

## 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 18<sup>th</sup> 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 ‘Dhundhari’ 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). Of course in 1971 Census both Jaipuri and Dhundhari were returned separately.

### 1.1 FAMILY AFFILIATION

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

### 1.2 LOCATION

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

### 1.3 SPEAKERS’ STRENGTH

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

State	Total	Male	Female
India	81514	39874	41640
Rajasthan	81214	39720	41494
Madhya Pradesh	224	109	115
Uttar Pradesh	74	43	31
Maharashtra	1	1	0
Delhi	1	1	0

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

Districts	Total
Jaipur	75763
Tonk	4467
Bundi	216
Kota	172
Jhalawar	167
Udaipur	103
Ajmer	94
Jhunjhunu	73
Bhilwara	56
Chitogarh	41
Sirohi	36
Ganganagar	18
Dungarpur	7
Churu	1

### 1.4 SOCIOLINGUISTIC SITUATION / INFORMATION

#### 1.4.1 Usage of Jaipuri in home domain

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

#### 1.4.2 Usage of Jaipuri other than home domain

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

#### 1.4.3 Usage of Jaipuri in the domain of education

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

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

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

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

## **2. PHONOLOGY**

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

## 2.1 PHONEMIC INVENTORY

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

### 2.1.1 SEGMENTAL PHONEMES

There are 6 vowel phonemes and 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.

#### Vowels

	Front	Central	Back
High	<i>i</i>		<i>u</i>
Middlhigh	<i>e</i>		<i>o</i>
Mid		<i>A</i>	
Low		<i>a</i>	

#### Consonants

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

### 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.

<i>bās</i>	‘bamboo’	<i>basde</i>	‘fire’
<i>ā:dhi</i>	‘storm’	<i>agho</i>	‘far’
<i>Āguli</i>	‘finger’	<i>bAgico</i>	‘garden’
<i>pū:chMo</i>	‘wipe’	<i>phuTRO</i>	‘clever’

<i>mũ ch</i>	‘moustache’	<i>luN</i>	‘salt’
<i>gõd</i>	‘gum’	<i>ghoRo</i>	‘horse’
<i>loĩ</i>	‘blood’	<i>roi</i>	‘forest’

## 2.2 PHONEMIC CONTRAST

<i>/A/</i>	<i>pAN</i> <i>paNi</i>	‘a kind of leaf’ ‘water’
	<i>pita</i> <i>pitAl</i>	‘father’ ‘brass’
<i>/e/</i>	<i>ret</i> <i>rut</i>	‘sand’ ‘season’
<i>/a/</i>	<i>lagan</i> <i>lugai</i>	‘ceremony at marriage’ ‘wife’
<i>/i/</i>	<i>haLi</i> <i>baL</i>	‘farmer’ ‘strength’
<i>/u/</i>	<i>phuL</i> <i>phAl</i>	‘flower’ ‘fruit’
<i>/o/</i>	<i>Tapu</i> <i>Topla</i>	‘island’ ‘hat’
<i>/p/ /b/</i>	<i>paNi</i> <i>bani</i>	‘water’ ‘ash’
<i>/d/ /dh/</i>	<i>daru</i> <i>dhai</i>	‘liquor’ ‘midwife’
<i>/dh/ /Dh/</i>	<i>dhundho</i> <i>du:nDh</i>	‘house’ ‘fog’
<i>/c/ ch/</i>	<i>cakhNo</i> <i>chu:No</i>	‘taste’ ‘touch’
<i>/c/ /j/</i>	<i>cawal</i> <i>jewRa</i>	‘uncooked rice’ ‘rope’
<i>/j/ /jh/</i>	<i>jhalNo</i> <i>ji:mNo</i>	‘hold’ ‘eat’
<i>/k/ /g/</i>	<i>kiRi</i> <i>guru</i>	‘ant’ ‘master’

/k/ /kh/	<i>kaLo</i> <i>khaTo</i>	‘black’ ‘sour’
/r/ /L/	<i>taro</i> <i>taLo</i>	‘star’ ‘lock’
/l/ /L/	<i>bilai</i> <i>biLajo</i>	‘cat’ ‘sell’
	<i>suglo</i> <i>sAgLa</i>	‘bad’ ‘all’
/T/ /D/	<i>Taw</i> <i>DawkaNi</i>	‘cold’ ‘left side’
/k/ /n/	<i>kaLo</i> <i>naL</i>	‘black’ ‘drainage’
/m/ /n/	<i>kAm</i> <i>kAn</i>	‘work’ ‘ear’
/ch/ /j/	<i>chal</i> <i>jali</i>	‘bark of tree’ ‘net’
/r/ /R/	<i>khAri:dNo</i> <i>kARjo</i>	‘buy’ ‘repay’
/N/ /M/	<i>su:wNNo</i> <i>su;MghNo</i>	‘sleep, lie’ ‘smell’
/t/ /T/	<i>rat</i> <i>ruT</i>	‘night’ ‘season’

### 2.3 PHONEMIC DESCRIPTIONS AND DISTRIBUTION

#### Vowels

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

/i /	<i>iko</i> <i>ijgar</i>	‘to it’ ‘python’
	<i>Dikro</i> <i>siM</i>	‘son’ ‘horn’
	<i>kiRi</i> <i>badLi</i> <i>roi / rohi</i>	‘ant’ ‘cloud’ ‘forest’

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

<i>golou</i>	‘path’
<i>Tapu</i>	‘island’

### Consonants

The stops occur in all the three positions

<i>/ p /</i>	Bilabial voiceless unaspirated stop	
	<i>poto</i>	‘grandson’
	<i>pAnjo</i>	‘claw’
	<i>pAkhRa</i>	‘feather’
	<i>lApAT</i>	‘flame’
	<i>upja</i>	‘cultivate’
	<i>sāmp</i>	‘snake’
<i>/ ph /</i>	Bilabial voiceless aspirated stop	
	<i>phuLi</i>	‘flower’
	<i>phAL</i>	‘fruit’
	<i>gupha</i>	‘cave’
	<i>bArAph</i>	‘snow’
<i>/ b /</i>	Bilabial voiced unaspirated stop	
	<i>bilai</i>	‘cat’
	<i>bAndro</i>	‘monkey’
	<i>lAmbo</i>	‘tall’
	<i>TabAr</i>	‘child’
	<i>sAb</i>	‘all’
<i>/ bh /</i>	Bilabial voiced aspirated stop	
	<i>bhuro</i>	‘brown’
	<i>bhukho/ bhukhaD</i>	‘hungry’
	<i>jibh</i>	‘tongue’
	<i>nabhi</i>	‘navel’
<i>/ t /</i>	alveolar voiceless unaspirated stop	
	<i>tisaRo</i>	‘third’
	<i>tarbo</i>	‘swim’
	<i>kheti</i>	‘farm land’
	<i>pAtti</i>	‘leaf’
<i>/ th /</i>	alveolar voiceless aspirated stop	
	<i>thoRo</i>	‘some’
	<i>matho</i>	‘head’
	<i>hath</i>	‘hand’
<i>/ d /</i>	alveolar voiced unaspirated stop	
	<i>dAksin</i>	‘south’
	<i>dulhan</i>	‘bride’

	<i>bAndro</i>	‘monkey’
	<i>badAL</i>	‘cloud’
	<i>cAnd</i>	‘moon’
<i>/dh/</i>	alveolar voiced aspirated stop	
	<i>dhAkni</i>	‘bellows’
	<i>dhAra</i>	‘earth’
	<i>Andha</i>	‘blind’
	<i>dudh</i>	‘milk’
<i>/T/</i>	Retroflex voiceless unaspirated stop.	
	<i>TopLo</i>	‘hat’
	<i>TabAr</i>	‘child’
	<i>khaTo</i>	‘sour’
	<i>kaTyo</i>	‘cut’
	<i>chuTki</i>	‘divorce’
	<i>boRkAT</i>	‘lend’
<i>/Th/</i>	Retroflex voiceless aspirated stop.	
	<i>Thi:k</i>	‘right’
	<i>mi:Tho</i>	‘sweet’
	<i>kaThal</i>	‘jack fruit’
	<i>jhuTh</i>	‘lie’
<i>/D/</i>	Retroflex voiced unaspirated stop.	
	<i>Dali</i>	‘branch’
	<i>DaLatho</i>	‘debt’
	<i>DagLo</i>	‘roof’
	<i>ANDo</i>	‘egg’
	<i>koDam</i>	‘quarrel’
	<i>ThAnD</i>	‘cold’
	<i>bhukhaD</i>	‘hunger’
<i>/Dh/</i>	Retroflex voiced aspirated stop	
	<i>Dhal</i>	‘shield’
	<i>Dhol</i>	‘drum’
	<i>ThuDDhi</i>	‘chin’
	<i>DoDhi</i>	‘door’
<i>/k/</i>	Velar voiceless unaspirated stop	
	<i>kūa</i>	‘well’
	<i>keLa</i>	‘banana’
	<i>piThkali</i>	‘chilly’
	<i>nuksan</i>	‘loss’
	<i>boRkAT</i>	‘lend’
	<i>binTak</i>	‘brinjal’

/kh/	Velar voiceless aspirated stop	
	<i>kheTi</i>	‘field’
	<i>khodNo</i>	‘dig’
	<i>pakhRa</i>	‘feather’
	<i>birkha</i>	‘rain’
	<i>minAkh</i>	‘male person’
	<i>rakh</i>	‘ashes’
/g/	Velar voiced unaspirated stop	
	<i>gi:go</i>	‘male baby’
	<i>geDi</i>	‘stick’
	<i>lugai</i>	‘wife, lady’
	<i>jhAgArno</i>	‘fight’
	<i>bagheRo</i>	‘tiger’
	<i>pAg</i>	‘foot’
	<i>nArAg</i>	‘hell’
/gh/	Velar voiced aspirated stop	
	<i>ghoRo</i>	‘horse’
	<i>ghAr</i>	‘house’
	<i>agho</i>	‘far’
	<i>su:Mghno</i>	‘smell’
	<i>degh</i>	‘body’
	<i>baghRo</i>	‘tiger’
/c/	Palatal voiceless unaspirated stop	
	<i>cAndi</i>	‘silver’
	<i>chewLo</i>	‘end’
	<i>kaMcho</i>	‘comb’
	<i>bAgi:co</i>	‘between’
	<i>saco</i>	‘true’
	<i>kāc</i>	‘mirror’
/ch/	Palatal voiceless aspirated stop	
	<i>choRo</i>	‘boy’
	<i>chuTki</i>	‘divorce’
	<i>chaTno</i>	‘sprinkle’
	<i>kaMcho</i>	‘comb’
/j/	Palatal voiced aspirated stop	
	<i>jaLi</i>	‘net’
	<i>ujaLo</i>	‘light’
	<i>dujo</i>	‘second’
	<i>jorkiyo</i>	‘scratch’

	<i>aj</i>	‘today’
	<i>jaj</i>	‘ship’
<i>/jh/</i>	<i>jhalNo</i>	‘hold’
	<i>jhAgARNo</i>	‘fight’
	<i>jhunjhulaNo</i>	‘annoy’

#### Lateral

*/l/* Alveolar voiced lateral occurs in all the three position

<i>loi</i>	‘blood’
<i>lugai</i>	‘woman’
<i>bilai</i>	‘cat’
<i>lal</i>	‘red’

*/L/* Retroflex voiced lateral occurs in medial and final position

<i>gusaLo</i>	‘nest’
<i>cheLi</i>	‘goat’
<i>haLi</i>	‘farmer’
<i>baL</i>	‘strength’
<i>su:gLo</i>	‘ugly’

#### Nasals

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

*/m/* Bilabial voiced nasal consonant. It occurs in all three positions

<i>minAkh / moTiyar</i>	‘man’
<i>marNo</i>	‘kill’
<i>kumar</i>	‘potter’
<i>kAmAr</i>	‘waist’
<i>punAm</i>	‘full moon’

*/n/* Alveolar voiced nasal consonant. It occurs in all three positions

<i>naL / nahabo</i>	‘bathe’
<i>nahĩ</i>	‘not’
<i>minAkh</i>	‘man’
<i>dhunDho</i>	‘house’
<i>dhAn</i>	‘wealth’
<i>kAn</i>	‘ear’

*/N/* Retroflex voiced nasal consonant. It occurs in the medial and final positions.

<i>kuN</i>	‘who’
<i>bheN</i>	‘sister’
<i>lawaNi</i>	‘reap’
<i>kaNi</i>	‘side’

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

<i>jaMLi</i>	‘wild’
<i>loMRi</i>	‘fox’
<i>guMo</i>	‘dumb’
<i>si:M</i>	‘horn’
<i>jiMno</i>	‘right’

### Fricatives

The fricatives occur in all the three positions.

*/s/* Dental voiceless fricative.

<i>su:i</i>	‘cotton’
<i>si:M</i>	‘horn’
<i>bĀsri</i>	‘flute’
<i>bās</i>	‘bamboo’
<i>ghas</i>	‘grass’

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

<i>haD</i>	‘bone’
<i>hAL</i>	‘plough’
<i>mhajan</i>	‘money lender’
<i>hawa</i>	‘air’

### Semi vowels

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

<i>wo</i>	‘he’
<i>cawAL</i>	‘uncooked rice’
<i>bichawAno</i>	‘bed’
<i>nawo</i>	‘new’
<i>hawa</i>	‘air’
<i>byaw</i>	‘marriage’

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

<i>bhiyo</i>	‘elder brother’
<i>byaw</i>	‘marriage’
<i>yay</i>	‘a kind of stone’
<i>moTiyar</i>	‘male person’

### Flaps

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

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

<i>riDh</i>	‘spine’
<i>daru</i>	‘liquor’
<i>kAmAr</i>	‘waist’

<i>ghAr</i>	'house'
<i>bunkAr</i>	'weaver'

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

<i>beRi</i>	'enemy'
<i>boRkAT</i>	'lend'
<i>na:R</i>	'lion'
<i>loMRi</i>	'fox'
<i>sakRo</i>	'narrow'

#### 2.4 CLUSTERS

A cluster is formed by two identical or non-identical phonemes. If two vowel 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

<i>Ai</i>	<i>syAi</i> <i>mAino</i>	'ink' 'month'
<i>ae</i>	<i>bhaeLo</i> <i>baero</i> <i>gae</i>	'friend' 'air' 'cow'
<i>oi</i>	<i>loi</i> <i>roi</i>	'blood' 'forest'
<i>au</i>	<i>Tau</i>	'coldness'
<i>io</i>	<i>hArio</i>	'green'
<i>ai</i>	<i>bhai</i> <i>lugai</i>	'younger brother' 'wife'
<i>ea</i>	<i>jea</i>	'like'

##### Consonantal clusters

<i>-pl-</i>	<i>Toplo</i>	'hat'
<i>-gL-</i>	<i>kagLo</i>	'crow'
<i>-ndh-</i>	<i>Andharo</i>	'darkness'
<i>-rt-</i>	<i>dhArti</i>	'earth'
<i>-rkh-</i>	<i>birkha</i> <i>darkhat</i>	'rain' 'tree'
<i>-nk-</i>	<i>dhunkar</i>	'hill'
<i>-nd-</i>	<i>cAndo</i>	'moon'

	<i>nAndi</i>	'river'
-mb-	<i>lAmbo</i>	'tall'
-kr-	<i>Dikro</i>	'son'
	<i>kekro</i>	'crab'
-ND-	<i>raND</i>	'widow'
	<i>muNDo</i>	'mouth'
-nj-	<i>pAnjo</i>	'claw'
-nt-	<i>bintak</i>	'brinjal'
-khR-	<i>pakhRa</i>	'feather;
-MR-	<i>loMRi</i>	'fox'
-Ml-	<i>AMli</i>	'finger'
-gr-	<i>bagro</i>	'tiger'
-Rd-	<i>guRdo</i>	'liver'
-phR-	<i>phephRa</i>	'lung'
-sr-	<i>bAsri</i>	'flute'
-gL-	<i>DagLo</i>	'roof'
-khR-	<i>gokhRo</i>	'window'
-Tk-	<i>paTkali</i>	'chilly'
	<i>chuTki</i>	'divorce'
-Nk-	<i>buNkar</i>	'weaver'
-DD-	<i>gaDDi</i>	'cart'

## 2.5 SYLLABLE

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

### Mono Syllabic words

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

VC	<i>ek</i>	'one'
CVV	<i>roi</i>	'forest'
CVC	<i>ruT</i>	'climate'
CVCC	<i>cAnd</i>	'moon'
CVV	<i>loi</i>	'blood'
CVVC	<i>byak</i>	'marriage'

### Di syllabic words

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

CV-CV	<i>da-ru</i>	'liquor'
	<i>ka-Lo</i>	'black'
CV-CVV	<i>hA-rio</i>	'green'
CVC-CVC	<i>buN-kAr</i>	'weaver'
CVC-CV	<i>Dag-Lo</i>	'roof'
	<i>chuT-ki</i>	'divorce'
CV-CVC	<i>bA-rAph</i>	'ice'

### Trisyllabic words

The words have three syllables are called as trisyllabic words.

CV-CV-CV	<i>ghA-ra-lo</i>	'husband'
	<i>be-laRi</i>	'creeper'
CV-CVC-CV	<i>kA-mod-Ni</i>	'lily'
CVC-CCV	<i>bĀn-sri</i>	'flute'

### Tetra Syllabic words:

CV-CV-CV-CV	<i>Ta-bA-ri-yo</i>	'children'
-------------	--------------------	------------

### 3. MORPHOPHONEMICS

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

#### Deletion

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

<i>siksa</i> + <i>Ak</i>	→	<i>siksAk</i>
education		educator
<i>pariksa</i> + <i>Ak</i>	→	<i>pariksAk</i>
examination		examiner

#### Addition

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

<i>bhai</i> + <i>are</i>	→	<i>bhaiyare</i>
brother + voc. case		‘O brother’

## 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.

<i>bArAph</i>	‘ice’
<i>nAndi:</i>	‘river’
<i>paNi:</i>	‘water’
<i>minAkh</i>	‘person’
<i>ANDo</i>	‘egg’
<i>peR</i>	‘tree’

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

<i>paNi:</i>	‘water’
<i>du:dh</i>	‘milk’

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

<i>ghoRa</i>	‘horse’
<i>ghoRe</i>	‘horses’

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

<i>jiMnoKaNi</i>	‘Right hand side’
<i>thANDIAk</i>	‘Coldness’
<i>haLi</i>	‘Farmer’

### 4.2. NOUN MORPHOLOGY

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

#### 4.2.1 NOUN

##### Gender

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

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

<i>ghoRa</i>	‘horse’	<i>ghoRi</i>	‘mare’
<i>choRo</i>	‘boy’	<i>choRi</i>	’girl’

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

<i>minAkh</i>	‘man’	<i>minAkhi</i>	‘lady’
<i>hAran</i>	‘male deer’	<i>hArani</i>	‘female deer’

## Number

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

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

<i>ghoRa</i>	‘horse’	<i>ghoRe</i>	‘horses’
--------------	---------	--------------	----------

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

<i>nAdi</i>	‘river’	<i>nAdiyā</i>	‘rivers’
<i>choRi</i>	‘girl’	<i>choRiya</i>	‘girls’

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

<i>ma:tha</i>	‘mother’	<i>ma:thaē</i>	‘mothers’
<i>dhuNDha</i>	‘house’	<i>dhuNDhe</i>	‘houses’

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

<i>ma:lik</i>	‘lord’ ‘master’	<i>ma:likan</i>	‘lords’ ‘masters’
<i>bajak</i>	‘cause’	<i>bajukat</i>	‘causes’

Some words are always used in the plural form.

<i>ba:l</i>	‘hair’
<i>praN</i>	‘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.

<i>kaglo peTe ek ghosLo banayo</i>	‘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/

<i>kaLa samp AnDa ne galowaLo</i>	‘black snake swallowed the eggs’
<i>gardomasu kaLa samp ne mardiyō</i>	‘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.

<i>mhe haTsu khanu khariocho</i>	‘I was eating with my hand’
<i>tu kalamsu likk</i>	‘you write with pen’
<i>tu mhare kiTab su pAd</i>	‘you study with my book’

4. Dative case

It denotes the person or thing for which the work is done and has the sign ‘*tai*’.

<i>ma apatai AnDa randhNo</i>	‘mother cooked the egg for us.’
<i>be keTne khanu khariche</i>	‘They are eating in the field.’

5. Ablative case

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

<i>peR su pAtho girgo</i>	‘The leaves fell from the tree’
<i>ba ghoRaSu kudriche</i>	‘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.

<i>mharo lAmbo choRo bhagriochē</i>	‘my tall boy is running’
<i>mhari lAmbi ChoRi kudriche</i>	‘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’

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

8. Vocative case

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

<i>are ram</i>	‘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.

<i>bi:caLe:</i>	“between”	
<i>tu du peRa bi:caLe: che</i>		‘you are in between two trees’

<i>tāi:</i>	“for”	
<i>ma apatai AnDa randhNo</i>		‘mother cooked the egg for us.’

<i>māe:</i>	“inside”	
<i>char AnDA ghosaLa māe:cha</i>		‘four eggs are inside the nest.’

<i>bare:</i>	“out of”	
<i>apa ghAre bare cha:</i>		‘we are outside of the house’
<i>kAne:</i>	“near”	
<i>kaLo samp ghosLa kAne rehecho</i>		‘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

<i>apa:</i>	-we	(including)
<i>mhe:</i>	-we	(excluding)
<i>mai</i>		‘I’
<i>apa</i>		We (including)
<i>mhe</i>		We (excluding)

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

	singular	excluding	plural	including
nominative	<i>mai:</i>	<i>mhi:</i>		<i>apa:</i>
agent	<i>mai:</i>	<i>mhi:</i>		<i>apa:</i>
dative	<i>mu:nai</i>	<i>mha: nai</i>		<i>apa:nai</i>
genitive	<i>mhārō</i>	<i>mha:wlo</i>		<i>apnu</i>
oblique	<i>mu:</i>	<i>mha:</i>		<i>apã</i>

##### Second personal pronoun

The principal forms of the pronoun of the second person are

	singular	plural
nominative	<i>tu:</i>	<i>the:</i>
agent	<i>tu:</i>	<i>the:</i>
accusative	<i>tunai</i>	<i>tha: nai</i>
genitive	<i>tharo:</i>	<i>tha: ko</i>
oblique	<i>ta</i>	<i>tha:</i>

Third personal pronoun

*yo* 'this'  
*wo/jo* 'he', 'that', 'it'.

The following are the principal parts of 'yo' and 'wo'.

	Singular	Plural	Singular	Plural
Nominative	<i>yo</i>	<i>ye</i>	<i>wo</i>	<i>wai</i>
Agent	<i>ya:</i>	<i>ya:</i>	<i>wa:</i>	<i>wa:</i>
Dative	<i>i nai</i>	<i>ya: nai</i>	<i>u: nai</i>	<i>wa nai</i>
Genitive	<i>i ko</i>	<i>ya ko</i>	<i>u: ko</i>	<i>wa ko</i>
Obligative	<i>i:</i>	<i>ya:</i>	<i>u:</i>	<i>wã:</i>

Interrogative Pronoun

The interrogative pronouns are question words.

<i>kun</i>	'who'
<i>kai :</i>	'what'
<i>koi :</i>	'any'
<i>kãi: / kAĩ:</i>	'what'
<i>kAD / jAde</i>	'when'
<i>kiNde</i>	'where'
<i>kuN</i>	'who'
<i>kuNki</i>	'whose'
<i>kuNne:, kiNne, kuNuko</i>	'whom'

#### 4.2.3 ADJECTIVE

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

Adjective of quality

It means an adjective which refers the quality

<i>choko choRo</i>	'good boy'
<i>choki choRi</i>	'good girl'
<i>choko ghoRo</i>	'good horse'
<i>lAmbo choRo</i>	'tall boy'
<i>lAmbi choRi</i>	'tall girl'

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

<i>kaLo</i>	'black'
<i>niLo</i>	'blue'
<i>bhurA</i>	'brown'
<i>hArio</i>	'green'
<i>la:l</i>	'red'

### Adjective of quantity

Denotes an adjective, which refers some quantity or measure.

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

### 4.2.4 NUMERAL

The ordinal and cardinal numbers are found in this language.

#### Cardinal numbers

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

#### Ordinal numbers

<i>pahla</i>	‘first’
<i>dusra</i>	‘second’
<i>tisra</i>	‘third’
<i>chautha</i>	‘fourth’

	<i>panchwan</i>	‘fifth’
	<i>chaTha</i>	‘sixth’
	<i>satwa:n</i>	‘seventh’
	<i>athwa:n</i>	‘eighth’
	<i>nauwan</i>	‘ninth’
	<i>daswan</i>	‘tenth’
Fractionals		
	<i>adha</i>	‘half’
	<i>tihai</i>	‘one third’
	<i>cauthai</i>	‘one fourth’
	<i>pauna</i>	‘three fourth’

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

<i>sau</i>	‘hundred’
<i>sauwã</i>	‘hundredth’

#### 4.3 VERB MORPHOLOGY

Verb morphology deals with the verbs and their structural pattern.

##### 4.3.1 VERB

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

##### 4.3.1.1. FINITE VERB

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

##### Tense

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

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

First person	<i>chu:</i>	(singular)
	<i>cha:</i>	(plural)
<i>mai</i>	<i>ma:ru: chu:</i>	‘I am striking’
I	strike + present tense	
<i>mai khaNu kharchu:</i>		‘I am eating’
I	eat + present tense	
<i>apa</i>	<i>ma:ru: cha:</i>	‘we are striking’
we	strike + present tense	

*apa khaNu kharcha:* 'we are eating'  
we eat + present tense

Second Person *che*  
*tu ma:ru: che* 'you are striking'  
you strike + present tense  
*tu khaNu kharche* 'you are eating'  
you eat + present tense marker

Third Person *chora*  
*wo ma:ru: chora* 'he is striking'  
he strike + present tense

#### Past tense

First Person *cho* (singular)  
*che* (plural)  
*mai ma:ru: cho:* 'I was striking'  
I strike + past tense  
*apa ma:ru: che:* 'We were striking'  
we strike + past tense

Second Person *che*  
*tu ma:ru: che* 'You were striking'  
you strike + past tense  
Third Person *chore*  
*wo ma:ru: chore* 'he was striking'  
he strike + past tense

#### Future Tense

First Person *la* (singular)  
*lo* (plural)  
*mai ma:ru: la* 'I will strike'  
I strike + future tense  
*apa ma:ru: lo* 'We will strike'  
we strike + future tense

Second Person  
*lo*  
*tu ma:ru: lo* 'You will strike'  
you strike + future tense

Third Person		<i>lo</i>	
	<i>o</i>	<i>a:ru: lo</i>	‘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*’

<i>mhe sampne mar liyo chu</i>	‘I have beaten the snake’
<i>mhe sampne mar liyo lo</i>	‘I would have beaten the snake’
<i>tu sampne mar liyo che</i>	‘you have beaten the snake’
<i>tu sampne marliyo lo</i>	‘you would have beaten the snake’
<i>wo sampne marliyo chora</i>	‘he has beaten the snake’
<i>wo sampne marliyo lo</i>	‘he would have beaten the snake’

### Progressive aspect:

<i>mai ma:ru: chu:</i>	‘I am striking’
I strike + present tense	
<i>mai ma:ru: cho:</i>	‘I was striking’
I strike + past tense	
<i>mai khaNu kharchu:</i>	‘I am eating’
I eat + present tense	
<i>apa ma:ru: cha:</i>	‘we are striking’
we strike + present tense	
<i>apa ma:ru: che:</i>	‘We were striking’
we strike + past tense	
<i>apa khaNu kharcha:</i>	‘we are eating’
we eat + present tense	

### Second Person *che*

<i>tu ma:ru: che</i>	‘you are striking’
you strike + present tense	
<i>tu ma:ru: che</i>	‘You were striking’
you strike + past tense	
<i>tu khaNu kharche</i>	‘you are eating’
you eat + present tense marker	

Third Person		<i>chora</i>	
	<i>wo</i>	<i>ma:ru: chora</i>	‘he is striking’

he	strike + present tense	
wo	<i>ma:ru: chore</i>	‘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

<i>de:bo</i>	‘give’
<i>doyo</i>	‘give’
<i>lebo</i>	‘take’
<i>leyo</i>	‘take’
<i>karbo</i>	‘do’
<i>karyo</i>	‘do’
<i>jabo</i>	‘go’
<i>jayo</i>	‘go’
<i>tu deyo</i>	‘you give’
<i>tu leyo</i>	‘you take’
<i>tu karyo</i>	‘you do’
<i>tu jayo</i>	‘you go’

### 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 /*saru*/

<i>kudriche saru</i>	‘for jumping’
<i>derbal saru</i>	‘for protecting’
<i>reheche saru</i>	“for eating”

#### Verbal Noun

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

<i>pARNo</i>	‘falling’
<i>tirNo</i>	‘floating’
<i>kuTNo</i>	‘hitting’
<i>jhalNo</i>	‘holding’
<i>toRNo</i>	‘breaking’

## Gerund

The gerund is realized in following ways in Jaipuri

<i>bheti paNi</i>	‘running water’
<i>jaLuTi bAste</i>	‘burning fire’
<i>gumTo paNkho</i>	‘working fan’

### 4.3.1.3 CAUSATIVE VERB

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

<i>de:bo:</i>	‘to give’
<i>de:abo:</i>	‘to make it give’
<i>le:bo:</i>	‘to take’
<i>le:abo:</i>	‘to make it take’
<i>karbo</i>	‘to do’
<i>karabo:</i>	‘to make do’
<i>phoRbo</i>	‘to read’
<i>phoRabo</i>	‘to make read’
<i>katbo</i>	‘to cut’
<i>katabo</i>	‘to make cut’
<i>jagabo</i>	‘to rise’
<i>jagabo</i>	‘to make it rise’
<i>maĩ tuko rupya de:bo chhu</i>	‘I give you money’
<i>maĩ tuko rupya de:abo chhu</i>	‘I made some one to give you money’

### 4.3.1.4 AUXILIARY VERB

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

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

#### 4.3.1.5. NEGATIVE

The negative is marked by /koni/

<i>wo lAmbo choRo</i>	‘he is a tall boy’
<i>wo lAmbo choRo koni</i>	‘he is not a tall boy’
<i>wo khaNu khariche</i>	‘he is eating’
<i>wo khaNu khariche koni</i>	‘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’.

<i>raibo laggyo</i>	‘began to remain’
<i>wo raibo mārū chhora</i>	‘He began to strike’
<i>ulti kArNo</i>	‘to vomit’
<i>goli marno</i>	‘to shoot’
<i>sikar kArNo</i>	‘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.

<i>mai ma:ru: jano cho:</i>	‘It was struck by me’
<i>apa ma:ru: jano che:</i>	‘It was struck by us’
<i>tu ma:ru: jano che:</i>	‘It was struck by you’
<i>wo ma:ru: jano chore</i>	‘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,

<i>sikh-No</i>	‘to teach’
<i>sikhawN o</i>	‘teach’
<i>jimNo</i>	‘to eat’
<i>jimawNo</i>	‘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

<i>niche</i>	below
<i>a:sbas</i>	near

Adverb of quantity

<i>aTi</i>	‘very’
<i>keval</i>	‘only’
<i>bahuT</i>	‘very much’

Adverb of negation and affirmation.

<i>na</i>	‘no’
<i>mat</i>	‘don’t’
<i>jarur</i>	‘definitely’

#### 4.3.3. PARTICLE

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

Connective particle

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

*dho chokha minAkh aur e:k buRo cho:ro*  
two good man and one bad boy  
two good men and one bad boy’

*u nai gairo pito ar jewra su bā:d dyo*  
him well beat and rope with bind  
‘beat him well and bind with a rope’

Conditional particle

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

*je wa uThe: rewe to uThe: 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

<i>kāi: / kAī</i>	‘what’
<i>kAD / jAde</i>	‘when’
<i>kiNde</i>	‘where’
<i>kuN</i>	‘who’
<i>kuNki</i>	‘whose’
<i>kuNne: , kiNne, kuNuko</i>	‘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

<i>mu:go: phu:go</i>	'beggar and like'
<i>pagar phagar</i>	'shoes etc.,'

##### Reduplication

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

<i>dam</i>	'cost'
<i>dami dami</i>	'very expensive'
<i>Topo</i>	'drop'
<i>TopoTopo</i>	'dripping'

## 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.

<i>wo</i>	<i>khāni</i>	<i>pAR</i>	<i>cho</i>	'He was reading'
he	story	reading	was	
subject	object		verb	

<i>wo</i>	<i>duka:na</i>	<i>mai</i>	<i>rahyo</i>	'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.

<i>kitto</i>	<i>dhunDhare</i>	'how many houses'
<i>kitto</i>	<i>paNi</i>	'how much water'
<i>tharo</i>	<i>nam kāi</i>	'what is your name?'

#### Imperative

The imperative sentence is a command and is applicable to the second person.

<i>tu pAR</i>	'you study'
<i>tu kud</i>	'you jump'
<i>math beTho</i>	'do not sit'

The negative is marked by /koni/

<i>wo lAmbo choRo</i>	'he is a tall boy'
<i>wo lAmbo choRo koni</i>	'he is not a tall boy'
<i>wo khaNu khariche</i>	'he is eating'
<i>wo khaNu khariche koni</i>	'he is not eating'

#### Causative

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

<i>de:bo:</i>	'to give'
<i>de:abo:</i>	'to make it give'
<i>le:bo:</i>	'to take'
<i>le:abo:</i>	'to make it take'
<i>karbo</i>	'to do'

	<i>karabo:</i>				‘to make do’
	<i>phoRbo</i>				‘to read’
	<i>phoRabo</i>				‘to make read’
	<i>katbo</i>				‘to cut’
	<i>katabo</i>				‘to make cut’
	<i>jagabo</i>				‘to rise’
	<i>jagabo</i>				‘to make it rise’
<i>maĩ</i>	<i>tuko</i>	<i>rupya</i>	<i>de:bo</i>	<i>chhu</i>	‘I give you money’
<i>maĩ</i>	<i>tuko</i>	<i>rupya</i>	<i>de:abo</i>	<i>chhu</i>	‘I made some one to give you money’

### 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.

*kagLo*            *peRe*            *ghosLo*            *banayo*  
crow   tree + in            nest   made  
The crow built a nest in the tree.

*bo*    *gaDi*    *chaLario*    *che*  
he   car    driving  
He is driving the car.

*wo*    *chokho*    *minakh*    *cho:ra:*  
he    good    man    present tense.  
‘He is a good man’

#### Compound Sentence

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

*ar*                    ‘and’

*ek*    *kagLo*            *ar*    *kagLi*            *ek*    *baDa*            *peR ka sath rehecha*  
*ar ve AnDake*    *mia*    *choki*    *derbaL*                    *korocho*  
‘One crow and crow hen were living in a tree and guarding the eggs very carefully’

The above sentence is the combination of two following sentences joined by the connector /*ar*/

*ek kagLo ar kagLi ek baDa peR ka sath  
rehecha*

‘one crow and crow hen were living in a tree’

*kagLo ar kagli Aka AnDake mia choki derbaL  
korocho*

‘crow and crow hen were guarding the eggs very carefully’

*pAN* ‘but’/ ‘yet’

*mhAne: jawNo ho pAN gAyo koni:*  
I had to go but 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

- 1 Grierson, G.A. 1968 (Reprint) linguistic Survey of India, Vol.1 Pt-1 & Vol.IX ,Part – II, Motilal Banarasi Dass, Delhi.
2. Maheswari, Hiralal: 1980: History of Rājasthāni Literature, Sahitya Akademi, Delhi.
3. Census of India, 1961, Vol-1 Part – II – C (ii) Language Tables
4. Census of India, 1971. Language Handbook on mothertongues in Census R.C.Nigam, O/oRGI, N.Delhi
5. Encyclopedia Britanica, Vol- 18,

**JAIPURI  
TEXT**

*kagLi*      *kaLa*      *sampne*      *khaiyo*      *mardiyo*  
female crow    black      snake +case    how      killed  
How the female crow killed the black snake?

*ek*    *kagLo*    *ar*      *kagLi*    *ek*    *baDa*      *barkha*      *peR*    *ka*  
one    crow    and      female crow    one    big      banyan      tree +case  
*saTh*                      *rehecha*  
*branch*                      lived  
A crow and his wife lived in the branch of a big banyan tree.

*we*    *peRe*      *ek*    *ghosLo*    *banayo*  
that    tree +case    one    nest      made  
They built a nest there.

*we*    *ghosLome*      *char*    *AnDa*    *cha*  
that    nest    in      four    eggs    were  
There were four eggs in the nest.

*kagLo*    *kagLina*      *Aka*    *AnDa*    *ke*    *mia*    *choki*    *derbal*    *korocho*  
crow    crow hen    that    egg +case    very    care    guard    did  
The crow and the crow hen guarded the eggs with much care

*we*    *peR*    *maLe*    *ek*    *kaLo*    *samp*      *bhi*    *rehecho*  
that    tree    in      one    black    snake      also    lived  
A black snake also lived in the same.

*pakhi*    *ka*      *su*      *baDa*    *dhArta*    *rehecho*  
birds                      very      fear      lived  
The birds are very much scared of it.

*sAme*    *pAdaya*      *kaLo*    *samp*    *ghosLa*    *ka*    *ne*    *aTo*    *AnDa*    *ni*      *ghanijar*      *cho*  
time    available      black    snake    nest    near    come    eggs + case    swallowed  
Whenever there were eggs the black snake crawled up to the nest and swallowed the eggs.

*kagLi*      *kagLese*      *boLi*    *Agar*      *kaLo*    *samp*    *e*      *thAre*    *apne*    *Ando*  
Crow hen    crow to    told    if      black snake this    time    our      eggs  
*gaToriyo*    *mhe*      *PeR*    *maLa*    *jadha*    *Din*    *kun*    *nal*    *sakaLa*  
swallow    I            tree    in      many    days    can    not    stay

The crow-hen told the crow” if the black swallow our eggs this time too, I cannot stay in this tree any more”.

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

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

*kagLo bolo apaThoda chaya lamba samay su rehecha*  
 crow said this place lon g time from lived.

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

*i jahaTane choR or kaTe kaN na jaha sakaDu*  
 this place + case leave and another cannot place

I cannot leave this place and live in another place.

*teri samay ek samp ke awaj sunayithe . wo choyayo 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.

*mero ek baeLo che*  
 I one friend have  
 I have a friend.

*o kaLo samp ki marwaki Tarkip janache*  
 he black snake kil + case marker way will inform  
 He will inform me about the way to kill this snake.

*we Aka o dusRa ar Tusra PeR chalgayo*  
 this saying he another tree went  
 Saying this, he flew to another tree.

*we peR ka Taha ek loMRi rahachi*  
 that tree + case under one jackal living  
 Under that tree one Jackal was living.

*jaha loMRi kaNi suNi mhera baeLo jo nirTay hoeche*  
 that fox story listened my friend who cruel are  
*wo ko anTh bhi buRo hoeche*  
 their end also bad will be.  
 Having listened to the story, the Jackal said, "My friend, 'whoever is cruel they always have bad end'".

*mhere kanu uNu maRnu ke upay che*  
 me with him to kill+case plan is  
 I have a plan to kill him.

*dhanuba loMRi kagLana teri awajna kaikiyo*  
 the jackal crow slow voice whispered  
 The jackal whispered in a slow voice to crow

*kagLu uTe pacho apke kagli kan gaya ar bhi upayka bar*  
 crow flew female crow near went and plan  
*baThoyo*  
 told

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

*kagLi boLi mheri AnDa ki bhaRat mhe kyon bhi karwa such*  
 female crow my eggs save me anything could do  
 I can do anything to save my eggs, the female crow said.

*we peRse mekel jyadha dur kan cho*  
 that tree from palace very far not was  
 The palace was not very far from the tree.

*jala peRme mekel ki uThagaya we eku baDa*  
 that tree palace flew their one big  
*TaLab kinu pucha uThekaki ek raNi tahame nariye che*  
 pond near reached therein one queen in that bath was  
 They reached a big pond where in the royal ladies taking bath

*rani abu soNaka aur chen ar karakaTi*  
 queen their golden chain and necklace  
*kinara maha rekha diya*  
 bank in left past tense  
 They left the jewels, necklace and golden chain on the edge.

*kagLi uTh Tahanayi aur sonaka chen apne sorole uThalgi*  
 female crow flew down and golden chain its beak took  
 Female crow flew down and took the golden chain in its beak

*wo je peRmaLo rehecho we peRke kani oLe oLe uThagi*  
 that which tree in lived that tree near slow slow flew  
 And flew slowly towards the tree in which it lived

*jon mekelha naukar ya dekhi tuba apka dhanda uTaya ar jar pakshi ka*  
 when palace guards saw this their sticks took and that bird+case  
*tarab pacha pacha aya*  
 side chase chase come  
 When the palace guards saw that they took their sticks and chased the bird.

*we dekhiya e pakshi to jhagardna peRka kuglame geNdi*  
 they saw that bird dropping tree hollow  
 They saw the bird dropping the chain in the hollow of the tree.

*wo gardomasu ek peRwala chaTuga*  
 one guard one tree climbed  
 One of the guards climbed up the tree

*wo loga pichene kaT mathani chori ye*  
 one person inside hand put  
*peRke ghogLema hath marLo kubina ek kaLa samp dekayio*  
 tree hollow hand put on e black snake saw  
 As one person put his hand inside the hole of the tree to get the chain , he saw a black snake.

*bhi kaTise be kaLa samp ne mardiyio*  
 with the stick he black snake + case killed  
 He killed the snake with the stick.

*mar eTh tharu sue e kaLo samp anth gu*  
like this black snake end was  
That was the end of the black snake.

*bhi ke bath me kagLi ar kagLo bada maja sho rebha lega ar bhi choTa*  
after that crow hen and crow very happy lived and small  
*choTa TabAru bhi gogo*  
small babies also had  
After that the crow hen and the crow had small babies and they happily.

-----X-----