

# MARWARI

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## 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 1<sup>st</sup> November, 1956 through a process of state formation effected from 28<sup>th</sup> February of 1948. The present Rajasthan state covers an area of 342,274 square kilometres (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
<b>Rajasthan</b>	<b>6279105</b>	<b>3240288</b>	<b>3038817</b>	<b>5389868</b>	<b>2774550</b>	<b>2615318</b>	<b>889237</b>	<b>465738</b>	<b>423499</b>
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
<b>Rajasthan</b>	<b>6279105</b>	<b>3240288</b>	<b>3038817</b>
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
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/ Mother Tongue	Total	Male	Female	Bilingual break up		
				Total	Male	Female
Marwari	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/ Mother Tongue	Total	Male	Female	Bilingual break up		
				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 speakers of languages			Name	1st subsidiary languages		
Persons	Males	Females		Persons	Males	Females
1	2	3	4	5	6	7
<b>HINDI</b>						
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 15<sup>th</sup> 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 21<sup>st</sup> April, 1998 to 16<sup>th</sup> 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 Rajasthan.

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.

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†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;*
2. *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 Brajhasha 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.*

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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 mentionable 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 cross-examination 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 19<sup>th</sup> 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 hero-worshipping 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 Rajasthani.
- iii. Next comes the works of Professor Suniti Kumar Chatterji. His
  - a. '*Rajasthani Bhasha*' projects Rajasthani language or the so-called 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 language 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.
- Kellog, Rev. S.H.    *A Grammar of Hindi Language, in which are treated the High Hindi ..... also the colloquial Dialects of ..... Rajputana..... with copious Philological Notes*. First Edn., Allahabad and Calcutta, 1876. Second Edn. London, 1893.
- 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 consonantal phonemes 20 are stops, 4 nasals, 2 fricatives, 1 trill, 1 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>i</i>		<i>u</i>
Low-high	<i>I</i>		<i>U</i>
High-mid	<i>e</i>		<i>o</i>
Mean-mid		<i>A</i>	
Low-mid	<i>E</i>		<i>O</i>
Low		<i>a</i>	

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



## Consonants

BILABIAL      DENTAL      RETROFLEX      PALATAL      VELAR      GLOTTAL

	VL	VD	VL	VD	VL	VD	VL	VD	VL	VD	VL
STOPS											
Unaspirated	<i>p</i>	<i>b</i>	<i>t</i>	<i>d</i>	<i>T</i>	<i>D</i>	<i>c</i>	<i>j</i>	<i>k</i>	<i>g</i>	
Aspirated	<i>ph</i>	<i>bh</i>	<i>th</i>	<i>dh</i>	<i>Th</i>	<i>Dh</i>	<i>ch</i>	<i>jh</i>	<i>kh</i>	<i>gh</i>	
NASALS		<i>m</i>		<i>n</i>		<i>N</i>				<i>M</i>	
FRICATIVES			<i>s</i>								<i>h</i>
TRILL				<i>r</i>							
FLAP						<i>R</i>					
LATERALS				<i>l</i>		<i>L</i>					
APPROXIMANT (semi-vowel)		<i>w</i>						<i>y</i>			

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 recursive and /d'/ - dental recursive.

### 2.1.2 Suprasegmental Phoneme

Suprasegmentation is significantly realised in Nasalisation.

#### Nasalisation

Nasalisation is phonemic in Marwari. Frequency of /ã/, /ĩ/, /ũ/ are more in comparison to /Ã/ and /Ē/.

	Initial		Medial		Final
<i>ã</i>	<i>ãt</i> “intestine”		<i>dã't</i> “tooth”		<i>orã</i> “other”
	<i>ã trE</i> “distant”		<i>gãTh</i> “knot”		<i>mhã</i> “we”
<i>ĩ</i>	<i>ĩT</i> “brick”		<i>chĩk</i> “sneeze”		<i>nĩ</i> “not”
			<i>jhĩTa</i> “pigtail of Brahmins”		<i>kAĩ</i> “what”
<i>ũ/ ũ</i>	<i>ũco</i> “upward”		<i>mũch</i> “moustache”		<i>yũ</i> “thus”
	<i>ũc(No)</i> “(to) pick up”		<i>pũch</i> “tail”		<i>torũ</i> “ridgegourd”
<i>Ã</i>			<i>ghÃTi</i> “neck”		
			<i>kÃi</i> “what”		
<i>Ē/Ē</i>			<i>cĒT(No)</i> “(to) stick”		<i>mhĒ</i> “I”

#### Length

Length in Marwari is realized phonetically.

## 2.2. PHONEMIC CONTRAST

### Vowels

	Initial		Medial		Final
<i>i ~ I</i>					
	<i>imLi</i>	‘tamarind’	<i>din</i>	‘poor’	
	<i>IN</i>	‘this’	<i>dIn</i>	‘day’	
	<i>isAr</i>	‘God’	<i>mit</i>	‘friend’	
	<i>Isar</i>	‘similar’	<i>mInAkh</i>	‘man’	

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

	Initial		Medial		Final
<i>e ~ E</i>					
			<i>ved</i>	‘Veda’	
			<i>vEd</i>	‘doctor’	
			<i>beTO</i>	‘son’	
			<i>bEN</i>	‘sister’	

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

	Initial		Medial		Final
<i>u ~ U</i>					
			<i>dhuN</i>	‘concentration’	
			<i>dhUn</i>	‘tune’	
			<i>guNti</i>	‘donkey carried goods’	
			<i>gUNti</i>	‘counting’	

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

	Initial		Medial		Final
<i>o ~ O</i>					
			<i>Dhol</i>	‘a drum’	
			<i>DhOLO</i>	‘weak’	
			<i>kom</i>	‘one’s community’	
			<i>kOm</i>	‘work’	

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

	Initial	Medial	Final
<i>i ~ e</i>			
		<i>bir</i> ‘brave’	
		<i>bel</i> ‘creeper (big)’	
		<i>piTh</i> ‘back’	
		<i>peT</i> ‘belly’	

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

	Initial	Medial	Final
<i>a ~ A</i>			
	<i>aLO</i> ‘nest’	<i>phal</i> ‘plough’	
	<i>Ar</i> ‘and’	<i>phAL</i> ‘fruit’	
		<i>kalE</i> ‘yesterday/ tomorrow’	
		<i>kAl</i> ‘machine’	

Final occurrence of /A/ is rare.

	Initial	Medial	Final
<i>e ~ a</i>			
	<i>eDi</i> ‘heel’	<i>ret</i> ‘sand’	
	<i>aDo</i> ‘door’	<i>rat</i> ‘night’	
	<i>eRO</i> ‘such’	<i>tel</i> ‘oil’	
	<i>aLO</i> ‘nest’	<i>tal</i> ‘rhythm’	

Final occurrence of /e/ is rare.

	Initial	Medial	Final
<i>a ~ o</i>			
	<i>aRi</i> ‘axe’	<i>kalE</i> ‘yesterday/ tomorrow’	
	<i>ori</i> ‘measles’	<i>koL</i> ‘big rat’	
	<i>akhAr</i> ‘letter’	<i>car</i> ‘four’	
	<i>okhAr</i> ‘excreta’	<i>cor</i> ‘thief’	

Final occurrence of /o/ is rare.

	Initial	Medial	Final
<i>o ~ u</i>			
	<i>odAr</i> ‘blab’	<i>moL</i> ‘buy’	
	<i>udAr</i> ‘womb’	<i>muL</i> ‘root’	
	<i>ojri</i> ‘stomach’	<i>moh</i> ‘affection’	
	<i>ujar</i> ‘exhaust’	<i>muh</i> ‘face’	

Final occurrence of /o/ is rare.

	Initial		Medial		Final	
<i>a ~ u</i>						
	<i>abho</i>	‘shy’	<i>kaT(NO)</i>	‘to cut’	<i>maLa</i>	‘garland’
	<i>ubho</i>	‘stand’	<i>kuT(NO)</i>	‘to hit’	<i>balu</i>	‘sand’
	<i>acho</i>	‘good’	<i>mar(NO)</i>	‘to beat’	<i>ātra</i>	‘guts’
	<i>uco</i>	‘height’	<i>muR(NO)</i>	‘to turn’	<i>daru</i>	‘liquor’

### Consonants

	Initial		Medial		Final	
<i>p ~ b</i>	<i>pAn</i>	‘leaf’	<i>khapAT</i>	‘split bamboo’	<i>Top</i>	‘hat’
	<i>bAL</i>	‘strength’	<i>TabAr</i>	‘child’	<i>jeb</i>	‘pocket’
	<i>pita</i>	‘father’	<i>kApRO</i>	‘child’	<i>pusAp</i>	‘flower’
	<i>bidam</i>	‘almond’	<i>dubLO</i>	‘weak’	<i>dAbadAb</i>	‘fast/quick’
<i>t ~ d</i>	<i>tin</i>	‘three’	<i>pita</i>	‘father’	<i>nAkhAt</i>	‘star’
	<i>din</i>	‘poor’	<i>bidam</i>	‘almond’	<i>nAnAd</i>	‘sister in-law’
	<i>tarO</i>	‘star’	<i>pitAl</i>	‘brass’	<i>rut</i>	‘season’
	<i>daru</i>	‘liquor’	<i>badAl</i>	‘cloud’	<i>bind</i>	‘husband’
<i>T ~ D</i>	<i>TaM</i>	‘leg’	<i>beTi</i>	‘daughter’	<i>peT</i>	‘belly’
	<i>Dag</i>	‘wing’	<i>geDi</i>	‘stick’	<i>haD</i>	‘bone’
	<i>Topi</i>	‘hat’	<i>moTO</i>	‘fat’	<i>jaT</i>	‘name of a community’
	<i>Dikri</i>	‘daughter’	<i>jaDO</i>	‘fat’	<i>laD</i>	‘kiss’
<i>c ~ j</i>	<i>cor</i>	‘thief’	<i>bagicO</i>	‘garden’	<i>kāc</i>	‘glass’
	<i>joD</i>	‘field’	<i>pAnjO</i>	‘claw’	<i>khaj</i>	‘itch’
	<i>cawAL</i>	‘rice’	<i>bec(NO)</i>	‘to sell’	<i>cōc</i>	‘beak’
	<i>jal</i>	‘net’	<i>bij(NO)</i>	‘to sow’	<i>jej</i>	‘delay’
<i>k ~ g</i>	<i>koL</i>	‘big rat’	<i>bhAkAt</i>	‘devotee’	<i>ek</i>	‘one’
	<i>goLi</i>	‘bullet’	<i>jugAt</i>	‘means’	<i>pug(NO)</i>	‘arrive’
	<i>keLO</i>	‘banana’	<i>kīkAr</i>	‘how’	<i>Dak</i>	‘post’
	<i>giLO</i>	‘wet’	<i>AgAr</i>	‘if’	<i>Dag</i>	‘wing’

	Initial	Medial		Final	
<i>m ~ n</i>	<i>mArAd</i>	<i>jAmi</i>	‘earth’	<i>kam</i>	‘work’
	<i>nAnAd</i>	<i>bani</i>	‘ashes’	<i>kan</i>	‘ear’
	<i>mās</i>	<i>kAMAr</i>	‘waist’	<i>nArAm</i>	‘soft’
	<i>nAs</i>	<i>mInAkh</i>	‘man’	<i>gArAn</i>	‘eclipse’

	Initial	Medial		Final	
<i>M ~ N</i>		<i>paNi</i>	‘water’	<i>nEN</i>	‘eye’
		<i>bEMgAN</i>	‘brinjal’	<i>TaM</i>	‘leg’
		<i>jANa</i>	‘person’	<i>jamAN</i>	‘mother’
		<i>kAMgi</i>	‘comb’	<i>lOM</i>	‘clove’

Initial occurrence of /M/ and /N/ are rare.

	Initial	Medial		Final	
<i>s ~ h</i>	<i>sat</i>	<i>posaL</i>	“school”	<i>kes</i>	‘hair’
	<i>haD</i>	<i>kAThAhAL</i>	“jackfruit”	<i>meh</i>	‘rain’
	<i>sal</i>	<i>mOsAm</i>	“season”	<i>mās</i>	‘flesh’
	<i>hAl</i>	<i>hahukAr</i>	“money lender”	<i>māh</i>	‘month’

	Initial	Medial		Final	
<i>l ~ L</i>		<i>palO</i>	‘dry leaf’	<i>gal</i>	‘cheek’
		<i>paLO</i>	‘brass utensil’	<i>guL</i>	‘gur (jaggery)’
		<i>culO</i>	‘oven’	<i>lal</i>	‘red’
		<i>taLO</i>	‘lock’	<i>laL</i>	‘saliva’

/L/ is not found in initial occurrence.

	Initial	Medial		Final	
<i>r ~ R</i>		<i>daru</i>	‘liquor’	<i>ghar</i>	‘house’
		<i>kiRi</i>	‘insect’	<i>peR</i>	‘tree’
		<i>ori</i>	‘measles’	<i>mAjur</i>	‘labourer’
		<i>aRi</i>	‘axe’	<i>jaR</i>	‘root’

/R/ is not found in initial occurrence.

	Initial	Medial		Final	
<i>w ~ y</i>	<i>waL</i>	<i>riwaj</i>	‘tradition’		
	<i>yar</i>	<i>riyaj</i>	‘practice’		
	<i>wo/wa</i>	<i>dhūwO</i>	‘smoke’		
	<i>yū</i>	<i>hiyo</i>	‘heart’		

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

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

<i>jiN</i>	‘that’	<i>lobhi</i>	‘greedy’
<i>niras</i>	‘despaired’	<i>duji</i>	‘other’
<i>gigAn</i>	‘sky’	<i>kani</i>	‘towards’

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

<i>IN</i>	‘this’	<i>mIrc</i>	‘chilli’
<i>isa</i>	‘this kind’	<i>mInAkh</i>	‘man’
<i>IgyarE</i>	‘eleven	<i>kIwar</i>	‘wooden gate’

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

<i>ek</i>	‘one’	<i>ret</i>	‘soil’ / ‘sand’	<i>kAnE</i>	‘near’
<i>eDi</i>	‘heel’	<i>pher</i>	‘then’ / ‘again’	<i>larE</i>	‘behind’
<i>eRO</i>	‘such’	<i>geDi</i>	‘stick’	<i>pAchE</i>	‘after’

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

<i>bEl</i>	“creeper”	<i>E</i>	“this”
<i>vEd</i>	“doctor”	<i>chE</i>	“six”
<i>nEN</i>	“eye”	<i>wE</i>	“they”

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

<i>Ar</i>	“and”	<i>ghAr</i>	“house”
<i>AthE</i>	“here”	<i>kAnE</i>	“at/near”
<i>AgAr</i>	“if”	<i>bAL</i>	“strength”

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

<i>aLsi</i>	“idle/lazy”	<i>badAL</i>	“cloud”	<i>ba / wa</i>	“she”
<i>aLO</i>	“nest”	<i>bhaTO</i>	“stone”	<i>boba</i>	“female breast”
<i>aDO</i>	“door”	<i>tarO</i>	“star”	<i>pacha</i>	“afterwards”

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

<i>DhOLO</i>	“weak”	<i>moTO</i>	“fat”
<i>dORai</i>	“pain”	<i>sugLO</i>	“dirty”
<i>kOm</i>	“work”	<i>sukhO</i>	“dry”

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

<i>or</i>	“equal”	<i>koL</i>	“big rat”
<i>ori</i>	“measles”	<i>hōTh</i>	“lip”
<i>oDa</i>	“cover”	<i>thoth</i>	“hole”

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

<i>UN</i>	“that”	<i>dhUN</i>	“tune
<i>UjaR</i>	“spoil”	<i>gUN</i>	“quality”
<i>UdAr</i>	“womb”	<i>lUgai</i>	“woman/wife”

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

<i>jugAt</i>	“means”	<i>saru</i>	“for”
<i>guRda</i>	“liver”	<i>baLu</i>	“sand”
<i>tuphan</i>	“storm”	<i>daru</i>	“liquor”



## Consonants

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

<i>pAn</i>	“leaf”	<i>kApas</i>	“cotton”	<i>pusAp</i>	“flower”
<i>pun</i>	“air”	<i>Topi</i>	“hat”	<i>Top</i>	“hat”
<i>paNi</i>	“water”	<i>khapAT</i>	“split bamboo”	<i>pap</i>	“vice”

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

<i>phAL</i>	“fruit”	<i>DophO</i>	“dull”	<i>b'aph</i>	“steam”
<i>phul</i>	“flower”	<i>tuphan</i>	“storm”	<i>bArAph</i>	“snow”
<i>phuThrO</i>	“smart”	<i>phephRO</i>	“lung”	<i>hāph</i>	“pant”

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

<i>bag</i>	“garden”	<i>TabAr</i>	“child”	<i>jeb</i>	“pocket”
<i>balu</i>	“sand”	<i>Abar</i>	“currently”	<i>dAbadAb</i>	“fast”
<i>birkha</i>	“rain”	<i>ubasi</i>	“yawn”	<i>lAbalAb</i>	“quick”

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

<i>bhaTO</i>	“stone”	<i>abhO</i>	“sky”	<i>jibh</i>	“tongue”
<i>bhai</i>	“brother(y.)”	<i>nabhi</i>	“naval”	<i>lobh</i>	“greed”
<i>bheN</i>	“sister”	<i>gabho</i>	“dress”	<i>labh</i>	“profit”

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

<i>tin</i>	“three”	<i>pitAL</i>	“brass”	<i>ret</i>	“sand”
<i>tarO</i>	“star”	<i>rato</i>	“red”	<i>rut</i>	“weather/ season”
<i>taLO</i>	“lock”	<i>pita</i>	“father”	<i>nAkhAt</i>	“star”

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

<i>thuk</i>	“sputam”	<i>tithi</i>	“datE”	<i>hath</i>	“hand”
<i>thoRO</i>	“some”	<i>mathO</i>	“head”	<i>thoth</i>	“hollow”
<i>thaw</i>	“utensils”	<i>sathAl</i>	“thigh”	<i>Anath</i>	“orphan”

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

<i>debLO</i>	“lean man”	<i>badAL</i>	“cloud”	<i>mArAd</i>	“male”
<i>dulhO</i>	“bridegroom”	<i>bidam</i>	“almond”	<i>cād</i>	“moon”
<i>dātLO</i>	“sickle”	<i>nAdi</i>	“river”	<i>jAd</i>	“when/ then”

/dh/ Dental voiced aspirated stop. It occurs in all the three positions.

<i>dhAra</i>	“earth”	<i>gAdhO</i>	“ass”	<i>dudh</i>	“milk”
<i>dhANi</i>	“husband”	<i>bidhAwa</i>	“widow”	<i>bajubAndh</i>	“armlet”
<i>dhAnAkh</i>	“bow”	<i>Andho</i>	“blind”	<i>bAndh</i>	“closed”

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

<i>TabAr</i>	“child”	<i>moTO</i>	“fat”	<i>TaT</i>	“baldness”
<i>Top</i>	“hat”	<i>ghĀTi</i>	“neck”	<i>peT</i>	“belly”
<i>TaM</i>	“leg”	<i>TeTO</i>	“unripe fruit”	<i>ThAT</i>	“crowd”

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

<i>ThaDO</i>	“cold”	<i>puThi</i>	“back”	<i>hoTh</i>	“lip”
<i>Thola</i>	“finger joint”	<i>miThO</i>	“sweet”	<i>kaTh</i>	“wood”
<i>TheThi</i>	“ear wax”	<i>ThAThera</i>	“cattle”	<i>lath</i>	“stick”

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

<i>Dhil</i>	“slack”	<i>DoDhi</i>	“door”	<i>riDh</i>	“spine”
<i>Dhol</i>	“drum”/ “trumpet”	<i>daDh</i>	“beard”	<i>DaDh</i>	“molar tooth”
<i>DhuNDhO</i>	“rejected house”	<i>buDhO</i>	“old man”	<i>koDh</i>	“leprosy”

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

<i>cunO</i>	“lime”	<i>ghoca</i>	“unused wood”	<i>rac</i>	“tool”
<i>cokhO</i>	“good”	<i>kacO</i>	“raw”	<i>kāc/kac</i>	“mirror”
<i>cello</i>	“student”	<i>sācO</i>	“honest”	<i>cūc</i>	“beak”

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

<i>chorO</i>	“boy”	<i>AMochO</i>	“towel”	<i>pūch</i>	“tail”
<i>choTO</i>	“small”	<i>pūchRi</i>	“small tail”	<i>chach</i>	“butter milk”
<i>chekRO</i>	“bullock cart”	<i>pAche</i>	“afterwards”	<i>rīch</i>	“bear”

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

<i>jaL</i>	“net”	<i>kaju</i>	“cashew nut”	<i>aj</i>	“to-day”
<i>jaDO</i>	“fat”	<i>hejo</i>	“cholera”	<i>khaj</i>	“itch”
<i>joD</i>	“field”	<i>ujaLO</i>	“bright”/ “light”	<i>jej</i>	“delay”

/jh/ Palatal voiced aspirated stop. It occurs initially and medially.

<i>jhuTh</i>	“lie”	<i>jhajhARO</i>	“mud stone”
<i>jhamp</i>	“wing”	<i>jhunjhla(NO)</i>	“to annoy”
<i>jhupO</i>	“hut”	<i>sinjhya</i>	“evening”

/k/ Velar voiceless unaspirated stop. It occurs in all the three positions.

<i>kes</i>	“hair”	<i>akas / Akas</i>	“sky”	<i>ek</i>	“one”
<i>keLO</i>	“banana”	<i>takO</i>	“bitter”	<i>nak</i>	“nose”
<i>kaLO</i>	“black”	<i>bakO</i>	“mouth”	<i>khak</i>	“arm-pit”

/kh/ Velar voiceless aspirated stop. It occurs in all the three positions.

<i>khoTO</i>	“bad”	<i>bokhO</i>	“toothless” (male)	<i>dukh</i>	“pain”
<i>khaTO</i>	“sour”	<i>bhukhO</i>	“hungry”	<i>rũkh</i>	“tree”
<i>khaRwa</i> ( <i>jAmi</i> )	“farm land”	<i>cokhO</i>	“good”	<i>sakh</i>	“harvest”

/g/ Velar voiced unaspirated stop. It occurs in all the three positions.

<i>gigAn</i>	“sky”	<i>lagan</i>	“marriage”	<i>pAg</i>	“foot”
<i>gaE</i>	“cow”	<i>lugai</i>	“wife”	<i>Dag</i>	“wing”
<i>geNa</i>	“jewel”	<i>bAgicO</i>	“garden”	<i>nag</i>	“cobra”

/gh/ Velar voiced aspirated stop. It occurs in all the three positions.

<i>ghAr</i>	“house”	<i>DighO</i>	“tall”	<i>bagh</i>	“tiger”
<i>ghas</i>	“grass”	<i>siMghO</i>	“lion”	<i>gagh</i>	“wound”
<i>ghoRO</i>	“horse”	<i>ghuMghAT</i>	“veil”	<i>jaMgh</i>	“thigh”

/m/ Bilabial voiced unaspirated nasal. It occurs initially, medially and finally.

<i>maLa</i>	“garland”	<i>jAmi</i>	“land”	<i>jAlAm</i>	“birth”
<i>moDO</i>	“bald head”	<i>bimar</i>	“ill”	<i>kam</i>	“work”
<i>maAkRi</i>	“spider”	<i>jimAN</i>	“meal”	<i>bidam</i>	“almond”

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

<i>nak</i>	“nose”	<i>bani</i>	“ashes”	<i>un</i>	“wool”
<i>nAs</i>	“neck”	<i>junO</i>	“old”	<i>kan/kAn</i>	“ear”
<i>nagO</i>	“naked”	<i>sinO</i>	“chest”	<i>pAn</i>	“leaf”

/N/ Retroflex voiced unaspirated nasal. It occurs essentially in medial and final positions. Rarely it occurs initially.

<i>Nal</i>	“ruby”	<i>ciNa</i>	“gram”	<i>phAN</i>	“hood of snake”
		<i>khuNi</i>	“elbow”	<i>nEN</i>	“eye”
		<i>beNi</i>	“pig tail of girls”	<i>lOsAN</i>	“garlic”

/M/ Velar voiced unaspirated nasal. It occurs medially and finally.

<i>aMi</i>	“apron”	<i>siM</i>	“horn”
<i>jhiMur</i>	“cricket”/“insect”	<i>TaM</i>	“leg”
<i>DuMAr</i>	“big hill”	<i>lOM</i>	“clove”

/s/ Dental voiceless fricative. It occurs in all the three positions

<i>sathAN</i>	“friend”	<i>musAL</i>	“pestle”	<i>mās</i>	“meat”
<i>siM</i>	“horn”	<i>lOsAN</i>	“garlic”	<i>sās</i>	“breath”
<i>sākAL</i>	“chain”	<i>mOsAm</i>	“season”	<i>ghas</i>	“grass”

/h/ Velar voiced fricative. It occurs initially, medially and finally.

<i>haD</i>	“bone”	<i>dohitO</i>	“grand son” grand daughter”	<i>khoh</i>	“cave”
<i>hoTh</i>	“lip”	<i>rohi</i>	“forest”	<i>meh</i>	“rain”
<i>hirAN</i>	“antelope”	<i>hahukAr</i>	“money lender”	<i>neh</i>	“love”

/r/ Dental trill. It occurs in all the three positions.

<i>rut</i>	“season”	<i>ori</i>	“chickpox”	<i>koThar</i>	“godown”
<i>rūkh</i>	“tree”	<i>oro</i>	“room”	<i>ghAr</i>	“house”
<i>rAmAt</i>	“play”	<i>bhōra</i>	“eye lash”	<i>Amur</i>	“grape”

/R/ Retroflex flap. It occurs medially and finally.

<i>ciRi</i>	“sparrow”	<i>piR</i>	“headache”
<i>TiloRi</i>	“squirrel”	<i>bAR</i>	“banyan tree”
<i>kiRi</i>	“ant hill” / “worm”	<i>b’AR</i>	“fence”

// Dental lateral. It occurs initially, medially and finally.

<i>loL</i>	“ear lobe”	<i>palAM</i>	“hearth”	<i>gal</i>	“cheek”
<i>laL</i>	“saliva”	<i>lilar</i>	“forehead”	<i>al</i>	“ash gourd”
<i>lOsAN</i>	“garlic”	<i>culO</i>	“earthen oven”	<i>chal</i>	“barks”

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

<i>aLO</i>	“nest”	<i>phAL</i>	“fruit”
<i>taLO</i>	“lock”	<i>loL</i>	“ear lobe”
<i>koLO</i>	“white gourd”	<i>guL</i>	“gur”

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

<i>waL</i>	“meal”	<i>dAwa</i>	“medicine”	<i>sew</i>	“apple”
<i>wakAL</i>	“well water”	<i>dhūwO</i>	“smoke”	<i>taw</i>	“fever”
<i>wAkhAt</i>	“time”	<i>hAwa</i>	“air”	<i>byaw</i>	“marriage”

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

<i>yar</i>	“friend”	<i>AniyarO</i>	“face”
<i>yohi</i>	“this very”	<i>hiyO</i>	“heart”
<i>yũ</i>	“in this way”	<i>iyũ</i>	“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'/	Bilabial Implosive (Recursive)	/d'/	Dental Implosive (Recursive)
<i>b'aerO</i>	“air”	<i>d'ab</i>	“a small heap of grass”
<i>b'akhAr</i>	“hill”	<i>d'aw</i>	“animal”
<i>b'aTkO</i>	“metal dish”	<i>d'ArO</i>	“sand dune”
<i>b'aph</i>	“steam”	<i>d'awO</i>	“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

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

/b/	→	[bʻ]	in final position	[gulabʻ]	“rose”
/t/	→	[tʻ]	“ “ “	[kArotʻ]	“saw” / “blade”
/T/	→	[Tʻ]	“ “ “	[koTʻ]	“coat”
/k/	→	[kʻ]	“ “ “	[thukʻ]	“soab”
/g/	→	[gʻ]	“ “ “	[pAgʻ]	“foot”
/j/	→	[jʻ]	“ “ “	[khajʻ]	“itch”
/D/	→	[Dʻ]	“ “ “	[giDʻ]	“eye sand”

- The dental /n/ is realised as palatal nasal [Mʻ] 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”

[Mʻ] elsewhere

*paMʻc* “five”      *paMʻjo* “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 examples of the vowel clusters in Marwari

	Initial	Medial	Final	
<i>ai</i>	<i>aiThaN</i> “corn of feet”	<i>mait</i> “parents”	<i>lUgai</i>	“wife”
<i>ia</i>	<i>husiar</i> “cunning”	<i>pAgodia/</i> “ladder”		
		<i>pagodia</i>		
<i>ae</i>		<i>bhaelO</i> “friend”	<i>gaE</i>	“cow”
<i>oi</i>			<i>loi</i>	“blood”

<i>ui</i>		<i>Dui</i>	“anus”
<i>Ai</i>		<i>dAi</i>	“curd”
<i>ei</i>		<i>sAdei</i>	“always”
<i>ua</i>		<i>tendua</i>	“leopard”
<i>uo</i>		<i>kêcuO</i>	“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.

<i>/t/</i>	+	<i>/t/</i>	=	<i>-tt-</i>	<i>kuttO</i>	“dog”
<i>/T/</i>	+	<i>/T/</i>	=	<i>-TT-</i>	<i>TaTTu</i>	“pony”
<i>/D/</i>	+	<i>/D/</i>	=	<i>-DD-</i>	<i>TiDDa</i>	“grass hopper”
<i>/c/</i>	+	<i>/c/</i>	=	<i>-cc-</i>	<i>khAccAr</i>	“pony” / “donkey”
<i>/k/</i>	+	<i>/k/</i>	=	<i>-kk-</i>	<i>cAkku</i>	“knife”
<i>/n/</i>	+	<i>/n/</i>	=	<i>-nn-</i>	<i>minni</i>	“cat”
<i>/l/</i>	+	<i>/l/</i>	=	<i>-ll-</i>	<i>hulli</i>	“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	l)	Lateral	+	Fricative

The examples as follows

#### A. Clusters formed of Stop + Stop

<i>/p/</i>	+	<i>/T/</i>	=	<i>-pT-</i>	<i>khapTO</i>	“split of bamboo”
<i>/D/</i>	+	<i>/g/</i>	=	<i>-Dg-</i>	<i>DeDgO</i>	“toad”

B. Clusters formed of Stop +Nasal

/j/ + /m/	=	-jm-	<i>AjmO/ijmO</i>	“ajowan”
/T/ + /N/	=	-TN-	<i>biTNi</i>	“nipple”

C. Clusters formed of Stop + Trill/Flap

/p/ + /r/	=	-pr-	<i>khopro</i>	“coconut”
/b/ + /r/	=	-br-	<i>nĩbro</i>	“neem”
/Th/ + /r/	=	-Thr-	<i>phuThrO</i>	“smart’ / “beautiful”
/d/ + /r/	=	-dr-	<i>AdrAkh</i>	“ginger”
/k/ + /r/	=	-kr-	<i>DokrO</i>	“old man”
/b/ + /R/	=	-bR-	<i>chabRi</i>	“basket”
/k/ + /R/	=	-kR-	<i>kakRi</i>	“cucumber”
/kh/ + /R/	=	-khR-	<i>pãkhRO</i>	“feather”

etc.

D. Clusters formed of Stop + lateral

/c/ + /l/	=	-cl-	<i>kãcli</i>	“bodies”
/ch/ + /l/	=	chl-	<i>mAchli</i>	“fish”
/k/ + /l/	=	-kl-	<i>khaklO</i>	“straw” / “hay”
/k/ + /L/	=	-kL-	<i>takLi / takLO</i>	“small spindle”/ “big spindle”
/g/ + /L/	=	-gL-	<i>DagLO</i>	“roof”
/t/ + /L/	=	-tL-	<i>dãtLO</i>	“sickle”
/j/ + /L/	=	-jL-	<i>khujLi</i>	“itch”
/kh/ + /L/	=	-khL-	<i>mekhLO</i>	“apron”

E. Clusters formed of Nasal + Nasal

/M/ + /N/	=	-MN-	<i>riMNa</i>	“brinjal”
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F. Clusters formed of Nasal + Stop

i. Word medial cluster

/n/ + /t/	=	-nt-	<i>bintak</i>	“brinjal”
n/ + /j/	=	-nj-	<i>pAnjO</i>	“claw”



/n/ + /ch/=	-nch-	<i>incha</i>	“wish”
/m/ + /b/ =	-mb-	<i>lambO</i>	“tall”
/m/ + /bh/=	-mbh-	<i>kumbhar</i>	“potter”
/M/ + /g/=	-Mg-	<i>AMgochO</i>	“towel”

ii) Word final clusters

/m/ + /p/=	-mp-	<i>jhamp</i>	“wing”
/M/ + /k/=	-Mk-	<i>DaMk</i>	“sting of scorpion”
/M/ + /kh/=	-Mkh-	<i>pAMkh</i>	“feather”
/N/ + /Dh/=	-NDh-	<i>dhuNDh</i>	“buttock”

G. 1. Clusters formed of Nasal + Fricative

/m/ + /h/ =	-mh-	<i>kumhari</i>	“clay mould”
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2. Cluster formed of Nasal + Flap/Trill

/m/ + /R/ =	-mR-	<i>lomRi</i>	“fox”
/n/ + /r/ =	-nr-	<i>pAnra</i>	“leaf”

3. Clusters formed of Nasal + Lateral

/m/ + /l/ =	-ml-	<i>AmlI</i>	“tamarind tree”
/M/ + /L/ =	-ML-	<i>aMLi</i>	“finger”

H. Clusters formed of Fricative and stop

/s/ + /t/ =	-st-	<i>rasto/rAsto</i>	“way”
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I. Clusters formed of Trill/Flap + Stop

/r/ + /b/ =	-rb-	<i>Arbi</i>	“arum”
/r/ + /t/ =	-rt-	<i>dhArti</i>	“earth”
/r/ + /c/ =	-rc-	<i>mIrc</i>	“chilly”
/r/ + /g/ =	-rg-	<i>murgO</i>	“cock”
/R/ + /c/ =	-Rc-	<i>kuRci</i>	“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	<i>a</i>	“this” (feminine)
ii. vc	<i>ag</i>	“fire”
iii. cv	<i>dhi</i>	“daughter”
iv. cvc	<i>rakh</i>	“ashes”
v. cvcc	<i>jhamp</i>	“wing”
vi. ccvc	<i>byaw</i>	“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	<i>a-bhO</i>	“sky”	<i>abhO</i>
ii. cv-cv	<i>cho-rO</i>	“boy”	<i>chorO</i>
iii. cv-cvc	<i>Ta-bAr</i>	“child”	<i>TabAr</i>
iv. cvc-cv	<i>lAk-Ri</i>	“wood”	<i>lAkRi</i>
v. cvv-cv	<i>b’al-sa</i>	“elder brother”	<i>b’aisa</i>
vi. cv-ccvc	<i>mo-Tyar</i>	“male”	<i>moTyar</i>
vii. cvc-cvc	<i>sAm-dAr</i>	“sea”	<i>sAmAr</i>
viii. cvcc-cv	<i>bind-Ni</i>	“bride”	<i>bindNi</i>

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

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

- |                    |                       |                     |                    |
|--------------------|-----------------------|---------------------|--------------------|
| i. v-cv-cv-cv      | <i>A-ni-ya-rO</i>     | “face”              | <i>AniyarO</i>     |
| ii. cv-cv-cv-cv    | <i>kA-wa-Ri-yO</i>    | “axe (big variety)” | <i>kAwaRiyO</i>    |
| iii. cvc-cvc-cv-cv | <i>mAc-chAr-da-ni</i> | “mosquinet”         | <i>mAcchArdani</i> |

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.

/E/	<i>E</i>	“these”
/O/	<i>O</i>	“this”
/a/	<i>a</i>	“this” (feminine)

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

All the vowels occur in the close syllables in Marwari like

/i/	<i>din</i>	“poor”	<i>bhīt</i>	“wall”
/I/	<i>dIn</i>	“day”	<i>IN</i>	“this”
/e/	<i>meh</i>	“ran”	<i>neh</i>	“affection”
/E/	<i>nEN</i>	“eye”	<i>bEN</i>	“sister”
/A/	<i>ghAr</i>	“house”	<i>phAL</i>	“fruit”
/a/	<i>ag</i>	“fire”	<i>TaM</i>	“leg”
/o/	<i>hōTh</i>	“lip”	<i>koL</i>	“big rat”
/O/	<i>kOm</i>	“work”	<i>lOM</i>	“clove”
/u/	<i>phul</i>	“flower”	<i>dur</i>	“far”
/U/	<i>rUt</i>	“weather”	<i>gUN</i>	“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 pronominal bases /wO/ and /wE/ are changed into oblique bases i.e /UN-/ and /UNã-/ respectively when the different case suffixes -nE, -sũ and -rO are added.

/wO/ "he" > UN - UNnE "to him"      UNsũ "from him"      UNro "his"  
 /wE/ "they" > UNã - UNãne "to them"      UNãsũ "from them"      UNãro "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 -number-gender-tense then -w- is inserted between the verb base and the finite verb marker.

*kha-* "to eat" > *khawE* "eats"      *khawela* "will eat"  
*le-* "to take" > *lewE* "takes"      *lewela* "will take"  
*ja-* "to go" > *jawE* "goes"      *jawela* "will go"

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
- |            |           |   |             |            |               |                     |
|------------|-----------|---|-------------|------------|---------------|---------------------|
| <i>de-</i> | “to give” | > | <i>dewE</i> | “he gives” | <i>dirawE</i> | “he causes to give” |
| <i>le-</i> | “to take” | > | <i>lewE</i> | “he takes” | <i>lirawE</i> | “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

<i>ga -</i>	“to sing”	>	<i>gawE</i>	“he sings”	>	<i>gAwawE</i>	“makes to sing”
<i>kha</i>	“to eat”	>	<i>khawE</i>	“he eats”	>	<i>khAwawE</i>	“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*)

<i>kuttO</i>	“dog”	>	<i>kutta</i>	“dogs”
<i>ghoRO</i>	“horse”	>	<i>ghoRa</i>	“horses”
<i>chorO</i>	“boy”	>	<i>chora</i>	“boys”

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

<i>chori</i>	“girl”	+	<i>-yã</i>	>	<i>chorIyã</i>	“girls”
<i>ghoRi</i>	“mare”	+	<i>-yã</i>	>	<i>ghoRIyã</i>	“mares”
<i>ciRi</i>	“bird”	+	<i>-yã</i>	>	<i>ciRIyã</i>	“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-*

<i>khawe</i>	“he eats”	>	<i>khAwawe</i>	“he makes to eat”
<i>gawe</i>	“she sings”	>	<i>gAwawe</i>	“she makes to sing”

4. The nucleus vowel phoneme */-ũ/* of the pronominals is changed when they occur with different case –suffixes, for example.

i)  $-ũ > -A$  before the accusative marker  $-nE$

*mhũ* “I” > *mhAnE* > *mAnE* “to me”

*thũ* “you” > *thanE* > *tAnE* “to you”

ii)  $-ũ > -a$  before the genitive marker  $-rO/ri$

*mhũ* “I” > *mharO* “my” *mhari* “my” (fem.)

*thũ* “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

*mhũ* “I” *mAnE* “to me” < *mhAnE* [-h- is dropped]

*thũ* “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 post-positions, 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	<i>AgUN</i>	“quality”	=	<i>A- + gUN</i>
Suffixation in the word like	<i>moTai</i>	“thickness”	=	<i>moTA- + -i</i>
Reduplication in the word like	<i>kAda kAda</i>	“often”	=	<i>kAda + kAda</i>
Compounding in the word like	<i>jam phAL</i>	“guava”	=	<i>jam + phAL</i>

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

- i) ending in *-O*
- ii) ending in *-u*
- iii) ending in Consonant
- iv) ending in *-yO*

2. Feminine Nouns

- i) ending in *-i*
- ii) ending in vowel cluster
- iii) ending in Consonant

Examples for Masculine Nouns

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

Examples for Feminine Nouns

Animate and Human	Animate and Non- Human	Inanimate
(i) <i>chori</i> “girl” <i>beTi</i> “daughter”	<i>pothi</i> “book” <i>minni</i> “cat”	<i>TilloRi</i> “squirrel” <i>chabRi</i> “basket”

[Ofcourse /i/ ending nouns may sometime realized as non-feminine nouns also like

*mali* ‘gardener’                      *bhAngi* ‘style’ ]

- |      |                              |                   |
|------|------------------------------|-------------------|
| (ii) | <i>dhae</i> “mid-wife”       | <i>gae</i> “cow”  |
|      | <i>lugai</i> “female / wife” | <i>kai</i> “moss” |

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   | <i>goh</i>    | “leech”         |
|     |                                 | <i>meh</i>    | “rain”          |
|     |                                 | <i>rom</i>    | “fur of animal” |
|     |                                 | <i>aiThaN</i> | “corn of feet”  |
|     |                                 | <i>jAlAm</i>  | “birth”         |
| ii) | Vowel cluster ending nouns like | <i>loi</i>    | “blood”         |
|     |                                 | <i>Dui</i>    | “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

<i>phul</i>	“flower”	<i>phAL</i>	“fruit”
<i>kuttO</i>	“dog”	<i>gae</i>	“cow”
<i>hath</i>	“hand”	<i>pAg</i>	“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

<i>paNi</i>	“water”
<i>dudh</i>	“milk”
<i>(kacca) cawAL</i>	“(uncooked) rice”
<i>loi</i>	“blood”
<i>badAl</i>	“cloud”

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

<i>chorO</i> “boy”	<i>chora</i> “boys”	<i>iNDO</i> “egg”	<i>iNDa</i> “eggs”
<i>chori</i> “girl”	<i>chorIyã</i> “girls”	<i>pothi</i> “book”	<i>pothIyã</i> “books”

### Derived Nouns

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)

<i>ro</i>	“to cry” =	<i>ro-</i>	+	<i>-NO</i>	=	<i>roNO</i>	“crying”
<i>kha</i>	“to eat”=	<i>kha-</i>	+	<i>-NO</i>	=	<i>khaNO</i>	“eating”
<i>rAm</i>	“to play”=	<i>rAm-</i>	+	<i>-NO</i>	=	<i>rAmNO</i>	“playing”
<i>kAr</i>	“to do”=	<i>kAr-</i>	+	<i>-NO</i>	=	<i>kArNO</i>	“doing”

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

<i>Andhar</i>	“dark” +	<i>-O</i>	=	<i>AndharO</i>	“darkness”
<i>ũD</i>	“deep” +	<i>-O</i>	=	<i>ũDO</i>	“depth”
<i>moTa</i>	“thick” +	<i>-I</i>	=	<i>moTai</i>	“thickness”

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

<i>TabAr</i>	“child” +	<i>-pANO</i>	=	<i>TabArpANO</i>	“childhood”
<i>chorO</i>	“boy” +	<i>-pANO</i>	=	<i>choropANO</i>	“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,

<i>mAcchAr</i>	(“mosquito”) +	<i>dani</i>	(“a stand base”)
	=	<i>mAcchArDani</i>	“mosquito net”
<i>sita</i>	(“Sita” literal meaning) +	<i>phAL</i>	“fruit”
	=	<i>sita phAL</i>	“custard apple”
<i>paTh</i>	(“study”) +	<i>sala</i>	(“a sheltering place”)
	=	<i>paTh sala</i>	“school”

### Diminutive 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

<i>pAg</i>	“foot of an adult”	<i>pAglyA</i>	“foot of infant”
<i>badAl</i>	“cloud”	<i>badLi</i>	“small variety of cloud”
<i>pũch</i>	“tail of big animal”	<i>pũchRi</i>	“tail of small animal”
<i>DuMAr</i>	“big variety of hill”	<i>DuMri</i>	“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 /-O/ (singular) and /-a/, /-Iya/ (for plural) and the feminine gender by /-i- (singular) /, /-yã (plural)/ by shortening the /-i/ of the nouns

Masculine		Feminine	
Singular	Plural	Singular	Plural
<i>chorO</i> “boy”	<i>chora</i> “boys”	<i>chori</i> “girl”	<i>chorIyã</i> “girls”
<i>beTO</i> “son”	<i>beta</i> “sons”	<i>beTi</i> “daughter”	<i>beTIyã</i> “daughters”
<i>kuttO</i> “dog”	<i>kutta</i> “dogs”	<i>chabRi</i> “basket”	<i>chabRIyã</i> “baskets”
<i>TabAr</i> “child”	<i>TabArIya</i> “children”	<i>pothi</i> “book”	<i>pothIyã</i> “books”

Since gender is grammatically significant in Marwari the preceding 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:

*mharO beTO* “my son” but *mhari beTi* “my daughter”  
*tharO chorO* “your son” but *thari chori* “your daughter”  
*mharO ghAr* “my house” but *mhari pothi* “my book” etc.

### 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 /-yã/ (*Iyã*) for the feminine nouns. Examples are

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

-u>-wa	<i>pAMkheru</i>	“bird”	>	<i>pAMkheruwa</i>	“birds”
	<i>bicchu</i>	“scorpion”	>	<i>bicchuwa</i>	“scorpions”
-i>-yã	<i>pothi</i>	“book”	>	<i>pothiyã</i>	“books”
	<i>minni</i>	“cat”	>	<i>minniyã</i>	“cats”
-V.Cl>-yã	<i>gae</i>	“cow”	>	<i>gayã</i>	“cows”
	<i>dhae</i>	“mid-wife”	>	<i>dhayã</i>	“mid-wives”
	<i>lUgai</i>	“wife”	>	<i>lugayã</i>	“wives”

[ -Con. = consonant; -V.Cl = Vowel 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 preceding 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.

Singular		Plural	
<i>O</i>	“this” (masculine)	<i>E</i>	“these”
<i>a</i>	“this” (feminine)	<i>E</i>	“these”
<i>wO</i>	“he”	<i>wE</i>	“they”
<i>wa</i>	“she”	<i>wE</i>	“they”
<i>mhũ</i>	“I”	<i>mhE</i>	“we”
<i>thũ</i>	“you”	<i>thE</i>	“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	<i>mhũ</i> (for intransitive verb)	<i>mhE</i> (for intransitive verb)
Agentive	<i>mhË</i> (for transitive verb)	<i>mhã</i> (for transitive verb)
Oblique	<i>mũ</i> (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	<i>mhũ uThe jaũ</i> “I go there” I there go <i>mhũ gãwme rewũ</i> I village-in live “I live in village”	<i>mhË UNne dekhũ (hũ)</i> “I see him” I him see <i>mhË roTi khawũ (hũ)</i> “ I bread eat “I eat bread”
Plural	<i>mhE AthE hi ThAhArSyã</i> we here itself will stop “We will stop here” <i>mhE UThE jawã hã</i> we there go “We go there”	<i>mhã gayã kuTã</i> we cows beat “We beat the cows” <i>mhã roj gayã nE duwã hã</i> we everyday cows milk “We milk the cows every day”

### Second Person

Singular	Plural
<i>thũ</i> (ordinary)	<i>thE</i> (ordinary)
<i>thË</i> (honorific)	<i>thË</i> (honorific)
<i>ap</i> (honorific)	<i>ap</i> (honorific)
<i>tũ</i> (inferior – a variant found in Bikaner District)	

Examples of use of second personal pronominal forms –

Ordinary -	<i>thũ mAnE dekhE (hE)</i> you me see “You (sg.) see me”	<i>the mAnE dekhO(hO)</i> you me see “you (pl.) see me”
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<i>thũ</i>	<i>posaL</i>	<i>jawE</i>	<i>(hE)</i>	<i>thE</i>	<i>TabArnE</i>	<i>dekhO</i>
you	school	go		you	child	see
“You go to school”				“You (pl.) see the child”		
<i>thũ</i>	<i>kãi</i>	<i>khawela</i>		<i>thE</i>	<i>kãi</i>	<i>khawola</i>
you	what	will eat		you	what	will eat
“What will you eat?”				“What will you eat?”		

Honorific

<i>thË</i>	<i>wAthE/UThE</i>	<i>jawo</i>	<i>hO</i>
You	there	go	
“You (hon.sg.) go there”			
<i>thË</i>	<i>kãi</i>	<i>khawO</i>	
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

	Singular	Plural
Proximate Masculine	<i>O</i> “he” (ordinary)	<i>E</i> (ordinary)
Proximate Feminine	<i>a</i> “she” (ordinary)	<i>E</i> (ordinary)
Proximate Honorific	<i>E</i> “he/she” (honorific)	<i>E</i> “they” (honorific)
Remote Masculine	<i>wO</i> “he” (ordinary)	<i>wE</i> “they”
Remote Feminine	<i>wa</i> “she” (ordinary)	<i>wE</i> “they”
Remote Honorific	<i>wE</i> “he / she”	<i>wE</i> “they”
Examples	Singular	Plural
Proximate	<i>O mharO beTO hE</i> he my son is “He is my son”	<i>E mhara beta hE</i> they my sons are “They are my sons”
	<i>a mhari beTi hE</i> she my daughter is “She is my daughter”	<i>E mhari beTIyã hE</i> they my daughter are “They are my daughters”

	<i>E mhara bapuji hE</i>	<i>E mhāra guruji hE</i>
	he my father is	they my teachers are
	“He is my mother”	“They are my teachers”
Remote	<i>wO wAThe / UThe ub'o hE wE</i>	<i>baRh mathesu kudE</i>
	he there stands	they fence over jump
	“He stands there”	“They jump over the fence”
	<i>wa UThE ub'i hE</i>	<i>wE posaL jawE</i>
	she there stands	they school go
	“She stands there”	“They go to 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)	<i>mhũ / mhË</i>	<i>mhA- , mA-, mha-</i>
(Plural)	<i>mhE/ mhã</i>	<i>mhã-</i>
Second person (Singular)	<i>thũ</i>	<i>thA-, TA-</i>
(Plural)	<i>thE</i>	<i>tha-</i>
(honorific)	<i>thË</i>	<i>thã-</i>
Third person (Singular)	<i>O / a (m.)</i>	<i>IN-</i>
	<i>wO / wa (f.)</i>	<i>UN –</i>
(Plural)	<i>e</i>	<i>INã-</i>
	<i>wE</i>	<i>UNã-</i>

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

<i>mhAnE/mAnE</i>	“to me”	<i>mhãnE</i>	“to us”
<i>mharO</i>	“my”	<i>mhãrO</i>	“our”
<i>thanE/tAnE</i>	“to you”	<i>thãnE</i>	“to you”
<i>thãnE</i>	“to you”	<i>thãnE</i>	to you”
<i>tharO</i>	“your”	<i>thãrO</i>	“your”
<i>UNrO</i>	“his / her”	<i>UNãrO</i>	“their”
<i>UNnE</i>	“to him/her”	<i>UNãnE</i>	“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	<i>O</i> “this” (masculine)	<i>E</i> “these” (masculine)
	<i>O moTyar andhO hE</i>	<i>E dO ghAr hE</i>
	this man blind is	these two houses are
	“This man is blind”	“These are two houses”
	<i>O ek kuttO hE</i>	<i>E tin ghoRa hE</i>
	this a dog is	these three horses are
	“This is a dog”	“These are three horses”
	<i>O ghAr hE</i>	
	this house is	
	“This is house”	
Proximate Feminine	<i>a</i> “this”	<i>E</i> “these”
	<i>a ek gae hE</i>	<i>E dO gayã hE</i>
	this a cow is	these two cows are
	“This is a cow”	“These are two cows”
	<i>a ek gaDDi hE</i>	<i>E dO gaDiyã hE</i>
	this a cart is	these two carts are
	“This is a cart”	“These are two carts”
Remote Masculine	<i>wO</i> “that”	<i>wE</i> “those”
	<i>wO mharO kam koni</i>	<i>wE UNãra paDa hE</i>
	that my work not	those his(hon.) he-buffaloes are
	“That is not my work”	“Those are his he-buffaloes”
	<i>wO UNro ghAr hE</i>	<i>wE kukrIya hE</i>
	that his house is	those puppies are
	“That is his house”	“Those are puppies”

Remote Feminine	<i>wa</i> “that”	<i>wE</i> “Those”
	<i>wa pothi mhari hE</i>	<i>wE pothIya mhari hE</i>
	that book my is	those books my are
	“That is my book”	“Those are my books”
	<i>wa ek minni hE</i>	<i>wE dO minnIya hE</i>
	that a cat is	those two cats 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.

- kuN* “who”      *wO kuN hE*      “Who is he?”  
he who is  
*kuN jaNE*      “Who knows”  
who knows  
*mharE sagE kuN awela* “Who will come with me?”  
me with who will come
- kāi* “what”      *tharO kāi nam hE*      “What is your name?”  
your what name is  
*thũ kāi cawE*      “What do you want?”  
you what do want  
*thũ kāi khawela*      “What will you eat?”  
you what will eat
- kimE* “which”      *kimE thari pothi hE*      “Which is your book?”  
which your book is  
*kimE thārO khet hE*      “Which is your field?”  
which your(hon.) 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

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

<i>thoRO</i>	“some”	<i>UNnE</i>	<i>thoRO</i>	<i>dhAn</i>	<i>cawE</i>		
			to	him	some money wants		
					“He wants some money”		
<i>thoRa</i>	“some”	<i>thoRa</i>	<i>nAwa</i>	<i>thoRa</i>	<i>juna</i>	<i>hE</i>	
		some	new	some	old	are	
						“Some are new some are old”	
<i>koi</i>	“anybody”	<i>koi</i>	<i>bhi</i>	<i>O</i>	<i>kam</i>	<i>kAr</i>	<i>sAkE</i>
		anybody	else	this	work	do	can
							“Anybody can do this work”
<i>dusrO</i>	“another”	<i>dusrO</i>	<i>TabAr</i>	<i>nE</i>	<i>bulawO</i>		
		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

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

The Reflexive pronominal /ap/ is replaced by /khud/ “self” in the singular number and the same is realised in all the three persons as noted below

<i>mhË</i>	<i>khud</i>	“I myself only”
<i>thũ</i>	<i>khud</i>	“Your yourself only”
<i>wO</i>	<i>khud</i>	“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
- |                 |             |                  |
|-----------------|-------------|------------------|
| <i>pAMkheru</i> | <i>uDE</i>  | “the bird flies” |
| <i>gae</i>      | <i>cArE</i> | “the cow grazes” |
- pAMkheru* and *gae* are realized as nominative case
- ii) by the addition of case marker
- |              |             |              |           |
|--------------|-------------|--------------|-----------|
| <i>mharO</i> | <i>beTO</i> | <i>ghArE</i> | <i>hE</i> |
|--------------|-------------|--------------|-----------|
- “My son is in the house”
- mha-rO* is realized as genitive case
- |            |                |              |
|------------|----------------|--------------|
| <i>thE</i> | <i>TabArnE</i> | <i>dekhO</i> |
|------------|----------------|--------------|
- “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 rŭkhrE 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 pronominal 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 rŭkh 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                              |
|---|---|
| <i>mhũ AthE jaũ</i> “I go here”           | <i>mhË uNãnE dekhũ</i> “I see them”     |
| <i>mhE AthE ThAhAra hã</i> “We stop here” | <i>mhã gayã kuTã</i> “We beat the cows” |

The first personal singular pronominal form /*mhũ*/ is changed into /*mhË*/ and first personal plural pronominal form /*mhE*/ is changed into /*mhã*/ 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”

*wO UThE jawE hE*

“He goes there”

Transitive

*thũ TabAr dekhE*

“You (sg & non.hon.) see the child”

*wE khet jawE*

“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 */sarul/*, */wastE/*

*mhÊ mhari lUgairi wastE*

*nuwa geNa*

*layO*

I my wife for

new ornaments

have brought

“I have brought new ornaments for mywife”

*mhÊ mharO beTE saru dukhi hũ*

or

*mhÊ mharO beTE rE wastE dukhi hũ*

I my son for sorry am

“I feel sorry for my son”

*mhÊ iNrE wastE*

*sAgli kani*

*dekhlyO*

I it for

every where

looked

“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.



<i>wO</i>	<i>TabArnE</i>	<i>dekhE</i>			“He sees the child”
he	child (to)	sees			
<i>TabAriya</i>	<i>mAnE</i>	<i>dekhE</i>			“The children see me”
children	me	see			
<i>mhĒ</i>	<i>lUgainE</i>	<i>dekhū</i>			“I see the lady”
I	lady (to)	see			

Here */-nE/* as accusative marker has been suffixed respectively with *TabAr-*, *mhū > mA-*, *lUgai*. But in the sentences below the objects like *gayā*, *TippAN* and *git* appear without any marker.

<i>mhā</i>	<i>gayā</i>	<i>kuTā</i>				“We beat the cows”
we	cows	beat				
<i>wO</i>	<i>ek</i>	<i>TippAN</i>	<i>likhIyo</i>	<i>hE</i>		“He has written a note”
he	a	note	has	written		
<i>mhĒ</i>	<i>ek</i>	<i>git</i>	<i>gae</i>	<i>rAyo</i>	<i>hE</i>	“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 */-sū/* is used with the agent.

<i>mharE</i>	<i>pensū</i>	<i>likh</i>				
my	pen with	write				
						“Write with my pen”
<i>mhā</i>	<i>IN</i>	<i>sARAKsū</i>	<i>aya</i>	<i>hā</i>		
we	this	road-by		came		
						“We came by this road”
<i>wE</i>	<i>kINIsū</i>	<i>mAjurnE</i>	<i>panc</i>	<i>ripiya</i>	<i>dirawE</i>	<i>hE</i>
she	somebody-by	labourers-to	five	rupees	is making to give	
						“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.

*mhũ uNnE ek pothi dey rAyO hũ*

I to him a book am giving

“I am giving a book to him”

*mhara bapu mAnE pisa bhejlyo*

my father me money has sent

“My father has sent me money”

*wO mAnE panc ripiya dewE*

he me five rupees gives

“He gives me five rupees”

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 */-sũ-/*

*rũkh sũ 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 sũ awO* “Come from the school”

school - from come

## 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 */-rO/ /-ra/ /-ri/*. When the possessing object is masculine singular the marker is */-rO/*, for example.-

*mharO beTO* “my son” */beTO/* is masculine and Singular  
my son

<i>TabAr rO</i>	<i>hath</i>	“the hand of the child”	<i>/hath/</i> is masculine and Singular
child-of	hand		
<i>tharO</i>	<i>pAg</i>	“your foot”	<i>/pAg/</i> is masculine and Singular
your	foot		

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

<i>mhāra</i>	<i>pitaji</i>	“my father”
<i>mhāra</i>	<i>mAsTarji</i>	“my teacher”

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

<i>tharO pAg</i>	“your foot”	=	<i>/tharO/</i> is genitive or ordinary second person masculine singular and <i>/pAg/</i> is masculine singular;
<i>thara pAg</i>	“your feet”	=	<i>/thara/</i> is genitive second person masculine plural and in the present context <i>/pAg/</i> is masculine plural;
<i>thāra pAg</i>	“your feet”	=	<i>/thāra/</i> is genitive of second person honorific (singular as well as plural)
<i>mhara chora</i>	“my sons”	=	plural of <i>mharO chorO</i> “my son”
<i>thara TabArIya</i>	“your sons”	=	plural of <i>tharO TabAr</i> “your son”
<i>UNara beTa</i>	“his sons”	=	plural of <i>UNrO beTO</i> “his son”
<i>UNāra beTa</i>	“his(hon.) sons”	=	plural of <i>UNārO beTO</i> “his (honorific) son”

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

<i>lUgairi</i>	<i>chabRi</i>	“the basket of a woman”
<i>lUgairi</i>	<i>chabRIya</i>	“the baskets of a woman”
<i>thari</i>	<i>pothi</i>	“your book”
<i>thari</i>	<i>pothIyā</i>	“your books”

## 9. Locative Case

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

<i>mhari</i>	<i>chori</i>	<i>khēt mE</i>	<i>hE</i>	“My daughter is in the field”
my	daughter	field-in	is	

<i>mhE</i>	<i>gāw mE</i>	<i>rewā</i>		“We live in the village”
wE	village-in	live		
<i>mharo</i>	<i>beTo</i>	<i>ghArE</i>	<i>hE</i>	“My son is in the house”
my	son	house-in	is	
<i>Tabriya</i>	<i>bag mE</i>	<i>aya</i>		“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.

<i>mhĒ</i>	<i>thārE</i>	<i>sagE/ sathE</i>	<i>kamsū</i>	<i>jaūla / jaūli</i>
I	you	with	to work	will go (m./f.)

“I will go with you to work”

<i>mharE</i>	<i>sagE</i>	<i>kuN</i>	<i>awela</i>
me	with	who	will come

“Who will come with me?”

[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.

<i>he</i>	<i>rama</i>	“Oh, God!”	or	“Oh Lord Ram!”
<i>he</i>	<i>bhaela</i>	“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.

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 preceding 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”  
*samĩ* “in front of”    *thũ mharE samĩ 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”  
*gyũ jeDO*    “like”    *wO mharE gyũ 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.

<i>pachE</i>	“after”	
<i>bicaLE</i>	“between”	
<i>tāi</i>	“for”	
<i>māE</i>	“inside”	
<i>barE</i>	“out of”	
<i>kAnE</i>	“near”	
<i>orũ</i>	“through”	
<i>bikani</i>	“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.

<i>achO</i>	<i>chorO</i>	“good-boy”	<i>achi</i>	<i>chori</i>	“good-girl”
good	boy		good	girl	
<i>dhoLO</i>	<i>ghoRO</i>	“white-horse”	<i>moTi</i>	<i>pothi</i>	“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

<i>achO</i>	<i>chorO</i>	“good boy”	<i>achi</i>	<i>chori</i>	“good girl”
<i>dubLO</i>	<i>ghoRO</i>	“weak horse	<i>dubLi</i>	<i>ghoRi</i>	“weak mare”

The number-wise adjectival suffixes are *-a* for masculine plural and *-i* for feminine

<i>dhoLa</i>	<i>ghoRa</i>	“white horses”	<i>moTi</i>	<i>pothIyā</i>	“big books”
<i>hAra</i>	<i>panra</i>	“green leaves”	<i>cokhi</i>	<i>chorIyā</i>	“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
<i>patLi chori</i> “the lean girl”	>	<i>a chori patLi hE</i> “This girl is lean”
<i>moTi pothi</i> “the big book”	>	<i>a pothi moTi hE</i> “This book is big”
<i>lAmbo TabAr</i> “the tall child”	>	<i>TabAr lAmbo hE</i> “The child is tall”
<i>juna kApRa</i> “old clothes”	>	<i>kApRa juna hE</i> “Clothes are old”
<i>nuwo ghAr</i> “new house”	>	<i>O ghAr nuwo hE</i> “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

<i>pARlYoRO</i>	<i>phAl</i>	“fallen fruit”
<i>pARlYoRa</i>	<i>phAL</i>	“fallen fruits”
<i>pAkIYoRO</i>	<i>ambo</i>	“the ripe mango”
<i>pAkIYoRa</i>	<i>amba</i>	“the ripe mangoes”
<i>chApIYoRi</i>	<i>pothi</i>	“printed book”
<i>chApIYoRi</i>	<i>pothiyã</i>	“printed books”

The forms *pARlYoRO* (singular) / *pARlYoRa* (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 *-lYoR* – *-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

<i>hArO</i>	<i>pan</i>	“green leaf”	<i>bADi gaDDi</i>	“big cart”
<i>buDhO</i>	<i>minAkh</i>	“old man”	<i>cAtri chori</i>	“wise girl”
<i>cAtrO /cAtAr</i>	<i>TabAr</i>	“clever child”	<i>pAtLi pothi</i>	“thin book”
<i>dhoLa</i>	<i>ghoRa</i>	“white horses”	<i>lAmbi chori</i>	“tall girl”
<i>kaLa</i>	<i>badAL</i>	“the dark cloud”	<i>aLsi chorIyã</i>	“lazy girls”
<i>hAra</i>	<i>panra</i>	“the green leaves”	<i>lAMgri lUgai</i>	“the lame woman”
<i>moTa</i>	<i>TabAriya</i>	“the big children”	<i>khali chabRi</i>	“empty basket”
<i>ũcO</i>	<i>b’akhAr</i>	“the high hill”	<i>taji mAchli</i>	“fresh fish”
<i>alO</i>	<i>TabAr</i>	“the drenched child”	<i>lob’i minni</i>	“greedy cat”
<i>gilO</i>	<i>kApRO</i>	“the wet cloth”	<i>lob’i admi</i>	“greedy man”
<i>nanha</i>	<i>iNDa</i>	“the small eggs”	<i>buDhi lUgai</i>	“old lady”
<i>nanhO</i>	<i>iNDO</i>	“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 realised 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	
<i>ek</i>	<i>kuttO</i> “one dog”	<i>ek</i>	<i>minni</i> “one cat”
<i>dO</i>	<i>kutta</i> “two dogs”	<i>dO</i>	<i>minnIyã</i> “two cats”
<i>tin</i>	<i>kutta</i> “three dogs”	<i>tin</i>	<i>minnIyã</i> “three cats”

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

Singular		Plural	
<i>thoRO</i>	<i>dhAN</i> “some money”	<i>thoRa</i>	<i>cawAL</i> “some rice”
<i>thoRO</i>	<i>phAL</i> “some fruit”	<i>thoRa</i>	<i>kApRa</i> “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.

<i>kittO</i>	“how much” / “how many”	<i>kittO</i>	<i>keLa</i>	“how many bananas”
		<i>kittO</i>	<i>cawAL</i>	“how much rice”
<i>jittO</i>	“this much” / “that much”	<i>jittO</i>	<i>dhAn</i>	“that much money”
<i>isO</i>	“this much”	<i>isO</i>	<i>kOm</i>	“this much work”
<i>jisO</i>	“that much”	<i>jisO</i>	<i>kOm</i>	“that much work”
<i>sAgLa</i>	“all”	<i>sAgLa</i>	<i>mInAkh</i>	“all people”

## 1. Demonstrative adjective

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

<i>O</i>	<i>ghAr</i>	<i>mharO hE</i>	“This house is mine”
<i>a</i>	<i>pothi</i>	<i>thari hE</i>	“This book is yours”
<i>E</i>	<i>kApRa</i>	<i>juna hE</i>	“These clothes are old”
<i>wE</i>	<i>panc ghAr</i>	<i>UNāra hE</i>	“These five houses belong to him(honorific)”

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

<i>ek</i>	“one”	<i>dO</i>	“two”	<i>tin</i>	“three”	<i>cyar/car</i>	“four”	
<i>panc</i>	“five”	/	<i>pāc/pōc</i>	“five”	<i>chE</i>	“six”	<i>sat</i>	“seven”
<i>aTh</i>	“eight”	<i>nO</i>	“nine”	<i>dAs</i>	“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 /-is/ (the allomorph of *dAs* “ten”) with /un-/~ /Un/ (the allomorph of “nine”) and thus *unnis* “nineteen”, *Untis* “twenty-nine”, *Uncalls* ‘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.

<i>ikkis</i>	“twenty one”	<i>bais</i>	“twenty-two”
one + twenty		two + twenty	
<i>teis</i>	“twenty three”	<i>cObis</i>	“twenty four”
three + twenty		four + twenty	
<i>ekAttis</i>	“thirty one”	<i>bAttIs</i>	“thirty two”
one + thirty		two + thirty	

[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-* / *pãc*, *so-* / *chA-* / *chE* / *sAt-* / *sat-*, *sAt-*, *sat-* / *sĒ-*, *aTTh-*, *un-* respectively. Thus, the forms are –

<i>Ikkis</i>	“twenty one”
<i>Iktis</i>	“thirty one”
<i>Ikcalis</i>	“forty one”
<i>IkawAn</i>	“fifty one”
<i>IkattAr</i>	“seventy one”
<i>Ikasi</i>	“eighty one”
<i>IkkawE/IkanAbbE</i>	“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,

<i>pElo</i>	~	<i>pEli</i>	“first”	<i>dujO</i>	~	<i>duji</i> (f.)	“second”
<i>tijO</i>	~	<i>tiji</i>	“third”	<i>cOthO</i>	~	<i>cOthi</i> (f.)	“fourth”

From fifth onwards the ordinal suffix *-wã* is added after the cardinals, for example,

<i>pãcwO</i>	“fifth”	<i>pãcwi</i>
<i>chATHa/chAua</i>	“sixth”	<i>chAThi</i>
<i>satwã</i>	“seventh”	<i>satwĩ</i>
<i>aThwã</i>	“eighth”	<i>aThwĩ</i>

## 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

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

## Multiplicatives

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

*dUgNO* “two times”

*cOgNO* “four times”

*chEg<sup>U</sup>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 *mhũ wAThE/UThE jaũ hũ* “I go there” [= *ja-+-ũ + hũ*]

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

S-2 *mhE wAThE/UThE jawã hã* “we go there” [= *ja-+-wã+hã*]

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

S-3 *mhũ likhũ hũ* “I write” [= *likh-+-ã + hũ*]

Structure is same as s-1

S-4 *mhE likhã hã* “We write” [= *likh- + -ã + hã*]

Structure is same as s-2

### Pattern III

S-1 *mhũ jawũla* (Masculine) “I will go there”

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

S-2 *mhũ jawũli* (Feminine) “I will go there”

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

S-3 *wO kam kArela* (Masculine) “He will do”

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

S-4 *wa kam kArela* (Feminine) “She will do”

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

#### Pattern- IV

S-1	<i>wO</i>	<i>ek</i>	<i>pothi</i>	<i>pADhE</i>	<i>(hE)</i>	“He reads a book”
S-2	<i>wa</i>	<i>ek</i>	<i>pothi</i>	<i>pADhE</i>	<i>(hE)</i>	“She reads a book”
S-3	<i>UnNE</i>	<i>ek</i>	<i>pothi</i>	<i>pADhi</i>		“He reads a book”
S-4	<i>wO</i>	<i>ek</i>	<i>pothi</i>	<i>pADhela</i>		“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 .

*kha(No)* “eat”

<i>khaũ</i>	“eat” (1 <sup>st</sup> person)	<i>mhũ</i>	<i>khaũ</i>	<i>hũ</i>	“I eat”
		I	eat		

<i>khayO</i>	“ate” (1 <sup>st</sup> person)	<i>mhũ</i>	<i>khayO</i>		“I ate”
		I	eat (past)		

<i>khaE</i>	“eats” (3 <sup>rd</sup> person)	<i>wo</i>	<i>khaE</i>	<i>hE</i>	“He eats”
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*rakh (No)* “keep”

<i>rakhE</i>	“keeps”(3 <sup>rd</sup> person)	<i>wO</i>	<i>pothi</i>	<i>AthE</i>	<i>rakhE</i>	<i>hE</i>	“He keeps book here”
		he	book	here	keep-s		

<i>rakhela</i>	“will keep”	<i>wO</i>	<i>pothi</i>	<i>AThE</i>	<i>rakhela</i>		“He will keep book here”
		he	book	here	will keep		

[The details of the finite verb formation is presented in Finite verb section.]

## Compound Verb

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

Compound Verb with root /*kAr*-/

*hakO kAr (NO)* “to shout”

*ulTi kAr (NO)* “to vomit”

*roLO kAr (NO)* “to quarrel”

*dãtiyã kAr (NO)* “to quarrel”

Compound verb with root /*mar*-/

*goLi mar (NO)* “to shoot”

*jhûrATiya mar (NO)* “to scratch”

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”

The examples of Intransitive verbal formation are

*kuttO*              *dORE*              *hE*              “The dog runs”

*TabAr*              *posaL*              *jawE*              “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

<i>wO</i>	<i>cawAL</i>	<i>khawE</i>	“he eats rice”			
<i>mhĔ</i>	<i>TabAr</i>	<i>dekhyO</i>	“I saw the child”			
<i>wO</i>	<i>pothi</i>	<i>pADhE</i>	“He reads a book”			
<i>wa</i>	<i>ek</i>	<i>TippAN</i>	<i>likh</i>	<i>reyi</i>	<i>hE</i>	“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	Consonant ending verb
<i>kha-</i> > <i>khA-+w-aw</i> = <i>khAwaw (NO)</i> “cause to eat”	<i>dekh-</i> > <i>dikh-+-a</i> = <i>dikhaw (NO)</i> “to show”
<i>su-</i> > <i>so-+- waw</i> = <i>sowaw (NO)</i> “cause to sleep”	<i>likh-</i> > <i>likh -+-a</i> = <i>likhaw (NO)</i> “to cause to write”

The examples of Causative structure are

<i>mhĔ</i>	<i>TabAr</i>	<i>nE</i>	<i>khAwawũ</i>	<i>(hũ)</i>	“I feed the child”
<i>thũ</i>	<i>UNnE</i>	<i>pADhawE</i>			“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

<i>dewO-</i>	>	<i>diraw(NO)</i>	“to make to give”			
<i>mhĔ</i>	<i>uNsũ</i>	<i>ek</i>	<i>pothi</i>	<i>dirawEreyO</i>	<i>hũ</i>	
					“I am making her give a book”	
<i>wa</i>	<i>kINIsũi</i>	<i>mAjur</i>	<i>nE</i>	<i>ripiya</i>	<i>dirawe</i>	<i>hE</i>
					“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

<i>bAL(NO)</i>	“burn” -	an intransitive verb – which means self burn
<i>mharo bako bALgyO</i>		“My mouth has been burnt”
<i>baL(NO)</i>	“burn” -	a transitive verb
<i>wa bALitObaL reyi hE</i>		“She is burning fuel of wood”
<i>ghum(NO)</i>	“move” -	an intransitive verb
<i>Dhor khetmãE ghumE</i>		“The cattle moves into the field”
<i>ghum-a(NO)</i>	“bend” -	a transitive verb.
<i>DIL ne ghumawO</i>		“Bend the body”

#### 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  
*mhũ khet jaũ hũ* “I go to the field”  
 I field go  
*mhÊ / mhũ pothi pADhũ hũ* “I read the book”  
 I book read

[*/mhũ/* , generally, is used in first person for intransitive verb and */mhÊ/* 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 1<sup>st</sup> personal plural form for intransitive and generally */mhã/* is the first personal plural form for transitive verb]

#### Second Person

- i) Verb stem  $-\tilde{w}E / -\tilde{E} + h\tilde{E}$  for singular  
*thũ khet jawÊ (hÊ)* “You go to the field”  
*thũ pothi pADhÊ (hÊ)* “You read a book”

- ii) Verb stem  $-\tilde{w}O / -\tilde{O} + h\tilde{O}$  for plural and honorific  
*thÊ / thE khet jawO hO* “You go to the field”  
 you(hon.) you (Pl.) field- go  
*thÊ / thE pothi pADhO hO* “You read the book”  
 you (hon)/you (pl.) book read

#### Third Person

Third person verb stem  $-\tilde{w}E / -\tilde{E} + h\tilde{E}$  both for singular and plural

- wO khet jawE (hE)* “He goes to field”  
 he field go(pr.)

<i>wE</i>	<i>khet</i>	<i>jawE</i>	<i>(hE)</i>	“they go to the field”
they	field	go(pr.)		
<i>wO</i>	<i>pothi</i>	<i>pADhE</i>	<i>(hE)</i>	“He reads book”
he	book	reads(pr.)		
<i>wE</i>	<i>pothi</i>	<i>pADhE</i>	<i>(hE)</i>	“They read book”
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* (1<sup>st</sup> personal singular marker)

<i>mhũ</i>	<i>khet</i>	<i>gAyO</i>	“I went to the field”
I	field	went	
<i>mhË / mhũ</i>	<i>ciTThi</i>	<i>likhiyO</i>	“I wrote the letter”
I	letter	wrote	

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

<i>mhE</i>	<i>khet</i>	<i>gAya</i>	“We went to field”
we	field	went	
<i>mhã / mhE</i>	<i>ciTThi</i>	<i>likhIya</i>	“We wrote the letter”
we	letter	wrote	

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

<i>thũ</i>	<i>gAyO</i>	“You went”
<i>thũ</i>	<i>likhIyO</i>	“You wrote”

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

<i>thË / thE</i>	<i>khet</i>	<i>gAya</i>	“You (hon)/(pl) went to field”
you(hon.)/(pl.)	field	went	

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

feminine - verb stem *-+y-+ i*

<i>wO</i>	<i>khet</i>	<i>gAyO</i>	“He went to field”	<i>wa</i>	<i>khet</i>	<i>gAyi</i>	“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 -- *ũ* / *-wũ* - ( future base marker) + *-l-* (future tense marker) + *-a* (masculine personal marker) / *-i* (feminine personal marker)

*mhũ khet jawũla* “I will go to the field”

I field will go (m.)

*mhũ khet jawũli* “I will go to the field”

I field will go (f.)

*mhũ pothi pADhũla* “I will read the book”

I book will read(m.)

*mhũ pothi pADhũli* “I will read the book”

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)

*thũ khet jawela* “You will go to the field”

you field will go

*thũ 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-)* + *hũ* . Examples

*mhĒ/mhũ khet jaE reyO hũ* “I am going to the field”

I field going am

*mhĚ pothi pADh reyO hĭ* "I am reading book"  
 I book reading am

First person plural - verb stem - + *reya* (<*rah-*) + *hĥ*.

Examples

*mhĥ / mhe khet jaE reya hĥ* "We are going to the field"  
 we field going are

*mhĥ / mhe pothi pADh reya hĥ* "We are reading book"  
 we book reading are

Second person ordinary singular – verb stem - + *reyo* + *hĥ*.

Examples

*thĭ khet jae reyO hĥ* "You are going to the field"  
 you field going are

*thĭ pothi pADh reyO hĥ* "You are reading book"  
 you book reading are

Second person ordinary plural / honorific - verb stem - + *reya* + *ho*

*thE / thĚ jaE reya hO* "You are going"  
 you (pl./hon.) going are  
 ord(pl) (hon)

*thE / thĚ pADh reya hO* "You are reading"  
 you (pl./hon.) reading are

Third person singular – verb stem - + *reyO* + *hE* (masculine)

verb stem - + *reyi* + *hE* (feminine)

*wO khet jaE reyO hE* "He is going to the field"  
 he field going is

*wa khet jaE reyi hE* "She is going to the field"  
 she field going is

*wO pothi pADh reyO hE* "He is reading book"  
 he book reading is

*wa pothi pADh reyi hE* "She is reading book"  
 she book reading is

Third person plural / honorific - verb stem - + *reya* (<*rewo-*) + *hE*

*wE khet jaE reya hE* "They are going to the field"  
 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 - + *reyO* (<rew-) + *hO*

*mhũ / mhË khet jaE reyO hO* "I was going to field"  
 I field going was

*mhũ / mhË 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"

*thũ 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<sup>nd</sup> personal sg. feminine marker)

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

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

*thE / thË khet jaE reya ha* "You (pl) were going to field"  
 you(pl./hon.) field going were

*thE / thË 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* + *howūla* / *howūli*

(masc.) (fem.)

*mhū* / *mhĒ*    *khet jaE reyO howūla*    “I will be going to the field”

I            field going            will be

*mhū* / *mhĒ*    *khet jaE reyO howūli*    “I will be going to the field”

I            field going            will be

First person plural - verb stem - + *reya* (<*rew-*>) + *howāla*

*mhā khet jaE reya howāla*    “We will be going to field”

we    field    going    will be

*mhā pothi pADh reya howāla*    “We will be reading book”

we    book    reading    will be

Second person singular - verb stem - + *reyo* (<*rew-*>) + *huwela*

*thū khet jaE reyo huwela*    “You will be going to field”

you    field    going    will be

*thū pothi pADh reyo huwela*    “You will be reading book”

you    book    reading    will be

Second person plural/honorific - verb stem - + *reya* (<*rew-*>) + *howola*

*thE khet jaE reya howola*    “You(pl.)/(hon.) will be going to field”

you    field    going    will be

(pl./hon.)

*thE pothi pADh reya howola*    “You(pl./hon.) will be reading book”

you(pl./hon.) book    reading    will be

Third person singular - verb stem - + *reyo* (<*rew-*>) + *huwela* (masc.)

verb stem - + *reyi* (<*rew-*>) + *huwela* (fem.)

*wO khet jaE reyo huwela*    “He will be going to field”

he    field    going    will be

*wa khet jaE reyi huwela*    “She will be going to field”

she    field    going    will be

*wa pothi pADh reyi huwela*    “He will be reading book”

he    book    studying    will be

<i>wa</i>	<i>pothi</i>	<i>pADh</i>	<i>reyi</i>	<i>huwela</i>	“She will be reading book”
she	book	reading		will be	
Third person plural / honorific –				verb stem - + <i>reya</i> ( <i>&lt;rew-</i> ) + <i>howela</i>	
<i>wE</i>	<i>khet</i>	<i>jaE</i>	<i>reya</i>	<i>howela</i>	“They will be going to field”
they	field	going		will be	
<i>wE</i>	<i>pothi</i>	<i>pADh</i>	<i>reya</i>	<i>howela</i>	“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	<i>mhũ / mhË</i> <i>khaE</i> <i>liyũ (hũ)</i>	<i>mhã / mhE</i> <i>khaE</i> <i>liyã</i>
	I            eaten    have	we            eaten    have
	“I have eaten”	“We have eaten”
	<i>mhË</i> <i>likh</i> <i>liyũ</i>	<i>mhã</i> <i>likh</i> <i>liyã</i>
	I            written    have	we    written    have
	“I have written”	“We have written”
Past	<i>mhË</i> <i>khaE</i> <i>liyO</i> <i>hO</i>	<i>mhã</i> <i>khaE</i> <i>liya</i> <i>hã</i>
	“I had eaten”	“We had eaten”
	<i>mhË</i> <i>likh</i> <i>liyO</i> <i>hO</i>	<i>mhã</i> <i>likh</i> <i>liya</i> <i>hã</i>
	“I had written”	“We had written”
Future	<i>mhË</i> <i>khaE</i> <i>liyO</i> <i>howũli/howũla</i>	<i>mhã</i> <i>khaE</i> <i>liya</i> <i>howãla</i>
	“I might have eaten”	“We might have eaten”
	<i>mhË</i> <i>likh</i> <i>liyO</i> <i>howũla/howũli</i>	<i>mhã</i> <i>likh</i> <i>liya</i> <i>howãla</i>
	“I might have written”	“We might have written”

Second person

	Singular	Plural / honorific
Present	<i>thũ khaE liyO</i> “You have eaten”	<i>thE khaE liya</i> “You (pl./hon.) have eaten”
	<i>thũ likh liyO</i> “You have written”	<i>thE likh liya</i> “You have written”
Past	<i>thũ khaE liyO hO</i> “You had eaten”	<i>thE khaE liya ha</i> “You (pl./hon.) have eaten”
	<i>thũ likh liyO hO</i> “You had written”	<i>thE likh liya ha</i> “You had written”
Future	<i>thũ khaE liyO huwela</i> “You might have eaten”	<i>thE likh liya howola</i> “You (pl./hon.) might have eaten”
	<i>thũ likh liyO huwela</i> “You might have written”	<i>thE likh liya howola</i> “You(pl/hon) might have written”

[Note If the object is feminine then the present and past perfect formation in case of transitive verb roots also concord with feminine.

<i>mhË pothi pADh li</i>	“I have/had written”
<i>thũ pothi pADh li</i>	“You have / had written”
<i>wO pothi pADh li</i>	“He has/had written”

Third person

Present	<i>wO khaE liyO</i> “He has eaten”	<i>wE khaE liyO</i> “They have eaten”
	<i>wO likh liyO</i> “He has written”	<i>wE likh liya</i> “They have written”
Past	same as above	
Future	<i>wO khaE liyO huwela</i> “He might have eaten”	<i>wE khaE liya howola</i> “They might have eaten”
	<i>wO likh liyO huwela</i> “He might have written”	<i>wE likh liya howola</i> “They 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	<i>mhĒ khawtO hO</i> “I used to eat” <i>mhĒ pADhtO hO</i> “I used to read”	<i>mhã khawta ha</i> “We used to eat” <i>mhã pADhta ha</i> “We used to read”
Second person	<i>thũ khawtO hO</i> “You used to eat” <i>thũ pADhtO hO</i> “You used to read”	<i>thE khawta ha</i> “You(pl./hon.) used to eat” <i>thE pADhta ha</i> “You (pl./hon.) used to read”
Third person	<i>wO khawtO hO</i> “He used to eat” <i>wa khawti hi</i> “She used to eat” <i>wO pADhtO hO</i> “He used to read” <i>wa pADhti hi</i> “She used to read”	<i>wE khawta ha</i> “They used to eat” <i>wE khawti hi</i> “They (f.) used to eat” <i>wE pADhta ha</i> “They used to read” <i>wE pADhti hi</i> “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 preceding 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 –

<i>mhũ TabAr nE dekhũ (hũ)</i>	“I see the child”
<i>pAMkheru rũkh mathE bETHe (hE)</i>	“The bird sits on the tree”
<i>wO b'akhArsũ heThE aegyO / agyO</i>	“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 –

<i>wATHe / UThE jawO</i>	“go there”	<i>a pothi pADhO</i>	“Read this book”
<i>posaL awO</i>	“come to school”	<i>hOLE bolO</i>	“speak slowly”
<i>bhaine bulawO</i>	“call your brother”	<i>Tēci mathE bETHO</i>	“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 */kãi/* “what”, */kATHe/* “where”, */kANO/* “when” etc. are used before the verb form and express the interrogation in the sentence. For example

<i>thũ</i>	<i>kAThE</i>	<i>rewE</i>	“where do you live?”
<i>tharO</i>	<i>kãi</i>	<i>nam hE</i>	“what is your name?”
<i>thE</i>	<i>kANO</i>	<i>uThO hO</i>	“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

<i>mhË</i>	<i>aE</i>	<i>sAkũ</i>	“I may come”
<i>wO</i>	<i>pAMkheru</i>	<i>mar sAkE</i>	“He may kill the bird”
<i>wE</i>	<i>puch</i>	<i>sAkE</i>	“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-

<i>mhAnE</i>	<i>awANO</i>	<i>caijE</i>	“I ought to come”
<i>UNnE</i>	<i>pothi</i>	<i>likhniij</i>	“He ought to write a book”
<i>TabArnE</i>	<i>pADhNO</i>	<i>pARela</i>	“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.

<i>wE</i>	<i>sAgLanE</i>	<i>awAN</i>	<i>dO</i>	“Let them all come”
<i>tharE</i>	<i>mãEsũ</i>	<i>kĩ</i>	<i>jawAN dO</i>	<i>Ar ler awAN do</i>
“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* ..... *tO* “if ..... then” . For example

*jE mhĒ Thik / sawAL howūla / howūli tO kalE mhĒ awūla / awūli*  
If I well am (will be) then tomorrow I will come  
“If I am well I will come tomorrow”

*jE thū wAkhAtsar ayO tO mhā iNnE pArkhalā*  
if you in time come then we this will examine  
“If you come in time we will examine this”

*jE wO doRai mE huwela tO thū mhAnE tar kArela*  
if he difficulty in will be then you to me will wire  
“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 nī 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 /nĩ/ , /koni/, /nã/, /mAt/ which precede the verb. The examples of negative modal formation in Marwari are given below

<i>thũ</i>	<i>nĩ</i>	<i>pADh</i>	<i>reyO</i>	<i>hO</i>	“you were not reading”
<i>O</i>	<i>kĩ</i>	<i>kamrO</i>	<i>nĩ</i>	<i>hE</i>	“It is of no use”
<i>wO</i>	<i>nĩ</i>	<i>O</i>			“Not that one but this”
<i>mharE</i>	<i>ki</i>	<i>risto</i>	<i>nĩ</i>	<i>hE</i>	“We are not related”
<i>wO</i>	<i>kam</i>	<i>nĩ</i>	<i>kAriyO</i>		“He has not done the work”

In the above sentences / nĩ/ indicates the negation of the statement . /koni/also expresses the negation of the statement like

<i>mhË</i>	<i>INnE</i>	<i>kAThei</i>	<i>koni</i>	<i>dekhyO</i>	“I found it nowhere”
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The negation of imperative is expressed as the following

<i>jhuTh</i>	<i>mAt</i>	<i>bolO</i>			“Do not tell lies”
<i>Itta</i>	<i>bega</i>	<i>mAt</i>	<i>suwO</i>		“Do not go to bed so soon”
<i>hãka</i>	<i>mAt</i>	<i>bolO</i>			“Do not speak loudly”

Further, the negation is sometimes expressed by / nã /

<i>nã</i>	<i>thũ</i>	<i>jaNO</i>	<i>Ar</i>	<i>nã</i>	<i>mhË</i>	“Neither you know nor I”
<i>mhAnE</i>	<i>kam</i>	<i>nã / nĩ</i>	<i>kArNO</i>	<i>hO</i>		“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 –

<i>buTobalAN</i>	<i>saru</i>	“for destroying”	<i>lawAN</i>	<i>saru</i>	“for taking”		
<i>richpalAN</i>	<i>saru</i>	“for protecting”	<i>khawAN</i>	<i>saru</i>	“for eating”		
<i>marAN</i>	<i>ri</i>	<i>wastE</i>	“for killing”	<i>rukhalAN</i>	<i>ri</i>	<i>wastE</i>	“for protecting”



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

*mhã jawNO pArsAn kArã* “We like to go”

we to go like

*mhË awNO cawũ* “I want to come”

I to come want

Sometime */-sũ/* 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 ïc- + -NO* = *khïcNO* “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 –

<i>kewO</i>	>	<i>ke</i>	-+-	<i>Ar</i>	=	<i>keAr</i>	“saying” / “having said”
<i>jawO</i>	>	<i>ja</i>	-+-	<i>Ar</i>	=	<i>jaAr</i>	“going” / “having gone”
<i>uD</i>	>	<i>uD</i>	-+-	<i>Ar</i>	=	<i>uDAr</i>	“flying” / “having flown”
<i>choD</i>	>	<i>choD</i>	-+-	<i>Ar</i>	=	<i>choDAr</i>	“leaving” / “having left”

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

<i>Darũpherũ</i>	<i>hui</i>	(nE)	“being afraid in terror”
<i>nijora</i>	<i>hui</i>	(nE)	“being helpless”

where / *Darũpherũ*/ 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

<i>khawO</i> “to eat”	>	<i>khA</i>	-+-	<i>waw</i>	-+-	<i>O</i>	=	<i>khAwawO</i> “to make to eat”
<i>gawO</i> “to see”	>	<i>gA</i>	-+-	<i>waw</i>	-+-	<i>O</i>	=	<i>gAwawO</i> ”to make to sing”

The causative verbs in case of consonantal ending verb root are

<i>pADhO</i> “to read”	>	<i>pADh-</i>	+	<i>-aw</i>	+	<i>-O</i>	=	<i>pADhawO</i> “to cause to read”
<i>dekh</i> “to see”	>	<i>dikh-</i>	+	<i>-aw</i>	+	<i>-O</i>	=	<i>dikhawO</i> “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

*mhĒ UNsũ ek git gAwawũ*

I by her a song making to sing

“I am making her sing a song”

*mhĒ kINIsũi thAnE pAisa dirawE reyO hũ*

I by someone you money making to give am

“I am making someone give you money”

*wa kINIsũi mAjurnE panc ripiya dirawE hE*

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 */hu(wO)/*. 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	<i>hũ</i>	<i>hO</i>	<i>howũla/howũli</i>
Plural	<i>hã</i>	<i>ha</i>	<i>howãla</i>
Second Person			
Singular	<i>hE</i>	<i>hO</i>	<i>huwela</i>
Singular (hon.)	<i>hO</i>	<i>ha</i>	<i>howola</i>
Plural	<i>hO</i>	<i>ha</i>	<i>howola</i>
Third Person			
Singular	<i>hE</i>	<i>ha</i>	<i>huwela</i>
Plural	<i>hE</i>	<i>ha</i>	<i>howela</i>

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.

<i>pAR-</i>	(discussed under Compulsive mood)
<i>sAk-</i>	(discussed under Potential mood)
<i>cah-</i>	(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. Negative verb class is realized mostly by four particles. According to frequency of occurrence they are /*nĩ*/, /*nã*/, /*mAt*/, /*koni*/ . Expressing the negation the application of these words in both finite and non-finite construction are the following.

/ *nĩ* /

1.	<i>wO nĩ O</i>	“Not that one but this”
2.	<i>O kĩ kamrO nĩ hE</i>	“It is of no use”
3.	<i>mhË kale nĩ awũla / awũli</i>	“I shall not come tomorrow”
4.	<i>O paNi piwAN jO nĩ hE</i>	“This water is not drinkable”
5.	<i>UNnE roTi nĩ sekNi caijE</i>	“She should not bake the bread”
6.	<i>UNrO bhai itrO cAtAr nĩ hE</i>	“His brother is not so clever”
7.	<i>mharE ki ristO nĩ hE</i>	“We are not related”

From the above examples it is found that / *nĩ* / 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 /*nĩ*/ expresses the sense of negation, and specially negation of identity.

/*mAt*/

<i>itta bega mAt suwO</i>	“Do not go to bed so soon”
<i>mharE awANsũ pela mAt jaijO</i>	“Do not go before I come”
<i>wAkhAtsũ pAr barE mAt jawO</i>	“Do not go beyond time”
<i>haka mAt kArO</i>	“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 mhũ nĩ jawũ

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

#### 4.3.9. Passive Formation

The passive formation is realized in following structures in Marwari

<i>roTi</i>	<i>wãresũ</i>	<i>khaijE</i>	“The bread is being eaten by him”
bread	him-by	is being eaten	
<i>roTi</i>	<i>wãresũ</i>	<i>nĩ khaijE</i>	“The bread is not being eating by him”
bread	him-by	not is being eaten	
<i>kam</i>	<i>mharE sũ</i>	<i>kAriyO jawela</i>	“The work will be done by me”
work	me-by	done will be	
<i>kam</i>	<i>mharE sũ</i>	<i>nĩ kAriyO jawela</i>	“The work will not be done by me”
work	me-by	not done will be	

*gAri bā nE rajsū pisa/pAisa dirijE* “Money is given to the poor by the  
 poor-to government money is given government”

*O kam kōisū bhi nī kAriya ja sAkE* “This work cannot be done by anybody”  
 this work anybody-by else not done can be

*O kam kōisū bhi nī kAriyO ja sAktO* “This work could not be done by anybody”  
 this work anybody-by else not done could be

*O kam kōisū bhi nī 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 +- *iyō* / -*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 sū, wāsā* ‘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 wāsū 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

*uD-NO*

“to fly”

Transitive

*uD – aw – NO*

“fly”

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

<i>nicE / heThE</i>	“down”
<i>pichE</i>	“behind”
<i>barE</i>	“out” / “out of”
<i>kani</i>	“toward”
<i>UThE / wAThE</i>	“there”
<i>kAnE</i>	“near”
<i>agO</i>	“far”
<i>bicaLE</i>	“between”
<i>jAThE</i>	“where”
<i>kAThE</i>	“where” (Interrogative)

Adverbs of manner

<i>kiyã</i>	“somehow”
<i>iyan</i>	“thus”
<i>beg/tej / tejtej</i>	“fast”



	<i>hoLE / hoLE hoLE</i>	“slowly”	
	<i>cokha</i>	“neatly”	
	<i>haka</i>	“loudly”	
	<i>kikAr / kīya</i>	“how”	(Interrogative)
Adverbs of time			
	<i>AbE / AbkE</i>	“now”	
	<i>jARã</i>	“then”	
	<i>pAchE</i>	“afterwards”	
	<i>pher</i>	“again”	
	<i>pache</i>	“after”	
	<i>sAda</i>	“always”	
	<i>kAdO / kAda kAda</i>	“some times”	
	<i>aj</i>	“today”	
	<i>tARkE / kalE</i>	“tomorrow”	
	<i>kalE / kAl</i>	“yesterday	
	<i>jAd</i>	“when”	
	<i>kAd</i>	“when”	(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 wO kAThe i koni* “He is nowhere”  
 he anywhere (emp) is not  
*mhĒ INnE kAThei koni dekhyO* “I found it nowhere”  
 I it anywhere (emp.) not found

*bhi koi bhi o kam kAr sAkE* “Anybody can do this work”  
 anybody (emp.) this work do can  
*o kam koisũ bhi nĩ kAriya ja sAkE* “Nobody could do this work”  
 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"

Ar                    AThE ek kutto Ar ek minni He                    "Here is a cat and a dog"  
here a dog and a cat is

IN wastE            mhAnE mharO jal koni miLiyO INwaste aj mhĒ nĩ gyO  
I my net not found so today I not did go  
"I could not find my net so I did not go today"

### 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 kĩ etraj nĩ huwela  
if she there is then there any objection no will be  
"If she is there, there will be no objection"

pAN - mhAnE jawNO hO pAN gAyO koni "I had to go but I did not go"  
I had to go but did go not  
thE ThE ha pAN thE cup reya "You(pl) were there, yet kept quiet"  
you(pl.) there were yet you(pl.) kept quite

### Interrogative particle

The particle which helps in interrogation is Interrogative particle. Examples

kuN	"who"	kiN	"which"
kaĩ	"what"	kĩya	"how"
kAThE	"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/.

thE sAgLa miLAr UNnE kuTO "you all together beat him"

## Negative particle

### Statement negative

<i>/nĩ/</i>	<i>mhĒ kalE nĩ awũli</i>	“I shall not come to-morrow”
	<i>mhĒ kĩ nĩ keyO</i>	“I said nothing”

### Substantive/Copula negative

<i>/koni/</i>	<i>O mharO kam koni</i>	“It is not my work”
	<i>mhE iNnE kAThei koni dekhyā</i>	“We found it nowhere”

### Imperative negative

<i>/mAt/</i>	<i>haka mAt kArO / paRO</i>	“Do not speak loudly”
	<i>yũ mAt kewO</i>	“Do not say thus”

Other particles are like:

Affirmative particle	<i>/i/</i>	“of course/ yes”
Quotative particle	<i>jARtaNi</i>	“until” , <i>jARtāi</i> “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	
<i>ghANa sara</i>	“many”	<i>choTa choTa</i>	“many”
<i>DARũ pherũ</i>	“afraid”	<i>nenha nenha</i>	“affectionate”
<i>achO khoTO</i>	“all kind mixed of good-bad”		
<i>dubLO pAtlO / dubLi pAtli</i>	“thin”		

### Adverbial

Echo word		Reduplication	
<i>jhATpAT</i>	“quickly”	<i>dhirE dhirE</i>	“slowly”
<i>dAbadAb</i>	“fast/quick”	<i>reMgtO reMgtO</i>	“by crawling”
<i>lAbalAb</i>	“fast/quick”	<i>larE larE</i>	“behind
<i>DARũ pherũ</i>	“fearfully”	<i>kAda kAda</i>	“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:

<i>barE jawO</i>	“Go out”
<i>posaL awO</i>	“Come to school”
<i>heThE bEThO</i>	“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

<i>mhũ TabArnE</i>	<i>dekhũ (hũ)</i>	“I see the child”
I to child	see	
<i>Tabriya thAnnE</i>	<i>dekhE (he)</i>	“The children see me”
children me	see	
<i>(thũ) thoRosO</i>	<i>paNi lawO</i>	“Bring some water”
(You-sub) some	water bring	

In the above sentence */mhũ/*, */Tabriya/*, */thũ/* respectively comprise noun phrase and */TabArnE dekhũ/*, */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.

<i>achO</i>	<i>chorO</i>	“good boy”
<i>moTi</i>	<i>pothi</i>	“big book”
<i>dhoLO</i>	<i>ghoRO</i>	“white horse”

If a numeral classifies a noun it occurs before the adjective

<i>dO</i>	<i>cokha</i>	<i>gãw</i>	“two good village”
<i>dO</i>	<i>phora</i>	<i>gãw</i>	“two bad villages”

If a plural marker is to be added to the noun it is added with the adjective as well as noun.

<i>dhoLO</i>	<i>ghoRO</i>	“white horse”	<i>dhoLa</i>	<i>ghoRa</i>	“white horses”
<i>moTO</i>	<i>TabAr</i>	“the big child”	<i>moTa</i>	<i>TabAriya</i>	“the big children”

Only with the feminine nouns the adjective remains same for singular and plural.

<i>moTi</i>	<i>pothi</i>	“big book”	<i>moTi</i>	<i>pothiyã</i>	“big books”
<i>choTi</i>	<i>chabri</i>	“small basket”	<i>choTi</i>	<i>chabriyã</i>	“small baskets”

[Some nouns do not take any plural marker to form the plural counterpart e.g.

<i>do</i>	<i>gãw</i>	“two village”
<i>panc</i>	<i>ghAr</i>	“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.

<i>wO</i>	<i>ek</i>	<i>pothi</i>	<i>pADhE</i>	<i>(he)</i>	“He reads a book”
he	a	book	reads		
<i>wO</i>	<i>ek</i>	<i>pothi</i>	<i>pADhtO</i>		“He read a book”
he	a	book	read(pt.)		
<i>wO</i>	<i>ek</i>	<i>pothi</i>	<i>pADhela</i>		“He will read a book”
he	a	book	will read		

<i>mhũ</i>	<i>roTi</i>	<i>khaũ</i>	<i>(hũ)</i>	“I eat a bread”
I	bread	eat		
<i>thũ</i>	<i>AthinE</i>	<i>awE</i>		“You (sg.) come here”
you(sg.)	here	come		
<i>thE</i>	<i>AthinE</i>	<i>awO</i>		“You (pl) come here”
you(pl.)	here	come		
<i>mhĒ</i>	<i>kOm</i>	<i>nĩ</i>	<i>kArũla / kArũli</i>	“I will not do work”
I	work	not	wil do	
<i>wa</i>	<i>begO</i>	<i>bhag</i>	<i>gyO</i>	“He ran quickly”
<i>wE</i>	<i>khaE</i>	<i>reya</i>	<i>hE</i>	“They are eating”
<i>wE</i>	<i>puch</i>	<i>sAkE</i>		“They may ask”
<i>thanE</i>	<i>jawNO</i>	<i>caijE</i>		“you must go”

Thus the structure of the predicate verb is

+ Noun + Negative + Adverb + verb + Aspect + mood + tense

## 5.2 TYPES OF SENTENCES

Sentence is an independent linguistic form which is not included in any larger linguistic form by virtue 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

<i>E</i>	<i>mhāra</i>	<i>pitaji</i>	<i>hE</i>	“He is my father”
he(hon)	my	father	is	
<i>a</i>	<i>mhari</i>	<i>mā</i>	<i>hE</i>	“She is my mother”
she	my	mother	is	
<i>rũkhsũ</i>	<i>pan/pAn</i>	<i>jhArE</i>		“The leaves fall from the tree”
tree-from	leaves	fall		

Interrogative Sentence - The sentence which indicates a question like

<i>tharO kãi nam hE</i>	“What is your name?”
your what name is	
<i>kuN jaNE</i>	“Who knows?”
who knows	
<i>wO kAd ayO</i>	“When did he come?”
he when came	
<i>thũ mharE samĩ kyũ ub’o hE</i>	“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,

<i>a pothi pADhO</i>	“Read this book”
this book read	
<i>hoLE bolO</i>	“Speak slowly”
slowly speak	
<i>thoRosO paNi lawO</i>	“Bring some water”
some wate bring	
<i>cokha akAr likhO</i>	“Write the words neatly”
neat words write	

Purposive Sentence – The sentence which expresses a purpose like the following:

<i>mhã sAmdAr mathE/mE mAchli pAkARAnsarũ jawã</i>	
we sea to fish catching-for go	
“We go to the sea to catch fish”	
<i>IN hAtyarE sArAprO bũTobalAN saru mhAnE</i>	
this deadly snake destroying for me	
<i>jugAt lAgawANi pARsi</i>	
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,

<i>O</i>	<i>hui</i>	<i>sAkE</i>								“It may happen”
<i>wE</i>	<i>puch</i>	<i>sAkE</i>								“They may ask”
<i>koi</i>	<i>bhi</i>	<i>O</i>	<i>kOm</i>	<i>kAr</i>	<i>sAkE</i>					“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,

<i>jE</i>	<i>ghoRa</i>	<i>rE</i>	<i>pākha</i>	<i>huwti</i>	<i>tO</i>	<i>wE</i>	<i>uRtE</i>				
if	horses	of	wing	had	then	they	would have	flown			
											“If horses had wing they would have flown”
<i>jE</i>	<i>wO</i>	<i>kARi</i>	<i>menAt</i>	<i>kAri</i>	<i>tO</i>	<i>sAphAl</i>	<i>huwela</i>				
if	he	hard	works	then	succeed	will					
											“If he works hard he will succeed”
<i>jE</i>	<i>gaDDi</i>	<i>moRi</i>	<i>ayi</i>	<i>tO</i>	<i>mhānE</i>	<i>UNnE</i>	<i>pAkAR</i>	<i>sAkā</i>			
if	train	late	comes	then	we	it	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,

<i>ghoRasū</i>	<i>doRijE</i>										“Running is done by the horse”
horse-by	running	done									
<i>Ek</i>	<i>TippAN</i>	<i>UNsū</i>	<i>likhiji</i>								“A note is written by him”
a	note	him-by	is written								
<i>wO</i>	<i>git</i>	<i>gayo</i>	<i>jaE</i>	<i>reyO</i>	<i>hE</i>						“That song is being sung”
that	song	sung	being	is							
<i>wasū</i>	<i>roTi</i>	<i>khai</i>	<i>jawE</i>	<i>hE</i>							“The bread is eaten by him”
him-by	bread	eaten	is								



Causative Sentence – When the subject causes some agent to do the action the sentence functions as causative sentence. Examples,

*mhĒ UNsū ek git gAawū*  
I her-by a song making sing

“I am making her sing a song”

*mhĒ choronE miThO khAawū*  
I the boy sweet make to eat

“I make the boy eat the sweet”

*wa kINisu mAjurnE panc ripiya dirawE hE*  
she someone to workers five rupees is making to give

“She is making someone give 5 rupees to workers”

Negative sentence – The sentence which expresses the negation may be called as negative sentence.

*aj mhĒ nī awūli / awūla* “I will not come to-day”  
to-day I not will come (f./m.)

*UNnE roTi nī sekNi caijE* “She should not bake the bread”  
she bread not bake should

*wAkhAt sū 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.

<u>suO</u> parrot	<u>rukrE mathE hE</u> tree-of on is	“The parrot is on the tree”
Subject	Predicate	
<u>mharO bhai</u> my brother	<u>awela</u> will come	“My brother will come”
Subject	Predicate	
<u>UNānE ek kAhaNi / bat suNawO</u> Predicate		“Tell them a story”
(= Subject “you) is understood here.		

**5.3.2 Complex Sentence** – A Complex sentence consists of one main clause and one or more subordinate clause.

- |  |     |  |
|--|-----|--|
| <u>wa kalE UThE huwti pAN</u><br>she yesterday there would have been | and | <u>wa mandi pARgi</u><br>but she fell sick |
| Subordinate clause   |     | Main clause                                |
| “She would have been there yesterday but she fell sick”              |     |  |
- |   |     |   |
|---|-----|---|
| <u>jE wo mharE sathE reyO tO</u><br>if he me with were then | and | <u>achO reyO</u><br>it would have been better |
| Subordinate clause  |     | Main clause                                   |
| “If he were with me, it would have been better”             |     |   |
- |   |     |   |
|---|-----|---|
| <u>jE wO dorai mE huwela tO</u><br>if he difficulty in will be then | and | <u>mhĒ thAnE tar kAr dewūla</u><br>I to you will wire |
| Subordinate clause  |     | Main clause   |
| “If he is in difficulty I will wire you”                            |     |   |

**5.3.3 Compound Sentence** – A compound sentence is one which is made up of two or more main clauses.

<u>kī mAchliyā moTi hE Ar</u> some fish big are and	<u>kī choTi hE</u> some small are
Main clause	Main clause
“Some fish are big and some are small”	
<u>wO su reyO hE Ar</u> he lying down is and	<u>pADh reyO hE</u> reading is
Main clause	Main clause
“He is lying down and is reading”.	

## 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 banyan 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 ã 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. *apãnE 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  
*kagIO 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 near reached again a loud hiss  
*sagE wO pAMkheRuwa kani jhApTyO jĩka DARũ pherũ huine uDgya .*  
 with it birds at the tried to strike who 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. *kagIO 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”.
17. *kaglO bolyO* - “*tũ phikAr i na kAr, mhari kagli mharO ek isO bhae lO*  
 crow said you worry(emp.) not do my wife(dear) my a such friend  
*hE jikO isa jerila sapãnE marAN mE ghANO husiar hE*” - *iyã keAr*  
 is who enough poisonous snake killing-in very cunning is this having said  
*kaglO uDar dujE peR (rukH) mathE gAyO jinrE nicE UnrO pAkkO*  
 crow flying another tree over went which under his dear  
*bhaelO syaLiyO reya kArtO* .  
 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. *tũ Dar mAt . UNnE marAn ri jugAt mhË pelisũ 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”.
22. *kagLO pachO kagli kAnE gAyO Ar sAgLi jugAt bAtai “kam tO jokhAm*  
 crow back crow-hen near went and all plan told work (emp.) risky  
*bhAryO hE ” - kagLO bolyO - “apānE ghANO sawcet rewNO pARsi” .*  
 very 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 kī pach nĩ rakhũli .*  
 bravely crow-hen told eggs-of saving-for I any means not will spare(untuned)  
 “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 mĀE ek baDE sArowAr kAnE gAya jiNmE*  
 they palace-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 sĀkLã , motyāra 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 sĀkAL 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 mAhaI rE cokidarā kagI 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 kagI rūkh ri thoth mE sākAL 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. *sākAL lewAn saru jyūi aprO hath tANeri khagALmE ghalyO uī wAThE*

chain taking for as his own hand tree trunk-of hole-inside put then there

*ek kaLO nag kuNDaLi maryā 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 coTmE 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 kagI Ar kagI wi peR mathE sukhs ū reya Ar bārE*

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

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