JAIPURI

P. EDWARD VEDAMANICKAM

1. INTRODUCTION

‘Jaipuri belongs to the Central group of the Indo –Aryan sub-family of Indo-European languages. The language is spoken in the state of Rajasthan. According to G.A. Grierson, (vol.IX- part II, page 31), Jaipuri is the form of speech of Central Eastern dialect of Rajasthani, which means literally the language of Rajasthan.

The Central Eastern dialect of Rajasthani contains four forms of speech, which are recognized by natives as independent dialects. These are Jaipuri, Ajmeri, Kishangarhi and Harauti. So old and firmly established are these distinctions that the Serampore Missionaries in the beginning of the 18th century made separate translations of the New Testament in to Jaipuri and Harauti. And yet all these four forms of speech differ so slightly that they are really one dialect, which can be named Eastern Rajasthani. Of the four, Jaipuri is the most important and may be taken as typical of the rest. European scholars such as Mac Alister and Grierson Abraham have coined the term “Jaipuri”, from the name of the chief town of the State, namely Jaipur. Jaipuri is alternatively termed as ‘Dhundari’ by the natives of Rajasthan.

The derivation of the name ‘Dhundhari’ is thought to be from two origins.

(1) According to the first opinion, Dhundhari is believed to have drawn its name from the Dhundh or Dhundhakriti mountain, which is situated near Jobner in Jaipur District or in the West frontier of the State.

(2) The other opinion is that it is named after a river called Dhundh flowing through this region. Hence the name became Dhundhar. This tract is the place lying to the southeast of the range of the hills forming the boundary between Shekhawati and Jaipur proper.

Other names employed by natives to Jaipuri are Jhar-sahi boli or the speech of the kingdom of the wilderness and Kai kui ki boli or the speech of kai kui, from the peculiar word ‘Kai’ which in Jaipuri means ‘what’. According to Encyclopaedia Britanica, Vol.18,pp 955, Jaipuri, the language of Jaipur, is the standard east central dialect. Thus Jaipuri is known as Dhundhali, Dhundhahdi, Jhadshahi boli, and Kai-kui boli and Dhundhari.

According to ‘Language Handbook on Mother tongues in Census’ ‘Jaipuri’ is the name of the Mother tongue given after the name of the princely State of Rajasthan. The term Jaipuri was coined by the European scholars such as Mac Alister and Abraham Grierson. In 1961 Census this was classified under Rajasthani on the basis of the classification followed in Linguistic Survey of India. Jaipuri is widely spoken throughout Rajasthan. In Indian Census Jaipuri has been appearing either as Jaipuri or Dhundhari or Jaipuri (Dhundhari). Oc course in 1971 Census both Jaipuri and Dhundhari were returned separately.
1.1 FAMILY AFFILIATION

Jaipuri language is grouped under the Indo – Aryan family. In Indian Census Jaipuri has been appearing since beginning and till 1961 ‘Jaipuri’ was presented in the Census following the scheme of classification on the basis of Linguistic Survey of India by Grierson. From 1971 onwards Jaipuri is classified as one of the mother tongues grouped under Hindi along with Rajasthani.

1.2 LOCATION

According to Grierson’s LSI, Jaipuri in Rajasthan is located in the Chief town of the Rajasthan State, i.e. Jaipur. Presently Jaipur is the Capital City of Rajasthan State. The details of the distribution of Jaipuri in India and Rajasthan (and its districts) are shown under the section of speakers’ strength.

1.3 SPEAKERS’ STRENGTH

The speakers’ strength of Jaipuri could not appear in Census publication later to 1961 Census following the decision of Government of India in publishing only the names of the languages / mother tongues returned by 10,000 or more speakers at all India level. Accordingly, the latest appeared data (1961 census) of Jaipuri is presented below.

<table>
<thead>
<tr>
<th>State</th>
<th>Total</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>India</td>
<td>81514</td>
<td>39874</td>
<td>41640</td>
</tr>
<tr>
<td>Rajasthan</td>
<td>81214</td>
<td>39720</td>
<td>41494</td>
</tr>
<tr>
<td>Madhya Pradesh</td>
<td>224</td>
<td>109</td>
<td>115</td>
</tr>
<tr>
<td>Uttar Pradesh</td>
<td>74</td>
<td>43</td>
<td>31</td>
</tr>
<tr>
<td>Maharastra</td>
<td>1</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Delhi</td>
<td>1</td>
<td>1</td>
<td>0</td>
</tr>
</tbody>
</table>

The District-wise distribution of Jaipuri (1961 Census) in Rajasthan is presented below

<table>
<thead>
<tr>
<th>Districts</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jaipur</td>
<td>75763</td>
</tr>
<tr>
<td>Tonk</td>
<td>4467</td>
</tr>
<tr>
<td>Bundi</td>
<td>216</td>
</tr>
<tr>
<td>Kota</td>
<td>172</td>
</tr>
<tr>
<td>Jhalawar</td>
<td>167</td>
</tr>
<tr>
<td>Udaipur</td>
<td>103</td>
</tr>
<tr>
<td>Ajmer</td>
<td>94</td>
</tr>
<tr>
<td>Jhunjhunu</td>
<td>73</td>
</tr>
<tr>
<td>Bhilwara</td>
<td>56</td>
</tr>
<tr>
<td>Chitogarh</td>
<td>41</td>
</tr>
<tr>
<td>Sirohi</td>
<td>36</td>
</tr>
<tr>
<td>Ganganagar</td>
<td>18</td>
</tr>
<tr>
<td>Dungarpur</td>
<td>7</td>
</tr>
<tr>
<td>Churu</td>
<td>1</td>
</tr>
</tbody>
</table>

1.4 SOCIOLINGUISTIC SITUATION / INFORMATION
1.4.1 Usage of Jaipuri in home domain

Though Jaipuri is used as a mother tongue in the home domains, the usage varies since the younger generation use Jaipuri mixed with Hindi.

1.4.2 Usage of Jaipuri other than home domain

Jaipuri is used in the public places of the locality and the market among the Jaipuri speakers.

1.4.3 Usage of Jaipuri in the domain of education

Though Jaipuri is not taught as a separate subject or as a medium of instruction in the schools, oral communication and teaching is done mostly through Jaipuri language in the rural areas where Jaipuri speakers are in dominance.

Between a Jaipuri speaker and a non-Jaipuri speaker, Marwari is used for common interaction and Hindi is used elsewhere.

Jaipuri has no written tradition. But according to the temporal requirement Jaipuri is represented in Devnagari script.

The analysis of Jaipuri is based on the data elicited during 1998 &2010. The informants were Shri. A.K.Pareek, Chandpole Bazar, Jaipur and Shri.R.C.Jat, Kahwarpura, Jaipur.

2. PHONOLOGY
Phonology is the study about the phones and the sequences of phones in a language. Based on the data collected from the field the phonological structure is given below.

2.1 PHONEMIC INVENTORY

The phonemic inventory of Jaipuri consists of both segmental phonemes and supra segmental phonemes.

2.1.1 SEGMENTAL PHONEMES

There are 6 vowel phonemes and 32 consonantal phonemes in Jaipuri language. Out of the 32 consonantal phonemes, there are 20 Stops, 2 fricatives, 4 nasals, 2 flaps and 2 lateral and 2 semivowels.

<table>
<thead>
<tr>
<th>Vowels</th>
<th>Front</th>
<th>Central</th>
<th>Back</th>
</tr>
</thead>
<tbody>
<tr>
<td>High</td>
<td>i</td>
<td>u</td>
<td></td>
</tr>
<tr>
<td>Mid</td>
<td>e</td>
<td>A</td>
<td>o</td>
</tr>
<tr>
<td>Low</td>
<td>A</td>
<td>a</td>
<td></td>
</tr>
</tbody>
</table>

Consonants

<table>
<thead>
<tr>
<th></th>
<th>Bilabial</th>
<th>Alveolar</th>
<th>Retroflex</th>
<th>Palatal</th>
<th>Velar</th>
<th>glottal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stops</td>
<td>p ph</td>
<td>t th</td>
<td>T Th</td>
<td>c ch</td>
<td>k kh</td>
<td>g gh</td>
</tr>
<tr>
<td></td>
<td>b bh</td>
<td>d dh</td>
<td>D Dh</td>
<td>j jh</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fricatives</td>
<td>s</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>h</td>
</tr>
<tr>
<td>Nasals</td>
<td>m</td>
<td>n</td>
<td>N</td>
<td>M</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Laterals</td>
<td>l</td>
<td>L</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Flaps</td>
<td>r</td>
<td>R</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Semi vowels</td>
<td>w</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>y</td>
</tr>
</tbody>
</table>

2.1.2 SUPRA SEGMENTAL PHONEMES

Nasalization is the supra segmental phoneme found in Jaipuri language which occurs with all vowels. Some of the occurrences of nasalized vowels are given below in contrast with non-nasalised vowels.

\[
\begin{align*}
\text{bās} & \quad \text{‘bamboo’} & \text{basde} & \quad \text{‘fire’} \\
\text{ā:dzi} & \quad \text{‘storm’} & \text{agho} & \quad \text{‘far’} \\
\text{Āguli} & \quad \text{‘finger’} & \text{bAgico} & \quad \text{‘garden’} \\
\text{pū:chMo} & \quad \text{‘wipe’} & \text{phuTRo} & \quad \text{‘clever’}
\end{align*}
\]
2.2 PHONEMIC CONTRAST

/A/
- pAN ‘a kind of leaf’
- paNi ‘water’
- pita ‘father’
- pitAl ‘brass’

/e/
- ret ‘sand’
- rut ‘season’

/a/
- lagan ‘ceremony at marriage’
- lugai ‘wife’

/i/
- haLi ‘farmer’
- baL ‘strength’

/u/
- phuL ‘flower’
- phAl ‘fruit’

/o/
- Tapu ‘island’
- Topla ‘hat’

/p/ /b/
- paNi ‘water’
- bani ‘ash’

/d/ /dh/
- daru ‘liquor’
- dhai ‘midwife’

/dh/ /Dh/
- dhundho ‘house’
- du:nDh ‘fog’

/c/ ch/
- cakhNo ‘taste’
- chu:No ‘touch’

/c/ /j/
- cawal ‘uncooked rice’
- jewRa ‘rope’

/j/ /jh/
- jhalNo ‘hold’
- ji:mNo ‘eat’

/k/ /g/
- kiRi ‘ant’
- guru ‘master’
2.3 PHONEMIC DESCRIPTIONS AND DISTRIBUTION

Vowels
All the six vowels occur in all the three positions namely, initial, medial and final.

\[
/\text{i}/ \\
\text{iko} \quad \text{‘to it’} \\
\text{ijgar} \quad \text{‘python’} \\
\text{Dikro} \quad \text{‘son’} \\
\text{siM} \quad \text{‘horn’} \\
\text{kiRi} \quad \text{‘ant’} \\
\text{badLi} \quad \text{‘cloud’} \\
\text{roi / rohi} \quad \text{‘forest’} \\
\]

\[
/\text{a}/ \\
\text{kaLo} \quad \text{‘black’} \\
\text{khaTo} \quad \text{‘sour’} \\
\text{taLo} \quad \text{‘lock’} \\
\text{biLajo} \quad \text{‘sell’} \\
\text{sAgLa} \quad \text{‘all’} \\
\text{DawkaNi} \quad \text{‘left side’} \\
\text{naL} \quad \text{‘drainage’} \\
\text{kAm} \quad \text{‘work’} \\
\text{kAn} \quad \text{‘ear’} \\
\text{jali} \quad \text{‘net’} \\
\text{kARjo} \quad \text{‘repay’} \\
\text{su;MghNo} \quad \text{‘smell’} \\
\text{ruT} \quad \text{‘season’} \\
\]

\[
/\text{u}/ \\
\text{su:wNNo} \quad \text{‘sleep, lie’} \\
\text{su;MghNo} \quad \text{‘smell’} \\
\]

\[
/\text{a}/ \\
\text{taro} \quad \text{‘star’} \\
\text{tLo} \quad \text{‘lock’} \\
\text{bilaL} \quad \text{‘cat’} \\
\text{bilai} \quad \text{‘lock’} \\
\text{suglo} \quad \text{‘bad’} \\
\]

\[
/\text{u}/ \\
\text{rogLo} \quad \text{‘black’} \\
\text{khaTo} \quad \text{‘sour’} \\
\text{naL} \quad \text{‘drainage’} \\
\text{kAm} \quad \text{‘work’} \\
\text{kAn} \quad \text{‘ear’} \\
\text{kARjo} \quad \text{‘repay’} \\
\text{su;MghNo} \quad \text{‘smell’} \\
\text{ruT} \quad \text{‘season’} \\
\]

<table>
<thead>
<tr>
<th>Vowel</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>/e/</td>
<td>ek</td>
<td>‘one’</td>
</tr>
<tr>
<td></td>
<td>eDi</td>
<td>‘heel’</td>
</tr>
<tr>
<td></td>
<td>pAkheru</td>
<td>‘bird’</td>
</tr>
<tr>
<td></td>
<td>baeLo</td>
<td>‘friend’</td>
</tr>
<tr>
<td></td>
<td>geDi</td>
<td>‘stick’</td>
</tr>
<tr>
<td></td>
<td>mhera</td>
<td>‘my’</td>
</tr>
<tr>
<td></td>
<td>kARe</td>
<td>‘bangle’</td>
</tr>
<tr>
<td></td>
<td>basde</td>
<td>‘fire’</td>
</tr>
<tr>
<td>/a/</td>
<td>a Lu</td>
<td>‘potato’</td>
</tr>
<tr>
<td></td>
<td>arogNo</td>
<td>‘cook’</td>
</tr>
<tr>
<td></td>
<td>raND</td>
<td>‘widow’</td>
</tr>
<tr>
<td></td>
<td>bagro</td>
<td>‘tiger’</td>
</tr>
<tr>
<td></td>
<td>DagLo</td>
<td>‘roof’</td>
</tr>
<tr>
<td></td>
<td>birkha</td>
<td>‘rain’</td>
</tr>
<tr>
<td></td>
<td>dhAra</td>
<td>‘earth’</td>
</tr>
<tr>
<td></td>
<td>kARa</td>
<td>‘a hook in the ceiling’</td>
</tr>
<tr>
<td>/A/</td>
<td>ANDo</td>
<td>‘egg’</td>
</tr>
<tr>
<td></td>
<td>Andharo</td>
<td>‘darkness’</td>
</tr>
<tr>
<td></td>
<td>pAkheru</td>
<td>‘bird’</td>
</tr>
<tr>
<td></td>
<td>pAg</td>
<td>‘foot’</td>
</tr>
<tr>
<td></td>
<td>hAr</td>
<td>‘necklace’</td>
</tr>
<tr>
<td></td>
<td>sAmudrA</td>
<td>‘sea’</td>
</tr>
<tr>
<td></td>
<td>pAchanA</td>
<td>‘behind’</td>
</tr>
<tr>
<td>/o/</td>
<td>os</td>
<td>‘dew’</td>
</tr>
<tr>
<td></td>
<td>Toplo</td>
<td>‘hat’</td>
</tr>
<tr>
<td></td>
<td>roRNo</td>
<td>‘cry’</td>
</tr>
<tr>
<td></td>
<td>loM Ri</td>
<td>‘fox’</td>
</tr>
<tr>
<td></td>
<td>ghoRo</td>
<td>‘horse’</td>
</tr>
<tr>
<td></td>
<td>kARo</td>
<td>‘bitter’</td>
</tr>
<tr>
<td>/u/</td>
<td>ubak</td>
<td>‘vomit’</td>
</tr>
<tr>
<td></td>
<td>uDgo</td>
<td>‘jump’</td>
</tr>
<tr>
<td></td>
<td>lu:N</td>
<td>‘salt’</td>
</tr>
<tr>
<td></td>
<td>puchaRi</td>
<td>‘tail’</td>
</tr>
</tbody>
</table>
Consonants

The stops occur in all the three positions

/p/ Bilabial voiceless unaspirated stop
- poto ‘grandson’
- pAnjo ‘claw’
- pAkRa ‘feather’
- lApAT ‘flame’
- upja ‘cultivate’
- sâmp ‘snake’

/ph/ Bilabial voiceless aspirated stop
- phuLi ‘flower’
- phAL ‘fruit’
- gupha ‘cave’
- bArAph ‘snow’

/b/ Bilabial voiced unaspirated stop
- bilai ‘cat’
- bAndro ‘monkey’
- lAmbo ‘tall’
- TabAr ‘child’
- sAb ‘all’

/bh/ Bilabial voiced aspirated stop
- bhuro ‘brown’
- bhukho/bhukhaD ‘hungry’
- jibh ‘tongue’
- nabhi ‘navel’

/t/ Alveolar voiceless unaspirated stop
- tisaRo ‘third’
- tarbo ‘swim’
- kheti ‘farm land’
- pAtti ‘leaf’

/th/ Alveolar voiceless aspirated stop
- thoRo ‘some’
- matho ‘head’
- hath ‘hand’

/d/ Alveolar voiced unaspirated stop
- dAksin ‘south’
- dulhan ‘bride’
bAndro  ‘monkey’
badAL  ‘cloud’
cAnd  ‘moon’

/dh/ alveolar voiced aspirated stop
dhAkni  ‘bellows’
dhAra  ‘earth’
Andha  ‘blind’
dudh  ‘milk’

/T/ Retroflex voiceless unaspirated stop.
TopLo  ‘hat’
TabAr  ‘child’
khaTo  ‘sour’
kaTyo  ‘cut’
chuTki  ‘divorce’
boRkAT  ‘lend’

/Th/ Retroflex voiceless aspirated stop.
Thi:k  ‘right’
mi:Tho  ‘sweet’
kaThal  ‘jack fruit’
jhuTh  ‘lie’

/D/ Retroflex voiced unaspirated stop.
Dali  ‘branch’
DaLatho  ‘debt’
DagLo  ‘roof’
ANDo  ‘egg’
koDam  ‘quarrel’
ThAnD  ‘cold’
bhukhaD  ‘hunger’

/Dh/ Retroflex voiced aspirated stop
Dhal  ‘shield’
Dhol  ‘drum’
ThuDDhi  ‘chin’
DoDhi  ‘door’

/k/ Velar voiceless unaspirated stop
kūa  ‘well’
keLa  ‘banana’
pThkali  ‘chilly’
uksan  ‘loss’
boRkAT  ‘lend’
binTak  ‘brinjal’
<table>
<thead>
<tr>
<th>Kh</th>
<th>Velar voiceless aspirated stop</th>
</tr>
</thead>
<tbody>
<tr>
<td>kheTi</td>
<td>‘field’</td>
</tr>
<tr>
<td>khodNo</td>
<td>‘dig’</td>
</tr>
<tr>
<td>pakhrA</td>
<td>‘feather’</td>
</tr>
<tr>
<td>birkha</td>
<td>‘rain’</td>
</tr>
<tr>
<td>minAkh</td>
<td>‘male person’</td>
</tr>
<tr>
<td>rakh</td>
<td>‘ashes’</td>
</tr>
<tr>
<td>G</td>
<td>Velar voiced unaspirated stop</td>
</tr>
<tr>
<td>gi:go</td>
<td>‘male baby’</td>
</tr>
<tr>
<td>geDi</td>
<td>‘stick’</td>
</tr>
<tr>
<td>lugai</td>
<td>‘wife, lady’</td>
</tr>
<tr>
<td>jhAgArno</td>
<td>‘fight’</td>
</tr>
<tr>
<td>bagheRo</td>
<td>‘tiger’</td>
</tr>
<tr>
<td>pAg</td>
<td>‘foot’</td>
</tr>
<tr>
<td>nArAg</td>
<td>‘hell’</td>
</tr>
<tr>
<td>Gh</td>
<td>Velar voiced aspirated stop</td>
</tr>
<tr>
<td>ghoRo</td>
<td>‘horse’</td>
</tr>
<tr>
<td>ghAr</td>
<td>‘house’</td>
</tr>
<tr>
<td>agho</td>
<td>‘far’</td>
</tr>
<tr>
<td>su:Mghno</td>
<td>‘smell’</td>
</tr>
<tr>
<td>degh</td>
<td>‘body’</td>
</tr>
<tr>
<td>baghRo</td>
<td>‘tiger’</td>
</tr>
<tr>
<td>C</td>
<td>Palatal voiceless unaspirated stop</td>
</tr>
<tr>
<td>cAndi</td>
<td>‘silver’</td>
</tr>
<tr>
<td>chewLo</td>
<td>‘end’</td>
</tr>
<tr>
<td>kaMcho</td>
<td>‘comb’</td>
</tr>
<tr>
<td>bAgico</td>
<td>‘between’</td>
</tr>
<tr>
<td>saco</td>
<td>‘true’</td>
</tr>
<tr>
<td>kâc</td>
<td>‘mirror’</td>
</tr>
<tr>
<td>Ch</td>
<td>Palatal voiceless aspirated stop</td>
</tr>
<tr>
<td>choRo</td>
<td>‘boy’</td>
</tr>
<tr>
<td>chuTki</td>
<td>‘divorce’</td>
</tr>
<tr>
<td>chaTno</td>
<td>‘sprinkle’</td>
</tr>
<tr>
<td>kaMcho</td>
<td>‘comb’</td>
</tr>
<tr>
<td>J</td>
<td>Palatal voiced aspirated stop</td>
</tr>
<tr>
<td>jaLi</td>
<td>‘net’</td>
</tr>
<tr>
<td>ujaLo</td>
<td>‘light’</td>
</tr>
<tr>
<td>dujo</td>
<td>‘second’</td>
</tr>
<tr>
<td>jorkiyo</td>
<td>‘scratch’</td>
</tr>
</tbody>
</table>
aj  ‘today’
jaj  ‘ship’

/jh/
jhalNo  ‘hold’
jhAgARNo  ‘fight’
jhunjhulaNo  ‘annoy’

Lateral
/l/  Alveolar voiced lateral occurs in all the three positions
loi  ‘blood’
lugai  ‘woman’
bilai  ‘cat’
lal  ‘red’

/L/  Retroflex voiced lateral occurs in medial and final position
gusaLo  ‘nest’
cheLi  ‘goat’
haLi  ‘farmer’
baL  ‘strength’
su:gLo  ‘ugly’

Nasals
The bilabial and alveolar nasals occur in all the three positions whereas the retroflex and velar nasals occur in medial and final positions only.

/m/  Bilabial voiced nasal consonant. It occurs in all three positions
minAkh / moTiyar  ‘man’
marNo  ‘kill’
kumar  ‘potter’
kAmAr  ‘waist’
punAm  ‘full moon’

/n/  Alveolar voiced nasal consonant. It occurs in all three positions
naL / nahabo  ‘bathe’
nahī  ‘not’
minAkh  ‘man’
dhunDho  ‘house’
dhAn  ‘wealth’
kAn  ‘ear’

/N/  Retroflex voiced nasal consonant. It occurs in the medial and final positions.
kuN  ‘who’
bheN  ‘sister’
lawaNi  ‘reap’
kaNi  ‘side’

377
/M/ Velar voiced unaspirated nasal. It occurs medially and finally.

\begin{tabular}{ll}
jaMLi & ‘wild’ \\
loMRi & ‘fox’ \\
guMo & ‘dumb’ \\
si:M & ‘horn’ \\
jiMno & ‘right’
\end{tabular}

\begin{flushright}
\textbf{Fricatives}
\end{flushright}

The fricatives occur in all the three positions.

/s/ Dental voiceless fricative.

\begin{tabular}{ll}
sw:i & ‘cotton’ \\
si:M & ‘horn’ \\
bÃsri & ‘flute’ \\
bãs & ‘bamboo’ \\
ghas & ‘grass’
\end{tabular}

/h/ Glottal voiceless fricative. It occurs initially and medially.

\begin{tabular}{ll}
haD & ‘bone’ \\
hAL & ‘plough’ \\
mhajan & ‘money lender’ \\
hawa & ‘air’
\end{tabular}

\begin{flushright}
\textbf{Semi vowels}
\end{flushright}

/w/ labio dental continuant occurs initially, medially and finally.

\begin{tabular}{ll}
wo & ‘he’ \\
cawAL & ‘uncooked rice’ \\
bichawAno & ‘bed’ \\
nawo & ‘new’ \\
hawa & ‘air’ \\
byaw & ‘marriage’
\end{tabular}

/y/ palatal continuant occurs in initial, medial and final positions.

\begin{tabular}{ll}
bhiyo & ‘elder brother’ \\
byaw & ‘marriage’ \\
yay & ‘a kind of stone’ \\
motiMar & ‘male person’
\end{tabular}

\begin{flushright}
\textbf{Flaps}
\end{flushright}

The dental flap occurs in all the three positions whereas the retroflex occurs in medial and final positions only.

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

\begin{tabular}{ll}
riDh & ‘spine’ \\
daru & ‘liquor’ \\
kAmAr & ‘waist’
\end{tabular}
2.4 CLUSTERS

A cluster is formed by two identical or non-identical phonemes. If two vowels phonemes occur together they are called as vowel clusters and if two consonantal phonemes occur together they are termed as consonantal clusters. In Jaipuri language both the vowel clusters and consonantal clusters are present.

Vowel clusters

<table>
<thead>
<tr>
<th>Ai</th>
<th>syAi</th>
<th>‘ink’</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>mAino</td>
<td>‘month’</td>
</tr>
<tr>
<td>ae</td>
<td>bhaeLo</td>
<td>‘friend’</td>
</tr>
<tr>
<td></td>
<td>baero</td>
<td>‘air’</td>
</tr>
<tr>
<td></td>
<td>gae</td>
<td>‘cow’</td>
</tr>
<tr>
<td>oi</td>
<td>loi</td>
<td>‘blood’</td>
</tr>
<tr>
<td></td>
<td>roi</td>
<td>‘forest’</td>
</tr>
<tr>
<td>au</td>
<td>Tau</td>
<td>‘coldness’</td>
</tr>
<tr>
<td>io</td>
<td>hArio</td>
<td>‘green’</td>
</tr>
<tr>
<td>ai</td>
<td>bhai</td>
<td>‘younger brother’</td>
</tr>
<tr>
<td></td>
<td>lugai</td>
<td>‘wife’</td>
</tr>
<tr>
<td>ea</td>
<td>jea</td>
<td>‘like’</td>
</tr>
</tbody>
</table>

Consonantal clusters

- **pl-**  | Toplo | ‘hat’ |
- **gL-**  | kagLo | ‘crow’ |
- **ndh-** | Andharo | ‘darkness’ |
- **rt-**  | dhArti | ‘earth’ |
- **rkh-** | birkha | ‘rain’ |
|     | darkhat | ‘tree’ |
- **nk-**  | dhunkar | ‘hill’ |
- **nd-**  | cAndo | ‘moon’ |
nAndi
          -mb-
           lAmbo         'river'
          -kr-
           Dikro          'tall'
           kekro        'crab'
          -ND-
           raND        'son'
           muNDo       'tall'
          -nj-
           pAnjo       'crab'
          -nt-
           bintak     'mouth'
          -khR-
           pakhRa     'mouth'
          -MR-
           loMRi    'son'
          -MI-
           AMli        'tiger'
          -gr-
           bagro  'tiger'
          -Rd-
           guRdo    'tiger'
          -phR-
           pephRa    'claw'
          -sr-
           bAsri     'claw'
          -gL-
           DagLo     'brinjal'
          -khR-
           gokhRo    'brinjal'
          -Tk-
           paTkali 'flint'
           chuTki  'climatic'
          -Nk-
           buNkar  'climatic'
          -DD-
           gaDDi 'climatic'

2.5 SYLLABLE
The words, which end with the vowels, are called as open syllabic where as the words, which end with the consonants are called as closed syllabic words.

Mono Syllabic words
The words that have only one syllable are called monosyllabic words.

<table>
<thead>
<tr>
<th>VC</th>
<th>CVV</th>
<th>CVC</th>
<th>CVCC</th>
<th>CVV</th>
<th>CVVC</th>
<th>ek</th>
<th>roi</th>
<th>ruT</th>
<th>cAnd</th>
<th>loi</th>
<th>byak</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>'one'</td>
<td>'forest'</td>
<td>'climate'</td>
<td>'moon'</td>
<td>'blood'</td>
<td>'marriage'</td>
</tr>
</tbody>
</table>

Di syllabic words
The words, which have two syllables, are called as disyllabic words.

<table>
<thead>
<tr>
<th>CV-CV</th>
<th>CV-CVV</th>
<th>CVC-CVC</th>
<th>CVC-CV</th>
<th>CV-CVC</th>
<th>da-ru</th>
<th>ka-Lo</th>
<th>hA-rio</th>
<th>buN-kAr</th>
<th>Dag-Lo</th>
<th>chuT-ki</th>
<th>bA-rAph</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>'liquor'</td>
<td>'black'</td>
<td>'green'</td>
<td>'weaver'</td>
<td>'roof'</td>
<td>'divorce'</td>
<td>'ice'</td>
</tr>
</tbody>
</table>
Trisyllabic words

The words have three syllables are called as trisyllabic words.

<table>
<thead>
<tr>
<th>Pattern</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>CV-CV-CV</td>
<td>ghA-ra-lo</td>
<td>‘husband’</td>
</tr>
<tr>
<td></td>
<td>belaRi</td>
<td>‘creeper’</td>
</tr>
<tr>
<td>CV-CVC-CV</td>
<td>kA-mod-Ni</td>
<td>‘lily’</td>
</tr>
<tr>
<td>CVC-CCV</td>
<td>bAn-sri</td>
<td>‘flute’</td>
</tr>
</tbody>
</table>

Tetra Syllabic words:

<table>
<thead>
<tr>
<th>Pattern</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>CV-CV-CV-CV</td>
<td>Ta-bA-ri-yo</td>
<td>‘children’</td>
</tr>
</tbody>
</table>
3. MORPHOPHONEMICS

In forming words in combination with free morphemes and inflexional morphemes the process of addition or deletion changes some of the phonemes. The changes are related in Jaipuri in the following ways.

Deletion

When the morpheme ‘-A’ is added with another morpheme, which ends with the vowel ‘a’, then /a/ is dropped. eg

\[
\begin{align*}
\text{siksa + Ak} & \rightarrow \text{siksAk} \\
\text{education} & \rightarrow \text{educator} \\
\text{pariksa + Ak} & \rightarrow \text{pariksAk} \\
\text{examination} & \rightarrow \text{examiner}
\end{align*}
\]

Addition

When the vocative case marker ‘-are’ joins with a noun ending in vowel, a semi vowel /y/ is added between the two morphemes. This is shown in the following example.

\[
\begin{align*}
\text{bhai + are} & \rightarrow \text{bhaiyare} \\
\text{brother + voc. case} & \rightarrow \text{‘O brother’}
\end{align*}
\]
4. MORPHOLOGY

4.1 WORD-FORMATION

The Jaipuri words contain a stem and an affix. The stem is one which can stand on its own and have a meaning on its own. The following are the Jaipuri words which has only the stem. These nouns which are not derived from any other are called as basic nouns.

\[ \begin{align*}
  b\text{ArAph} & \quad \text{‘ice’} \\
  n\text{Andi:} & \quad \text{‘river’} \\
  p\text{aNi:} & \quad \text{‘water’} \\
  m\text{inAkh} & \quad \text{‘person’} \\
  A\text{NDo} & \quad \text{‘egg’} \\
  p\text{eR} & \quad \text{‘tree’}
\end{align*} \]

The basic nouns can be classified into mass nouns and count nouns. Mass nouns are those which cannot be counted.

\[ \begin{align*}
  p\text{aNi:} & \quad \text{‘water’} \\
  d\text{u.dh} & \quad \text{‘milk’}
\end{align*} \]

The count nouns are those which can be counted and they are inflected for number.

\[ \begin{align*}
  g\text{hoRa} & \quad \text{‘horse’} \\
  g\text{hoRe} & \quad \text{‘horses’}
\end{align*} \]

Some nouns are derived from other stems by the process of affixation, derivation etc.

\[ \begin{align*}
  j\text{iMnoKaNi} & \quad \text{‘Right hand side’} \\
  t\text{hANDIAk} & \quad \text{‘Coldness’} \\
  h\text{aLi} & \quad \text{‘Farmer’}
\end{align*} \]

4.2 NOUN MORPHOLOGY

The noun morphology deals with the description of nouns along with their gender, number and cases. It also includes the morphology of Pronouns, Adjectives etc.

4.2.1 NOUN

Gender

There are two genders in Jaipuri language. Masculine and Feminine. All nouns whether animate or inanimate are either in the masculine or in the feminine gender.

Some animate masculine nouns changes into the corresponding feminine nouns by use of the suffix ‘-i’

\[ \begin{align*}
  g\text{hoRa} & \quad \text{‘horse’} \\
  c\text{hoRo} & \quad \text{‘boy’} \\
  g\text{hoRi} & \quad \text{‘mare’} \\
  c\text{hoRi} & \quad \text{‘girl’}
\end{align*} \]

Some other masculine nouns ending in a consonant changes into feminine by taking a vowel /i/ with it.
Number

There are two numbers in Jaipuri language namely singular and plural. Nouns change their forms according to numbers and genders.

Masculine nouns ending with a vowel ‘a’ changes into ‘e’ in the plural forms.

\[ \text{ghoRa} \quad \text{‘horse’} \quad \text{ghoRe} \quad \text{‘horses’} \]

Feminine nouns ending in ‘i’ change into plural forms by adding ‘yā’ at the end.

\[ \text{nAdi} \quad \text{‘river’} \quad \text{nAdiyā} \quad \text{‘rivers’} \]
\[ \text{choRi} \quad \text{‘girl’} \quad \text{choRiya} \quad \text{‘girls’} \]

Feminine nouns ending in other vowels take ‘e’ or ‘ye’ in their plural forms.

\[ \text{ma:tha} \quad \text{‘mother’} \quad \text{ma:thaē} \quad \text{‘mothers’} \]
\[ \text{dhuNDha} \quad \text{‘house’} \quad \text{dhuNDhe} \quad \text{‘houses’} \]

There are some borrowed lexicons, which do not follow the rules.

\[ \text{ma:lik} \quad \text{‘lord’} \quad \text{‘master’} \quad \text{ma:likan} \quad \text{‘lords’} \quad \text{‘masters’} \]
\[ \text{bajak} \quad \text{‘cause’} \quad \text{bajukat} \quad \text{‘causes’} \]

Some words are always used in the plural form.

\[ \text{ba:l} \quad \text{‘hair’} \quad \text{praN} \quad \text{‘life’} \]

Case

The case defines the relationship between the noun and the predicate in a sentence.

1. Nominative case:
The nominative case is used with the subject of the sentence. In Jaipuri language nominative case is unmarked.

\[ \text{kaglo peTe ek ghosLo banayo} \quad \text{‘Crow made a nest in the tree’} \]

2. Accusative case
The accusative case denotes the object of the transitive verb. It is either unmarked or with a marker /ne/

\[ \text{kaLa samp AnDa ne galowaLo} \quad \text{‘black snake swallowed the eggs’} \]
\[ \text{gardomasu kaLa samp ne mardiyo} \quad \text{‘guard killed the snake’} \]

3. Instrumental case
The instrumental case by which an action is done has the sign ‘su’ which means ‘by’, ‘with’ etc.
4. Dative case
It denotes the person or thing for which the work is done and has the sign ‘tai’.

ma apatat AnDa randhNo ‘mother cooked the egg for us.’
be keTne khanu khariche ‘They are eating in the field.’

5. Ablative case
The movement of the subject or the object is denoted by the ablative case markers.

peR su pAtho girgo ‘The leaves fell from the tree’
ba ghRoSu kudriche ‘she is jumping from the horse’

6. Genitive case
It shows the possessor of something. And the genitive case marker is /ro/ if the object is masculine and /ri/ if the object is feminine.

mharo lAmbo choRo bhagrioche ‘my tall boy is running’
mhari lAmbi ChoRi kudriche ‘my tall girls jumping’

7. Locative Case
The locative case denotes the place in which the noun is. It is denoted by the marker /mei/ e / ‘which means ‘in’

kagLo peRe ek ghosLo banayo ‘Crow made a nest in the tree’
baro beTo khet mei cho ‘elder son was in the field.’

8. Vocative case
It denotes the person addressed to. Generally this is used before the noun addressed to.

are ram ‘Here ram is in the vocative case’

Post-position
A postposition is a word which comes after the noun (word) and expresses its relationship with other words.

bi:caLe: ‘between’
tu du peRa bi:caLe: che ‘you are in between two trees’

tai: ‘for’
ma apatat AnDa randhNo ‘mother cooked the egg for us.’

mãe: ‘inside’
char AnDA ghosaLa mãe:cha ‘four eggs are inside the nest.’
bare: “out of”
apa ghAre bare cha: ‘we are outside of the house’
kAne: “near”
kaLo samp ghosLa kAne rehecho ‘black snake lived near the nest’

4.2.2. PRONOUN

Pronoun is a substitute for noun and they can take number, gender and case markers like the noun. The difference between a noun and a pronoun is that the pronoun can be used in all persons whereas a noun always refers to the third person.

The Jaipuri language has
1. Personal Pronouns
2. Demonstrative Pronouns
3. Interrogative Pronouns.

Personal Pronouns

First personal pronoun
The pronoun of the first person is mai. It has two plurals
apa: -we (including)
mhe: -we (excluding)

mai ‘I’
apa We (including)
mhe We (excluding)

The pronouns are also declined for cases. The various declensions are as follows.

Second personal pronoun
The principal forms of the pronoun of the second person are

nominative tu: the:
agent tu: the:
accusative tunai tha: nai
genitive tharo: tha: ko
oblique ta tha:
Third personal pronoun

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>yo</td>
<td>ye</td>
<td>wo</td>
<td>wai</td>
</tr>
<tr>
<td>Agent</td>
<td>ya:</td>
<td>ya:</td>
<td>wa:</td>
<td>wa:</td>
</tr>
<tr>
<td>Dative</td>
<td>i nai</td>
<td>ya: nai</td>
<td>u: nai</td>
<td>wa nai</td>
</tr>
<tr>
<td>Genitive</td>
<td>i ko</td>
<td>ya ko</td>
<td>u: ko</td>
<td>wa ko</td>
</tr>
<tr>
<td>Obligative</td>
<td>i:</td>
<td>ya:</td>
<td>u:</td>
<td>wã:</td>
</tr>
</tbody>
</table>

Interrogative Pronoun

The interrogative pronouns are question words.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>kun</td>
<td>‘who’</td>
</tr>
<tr>
<td>kai:</td>
<td>‘what’</td>
</tr>
<tr>
<td>koi:</td>
<td>‘any’</td>
</tr>
<tr>
<td>kâi: / kAi:</td>
<td>‘what’</td>
</tr>
<tr>
<td>kAD / jAde</td>
<td>‘when’</td>
</tr>
<tr>
<td>kiNde</td>
<td>‘where’</td>
</tr>
<tr>
<td>kuN</td>
<td>‘who’</td>
</tr>
<tr>
<td>kuNki</td>
<td>‘whose’</td>
</tr>
<tr>
<td>kuNne:;</td>
<td>kiNne, kuNko</td>
</tr>
</tbody>
</table>

4.2.3 ADJECTIVE

Adjective is a word generally used to describe the quality of the noun and it precedes the noun in a noun phrase. Adjectives may be classified on the basis of quality and quantity.

Adjective of quality

It means an adjective which refers the quality

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>choko</td>
<td>choRo</td>
</tr>
<tr>
<td>choki</td>
<td>choRi</td>
</tr>
<tr>
<td>choko</td>
<td>ghoRo</td>
</tr>
<tr>
<td>lAmbbo</td>
<td>choRo</td>
</tr>
<tr>
<td>lAmbbi</td>
<td>choRi</td>
</tr>
</tbody>
</table>

The colours function as a adjective of quality. They are as follows

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>kaLo</td>
<td>‘black’</td>
</tr>
<tr>
<td>niLo</td>
<td>‘blue’</td>
</tr>
<tr>
<td>bhurA</td>
<td>‘brown’</td>
</tr>
<tr>
<td>hArIo</td>
<td>‘green’</td>
</tr>
<tr>
<td>la:l</td>
<td>‘red’</td>
</tr>
</tbody>
</table>
Adjective of quantity

Denotes an adjective, which refers some quantity or measure.

- e:k  peR  ‘one tree’
- ti:n  peRe  ‘three trees’
- e:k  choRi  ‘one girl’
- Ti:n  choRiya  ‘three girls’
- e:k  kiTab  ‘one book’
- Ti:n  kiTba  ‘three books’
- e:k  naNDi  ‘one river’
- Ti:n  naNDiya  ‘three rivers’

4.2.4 NUMERAL

The ordinal and cardinal numbers are found in this language.

**Cardinal numbers**

- e:k  ‘one’
- du  ‘two’
- ti:n  ‘three’
- car  ‘four’
- panc  ‘five’
- che  ‘six’
- sat  ‘seven’
- aTh  ‘eight’
- nā  ‘nine’
- das  ‘ten’
- bis  ‘twenty’
- tis  ‘thirty’
- challis  ‘fourty’
- pachas  ‘fifty’
- sath  ‘sixty’
- sattar  ‘seventy’
- assi  ‘eighty’
- nabbe  ‘ninety’
- ek sau  ‘hundred’
- ek sau ek  ‘one hundred and one’
- do sau  ‘two hundred’
- ek hazar  ‘one thousand’
- ek la:kh  ‘one lakh’
- ek karor  ‘one crore’

**Ordinal numbers**

- pahla  ‘first’
- dusra  ‘second’
- tisra  ‘third’
- chautha  ‘fourth’
Fractionals

<table>
<thead>
<tr>
<th>English</th>
<th>Jaipuri</th>
</tr>
</thead>
<tbody>
<tr>
<td>adha</td>
<td>‘half’</td>
</tr>
<tr>
<td>tihai</td>
<td>‘one third’</td>
</tr>
<tr>
<td>cauthai</td>
<td>‘one fourth’</td>
</tr>
<tr>
<td>pauna</td>
<td>‘three fourth’</td>
</tr>
</tbody>
</table>

Generally ‘wa’ should be added to the cardinal number to make it ordinals for the remaining cardinals.

<table>
<thead>
<tr>
<th>English</th>
<th>Jaipuri</th>
</tr>
</thead>
<tbody>
<tr>
<td>sau</td>
<td>‘hundred’</td>
</tr>
<tr>
<td>sauwâ</td>
<td>‘hundredth’</td>
</tr>
</tbody>
</table>

4.3 VERB MORPHOLOGY

Verb morphology deals with the verbs and their structural pattern.

4.3.1 VERB

Verbs can be classified into two types namely finite and non-finite. Both finite and non-finite verbs are found in Jaipuri language.

4.3.1.1. FINITE VERB

Finite verb consists of a stem followed by mood, tense and aspect markers which are further followed by person, gender and number markers. These person, gender and number markers maintain a concord with the subject or object in a sentence and vary according to their person, gender and number markers. The Jaipuri verb bases are inflected person-number-gender wise with Tense-Aspect-Mood for finite verb formation.

Tense

The three kinds of tenses in Jaipuri language are present tense, past tense and future tense

Present Tense

The verb bases are inflected for person and they are as below

<table>
<thead>
<tr>
<th>First person</th>
<th>chu: sing.</th>
<th>cha: pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>mai</td>
<td>ma:ru: chu:</td>
<td>‘I am striking’</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>mai khaNu</td>
<td>kharchu:</td>
<td>‘I am eating’</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>apa</td>
<td>ma:ru: cha:</td>
<td>‘we are striking’</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>we</td>
<td>strike + present tense</td>
<td></td>
</tr>
</tbody>
</table>
we eat + present tense

Second Person

tu ma:ru: che
you strike + present tense

tu khaNu kharche
you eat + present tense marker

Third Person

wo ma:ru: chora
he strike + present tense

Past tense

First Person

cho (singular)
che (plural)

mai ma:ru: cho:
I strike + past tense

apa ma:ru: che:
we strike + past tense

Second Person

che

tu ma:ru: che
you strike + past tense

Third Person

wo ma:ru: chore
he strike + past tense

Future Tense

First Person

la (singular)
lo (plural)

mai ma:ru: la
I strike + future tense

apa ma:ru: lo
we strike + future tense

Second Person

lo
tu ma:ru: lo
you strike + future tense
Third Person

lo

‘He will strike’

he strike + future tense

Aspect

In Jaipuri language two types of aspects namely perfect and progressive are present. The perfect aspect denotes an action which is completed or getting completed in the near future.

Perfect

The perfect mood marker in Jaipuri language is ‘liyo’

mhe sampne mar liyo chu ‘I have beaten the snake’

mhe sampne mar liyo lo ‘I would have beaten the snake’

tu sampne mar liyo che ‘you have beaten the snake’

tu sampne marliyo lo ‘you would have beaten the snake’

wo sampne marliyo chora ‘he has beaten the snake’

wo sampne marliyo lo ‘he would have beaten the snake’

Progressive aspect:

mai ma:ru: chu: ‘I am striking’

I strike + present tense

mai ma:ru: cho: ‘I was striking’

I strike + past tense

mai khaNu kharchu: ‘I am eating’

I eat + present tense

apa ma:ru: cha: ‘we are striking’

we strike + present tense

apa ma:ru: che: ‘We were striking’

we strike + past tense

apa khaNu kharcha: ‘we are eating’

we eat + present tense

Second Person

che

tu ma:ru: che ‘you are striking’

you strike + present tense

tu ma:ru: che ‘You were striking’

you strike + past tense

tu khaNu kharche ‘you are eating’

you eat + present tense marker

Third Person

chora

wo ma:ru: chora ‘he is striking’

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he    strike + present tense
wo    ma:ru: chore      ‘he was striking’
he    strike + past tense

Mood

The mood generally reflects the manner or the mode in which the sentence is uttered by the speaker. This might be a question, a command etc.

Imperative

Imperatives are command and generally are addressed to juniors and people of same status. Dropping the consonants before the last vowel of the root word and replacing it by “y” form the imperatives

Thus

<table>
<thead>
<tr>
<th>Root Word</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>de:bo</td>
<td>‘give’</td>
</tr>
<tr>
<td>deyo</td>
<td>‘give’</td>
</tr>
<tr>
<td>lebo</td>
<td>‘take’</td>
</tr>
<tr>
<td>leyo</td>
<td>‘take’</td>
</tr>
<tr>
<td>karbo</td>
<td>‘do’</td>
</tr>
<tr>
<td>karyo</td>
<td>‘do’</td>
</tr>
<tr>
<td>jabo</td>
<td>‘go’</td>
</tr>
<tr>
<td>jayo</td>
<td>‘go’</td>
</tr>
<tr>
<td>tu deyo</td>
<td>‘you give’</td>
</tr>
<tr>
<td>tu leyo</td>
<td>‘you take’</td>
</tr>
<tr>
<td>tu karyo</td>
<td>‘you do’</td>
</tr>
<tr>
<td>tu jayo</td>
<td>‘you go’</td>
</tr>
</tbody>
</table>

4.3.1.2 NON FINITE VERB

The verbal forms which do not express the completeness of the action are called as non-finite verbs.

Infinitive

The infinitive in Jaipuri is formed by adding /sarul/

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>kudriche saru</td>
<td>‘for jumping’</td>
</tr>
<tr>
<td>derbal saru</td>
<td>‘for protecting’</td>
</tr>
<tr>
<td>reheche saru</td>
<td>“for eating”</td>
</tr>
</tbody>
</table>

Verbal Noun

The verbal noun is formed by adding the suffix /-No/ to the verb root

<table>
<thead>
<tr>
<th>Verb Root</th>
<th>Verbal Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>pARNo</td>
<td>‘falling’</td>
</tr>
<tr>
<td>tirNo</td>
<td>‘floating’</td>
</tr>
<tr>
<td>kuTNo</td>
<td>‘hitting’</td>
</tr>
<tr>
<td>jhalNo</td>
<td>‘holding’</td>
</tr>
<tr>
<td>toRNo</td>
<td>‘breaking’</td>
</tr>
</tbody>
</table>
Gerund

The gerund is realized in the following ways in Jaipuri:

- bheti paNi: ‘running water’
- jaLuTi bAste: ‘burning fire’
- gumTo paNkho: ‘working fan’

4.3.3 CAUSATIVE VERB

Adding /e:/ before the /bo/ of the infinitive, the causative verbs are formed:

- de:bo: ‘to give’
- de:abo: ‘to make it give’
- le:bo: ‘to take’
- le:abo: ‘to make it take’
- karbo: ‘to do’
- karabo: ‘to make do’
- phoRbo: ‘to read’
- phoRabo: ‘to make read’
- katbo: ‘to cut’
- katabo: ‘to make cut’
- jagabo: ‘to rise’
- jagabo: ‘to make it rise’

Example:
- maĩ tuko rupya de:bo: chhu: ‘I give you money’
- maĩ tuko rupya de:abo chhu: ‘I made some one to give you money’

4.3.4 AUXILIARY VERB

Auxiliary verbs are used to supplement the principal verbs. Generally, the following auxiliary verbs are used to supplement the principal verb:

- lag yo: literal meaning (began)
- do: literal meaning (let)
- sak: literal meaning (almost finished)
- wo: bolne lag yo: ‘he began to tell’
- wo: raiba lag yo: ‘he began to remain’
- mai ma:ru: lag yo: ‘I began to strike’
- tu: kārbo lag yo: ‘you began to pull’
- mo: pharbo lag yo: ‘I began to read’
- wo: bhai tō lag yo ‘It began to float’
- mai: bAgicho: chala do: ‘Let me go into the garden’
- wo: bazaar chala do: ‘Let him go to the market’
- maĩ ma:r sak chu: ‘I have beaten’
- wo: ja sak chai: ‘He has gone’
4.3.1.5. NEGATIVE
The negative is marked by /koni/

- wo 'I Ambo choRo ‘he is a tall boy’
- wo 'I Ambo choRo koni ‘he is not a tall boy’
- wo khaNu khariche ‘he is eating’
- wo khaNu khariche koni ‘he is not eating’

4.3.1.6 COMPOUND VERB
A compound verb is a formation of two verbs used to intensify the meaning. The root of the principal verb remains unchanged. The secondary verb takes the suffix ‘bo’.

- raibo laggyo ‘began to remain’
- wo raibo mārū chhora ‘He began to strike’
- ulti kArNo ‘to vomit’
- goli marno ‘to shoot’
- sikar kArNo ‘to hunt’

4.3.1.7 PASSIVE FORMATION
In the passive formation, object is prominent in the sentence. The verb is formed by adding ‘jano’ to the past tense.

- mai ma:ru: jano cho: ‘It was struck by me’
- apa ma:ru: jano che: ‘It was struck by us’
- tu ma:ru: jano che: ‘It was struck by you’
- wo ma:ru: jano che: ‘It was struck by them’

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

- sikh-No ‘to teach’
- sikhawNo ‘teach’
- jimNo ‘to eat’
- jimawNo ‘feed’

4.3.2. ADVERB
Adverbs are attributes to the verb. Adverb denotes time, place, direction, manner, quantity and negation or affirmation.

Adverb of place expresses the place of action

- niche below
- a:sbas near
Adverb of quantity

- *aTi* ‘very’
- *keval* ‘only’
- *bahuT* ‘very much’

Adverb of negation and affirmation.

- *na* ‘no’
- *mat* ‘don’t’
- *jarur* ‘definitely’

4.3.3. **PARTICLE**
The particles are not inflected for number, person, gender, tense etc. The particles in Jaipuri language are as follows:

**Connective particle**
The particle *aur / ar* with the meaning ‘and’ is the conjunctive particle in Jaipuri language.

```
dho chokha minAkhu aur e:k buRo cho:ro
```

‘two good men and one bad boy’

```
u nai gairo pito ar jewra su bā:d dyo
```

‘beat him well and bind with a rope’

**Conditional particle**

This particle is added only with the conditional construction in verb. The particle in Jaipuri language is *jo / jyo*.

```
je wa uThe: rewe to uThe: kī: etraj nī: huwela
```

“If she is there, there will be no objection”

```
je wo uThe: rewe to uThe: roLo huwela
```

“If he is there, there will be quarrel”

**Interrogative particle**

The particle that helps in interrogation is Interrogative particle. In Jaipuri they are like

- *kāi: / kAī* ‘what’
- *kAD / jAde* ‘when’
- *kiNde* ‘where’
- *kuN* ‘who’
- *kuNki* ‘whose’
- *kuNne: , kiNne, kuNuko* ‘whom’
4.3.4 ECHO WORDS / REDUPLICATION

Echo words are two words that occur together and the second one has no meaning on its own and it cannot occur on its own. It enhances the meaning of the word with which it occurs. The replacing the initial phoneme with the phoneme ‘ph’ forms the echo words

\[
\begin{align*}
\text{mu:gto: phu:gto} & \quad \text{‘beggar and like’} \\
\text{pagar phagar} & \quad \text{‘shoes etc.,’}
\end{align*}
\]

Reduplication

Reduplication is the process in which the word appears twice to stress the importance of it. Here the second element is complete and repetition of the first element

\[
\begin{align*}
\text{dam} & \quad \text{‘cost’} \\
\text{dami dami} & \quad \text{‘very expensive’} \\
\text{Topo} & \quad \text{‘drop’} \\
\text{TopoTopo} & \quad \text{‘dripping’}
\end{align*}
\]
5. SYNTAX

5.1 ORDER OF WORDS IN SENTENCES
The syntactical pattern of ‘Jaipuri’ language is ‘SOV’ where
‘S’ is the Subject
‘O’ is the Object
‘V’ is the Verb.

wo khāni pAR cho ‘He was reading’
he story reading was
subject object verb

wo duka:na mai rahyo ‘He remained in the shop’
he shop in remained
Subject Object Verb

5.2 DESCRIPTION OF TYPES OF SENTENCES
The sentences of Jaipuri are of the following types.

Interrogative
The interrogative sentences are formed by using question words.
kitto dhunDhare ‘how many houses’
kitto paNi ‘how much water’
tharo nam kāī ‘what is your name?’

Imperative
The imperative sentence is a command and is applicable to the second person.
tu pAR ‘you study’
tu kud ‘you jump’
math beTho ‘do not sit’

The negative is marked by /koni/
wo lAmbo choRo ‘he is a tall boy’
wo lAmbo choRo koni ‘he is not a tall boy’
wo khaNu khariche ‘he is eating’
wo khaNu khariche koni ‘he is not eating’

Causative
Adding /e:/ before the /bo/ of the infinitive, the causative verbs are formed

de:bo: ‘to give’
de:abo: ‘to make it give’
le:bo: ‘to take’
le:abo: ‘to make it take’
karbo ‘to do’
5.3 DESCRIPTION OF PATTERNS OF SENTENCES

In this language the sentence patterns are of three types. They are simple sentences, compound sentences and Complex sentences.

Simple Sentence
A simple sentence can stand on its own and have a definite meaning.

\[
\text{crow} \quad \text{tree} + \text{in} \quad \text{nest} \quad \text{made}
\]

The crow built a nest in the tree.

\[
\text{he} \quad \text{car} \quad \text{driving}
\]

He is driving the car.

\[
\text{he} \quad \text{good} \quad \text{man}
\]

‘He is a good man’

Compound Sentence
A compound sentence consists of more of one simple sentence and they are connected by particles namely additive, alternative etc. Both the sentences are independent. The common connective particles are /ar/ ‘and’ /pAN/ ‘but’

\[
\text{ar} \quad \text{‘and’}
\]

\[
\text{ek} \quad \text{crow} \quad \text{hen} \quad \text{were} \quad \text{living} \quad \text{in} \quad \text{tree} \quad \text{and} \quad \text{guarding} \quad \text{the} \quad \text{eggs} \quad \text{very} \quad \text{carefully}.
\]

‘One crow and crow hen were living in a tree and guarding the eggs very carefully’

The above sentence is the combination of two following sentences joined by the connector /ar/
ek kagLo ar kagLi ek baDa peR ka sath rehecha
‘one crow and crow hen were living in a tree’

kagLo ar kagli Aka AnDake mia choki derbaL koroch
‘crow and crow hen were guarding the eggs very carefully’

pAN ‘but’/ ‘yet’

mhAne: jawNo ho pAN gAyo koni:
I had to go but did not go
“I had to go but I did not go”

wa uThe: hi: pAN begi: gi:
she there pa.t but soon went
“She was there but went soon”

the: uThe: ha pAN the: cup reya
you there pa.t but you quiet kept
‘You(pl) were there, yet kept quiet’

Complex Sentence

A complex sentence consists of more than one sentence of which one is independent and the other is dependent on it. They are connected with sub-ordinative connectors.

jai mai marto tu chokho minAkh lo
If I had struck you good man would be
“If I had struck, you would be good man”

wo choRa kaL aye che ba kudriche
‘The boy who came yesterday is jumping’

chamakTo TaRo girelo
Shinning star will fall down.
BIBLIOGRAPHY


5. Encyclopedia Britanica, Vol- 18,
A crow and his wife lived in the branch of a big banyan tree. They built a nest there. There were four eggs in the nest. The crow and the crow hen guarded the eggs with much care. A black snake also lived in the same. The birds are very much scared of it. Whenever there were eggs the black snake crawled up to the nest and swallowed the eggs.
The crow-hen told the crow” if the black swallow our eggs this time too, I cannot stay in this tree any more”.

apaNu kaTeor te chal ghosLa bAnanareche chai we another tree go nest build tense marker

We have to go to another tree and build our nest.

crow said this place long time from lived.
The crow said,” we have lived in this place for a very long time”.

i jahaTane choR or kaTe kaN na jaha sakaDu this place + case leave and another cannot place
I cannot leave this place and live in another place.

teri samay ek samp ke awaj sunayithe . wo choyayo ye that time one snake+ case sound hear + tense they knew that

samp ki awaj che snake + case sound was
That time they heard a sound and they knew that sound was the sound of a snake

kaLa samp ghosLa kana ayo ar pakshako picho kartho black snake nest near came and birds+case chased

The black snake came near the nest and chased the birds.

kaLa samp ek ek AnDa ne gaLowaLo black snake one by one eggs + case swallowed
The black snake swallowed the eggs one by one.

kagLo ar kagLi bahut jyada dukhi kua crow and crow hen very much sad became
The crow and the crow hen were very much sad

o kagLi bolo i kaLa samp na marLa upAy dundo that crow said this black snake +case kill way find
Now the crow said, I should find way to kill this black snake.

kagLi boLi e kaLo samp ka kaiyo mar kucho female crow told this black snake +case how kill

The female crow asked,”How can you kill this snake”?

mhari kaLajaki jar tu ciNTa maT kar my beloved you worry not do
Do not worry, my dear.
I have a friend.

He will inform me about the way to kill this snake.

Saying this, he flew to another tree.

Under that tree one Jackal was living.

Having listened to the story, the Jackal said, “My friend, ‘whoever is cruel they always have bad end’.

I have a plan to kill him.

The jackal whispered in a slow voice to crow

The crow flew and went to the female crow and told the plan.

I can do anything to save my eggs, the female crow said.

The palace was not very far from the tree.
They reached a big pond where in the royal ladies taking bath.

The jewels, necklace and golden chain on the edge.

Female crow flew down and took the golden chain in its beak.

They saw the bird dropping the chain in the hollow of the tree.

As one person put his hand inside the hole of the tree to get the chain, he saw a black snake.

He killed the snake with the stick.
That was the end of the black snake.

After that the crow hen and the crow had small babies and they happily.