | 199 |
| XI. W | ar & Law | - | | | | XI. War & Law | | | |
| 200 | bullet | goLi | goli | go:li | goli | goli | goLi | goLi | 200 |
| | drum trumpet | Dhol , nAgaRO | Dhol nAgaro | Do:lu | Dhol, Dhãk, bigul, turuhi | DulOkiya, bigul | Dhol / ThupaDi | Dhulko | 201 |
| 202 | enemy | dusmi , dusmAN | b Eiri / dusman | sAtru | dusmAn | bēri / dusAmAn | beRi | khuysa | 202 |
| 203 | debt | kArjO , leNO | kArja | kArja: | kArj, udhar | kArja bAsulna | DaLatho | odhar | 203 |
| 204 | divorce | chuTpAllO | tAlAk / choRti | ta:lak | tAlak | choR chutti | chuTki | tAlak | 204 |
| 205 | theft | cori , cakori | cori | co:ri | cori | bhRyai | cori | sori | 205 |
| XII. R | teligion, Entertainment and Me | etals etc. | 1 | | 1 | XII. Religion, Entertainment and Mo | etals etc. | | |
| 206 | festival | ucchAb , tĩwar , tyũhar | tEohar | tyo:ha:r | pArAb, tyohar | tehar | Tevo, ucchAb, tyũhar | mero | 206 |
| 207 | garland | maLa , hariyO | mala | phu:l | mala, har | mala | maLa: , hariyo | maro | 207 |
| 208 | heaven | surAg, sArAg, bĒkUTh | swArg | swArg | bAhist, sArAg | bēkunTh | surAgo | sArg | 208 |
| 209 | hell | nArAg , nArAk | nArk | nArAg | nArAk, dojAk | narko | nArAg , kiDa ki koND | nArk | 209 |
| 210 | worship | ријАN , рија | puja | pra : rthAna: | pujo | рија | DevaRu | puj | 210 |
| 211 | games | rAmAt , kheL | khel | khe : l | khel | khēl | kheL | khel | 211 |
| 212 | flute | bAMsi | bANsri / bAnsi | bãsri | bAnsi , bãsuri | - | bÃnsi: | basri | 212 |
| 213 | brass | pitAL | pit Al | pi : tAl | pitAL | pitAr | pitALo | tamo | 213 |
| 214 | gold | sonO [honO- dialectal variation] | sona | so:na | soNo | sono | sono | honA | 214 |
| 215 | iron | lohO , lO | loho | loha | loha | loho / loha | loho | lohA | 215 |
| 216 | | cunO | cuna | nimbu | cuNo | kAlAi | cuNo | limi | 216 |
| | money | bit , dhAn , naNO | rupAiya | rupAya | pisa, dhAn | paisa | dhAmaDiya | Takko | 217 |
| | silver | rupo , candi , cÃdi | cAndi | ca : ndi | cãdi | cādi | cAndi | sAndi | 218 |
| | Numerals | rapo , canar , criar | | cu . nut | Cum | XIII. Numerals | | | |
| | first | pElO , mobi , moTorO | p Ehelo / abbal | pAhela | pAhilo | pélo | peheLo | pElo | 219 |
| 220 | second | bijO , dujO | dusro | pAneia dusra | dusALo , dujo | dusOro | du:jo, dusro | bijo | 220 |
| 221 | third | * * | ausro tisaro/tisro | ausra tisra | ausALo , aujo tijo , tisAro | | * | | 221 |
| 222 | one | tijO ek | | e: k | * | tisOra | ti:jo, tisaRo ek, botha | tisro | 221 |
| | ione | iek | e:k | e. K | ek | e:k | ек, инпа | ek | 222 |

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|--------|--|---|---|--------------|------------------------|-------------------------------------|-----------------------------|---------------|-------|
| 223 | two | dO / bE | dui / do | do | do | do | do / be | be | 223 |
| 224 | three | tin | tin | ti:n | tin | tin | ti:n | tAN | 224 |
| 225 | four | cyar , car | car | ca: r | cyar, car | car | ca:r | sar | 225 |
| 226 | five | panc, pãc, pÃc, pÕc | panc | pã:c | pãc | pãc | pañc, pAc | panj | 226 |
| 227 | six | chE | che | che | che | chē | che: | chA | 227 |
| 228 | seven | sat [hat- dialectal variation] | satbo / sat | sa:t | sat | Sa:t | sa:t | sat | 228 |
| 229 | eight | aTh | a:TTo | a:Th | aTh | a:Th | a:Th | aT | 229 |
| 230 | nine | nou, nu, nO | nAo | nAo | nO | no | nou, nu, no | nAu | 230 |
| 231 | ten | dAs | dAs / dAsbo | dAs | dAs , dAha | dAs | dAs | dAh | 231 |
| 232 | sixteen | soLE [hoLE- dialectal variation] | solo | soLa | soLa, sorAh | soloh | sole | soLa | 232 |
| 233 | twenty | bis , bisi | bis | bi:s | bis | bís | bi:s | vis | 233 |
| 234 | forty | dO bi si , caLis , caLi | calis | ca:Li: s | caLis , calis | - | caLi:s | calis | 234 |
| XIV. I | Physical activities verbs etc. | 1 | | | l . | XIV. Physical activities verbs etc. | | | |
| 235 | bind | bandhNO , jAkARNO | bAndh (de) | bã:dhna | bhãdh-, bãdh- | gáTh badwo | bandhNo | bÃd- | 235 |
| 236 | blow | phũkNO, bAjawNO | phukno | ba:dna | phũk- | fukAwo | phũ:kNo | phou- | 236 |
| 237 | break (stick,pot, rope, etc.) | toRNO, bhaMNO | toR / toRno | Tu : Tna | toR- | TorAwo, forAbo | TuTNo / ToRNa / kaTNa | khanD- | 237 |
| 238 | burn | bALNoO (self) , baLNO | jAlno | jala:na | jAla- | cikAna | bALNo | jAl- | 238 |
| 239 | carry (on head, in hand, on shoulder) | dhobNO, mathE ucNO (on head), hatha lejaNO (in hand), kandhE lejaNO (on shoulder) | leno, tokar (on head) / larkakar (in hand) / loTkar (on shoulder) | dho:na | lejaNo , DhoNo | Dhona | dhokNo , LaTNa | wA- | 239 |
| 240 | catch (chase and catch an animal, something thrown) | pAkARnO (an animal), jhalNO (something thrown) | pAkARno , bag kar pakkaRno (an animal) | pAkADna | dhAr- | pAkAr | pAkARno (an animal) ,jhalNo | dÃr- | 240 |
| | clean | achO kArNO, saph kArNO | saph kAR | sa: ph kArna | saph kAr-, mãj-, jhaR- | Sap kArAna | acho | sAph - | 241 |
| 242 | do (non-specific verb) | kArnO | kAr | kArna | kAr - | korAbo | kArno | kAr- | 242 |
| 243 | | nicE_pARNO | girpaRo / girgo / giRno | girna | pAR-, gir- | girona | pARNo | gir- | 243 |
| 244 | | tirNO | tero | bhAgna | tAr- | pēnne | tirNo | wah- | 244 |
| 245 | | b'ehNO , bhehNO | bheRohE | bhAgna | bAh- | bēgaw / bēnē | behNo | wAh- | 245 |
| 246 | | kuTNO , DhokNO | coTdeno | ma : rna | Thõk - , mar- | marna | kuTN o | jhoD- | 246 |
| 247 | hold | jhalNO | pAkARno | pakADna | dhAr- | pAKArna | jhalNo | dAr- | 247 |
| | lean (against something) | harO lewNO beThNO, aphO lewNO | talli | TeklAgana | jhuk- | dekhAna | akaDa | nAm - | 248 |
| 249 | | caTNO | cATno | caTna | caT- | caTna | caTNo, chapuDna | saT- | 249 |
| | make | bANaNO | bAnano | kArna | bAna- | bAnana | kaDbo, karbo | wAn- | 250 |
| 251 | | bhelnO, milawNO | milano | mila:na | phēt- | milabo | bhelno | kalAw- | 251 |
| | open (a door, eyes, bag) | kholNO , ugharNO | kholno | kho: lna | khol- | kholna | kholNo | kol- | 252 |
| 253 | * | chãTNO (sorting) , uThawNO | tela khole | lena | uTha- | torOna | uThawNo | uT- | 253 |
| 254 | | rAmNO, khelNO | khelno | khe:lna | khel- | pari khelObo | khelNo | rAm- | 254 |
| 255 | • | khĩcNO , tãNNO | kh ĩcno | khĩcna | khĩc- | tānna | khĩ: cNo | kis- | 255 |
| | push | dhAkeLNO , dhAkkO deNO | dhAkALno | The:lna | DhAkAl- | DhelOna / DhOkelna | dhAkeLNo | kAlAw-/gAcal- | 256 |
| | put | meLNO , rakhNO | rakh-do | rAkhna | rakh- | dhOrna | melon , rakhNo | rAk- | 257 |
| 258 | rub | ghAsNO | ghASno | rAgADna | ghis- | ghisAna | ghAsNo | soL- | 258 |
| 259 | sell | becNO | becno | be : cna | bēc- | bēcOna | becNo, biLajo | ik- | 259 |
| 260 | shut | oDaLNO | bAndhkArno | bAndh kArna | bAnd kAr- | bánd kArAna / mũdAna | oDaLNo | bAd – | 260 |
| 261 | sink | DubNO | sukkurgo | Dubna | Dub- | dubana | DubNo, nachoTha | buD- | 261 |
| 262 | sprinkle | chãTNO , chirkawNO | chiRAkno | chi:Tna | chĩT- | chitOkona | chãTNo / beLo | sAD- | 262 |
| | | | | | | | | | |

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|--------|-------------------|---|--------------------|---------------------|---------------------|------------------------|-------------------------|-------------|-------|
| 263 | squeeze | nicoRNO | nicoRno | mo:coDna | gar- | nicona | nicowNo | piL- | 263 |
| 264 | spit | thukNO | thukno | thu:kna | thuk- | thuk | thu:kNo | thok- | 264 |
| 265 | swell | sojO awNO | sujno | hilna | phUl- | fulAna / sujgOi | sojo awNo, sujbo | hõj- / suj- | 265 |
| 266 | tear | pharNO | ciRno | ciRna | phaR- | asua | pharNo | phAR - | 266 |
| 267 | throw | phekNO | phekno | phe:kna | phẽk- | fekOna | phe:kNO | Tak-/-phek | 267 |
| 268 | wash | dhowNO | dhono | sa:ph kArna | dho- | dhona | dhowNo, dhowbo | du- | 268 |
| 269 | wipe | pũchNO | p õncho | ro:na | miTa -, p õch- | sāp kOrOna | pũ:chNo, puchbo | põc- | 269 |
| 270 | work | kam kArNO / kOm kArNO | kam kArno | ka:m kArna | kAr- | - | kãm kArNo | kAMjA- | 270 |
| XV. Iı | nstrument Verbs | | | | | XV. Instrument Verbs | | | |
| 271 | cut | kaTNO , baDhNO | kATno | ka:Tna | kaT- | katObo | kaTNo | sir- | 271 |
| 272 | dig (dig up) | khodNO | khodno | kho:dna | khod- | khodOna | khodNo | khoD- | 272 |
| 273 | hunt | sikar kArNO | sikar | sikar kArna | khoj- | sikar kArbo | sikar kArNo, ciRi mar | ind- | 273 |
| 274 | pound | kuTNO | kuTno | kuTna | kuT- | chātOna / saf kArna | kuTNo | = | 274 |
| 275 | shoot | goLi marNO | goli marne | go:li ma:rna | mar -(goli) | dágna/marna | goLi: marNo | mar- | 275 |
| 276 | split (wood) | ciRNO | chiRakde / chiro | ciRna | kaT-, cir-, phaR- | torObo | ci:rNo | phAr- | 276 |
| XVI. | Verbs of Fighting | | • | | • | XVI. Verbs of Fighting | | | |
| 277 | fight | lARNO , jhAgARNO | lARai kArno | pakADna | lAR- | lARnna | jhAgARNo | kuT- | 277 |
| 278 | kill | marNO (jansũ marNO) | marno | hatya kArna/ ma:rna | mar-, jibAh kAr- | kAtAl kArAna | marNO | mar- | 278 |
| 279 | quarrel | roLO kArNO, dãtiyã kArNO, TanTokAR kArNO | jhAgArno | jhAgARna | lAR-, jhAgAR- | jhAgRa | koDam / roLo | jAgAR- | 279 |
| | stab | churO ghuserNO | chaku mardiyo | caku se ka:Tna | ghõp- | chura bhókna | chakku ghushaNo | mar- | 280 |
| | Music Verbs | | | | | XVII. Music Verbs | | | |
| | beat (a drum) | bAjawNO | dhol kAro | Dhol bAjana | bAja- | - | bAjawNo | bAj - | 281 |
| | sing | gawNO | gawno | ga:na | ga- | gana | gawNo, gabo | ga- | 282 |
| | . Motion Verbs | | | | | XVIII. Motion Verbs | | | |
| | arrive | pugNO, põchNO | p Ãhũcno | pũjna | a- | a:na/pocAnē/pacē | pu:gNo | pũc- | 283 |
| 284 | ascend | cADhNO | cARno | cã:Dna u:pAr | utAr- | cAnne | cADhNo | nAm- | 284 |
| 285 | bring | lawNO | lano | la:na | la- | lēyabo | lawno | aN- | 285 |
| | climb | ũca cADhNO | cARno | cARna | cARh- | cOROna | cADhNo | sAD- | 286 |
| 287 | come | awNO | a:yo / a:ja | a:na | a- | a:o/a:w | awNo | a- | 287 |
| 288 | dance | nacNO | nacho | nã : cna | nac- | nacAna / nOcAbo | nacNo | nAc- | 288 |
| 289 | drag | ThirARNO | gisATno / ghAsiTne | ghAsiTna | khĩc- | ghAsitAna | kejra / ThiraRno | kie - | 289 |
| 290 | enter | mãE b'ArNO, mãE ghusNO | gushno | ghusna | ghus - , Dhũk- | bhitAre Jana | mãe ghusNo | gus - | 290 |
| | escape | jawNO | b Ãcno | bha:gna / bAc gAyo | bĀc- , bAc- , bhag- | chut jana | bhagNo | bhAg- | 291 |
| 1 | fly (as a bird) | uDNO | uRno | uDna | uR- | uRAna | uDNo | uD- | 292 |
| 293 | | paNO, pawNO | leno | pa:na | ра- | prapt karna | paNo, pawNo | gAwAs- | 293 |
| 294 | get up | uThNO , jagNO | uThno / jagno | uThna | uTh- | ThaRe hona | uThNo | uT- | 294 |
| | give | dewNO | dewno | dena | de- | dew / dēwo / dena | dewNo, dejio | de- | 295 |
| 296 | go | jawNO | jano | jana | ja- | jáw | jawNo, giyo | ja- | 296 |
| 297 | jump | uchAlNO | kujja | ku:dna | jhãp - , kud- | kúdAna | uchAlNo, uDgo | uD- | 297 |
| | move (tram) | veRNO | cAlno / hilno | hilna | cAl- | cAlAna / jana | caLbo | hil - | 298 |
| 299 | run | doRNO , bhagNO | bhejno | bhagna/ dAwRna | dOR- | dorOna | doRNo , dekotha | dhaw- | 299 |
| 300 | send | melNO | bhejne | bhe:jna | bhej- | pocabo | me:lNo, pugaDna | pATh- | 300 |
| 301 | slip | phisALnO , rApATNO | praci / tetri | phisAlna | sArAk- | sArAkAna | phisALno , kagaD tukudu | isAl- | 301 |
| | | | | | | | | | |

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|------------|---------------------|---|----------------------|---------------------------|----------------------------|---------------------------------|--------------------------------|---------------|------------|
| 302 | stand up | ub'O howNO , u'bO hoNO | uThja | khaDa ho:na | khARo ho- | khARa hona | uTha | ub- | 302 |
| 303 | swim | tirNO | tErno | ti:rna | tAr- ∼ tEr- | pérAna | tirNo, tarbo | põhow- | 303 |
| 304 | swing | hinDO dewNO , hulrawNO | helno | hinDo | jhul- | jhula | hi:Ndo dewNo , lekarAto | Dul- | 304 |
| 305 | take | lewNO | leno | lena | le- | lēlOw | lewNo | gin- | 305 |
| 306 | vomit | ulTi kArNO, pachO pARNO | ulTi kArno | ulTi kArna | bokAr- | uOlAti | ulTi:kArNo / ubak | ulTi kAr- | 306 |
| 307 | walk | phirNO [paLO paLO phirNO ["walk on foot"] | cAlno | calna | cAl - , TAhAl- | tAhAlAna | phirNo | sAl- | 307 |
| XIX. | Occupational Verbs | | | | | XIX. Occupational Verbs | | | |
| 308 | cultivate | kheti kArNO , kArsANA kArNO | khet bonno | khe:ti kArna | jot- | kheti kArAna | kheti kArNo / upja | kheD- | 308 |
| 309 | comb | kaMsi kArNO, kAnghoNO | kAMgno | kaMgi kArna/ kaMkhi kArna | soh- | kÁnghi | kaMsi: kArNo / kaMcho | kAMi kAr- | 309 |
| 310 | graze | cARNO | cArno | cArna | cAr- | cArana doroko | cARNo | sar- | 310 |
| 311 | harvest | b'aDhNO | la:mni | khe:ti kArna | kaT- (phAsAl) | nunai kArna | bowaNi | kheD- | 311 |
| 312 | lend | kArjO dewNO , udhar dewNO | borkAt karna | de:na | de - (udhar) | udar dena | kArj dewNo boRkaT | odr- | 312 |
| 313 | milk | dudh duhNO , dudh melNO | duhno | du:dh dohna | duh- | - | du:dh duhNo | Due- | 313 |
| 314 | plant | podhO ropNO , podhO ugawNO | podhno | peD lAgana | rop- | peRo | po:dho ropNo | poudh - | 314 |
| 315 | reap | b'aDhNO, nidãNO (to clean the middle of the land) | khaTTo | kaTna | kaT-, bATor- | lAgan | bowani / lawaNi | bo- | 315 |
| 316 | saw | aRisũ kaTNO | buwayi korna | aRise kaTna | - | a:ra | ari:su kaTNo | Ariso kaT- | 316 |
| 317 | sow (seed) | bowNO , bi jNO , b'awNO | bi:j ka buwayi | bowna | bo- | bi:j bona | bowNo , bi: jNo | buM- | 317 |
| XX. C | Culinari Verbs | | • | | · | XX. Culinari Verbs | | | |
| | bark | bhusNO , bhukNO | busu | mẽ:kna | bhũk - , bhõk- | bhokna | bhu:sNo , hAnDe | bhuk- | 318 |
| 319 | | toRNO , khawNO | kare | kaTna | kaT- , cAba- | kato / katOna | toRNo , khago | kAT- | 319 |
| 320 | cook | randhNO , giTNO , arogNO | pakkay | paka:na | pAka- , rindh- | rutOnari | randhNo , arogNo | pAk- | 320 |
| | drink | piwNO | pino | pi:na | pi- | pina | pinNo | pi- | 321 |
| | | jimNO , giTNO , arogNO | khano | kha:na | kha- | khana/khai/khalOi | ji:mNo , kabo | khay- | 322 323 |
| 323 324 | | jimawANO , khAwawAnO cusNO | khilano | khila:na | khAwa- | khilana | ji:mawANo , kuabo | khAwAl- | 323 |
| 325 | suck | bandhNO | cusno | cusna | chus- bãdh- | cAcorAna | cu:sNo | sus- | 324 |
| | wear | | b ãdhno | gĩ:Th lAga:na/bãdhna | pAhir- | gā:Th baDona | bandhNo pe:rNo | bAd- | 326 |
| | Communication Verbs | perNO , pAhArNO | pehenno | pAhArna | pAnir- | pēnna XXI. Communication Verbs | pe:rivo | pAhn- | 320 |
| | | In the standard | I: 4t. 1 | | L.1 :4L.L 1. | | | | 327 |
| | answer ask | pADuttAr dewnO puchNO | jAwab deno puchno | uttar de:na pũ:chna | bol - , jAbab de- puch- | jabab dena púchOna | uttAr deno pu:chNo | utAr de- | 328 |
| 329 | | helO paRNO | bulano | bula:na | bula- | bulabo | pu.cn.vo helopaRN / buLarNo | pus- Dadi- | 329 |
| 330 | say | kewNO | kEhno | bo:lna | kah- | kebó | kewNo | kAh- | 330 |
| | shout | hakO kArNO , cirLatiyaNO | chillana / chi:kro | cilla:na | cikh- | cillana | hakoj kArNo /roLA | rAki kAr- | 331 |
| | write | likhNO | likhno | likhna | likh- | likhna | likhNo. lakhda | lik- | 332 |
| | Stationary Verbs | икино | икино | икппа | IIKII- | XXII. Stationary Verbs | пкиго, шкиша | IIK- | 332 |
| | burn | bALNO (self burn) , baLNO | jalno / bALno | jala:na | jAla- , bar- | - Stationary veros | bALino, baLugo | jAl- | 333 |
| | choose | cuNNO | chaTle | cunna | chat-, cun- | chunna | cuNNo | wAs- | 334 |
| 335 | | mArNO | mArno | mArna | mAr- | mArAna | mArNo | mAr- | 335 |
| | live (at) | rewNO | rehRo | ji:na | rAh- | ret ho | rewNo | jAg- | 336 |
| 337 | earn | kAmawNO | chikno | kama:na | kAma - , pEda kAR- | paida kArna | kAmawNo | kAmaw / miLAw | 337 |
| 338 | hide | lukawNO , chupawNO | du:pak | chupna | chupa - , luka- | lukana | chipawNo | sup- | 338 |
| 339 | | rakhNO | rakhno / rakde | rakhna | rAkh- | dhAro | rakhNo / meghaLbo | rAk- | 339 |
| | | 1 | 1 | İ | 1 | i | i | 1 | 1 1 |

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| 340 | turn | muRNO, ghirNO | ghumano | mo:Dna | pher- , moR- | bOdlaw kArAwf | muRNo, gumNa | kAlAw- | 340 |
| 341 | sit | beThNO | bEThno | beThna | bETh- | baiTho hai / baiThna | be:ThNo | wAy- | 341 |
| 342 | stop | rukNO | rukhjano | rAhna | rok- , ruk- , tham- | rukAna | ru:kno | tham- | 342 |
| | In cohetive Verbs | | | | ı | XXIII. In cohetive Verbs | | | |
| 343 | change | bAdALNO , pAlATNO | bAd Al no | bAdAlna | bAdAl- | bAdAlAna | bAdALNo | bAd- | 343 |
| 344 | freeze | jAmNO | jam jano | jAmna | jAma- | jAmAna | jAmNo | jAm- | 344 |
| 345 | swell | sojO awNO | suj | phu:lna | suj- | sujAna | sojo awNo | hõjo- | 345 |
| 346 | wet (mskr wet) | gilO huwNO, alO huwNO, bhiñjNO | gila / bhigno | bhi:gna | bhĩja - , gAla- | bhiJo | alo huwNo, bhi:jNo | gil - | 346 |
| | | | | | | | | | |
| | CognitiveVerbs | T | T | 1 | 1 | XXIV. CognitiveVerbs | T | T | |
| | count | gUNNO, guNti kArNO | ginno | ginna | gin- | ginna | giNNo, gaNanje | gAn - | 347 |
| | know | jaNNO | janno | ja:nna | jan- ~ jaN- | si:kho / Jano / Janna | jaNNo | jAn- | 348 |
| 349 | learn | sikhNO | sikhno | pADna | sikh - ~ pARh- | si:khAna | si:khNo | sikh- | 349 |
| | think | socNO | socno | so:cna | sõc- | socna | socNo | hos- | 350 |
| | break | toRNO | To:T jano | TuTna | ToR- | torOna | toRNo | toD- | 351 |
| | Sensory and Emotive Verbs | INO | T | I | T | XXV. Sensory and Emotive Verbs | | I (D | 352 |
| 353 | cry (weep) | rowNO , roRNO DArNO | rono | ro:na | ro- DAr- | raŭt | rowNo , roRNo | arAD- | 353 |
| 354 | | | Darno | DArna | suN- | DarAna / dArat hai | dArNo suNNo | Tar- | 354 |
| | laugh/ smile | suNNO [huNNO] hÃsNO , muLAkNO | sunlo hAsno | sunna hasna | hÃs- | suno / sunna hAsAna / Thil Thilana | hÃsNo | ayAk- hAs- | 355 |
| 356 | | pADhNO , bhANNO | pARno | pADna | pARh- | pARh | pADhNo | pAD- | 356 |
| | sleep, lie | suwNO , pAsArNO | sowno / sustane | so:na | so- , su- , leT- | sona , loTAna | su:wNNo pAdeNo | so- | 357 |
| 358 | smell | suMghNO | cakle | sũ:gna | sũgh- | mAhAkAna / bOsat hai | su:MghNo / bas | hale- | 358 |
| 359 | taste | cakhNO | cakhno | cakhna | cAkh- | swad | cakhNo | sAk- | 359 |
| 360 | touch | chuNO , pArAs kArNO | ch ĩo | chuna | chu- , dhAr- | china | chu:No , aDardo | su- | 360 |
| 361 | wake up | jagNO | uThjano | uThana | jag- , uTh- | jhagAna | jagNo, uTh | uT- | 361 |
| 362 | annoy | jhunjhlaNO, risNO | sattayo | na:rkhu:s hona | ciRha- | ciRcira hona | jhun jhulaNo / ruTgo | gus - | 362 |
| 363 | kiss | cumNO , laD kArNO | chatle / chumno | cumban de:na | cum- | cuma lena | cu:mNo / mukho | buki di- | 363 |
| 364 | love | het kArNO | pyar kArno | pya:r kArna | cah- , pArAm kAr- | perem | hetkArNo | ari kAr- | 364 |
| 365 | tired | thAkan howN, thAkiyoRO (verbal adj.) | thAkjano | thAkan hona/ thAk gAyo | thAk- | thOk | thakioDo / thAkan howNo | thAk - | 365 |
| XXVI | Other Verbs | | | | | XXVI. Other Verbs | | | |
| 366 | bathe | sinan [hinan] kArNO | nahayo | nahana | nha- , dho- | nAhana | sinan kArNo, naL | jil- | 366 |
| | buy | khAridNO | khAridno | khAridna | mol-, kin-, khArid- | khAridbo | khAri:dNo | kigin- | 367 |
| | drip | TApAkNO | TAppAkno | TApAkna | gira- | tApAkAna | TapkANo , tApAkNo | Dub- | 368 |
| | meet | miLNO | milno | milna | mil- , bhũT- | milAna / bheT hona | miLNo | mil- | 369 |
| 370 | repay | kARjO utarNO , pAchO dewNO | de:diyo | kArj cukana | cuka- , de- | kArAja cukana | kARjo utarNo / pAchode | sod - | 370 |
| | ridicule, joke | mAskari kArNO, mAjak kArNO | hasi Urai | mAja:k kArna | ciRha- | ciRana / hAsi kArAna | mAskari: kArNo | mAja kAr - | 371 |
| | show | dikhawNO , pArgAT kARNO , sãme kArNO | dekhabo | dikhana | dikha- | dikhana | dikhawNo | dekhA rAvu- | 372 |
| 373 | scratch | khotArNO , jhurATIyO marNO | ko:reh | khArocna | khurAc- | khiroce lAgAna | khotArNo , jorkiyo, Laburiyo | ghAs- | 373 |
| 374 | stick | cēTNO | cippAkno | ceT dio | cipAk- | LoThiya | ceTno, cabkhabo | sik- | 374 |
| 375 | vomit | ulTi kArNO | ultikarno / ulTi | ulTi kArna | bokAr- | uOlAti | ulTi kArNo | ulTi kAr- | 375 |
| 376 | wean (a child) | dudh chuDawNO | dud choRdiyo / dud choRay | chu:Dana | AlAga- | o:lémē lena | du:dh chu:DawNo, chunkbo | dud choRae | 376 |
| 377 | wipe | pũchNO | p õchno | põ:chna | põch- | - | pũ:chNo | pos- | 377 |
| | | | 1 | 1 | 1 | | | 1 | |

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| 378 | name | nam (n.), nam dewNO | namkarano / sanskarno | na:m de:na | nam - , nãw- | naw | nam dewNo/navunkArNo | nam- | 378 |
| XXVI | . Adjectives | I | l | l | | XXVII. Adjectives | L | L | |
| 379 | all | sAgLa [hAgLa] | sab / sabno | sAb | sAbe | sobAi | sAgLa | sAbu- | 379 |
| 380 | bad | bhuNdO (related to face) , kojO (related to habit) suglO [huglo] ("dirty") , khoTO | buRo | khArab | khArab | buraw | suglo / khoTo | ghan / gAndo- | 380 |
| 381 | big | bADO, moTO | baRo | bARa | bARo , bhari | bARo | bADo | moTo- | 381 |
| 382 | dirty | suglO, gAndO, melO | suglo | gAnda | mEla , gAndAlo | khArAb | suglo | gAndo/panLe- | 382 |
| 383 | dry | sukhO [hukhO] | sukho | sukha | sukha | Suko | su:kho | suko- | 383 |
| 384 | few | thoRO | thoRoso | kuch | kAchu, tAnik | tAnAk | thoRo | kAik- | 384 |
| 385 | full | purO, bhoryoDO, bhoriyoDO | puriyo | pu:rnA | puro | purO | puro, | bhAreo | 385 |
| 386 | good | cokhO , achO | acho | Accha | bhAlo | nōnō | cokho: | haue | 386 |
| | hand | hath | ha:t , kerro ha:t (left), suddo ha:t (right) | ha:t | hat | - | hath | hat | 387 |
| 388 | honest | sãcO [hãcO- dialectal variation] | imandar | ima:nda: r | Imandar | imandar | sãco: | sAt | 388 |
| 389 | long | lAmbO | lAmboso / lambo | lAmba | lAmbo | lAmmo | lAmbo | lambo | 389 |
| | many | bot jANa | kubsa:Re | Ane:k | bhot | bhÁ:t/mutOko | bo:t jANa | kAik ghAna | 390 |
| 391 | narrow | sãkRO , sÃkRO | sora:khi | sãkRa | sÃkAro | pAtAro | sãkRo | pAtlo | 391 |
| | new | nAwO , nuwO | nayo | nAya | nAwa | nAw | nAwo: | nAvi | 392 |
| | old | puraNO , junO | buRase / juno / purano | purana | puraNo , juTho | purano | puraNo: | buDa | 393 |
| 394 | | kacO | kaccose | kAcca | kAcco | kAcco | kaco | kAsso | 394 |
| | rotten | sariyoRO | sARgayo | khArab/ sAR | gALo | sARA | sAriyoRo | sADo | 395 |
| 396 | right | Thik, sAi | sahi / tik to | sAhi | Thik, dAhin, sAhi | dayOno | Thi:k | Dãi/ujAb | 396 |
| | dull | sustO, bhotO | Dhilose | bujRo/ susto | mAndo | ala:l | susTo | khATo | 397 |
| 398 | lie | jhuTh | jhuT | jhu:T | jhuTh | jhuTh bolAna | jhu:Th | khoT | 398 |
| | sharp | dhard'ar , tikhO | peno | te: j | tej | pēno | dhardar | jhuTo | 399 |
| | short | thiMnO, roDO, bamniyO | choTTo-se | na:Ta | choTo , nohAro | choTO | thi:Mno | sAmko | 400 |
| 401 | some | thoRO | kuccho / choTase | kuch | kAchu | kōnū | thoRo | kAik | 401 |
| 402 | small | choTO , nenO | choTTo-se | cho:Ta | choTo | choTa | choTo | nenDho | 402 |
| 403 | smart | phuThrO | ach-so | sundAr | cust | hosiyar / cAncAl | phu:Thro | tej | 403 |
| 404 | smooth | cikNO , cikNocAT | cikno | nArAm | sAhaj , nArAm | cikAno | ci:kNo | suharo | 404 |
| | soft straight | kÃwLO sidhosATT [hidohATT- dialectal | naram sidhho | nArAm si:dha | nArAm sidho , sojho | mulayAm sido | kÃwLo si:dho sATT | kAddo s ido | 406 |
| 400 | straight | variation] | sunno | si. ana | siano , sojno | siao | si.uno sarr | s tuo | 400 |
| 407 | strength | bAL, gaDh, jor | sAkti | majbu:t | bAl , jor | bAl / sAkti | bAL , jor | vAl | 407 |
| 408 | thick | moTO, jaDO | bh arise | mo:Ta | ghANo | ghAno | moTo , jaDo | тоТо | 408 |
| 409 | thin | pAtLO , dubLO / pAtLi , dubLi | pAtlo-so | pAtla | pAtLo, dubAro , hArko | pAtAro | pAtLo , | pAtAlo | 409 |
| 410 | ugly | sugLO , kojO | buRo-so / gandh oso | gAnda | kuso , bhAddo | bAdsurAt | su:gLo | panLe | 410 |
| 411 | vice | AgUN | ра:р | khArab/ bura | burai , pap , OguN | burai | AguN | pap | 411 |
| 412 | virtue | gUN | punyA | Accha | guN | guRban / buddiwan | guN | puniya | 412 |
| 413 | warm | unO, tatO, niwayO | chiTTai-o | gArAm | gArAm | gArAm | niwayo | onO | 413 |
| | weak | dubLO , kAmjor | kamjor / kAmjor | kAmjo: r | kAmjor | kAmJor | kAmjor | dublo | 414 |
| 415 | | alO, bhinjyoRO , gilO | gilo-so | bhi : ga | bhĩ jo | gilo | alo, gi:lo | pAdlo | 415 |
| | wide | coRO | lambho | cAoRa | cORo | CoRa | coRo: | phElo | 416 |
| 417 | wild | jAMLi | jAMli / jAMliso | jaMgli: | bAnero , khũkhar | Jūgli | jAMLi | jAMgli | 417 |
| 418 | wise | husIyar | husiarso | cAtu: r | hosiyar | buddiman | husiyar | guNi | 418 |

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| XXVII | II. Functional Words | | | | | XXVIII. Functional Words | | | - |
| 419 | east | purAb , AguNO | purAb / purAbi taraph | pu : rAb | purAb | purOb | pu:rAb | atAmne | 419 |
| 420 | end | akhri , chewlO | Ant | Ant | khAtAm , akhiri | a:khAri | chewlo | sAmpAn | 420 |
| 421 | far | aghO , AlgO | dur / bAhut dur | du:r | dur | dur | agho, | dur | 421 |
| 422 | left side | DawO kani | kerre hatki tArAph | dawRo | bãya, bAgAl | Dēro | Daw kaNi: | Dawa | 422 |
| 423 | middle | bicalE , bicLO | biclo | madhyAm | bicobic | bic | bi:cale: | vis | 423 |
| 424 | near | neRO , kAnE | bAgAlme | pa:s | pas , tAria | liga | kAne: | AngA | 424 |
| 425 | north | utradO | uttAr ki taraph | uttAr | uttAr | uttAr | utraDo | dArau | 425 |
| 426 | out | barE | bahar | ba:hAr | bahAr, nikas | bahAr | bare: | bAhr | 426 |
| 427 | right side/hand | jiwnO pasE , jiwnO kani | sidho / sidho hat | jewna | dahina bAT, dahina hat | dayno | jiMno kaNi: | jemno | 427 |
| 428 | south | dikhNad, lAMkau | dAksin taraph | daksin | dAkkhin | dAchiR | dikhNad / Ankau : | laknau | 428 |
| 429 | again | pherũ , pher , pachO , pAchO , dubara | dubara | pher | phir | firse | pher | baru | 429 |
| 430 | always | hAmes, rojina | sada | hame:sa | hArdAm | SAbsAmAy | hAmes | suda | 430 |
| 431 | before | peli | pEhle | pAhle | samAne , pAhAle | pēlē | pe:li: | agA | 431 |
| 432 | daily | rojina | roj | ro:j | roj , hArdin | rOj | roji:na | roj | 432 |
| 433 | day | dIn | di:n | di:n | din, bar | din | din | Dĩ | 433 |
| 434 | evening | sinjhya | sanjh / sãjh | sa: m | sãjh | a:bari bera | siñjhya | atAm | 434 |
| 435 | fast/quick | dAbadAb , lAbalAb | jAldi | jAldi | tej , jAld | tAtkal | bego bego | jhApaT | 435 |
| 436 | full moon day | punAm | punlo | pu:rna ma : | pur masi | puno / pune | pu:nAm | punAm | 436 |
| 437 | late | moRO | deR | de: r | der | deri | moRo: | Der | 437 |
| 438 | month | mAinO | mAhina | mAhina | mAhina , mas | mOhina | mAino / mAhanu | mas | 438 |
| | morning | sÃwarti , sAwarE | sakarow | sube | seubAh , sAbere | bhūnOsra | sAware | pArbat | 439 |
| 440 | night | rat | ra:t | ra:t | rat | rat | rat | rAt | 440 |
| 441 | season | mOsAm | rittu | mousAm | mOsAm , rite | mOsam | mosAm /ruT | rut | 441 |
| 442 | today | aj | a:j | a: j | aj | ajOi | aj | aji | 442 |
| 443 | tomorrow | kalE , sAwarE | kAl | kAl | kAl ~ kal | bhiyanē | kal, thaDaka | kAl | 443 |
| 444 | yesterday | gAi kalE | kA:l | kAl | kal ~ kAl | ka:l | kAL | kAl | 444 |
| 445 | after/afterwards | pAchE | pache | ba:d | bad | pi:che/badmō | pAche: | DirArAi | 445 |
| 446 | behind | larE | piche | pi : che | piche | pache | pAchana | ma N | 446 |
| 447 | between | bicalE , bicmE | bicme | bi:cme | bic , mã | bic mē | saje | vAs | 447 |
| 448 | by | sũ , kAnE | se | se | seti , se | dwara se | sũ | -hu | 448 |
| | down | nicE, heThE | nice | ni :ce | nice | nece | ni:ce: , heThe, thaLan | nis / khal | 449 |
| | for | rE, wastE, saru | keliye / kiwaste | ke: liye | lu , khatir | se | re: , waste: , kuNathe | haru | 450 |
| 451 | from | sũ , sE | se / te | se | se , sõ | itese | sũ: , se | hũ | 451 |
| 452 | he/she | wO, wa | bu | wa, un | u, wa, so | wAh / ba | wo , wa | tyo, ti | 452 |
| | to her, to him | UNnE | wako | uske / uski | unne | ókho, unhé | uNne:, biNe | inAnu / tAne | 453 |
| 454 | | AThE, AthinE | ihape | yahã: | hin | ite | inDe | eta / ata | 454 |
| | his/her | UNrO / UNri | waki | wa | wako , waki | Oko: / O:ki | uNro / uNri: | tAru | 455 |
| 456 | how | kĩya , kĩkAr, keyã | kEese | kese | kAse | kèSé | kĩya , | kasni | 456 |
| 457 | I | mhũ , mh \tilde{E} , hũ | mEe | те | mĒ, mũ | Mē | mhũ: , mhẽ: | hu/ me | 457 |
| | it / this | 0 | i: /ji | ye | i | ja / ın | ya | i/ helo/pelo | 458 |
| | to it / to this | INnE , InE | i / bu | uska | Inne , yako | se yAh | iko | ine | 459 |
| | its / of this | IrO , Iri , INrO, INri | yakko:n / bakku? | iska | iko, iku | is / ka yAh | ĩro , ĩri: , iNro, iki | inu | 460 |
| 461 | like | jeDi , jĩya, jisi | yakke kaj / bake kaj | usitArAh | jAs | jaise / pasand | jeDi: , jea | etan | 461 |

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| 462 | to me | mhAnE , mhArE | mu:kko: | mujhe / mane | moku, mEne | uAsko | mhAne: | hAmune | 462 |
| 463 | my | mharO , mhari | mero | mera / meri | mor , mero | hOmaw / hOmao | mharo: | mAru | 463 |
| 464 | our | mhãri , apNi , mhãki | hamaro | hAme | hAmar , mharo | hOmoroko | apNi: | hAmAru | 464 |
| 465 | not | nĩ, koni, mAt, nã | na:ye | ni | ni , nAhĩ | nOi / nẽ | koNi: | па | 465 |
| 466 | so / thus | yũ , Iyũ , Iyã | yamare | is liye | isAn | isiliye / yAh | iyũ: /I wAste | tu | 466 |
| 467 | that | wO, wa | bu: | wa | u , wa | wAh | wo, wa | oyo | 467 |
| 468 | to them | UwārE , UNānE , UNānE , UwānE | wakko / biNku / buNkiliye | un lo:g | unne | óko | baNe: | tyane | 468 |
| 469 | then | jANE , tAd | phir / to | ba:d | to, tAb | jabOi | jANe: / jaD | tAb | 469 |
| 470 | those | wE | e/we | we | wo , we | beorē | we: , ba | pela / pEliã | 470 |
| 471 | there | UThE , wAthE | makape | wahã: | hun | - | biNde | ota / tOta | 471 |
| 472 | they | wE | unke pas / binku | we | we | we | we, wo , ba | tya / pela | 472 |
| 473 | their | UNãrO , UwãrO | unko | un lo:gra/unlo:gri | weki , waki | O:noroko / O:norokho | baNko | tyanu | 473 |
| 474 | these | E | je | ye: | i, jo | je / jO:re | e:/esAgLo | hela / pela | 474 |
| 475 | to us | mhãnE / mhãnE | hamare kaj | in lo:gko | hAmAnku | more | mhãne | hAmune | 475 |
| 476 | we | mhE , mhã | hum / sabanku | ham | hAm, hAmAn | hAmore | mhe: / mhã | hAmu | 476 |
| 477 | what | kãi , kAĩ | ka-e | kaĩ | ka | kay | kãi: /kAĩ: | kai | 477 |
| 478 | when | kAdE , jAdE | kAb | kAb | kAb , kAd | kAbé | kAD / jAde | kAbo | 478 |
| 479 | where | kAThE , kAThinE | kAhã pe | kã | kuThin, kAhã | kAha | kiNde | kAtã | 479 |
| 480 | who | kuN | ko:n | kõ:n | koN | kOnkO | kuN | kon | 480 |
| 481 | whose | kuNrO , kuNri , kINrO | kiska | kiska | koN | - | kuNki | konAnu | 481 |
| 482 | whom | kuNnE , kuNnE , kINnE | ko:nkũ | kinko | koNku | konko | kuNne: , kiNne, kuNuko | kAne | 482 |
| 483 | you | $th\tilde{u}$ (ordinary) , thE (hon.) , $t\tilde{u}$ (inferior) | tum (pl)/tu (sg) | tum | tu | tĚ | the / tũ: | tu | 483 |
| 484 | to you | thAnE , tAnE , thãrE | tumku: / tumahere kaj | tumko: | tune | tum se | thAne: , tArne: ,thãrne | tAmun | 484 |
| 485 | your | tharO, thãrO , aprO , thÃrO | tumha:Ro | tumka: | tero | tummaw | tharo | tAru | 485 |
| 486 | year | sal , bArAs | bArAs | sa:l | sal , bArAs | sāl | bArAs | bArAs | 486 |
| 487 | and | Ar, AbAr | aur / Or | Aur | Or | aũr | Ar, | Ar - | 487 |
| 488 | at | pasE , kAnE , paDE , neRO | pe | pAr | ku | ko, o:r, tAk | pase: , kAne: | -e/-ne | 488 |
| 489 | if | jE , AgAr | Agar-to | AgAr | jo, mAgAr, AgAr | kAũ | je, AgAr | AgAr | 489 |
| 490 | in | mãE, maĒ nE | mE / mai | те | mã | bhitAre | mãe, maẽ | -е | 490 |
| XXIX. | . Mixed Words | 1 | | | l . | XXIX. Mixed Words | | l | |
| 491 | wave | ler (Sg.) lerO (Pl.) | leheRi / tarang | leheru | lAhAr , lAhAra, dhar, dhara | lAhAre | le:r | tArAM | 491 |
| 492 | ancester | b'Adera | purAkka | pu:rwa | pArdade, purAkhe | purkha | puraka / bAde:ra | ujurg - | 492 |
| 493 | brother-in-Law | saLO , dewAr , der | saku | sa:La | bAhinoi, saLa, saLo | sala | sALo: , dewAr , de:r | saLA | 493 |
| 494 | sister-in-Law | sali , nAnAd , bhojai | saLi: | sa:Li | bhawAj , saLi | bhoji | sALi: | saLi | 494 |
| 495 | mouse | ũndrO (m.) , ũndri (f.) | cuho | cuha | cuha | cuha | ũ:ndro | kukya | 495 |
| 496 | spider | mAkRi , kuLatrO , | mAkRi | mAkAra | mAkARa | mAkARi | mAkRi: | jhakri | 496 |
| 497 | beard | daDhi , daDi , daRi | da:Rhi | da:Dhi | daRhi | DaRi | daDhi: | DaRi | 497 |
| 498 | moustache | mũch (Sg.) , mũchO (Pl.) | mũch | mu:c | mũch, mõch | mūch | mũ:ch | mos | 498 |
| 499 | navel | sũTi , suNdi | suNDi | nabhi | nabhi | - | sũTi: , su:Ndi : | nai kuRi | 499 |
| 500 | mirror | arsi , kac | kAchi | aina | arsi | <i>ẽna</i> | kac | arsA | 500 |
| | | | | | | | | | + |