

MEWATI
S.P.SRIVASTAVA

1. INTRODUCTION

1.1 FAMILY AFFILIATION

Mewati - a known dialect of Rajasthani - belongs to Central group of Indo-Aryan-family.

1.2 LOCATION

Mewati is spoken around Bharatpur district of Rajasthan, mainly in Bayana, Deeg, Pahari and Kama sub – divisions. Its second considerable concentration is available in Alwar district mainly in Lachhmangarh, Kishangarh and Tijara sub – divisions. Some stray speakers of Mewati are available in the districts of Jaipur, Sikar, Sawai Madhopur, Ajmer, Bhilwara, Sirohi, Chitorgarh, Kota and Jalore also.

1.3.SPEAKER'S STRENGTH

In Linguistic Survey of India, Sir George Abraham Grierson, under North Eastern Rajasthani, has reported the total population of Mewati to be 1121154 persons in entire Rajputana and Punjab.

Rajputana	855654
Alwar -----	758600
Bharatpur -----	80000
Kot Kasam of Jaipur -----	17054
Punjab	265500
Gurgaon -----	245500
Bawal of Nabha -----	20000

No figures are available for Mewati spoken outside Rajputana and Punjab except 18694 in Delhi and 800 speakers in U.P., but their truly being Mewati speakers are not without doubt.

However, the detail figures of the Mewati speakers in Indian states including Rajasthan are available in Census of India 2001, C-16 Language Table which is reproduced below :-

State	Total			Rural			Urban		
	Person	Male	Female	Person	Male	Female	Person	Male	Female
India	645291	337434	307857	629602	329055	300547	15689	8379	7310
Haryana	347260	181454	165806	336918	176027	160891	10342	5427	4915
Rajasthan	289731	151708	138023	284657	148906	135751	5074	2802	2272
Madhya Pradesh	7445	3806	3639	7414	3792	3622	31	14	17
Uttar Pradesh	463	250	213	460	249	211	3	1	2
Delhi	175	95	80	40	21	19	135	74	61
Uttarnachal	91	46	45	84	41	43	7	5	2
Maharashtra	57	38	19	11	8	3	46	30	16
Karnataka	26	10	16	0	0	0	26	10	16
Jharkhand	10	7	3	0	0	0	10	7	3
Orissa	9	4	5	9	4	5	0	0	0
Gujarat	7	4	3	1	1	0	6	3	3
Chhattisgarh	5	3	2	5	3	2	0	0	0
Bihar	4	3	1	0	0	0	4	3	1
Himachal Pradesh	3	1	2	0	0	0	3	1	2
Meghalaya	2	2	0	2	2	0	0	0	0
Assam	1	1	0	1	1	0	0	0	0
West Bengal	1	1	0	0	0	0	1	1	0
Tamil Nadu	1	1	0	0	0	0	1	1	0

District Wise distribution of Mewati Speakers in Rajasthan

District	Total			Rural			Urban		
	Person	Male	Female	Person	Male	Female	Person	Male	Female
Rajasthan	289731	151708	138023	284657	148906	135751	5074	2802	2272
Alwar	192653	100817	91836	191571	100201	91370	1082	616	466
Bharatpur	90344	47744	42600	89926	47473	42453	418	271	147
Jaipur	2164	1151	1013	177	79	98	1987	1072	915
Bundi	609	305	304	578	291	287	31	14	17
Jalor	546	110	436	491	92	399	55	18	37
Sirohi	514	201	313	408	143	265	106	58	48
Kota	420	224	196	21	16	5	399	208	191
Udaipur	378	99	279	256	36	220	122	63	59
Chittaurgarh	259	147	112	115	69	46	144	78	66
Tonk	251	117	134	239	109	130	12	8	4
Pali	231	101	130	101	31	70	130	70	60
Ajmer	180	100	80	111	61	50	69	39	30
Dausa*	133	67	66	125	64	61	8	3	5
Ganganagar	125	65	60	29	16	13	96	49	47
Jodhpur	114	67	47	23	12	11	91	55	36
Barmer	112	35	77	98	30	68	14	5	9
Dungar[ur	108	66	42	65	28	37	43	38	5
Hanumangarh	85	45	40	84	44	40	1	1	0

Bikaner	68	34	34	6	2	4	62	32	30
Jhalawar	55	24	31	23	7	16	32	17	15
Jaisalmer	54	28	26	13	5	8	41	23	18
Sawai	52	25	27	40	21	19	12	4	8
Madhopur									
Rajsamand	47	19	28	10	4	6	37	15	22
Bhilwara	44	23	21	10	4	6	34	19	15
Karauli	42	24	18	41	23	18	1	1	0
Banswara	40	13	27	29	11	18	11	2	9
Sikar	28	15	13	13	6	7	15	9	6
Baran	26	18	8	14	9	5	12	9	3
Nagaur	24	12	12	18	9	9	6	3	3
Dhaulpur	20	10	10	20	10	10	0	0	0
Churu	3	2	1	0	0	0	3	2	1
Jhunjhunun	2	0	2	2	0	2	0	0	0

1.4. BILINGUALISM

The assessment of the trend of bilingualism among Mewati speakers has been made only in the Census, of India – 1961. At later Censuses the actual picture of bilingualism among the Mewati speakers was not shown separately, since Mewati also, like all other dialects of Rajasthani, has been grouped under Hindi from 1971 to 2001 censuses.

However the details of Bilingualism available in 1961 is given below:

Rajasthan State

Total	Male	Female	Bilinguals	Male	Female
28663	14225	14438	1383	1071	312

Subsidiary Languages: -

English (710 M, 58 F)	Urdu (354 M, 224 F)
Tamil (19 F)	Bengali (8 F)
Persian (6 M)	Sanskrit (3 F)
Arabic / Arbi (1 M)	

Districts of Rajasthan State (available only in 7 districts)

Districts	Total	Male	Female	Bilinguals	Male	Female
Alwar	17050	10498	6552	1176	958	218
				English	664	2
				Urdu	294	216
Ajmer	4039	682	3357	185	92	93
				English	40	56
				Urdu	46	7

				Tamil	-	19
				Bengali	-	8
				Persian	6	-
				Sanskrit	-	3
Bharatpur	5253	2737	2516	13	12	1
				Urdu	11	1
				English	1	-
Chittorgarh	10	4	6	4	4	-
				Urdu	3	-
				Arabic / Arbi	1	-
Jaipur	1435	164	1271	3	3	-
				English	3	-
Sikar	241	28	213	1	1	-
				English	1	-
Kota	33	12	11	1	1	-
				English	1	-

1.5 SOCIOLINGUISTIC SITUATION / INFORMATION

Mewati, once the speech of a big region known as Mewat has virtually confined to a far smaller regions in four sub – divisional zones like Deeg, Kama, Nagar, Pahari in Bharatpur and Alwar districts. It is now a general impression that Mewati is the speech of *Meos* –(the converted Rajputs and Meenas to Islamic faith) - the Muslims only. The Hindi counterpart has switched over to Hindi and Brajbhasha, for written and oral tradition in their day – to – day life. A peculiar polarization among the populace is easily perceptible since '*Lok – Jumbish*' - one Non Governmental Organisation - has been working in these above mentioned regions for the spread and acceptability of Urdu for all practical purposes

It is to be borne in the mind that Mewati is not having its written tradition. So no written records in the form of text books, magazines, etc. are available. The use of Mewati in Mass – Media, administration judiciary is still a far cry. These domains have been taken over by Hindi and Urdu by Hindus and Muslims respectively.

'*Lok – Jumbish*' Institution is run, taken care of by the Muslims only in conducting adult literacy programme, night schools for women folk, and other Conference and Meetings and programmes. The Hindu populace has nothing to do or they do not merit for help from '*Lok – Jumbish*' in removing illiteracy prevalent among them.

Some books on poems, couplets and dramatic features have been found written by only one individual namely Sri Anil Joshi, a resident of Alwar. The books are written in Devanagari script which are :

1. 'pAnDun kO kARa'
(A poetic story of Pandavas)
2. Mewati folk songs
3. 'Mewati Bat – chit' (not available at the time of investigation)

Another book on Mewati has been written in English by Dr. Sam Suddin Shamsh "*Meos of India (customs and Laws)*". The book is all about Meos who were converted to Islamic faith and what were the laws they have been following.

At the time of our work in Mewat region, we came across a College Lecturer working on "The Meos of Mewat and their political role and vision". Further, Dr. Mahabir Prasad Sharma did his doctoral work from Rajasthan University on "*The origin and Development of Mewati*". Though the book was not available in the market, but as per information the dissertation deals at length about Mewati as a language, its origin, structure and development.

2.PHONOLOGY

The phonological structure of Mewati is presented based on the analysis of field data collected in February, 2000.

2.1 PHONEMIC INVENTORY

Both the Segmental and Suprasegment phonemes are presented in the Phonemic Inventory of Mewati.

2.1.1. SEGMENTAL PHONEMES

There are 42 Segmental Phonemes in Mewati out of which 10 are Vowels phonemes and 32 are Consonants

Vowels: (10)

	Front	Central	Back
High	<i>i</i>		<i>u</i>
Lower High	<i>I</i>		<i>U</i>
Mid	<i>e</i>	<i>A</i>	<i>o</i>
Low	<i>E</i>	<i>a</i>	<i>O</i>

Consonants: (32)

Stops:	Labials	Apical	Retroflex	Palatal	Velar	Glottal
Vl.unasp.	<i>p</i>	<i>t</i>	<i>T</i>	<i>c</i>	<i>k</i>	
Vl.asp.	<i>ph</i>	<i>th</i>	<i>Th</i>	<i>ch</i>	<i>kh</i>	
Vd.unasp.	<i>b</i>	<i>d</i>	<i>D</i>	<i>j</i>	<i>g</i>	
Vd.asp.	<i>bh</i>	<i>dh</i>	<i>Dh</i>	<i>jh</i>	<i>gh</i>	
Nasals	<i>m</i>	<i>n</i>	<i>N</i>		<i>M</i>	
Fricative			<i>s</i>			<i>h</i>
Lateral		<i>l</i>	<i>L</i>			
Trill		<i>r</i>				
Flap			<i>R</i>			
Approximants	<i>w</i>			<i>y</i>		

2.1.2. SUPRASEGMENTAL PHONEMES

Length

Length is not phonemic in Mewati. However the vowels /i I/, /u U/ and /A a/ exhibit contrast both in quality and quantity. The rest of the vowels can be distinguished as long in their canonical shape of the words. Mostly in mono – syllabic words (open or closed) the vowels tend to be long.

2.2. PHONEMIC CONTRAST

Vowels

/i:/ / I/

<i>/iman/</i> ‘Priest (muslim)’	:	<i>/I man/</i>	‘faith, sense of honesty’
<i>/isAr/</i> ‘God’	:	<i>/Isar/</i>	‘equal to it’, ‘like like’
<i>/sir/</i> ‘share of land’	:	<i>/s Ir/</i>	‘head’

/u:/ / U/

<i>/usAN/</i> ‘barren land’	:	<i>/Usa/</i>	‘like that’
<i>/pur/</i> ‘rags’	:	<i>/pUr/</i>	‘Sound, human habitation’

/i:/ / e/

<i>/pith/</i> ‘back’	:	<i>/peTh -/</i>	‘enter’
<i>/mil/</i> ‘mill’	:	<i>/mel/</i>	‘union’
<i>/bir/</i> ‘brave’	:	<i>/ber/</i>	‘again, once time’

/e:/ / a/

<i>/jahaj/</i> ‘dowry’	:	<i>/jahaj/</i>	‘air – plane’
<i>/tel/</i> ‘oil’	:	<i>/tal/</i>	‘pond’

/a/ : /o/

<i>/pAtta/</i> , <i>/pATTa/</i>	‘chunk of land’	:	<i>/poTTo/</i>	‘intestine of the animal’
<i>/car/</i>	‘four’	:	<i>/cor/</i>	‘thief’

/o/ : /u/

<i>/odAr/</i>	‘blab’	:	<i>/udhAr/</i>	‘that side’
<i>/mol/</i>	‘buy’	:	<i>/mul/</i>	‘total, original’
<i>/mōh/</i>	‘affection’	:	<i>/mūh/</i>	‘mouth’
<i>/kalo/</i>	‘black’	:	<i>/kalu/</i>	‘breakfast in the field for labours’

/A/ ; /a/

<i>/phAl/</i>	‘fruit’	:	<i>/phal/</i>	‘iron instrument in plough’
<i>/kAl/</i>	‘machine’	:	<i>/kal/</i>	‘death’, ‘tomorrow’, ‘time in general’

/E/ : /e/

<i>/mel/</i>	‘union’	:	<i>/mEl/</i>	‘dirts’
<i>/ber/</i>	‘again, twice’	:	<i>/bEr/</i>	‘enemity’
<i>/peRo/</i>	‘sweet’	:	<i>/pERo/</i>	‘steps of the house’

/O/ : /o/

<i>/mOr/</i>	‘crown for bride and bridegroom’	:	<i>/mor/</i>	‘peacock’
<i>/coko/</i>	‘fourth, 4 th ’	:	<i>/cOka/</i>	‘square’

Nasalisation of vowels /ṅ/

Oral vs Nasals

<i>/hi/</i>	‘was’		<i>/hĩ/</i>	‘here’
<i>/sIgar/</i>	‘attack to finish’		<i>/Sĩgar/</i>	‘decoration’

<i>/pheT/</i>	‘big saw to cut tree’	<i>/phēT/</i>	‘to mix’
<i>/pER/</i>	‘heap of dry wood in square’	<i>/pĒRa/</i>	‘track, beaten path by men & animal in the field’
<i>/gAji/</i>	‘yard to measure length’	<i>/gĀji/</i>	‘rice & molacs cooked with mild’
<i>/paw/</i>	‘¼ in measurement of weight’	<i>/pāw/</i>	‘leg’
<i>/mAgAr/</i>	‘but’	<i>/mĀgAr/</i>	‘back of body of animals’
<i>/gUjAr/</i>	‘sustenance’	<i>/gŪjAr/</i>	‘cry of the animal’
<i>/kuRa/</i>	‘dirts’	<i>/kūRo/</i>	‘big earthen jar’
<i>/roj/</i>	‘blue cow’	<i>/rōj/</i>	‘plants’
<i>/soD/</i>	‘quilt’	<i>/SōDo/</i>	‘insects in corns especially wheat’
<i>/bhO/</i>	‘eye brow’	<i>/bhŌ/</i>	‘dog’s barking sound’

Consonants

The phonemic distinction is based on five articulatory opposition and seven distinct manners of articulation and between aspirated versus unaspirated; voiced versus unvoiced sounds (phonemes).

I. Unaspirated vs Aspirated :

/p/ ~ /ph/

<i>/pAN/</i>	tax, dowry	<i>/phAN/</i>	‘hood of the snake’
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/b/ ~ /bh/

<i>/bATTa/</i>	‘commission’	<i>/bhATTha/</i>	‘kin’
<i>/bai/</i>	‘any lady’	<i>/bhai/</i>	‘brother’

/t/ ~ /th/

<i>/tAk/</i>	‘till’	<i>/thAk/</i>	‘tired’
<i>/tan/</i>	‘spread’	<i>/than/</i>	‘of the animal cow or buffalo’

/ d/ ~ /dh /

<i>/ dan /</i>	‘ alms ‘	<i>/ dhan /</i>	‘ paddy ‘
<i>/ do /</i>	‘ two’	<i>/ dho /</i>	‘ wash’
<i>/ bad /</i>	‘ later	<i>/ badh /</i>	‘ rope for cot’

/ T/ ~ / Th /

<i>/ TaT /</i>	‘ jute sheet’	<i>/ ThaT /</i>	‘ glamour’
<i>/ Tōka /</i>	‘ sound to drive horse’	<i>/ Thōka /</i>	‘ wooden path in the plough’

/ k/ ~ / kh /

<i>/ kaT /</i>	‘ cut’	<i>/ khaT /</i>	‘ cot’
<i>/ lik /</i>	‘ track’	<i>/ likh /</i>	‘ write’

/ g/ ~ / gh /

<i>/ goR /</i>	‘ leg’	<i>/ ghoRa /</i>	‘ horse’
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/ T/ ~ / Th /

<i>/ kaT /</i>	‘ cut’	<i>/ kaTh /</i>	‘ wood’
<i>/ Tan /</i>	‘ pull’	<i>/ Than /</i>	‘ decide’

/ D/ ~ / Dh /

<i>/ Dol /</i>	‘ pretension’	<i>/ Dhol /</i>	‘ drum’
<i>/ Dar /</i>	‘ fear’	<i>/ DhAr /</i>	‘ slip’

/ c/ ~ / ch /

<i>/ caT /</i>	‘ lick’	<i>/ chat /</i>	‘ trim’
<i>/ cor /</i>	‘ thief’	<i>/ chor /</i>	‘ end’ , ‘ snatch’

/ j/ ~ / jh /

<i>/ jAR /</i>	‘ root’	<i>/ jhAR /</i>	‘ fall’
<i>/ jot /</i>	‘ ploughing’	<i>/ jhot /</i>	‘ sun light’
<i>/ JoTa /</i>	‘ paw’	<i>/ jhoTa /</i>	‘ he buffalo’

II. Unvoiced vs Voiced:

/p/ ~ /b/

<i>/pap/</i>	‘sin’	<i>/bap/</i>	‘father’
<i>/ap/</i>	‘you’	<i>/ab/</i>	‘water’, ‘prestige’

/ph/ ~ /bh/

<i>/phul/</i>	‘flower’	<i>/bhul/</i>	‘error’
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/t/ ~ /d/

<i>/tāt/</i>	‘wire for rope’	<i>/dāt/</i>	‘teeth’
<i>/utar/</i>	‘descend, bring down’	<i>/udar/</i>	‘kind’

/th/ ~ /dh/

<i>/than/</i>	‘20 yards of clothes’	<i>/dhan/</i>	‘paddy’
<i>/sath/</i>	‘company’	<i>/sadh/</i>	‘desire’

/c/ ~ /j/

<i>/cAl/</i>	‘walk, move’	<i>/jAl/</i>	‘water’
<i>/cAna/</i>	‘gram’	<i>/jAna/</i>	‘daily field worker’
<i>/kac/</i>	‘glass’	<i>/kaj/</i>	‘Hole for button in dress’ ‘death – ritual’

/ch/ ~ /jh/

<i>/chap/</i>	‘imprint’	<i>/jhap/</i>	‘big basket for fishing’
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/k/ ~ /g/

<i>/kam/</i>	‘work’	<i>/gam/</i>	‘village’
<i>/nak/</i>	‘nose’	<i>/nag/</i>	‘serpent’

/ kal /	‘tomorrow’	/ gal /	‘cheek’
/ pAka /	‘cook	/ bhAga /	‘chori’

/ kh/ ~ / gh /

/ khaT /	‘cot’	/ ghaT /	‘bank’, ‘hillock’
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/ T/ ~ /D /

/ Tal /	‘heap of wood’	/ Dal /	‘branches’
/ TokAri /	‘basket’	/ DokAri /	‘woman old one’
/ oT /	‘hide’	/ oD /	‘so much’

/ Th/ ~ /Dh /

/ Thos /	‘insert’	/ Dhol /	‘drum’
/ ThaT /	‘fashion’	/ DhaT /	‘cog of the bottle’
/ oT /	‘hidden place’	/ oDh /	‘cover’

III. Stop vs Fricative :

/ c/ ~ / s /

/ caT /	‘lick’	/ saT /	‘paste’
/ Acar /	‘pickle’	/ AsAr /	‘effect’

IV. Contrast Among Nasals :

/ m/ ~ / n /

/ mamu /	‘maternal uncle’	/ nanu /	‘mother’s father’
/ kam /	‘work’	/ kan /	‘ear’
/ kami /	‘worker’	/ kani /	‘hen’
/ mal /	‘baggage’	/ nal /	‘tube’
/ tAmAga /	‘medal’	/ tAnAkha /	‘salary’

/ n/ ~ /M /

/ rAn /	‘battle field’	/ rAM /	‘colour’
/ jAni /	‘wife’	/ jAMi /	‘fighter’

/n/ ~ /N/

/sona/ 'gold' */soNa/* 'sleeping'

(they show the contrast only in articulation) both are unaspirated and voiced. They seem to occur in free variation.

V. Contrast of Place of Articulation :

/w/, /y/

/riwaj/ 'tradition' */riyaj/* 'exercise'
/war/ 'attack' */yar/* 'friend', 'chum'

/l/, /r/

/log/ 'people' */rog/* 'disease'
/lal/ 'red' */lar/* 'saliva'
/kAl/ 'yesterday' */kAr/* 'do'

/r/, /R/

/lar/ 'saliva' */laR/* 'affection'
/mor/ 'peacock' */moR/* 'turning'
/khari/ 'bitter salty' */khaRi/* 'low land near pond',
'valley'

/s/, /h/

/sath/ 'with' */hath/* 'hand'
/mās/ 'flesh' */māh/* 'month'
/Sira/ 'end of any thing' */hira/* 'diamond'
/AsAr/ 'demon' */AhAr/* 'grumble'

/V/, /L/

/kAlal/ 'wine seller' */kALLa/* 'hot'
/alo/ 'crevice' */aLo/* 'wet', 'watery'
/kal/ 'yesterday' */kaL/* 'death', 'end of life'

2.3 PHONEMIC DESCRIPTION AND DISTRIBUTION

Vowels

All vowels are pure. There is no diphthongal element associated with them in Mewati speech.

/i/ [i] high front unrounded. It occurs initially medially and finally.

e.g.	/imami/	'popular'
	/id/	'Id festival of the muslims'
	/kino/	'did'
	/khip/	'wooden patch'
	/hi/	'was', (feminine)
	/cabhi/	'key'

/I/ [I] Lower high front unrounded, occurs initially medially and finally

e.g.	/Isa/	'such'
	/IkAnt/	'lonely place', 'alone'
	/Iksar/	'same'
	/kIwaR/	'wooden gate', 'door'
	/khIlaNo/	'feeding'
	/banI/	'habit'
	/ulI/	'sant of the Muslims'

/e/ [e] mid front unrounded, occurs initially medially and finally.

e.g.	/ek/	'one'
	/eRI/	'heel'
	/kelo/	'banana'
	/bel/	'trail of the plants', 'creeper'
	/tare/	'stars'
	/piye/	'near'
	/kane/	'to', 'near' (approaching)

/E/ [E] low, front, unrounded, occurs initially medially and finally.

- e.g. /Eb/ 'short comings', 'blemish'
/ErAn/ 'ear – ring'
/nEca/ 'pipe for smoking', 'huka'
/gEl/ 'narrow path'
/jE/ 'if'
/DolE/ 'keeps on moving'

/u/ [u] high, back, unrounded, occurs initially medially and finally. e.g.

- /u/ 'he', 'that'
/ut/ 'foolish fellow'
/cun/ 'lime'
/kuwo/ 'well'
/put/ 'own son'
/lu/ 'hot wave of air'
/ghoghu/ 'owl'

/U/ [U] lower high back unrounded, occur initially medially and finally.e.g.

- /UjAr/ 'pass away', 'die', 'withering'
/Ujalo/ 'light'
/Usa/ 'like that'
/kUNsa/ 'which one'
/kUTUm/ 'family'
/kUbAd/ 'vigour'
/caU/ 'wish, desire (imperative) of *cahANo*
/bhaU/ 'big in relation, elder brother – in – law'
/modhU/ 'honey'

/o/ [o] mid, back, rounded, occurs initially, medially and finally. e.g.

- /oR/ 'wanderers and 'head of the cart', 'gypsy'

<i>/okhAR /</i>	‘rope of the well’
<i>/osan /</i>	‘occasion’
<i>/cola /</i>	‘a kind of garment’
<i>/gos /</i>	‘meat’
<i>/ghoghu /</i>	‘owl’
<i>/ghesAlo /</i>	‘long stick’
<i>/cAso /</i>	‘burnt’
<i>/bAdhAno /</i>	‘water carrier with extended pipe’

/O / [O] low, back, rounded, occurs initially medially and finally. e.g.

<i>/Okhat /</i>	‘power, capacity’
<i>/Otar /</i>	‘descendant’
<i>/cOgude /</i>	‘all around’
<i>/nOthAN /</i>	‘of nine chains’
<i>/nOsa /</i>	‘bridegroom’
<i>/bolO /</i>	‘please speak’ (pl)
<i>/dAgArO /</i>	‘please move ahead’ (pl)

/A / [A] mid, central, unrounded occurs initially medially. e.g.

<i>/ARe /</i>	‘quarrel’
<i>/Ak /</i>	‘that’
<i>/Aggas /</i>	‘sky’
<i>/ghAr /</i>	‘house’
<i>/bAl /</i>	‘strength’
<i>/nAhAr /</i>	‘cannal’

/a / [a] low, central, unrounded, occurs initially, medially and finally. e.g.

<i>/aj /</i>	‘today’
<i>/adho /</i>	‘half’
<i>/Ajan /</i>	‘call for prayer to the muslims’
<i>/kaTh /</i>	‘wood’

/sAja/ 'punishment'
/Abba/ 'father'

Consonants

/p/ It is bilabial unaspirated voiceless stop. It occurs initially, medially and finally. In cluster, it being the first member is always half released.

/p/ [p] */pap/* 'sin', */kApas/* */Dhap/* 'earthen pot'
/cAppAl/ []

/ph/ It is bilabial, aspirated voiceless stop. It occurs initially, medially, and finally. In final position of the word, its aspiration is weakened. e.g.

/ph/ [ph] */phul/* 'flower' */sapha/* 'turban'
/saph/ 'clean' */phikir/* 'worries'
/gaphAl/ 'senseless' */SAraph/* 'jeweller'

/b/ It is bilabial, unaspirated voiced stop. It occurs initially, medially and finally. In cluster, being the first member, it is always half released.

/b/ [b] */bel/* 'creeper' */Abba/* 'father' [Abba] */ab/* 'honour'
/bonga/ 'thatch' */kAbAr/* 'grave' */kAbab/* 'meal item'

/bh/ It is bilabial, aspirated voiced stop. It occurs initially, medially, and finally. e.g.

/bh/ [bh] */bhaTa/* 'bringa', */gobhi/* 'cauliflower'
/sAbh/ 'all'

/t/ It is apico – dental, unaspirated voiceless stop. It occurs initially, medially and finally. e.g.

/t/ [t] */tit/* 'bitter' */teg/* 'sword' */tAsmAi/* 'sweet'
/tati/ 'hot' */chAtAri/* 'umbrella' */bat/* 'talk'

/th/ It is apico – dental, aspirated voiceless stop. It occurs initially, medially and finally. e.g.

/th/ [th] */thaRi/* 'plate', */kAntha/* 'husband'

/cOth/ ‘women’s festival

/thoRa/ ‘little’ */Sathi/* ‘friend’ */math/* ‘skull’

/d/ It is apico – dental, unaspirated voiced stop. It occurs initially, medially and finally. e.g.

/d/ [d] */dāt/* ‘teeth’ */bAdAlo/* ‘exchange’ */bad/* ‘afterwards’
/dArgah/; */mAdari/* ‘magician’ */mAd/* ‘intoxication’

/dh/ It is apico – dental, aspirated voiced stop. It occurs initially, medially and finally. e.g.

/dh/ [dh] */dhan/* ‘paddy’, */mAdhar/* ‘5th muslim month’
/sadh/ ‘reduce’
/sudha/ ‘straight’ */budh/* ‘wednesday’ */bidhAna/* ‘God’,

/T/ It is retroflex, unaspirated, voiceless stop. It occurs initially, medially and finally. e.g.

/T/ [T] */TAT/* ‘mat made of Jute’ */BATAN/* ‘button’ */jakAT/* ‘jacket’
/TAl/ ‘bell around animal’s neck’ */kuTum/* ‘family’
/khumAT/ ‘envy’

/Th/ It is retroflex, unaspirated voiceless stop. It occurs initially, medially, finally. e.g.

/Th/ [Th] */TheTh/* ‘pure’, ‘genuine’; */kAThar/* ‘grannery’ */gãTh/* ‘knot’
/ThoTh/ ‘fool’s’ */kATHAN/* ‘hard’, ‘difficult’ */SãTh/* ‘silver
ornament for leg’

/D/ It is retroflex, unaspirated voiced stop. It occurs initially, medially and finally. e.g.

/D/ [D] */DungAr/* ‘hill’ */AnDa/* ‘egg’ */DanD/* ‘punishment’
/Dokri/ ‘old woman’ */toDaru/* ‘small bird’ */SaD/* ‘aswin month’

/Dh/ It is retroflex, aspirated voiced stop. It occurs initially, medially and finally. e.g.

/Dh/ [Dh] */Dhãk/* ‘big drum’ */gaDho/* ‘hard’, ‘difficult’ */baDh/* ‘sugar
cane’
/Dhumla/ ‘earthen pot’ */bADhar/* ‘heap of grain’ */diDh/*
‘determined’
/DhEm/ ‘hard soil’ */Dhor/* ‘animal’

/c/ It is palatal unaspirated, voiceless affricate (this series) show fluctuation between stop and affricate articulation and more tended towards affricate. It occurs initially medially and finally. e.g.

/c/ [c] /cõ:c/ ‘beak’, /Acar/ ‘pickle’ /khõc/ ‘scratch’
 /cAkAta/ ‘outsider’ /nEca/ ‘pipe of the hukka’
 /mIrAc/ ‘red chilly’
 /cANa/ ‘gram’ /khIcADi/ ‘mixed rice & pulpse’ /pãc/ ‘five’

/ch/ It is palatal, aspirated voiceless affricate. It occurs initially, medially and finally. e.g.

/ch/ [ch] /chAllo/ ‘silver ornament’ /bAchIa/ ‘female calf’
 /mũch/ ‘moustache’
 /chola/ ‘green gram’ /mAchi/ ‘fish’ /pOch/ ‘tail’

/j/ It is palatal, unaspirated voiced affricate. It occurs initially, medially and finally. e.g.

/j/ [j] /jihad/ ‘prayer for change’ /nIjAr/ ‘cured’ /phOj/ ‘army’
 /jeTh/ ‘elder’ /sIrjAn/ ‘creation’ /mohtaj/ ‘destitute’
 /hAjamAt/ ‘hair cutting’ /ArAj/ ‘request’

/jh/ It is palatal, aspirated voiced affricate. It occurs initially, medially and finally. e.g.

/jh/ [jh] /jhAl/ ‘flames’ /ghojha/ ‘hidden posket’ /bãjh/ ‘unproductive’
 /jhAgAr/ ‘heated air during summer’ /sãjh/ ‘dusk’

/k/ It is velar usnaspirated voiceless stop. It occurs initially, medially and finally. e.g.

/k/ [k] /kam/ ‘work’ /AkoR/ ‘bribe’ /rARAK/ ‘envy’
 /kuk/ ‘shrick’ /cAkAta/ ‘outsider’ /dhAlAk/ ‘suspense’
 /kAbAr/ ‘grave’ /cak/ ‘big wheel’

/kh/ It is velar aspirated, voiceless stop. It occurs initially medially and finally e.g.

/kh/ [kh] /khArAk/ ‘place where goats are kept’ /nikhAnD/ ‘whole,
 /tAmakh/ ‘tobacco’

/khApAro/ ‘worms’, ‘insect’ */gokhAru/* ‘ornament’
/kũkh/ ‘arm pit’ */khAlkAt/* ‘crowd’

/g/ It is velar unaspirated, voiced stop. It occurs initially, medially & finally. e.g.

/g/ [g] */gAlETHi/* ‘milk-pot’ */dAgARo/* ‘path’ */umAg/* ‘inspiration’
/gAjAb/ ‘wonderful’ */tAgada/* ‘persuasion to realize debt’
/sag/ ‘vegetable’ */bag/* ‘garden’

/gh/ It is velar aspirated, voiced stop. It occurs initially medially and finally. e.g.

/gh/ [gh] */ghAr/* ‘house’ */ughARo/* ‘exposed’
/ghoghu/ ‘owl’ */lAnghAR/* ‘fast a festival or ritual’
/jãgh/ ‘thigh’

/m/ It is bilabial voiced nasal. It occurs initially, medially and finally e.g.

/m/ [m] */mom/* ‘wax’ */mamu/* ‘maternal uncle’ */dam/* ‘price’

/n/ It is dental voiced nasal. It has two allophones viz. [n] & [M’]. [n] occurs before a dental stop. e.g.

/n/ [n] occurs before a dental stop
/AndAr/ [AndAr] ‘inside’ */bonta/* [bonta] ‘small bed’
[M’] occurs elsewhere

/N/ It is a voiced retroflex nasal flap. It occurs only in medial and final position. e.g.

/N/ [N] */baN/* ‘arrow’, ‘rope’ */kaNo/* ‘one eyed man’ or ‘living being’
/nuN/ ‘glamour of the face especially of bride’
/ThaN/ ‘place of worship’, */naN/* ‘barber’s wife;’

/M/ It is velar voiced nasal, occurs medially and finally. e.g.

/M/ [M] */SAMi/* ‘way-companion’ */dAMAI/* ‘wrestling competition’.
/rAM/ ‘colour’

/s/ It is voiceless, apical fricative. It occurs initially, medially and finally

/s/ [s] */sAlluk/* ‘behaviour’ */bIsero/* ‘boil’
 /sADeso/ ‘message’ */mAsAl/* ‘crush’
 /maNAs/ ‘human being’

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

/h/ [h] */har/* ‘necklace’ */bAhir/* ‘army’ */rah/* ‘path’
 /haR/ ‘bones’ */kahAn/* ‘krishna’ */goh/* ‘lizard’
 /hi/ ‘was’ */DahAr/* ‘move ahead’

/l/ It is alveolar voiced lateral. It occurs initially, medially and finally

/l/ [l] */lAR/* ‘chain’ */mElo/* ‘dirts’ */kAbul/* ‘accepted’
 /lal/ ‘red’ */khilwal/* ‘shepherd’

/L/ It is voiced retroflex lateral flap. It occurs only medially and finally.

/L/ [L] */taLa/* ‘lock’ */laL/ = /laL/* ‘saliva’ */ToL/* ‘stone Chips’

/r/ It is voiced apical trill. It occurs initially, medially and finally.

/r/ [r] */raR/* ‘conflict’, ‘quarrel (pethy)’ */kArel/* ‘bitter’ */Dhor/* ‘animals’
 /rAsul/ ‘law’(community controlled) */AhAra/* ‘burning of fire in pot’
 /kArtar/ ‘god’ */rAi/* ‘instrument (wooden) to churn curd’

/w/ It is bilabial voiced frictionless continuant. It occurs initially, medially and finally.

/w/ [w] */wa/* ‘he’, ‘she’ */jAwar/* ‘kharif corn’ */sew/* ‘apple’
 /ghewAr/ ‘sweet dish’ */mew/* ‘Mes tribe’
 /daw/ ‘chance’ */paw/* ‘¼’ */ghaw/* ‘wound’

/y/ It is frictionless voiced palatal continuant. It occurs initially, medially and finally, e.g.

/y/ [y] */yar/* ‘friend’ */gAyo/* ‘went’
 /yalAm/ ‘auction’ */taya/* ‘father’s elder brother’ */hay/* ‘curse’

Distributional Chart (Vowels & Consonants)

	Phonemes	Initial	Medial	final
Vowels:	i	√	√	√

<i>I</i>	√	√	√
<i>e</i>	√	√	√
<i>E</i>	√	√	√
<i>a</i>	√	√	√
<i>A</i>	√	√	√
<i>o</i>	√	√	√
<i>O</i>	√	√	√
<i>u</i>	√	√	√
<i>U</i>	√	√	√

Consonants :

<i>p</i>	√	√	√
<i>ph</i>	√	√	√
<i>t</i>	√	√	√
<i>th</i>	√	√	√
<i>T</i>	√	√	√
<i>Th</i>	√	√	√
<i>c</i>	√	√	√
<i>ch</i>	√	√	√
<i>k</i>	√	√	√
<i>kh</i>	√	√	√
<i>b</i>	√	√	√
<i>bh</i>	√	√	√
<i>d</i>	√	√	√
<i>dh</i>	√	√	√
<i>D</i>	√	√	√
<i>Dh</i>	√	√	√
<i>j</i>	√	√	√
<i>jh</i>	√	√	√
<i>g</i>	√	√	√
<i>gh</i>	√	√	√
<i>m</i>	√	√	√
<i>n</i>	√	√	√
<i>N</i>	-	√	√
<i>M</i>	-	√	√
<i>s</i>	√	√	√
<i>h</i>	√	√	√
<i>l</i>	√	√	√
<i>L</i>	-	√	√
<i>r</i>	√	√	√
<i>R</i>	-	√	√
<i>w</i>	√	√	√
<i>y</i>	√	√	√

2.4 CLUSTERS

Here the linear arrangements of the phonemes into cluster and syllables are discussed. The clusters are formed of both the vowel and consonants. But the phonetic tendencies like ‘Prothesis’, ‘Anaptyxis and Elision’ have been so widely employed in Mewati speech that consonant clusters especially in initial positions are wholly absent and very few in medial and final positions are available.

Diphthong/Vowel Clusters

Vowel clusters are realized in all 3 position – Initial, Medial, Final

Initial

In the initial cluster the first member is only /A/ and the second members are / I, e & u / as available in the data. e.g.

/AI-/	/ AIyã /	‘in this manner’
/Ae-/	/ AerAn /	‘ear-ring’
/Au-/	/ Aulia /	‘Muslim faquir’

Medial

Among the medial clusters the first members are / I, A, u, a, o / and the second members are / a, u, A, I, e / . Their combinations form the following clusters in the medial position. e.g.

/-Ia-/	/ bIaR /	‘field where seed saplings are prepared’.
/-au/	/ gaur /	‘means’, ‘method’
/-au-/	/sauna /	‘pickle mixed with green chilli and raddish with lemon’.
/-Aĩ-/	/ bhAĩs /	‘she buffalo’
/-AU-/	/ bAUr /	‘mad’, ‘hot / ill tempered man (person)’
/-uA-/	/ bhUAr /	‘brownish’, ‘patchy’
/-ue-/	/ tuer /	‘black mustard’
/-Ua-/	/ jUaRi /	‘gambler’

<i>/-Aĩ-/</i>	<i>/bhAĩs/</i>	‘she buffalo’
<i>/-oa-/</i>	<i>/goala/</i>	‘milk man’
	<i>/khoar/</i>	‘sty’
<i>/-oI/</i>	<i>/koIIa/</i>	‘coal’

Final

Among the final clusters the first members are / *I, a, u, o* and *e* / and the second members are / *u, i, e* / . e.g.

<i>/-iu/</i>	<i>/piu/</i>	‘drink’ (imperative)
	<i>/jiu/</i>	‘animate beings’
<i>/-ia/</i>	<i>/dia/</i>	‘earthen lamp’
<i>/-au/</i>	<i>/khau/</i>	‘eat’ (imperative)
	<i>/tau/</i>	‘father’s elder brother’
<i>/-ui/</i>	<i>/sui/</i>	‘needle’
	<i>/dui/</i>	‘two’
	<i>/chui/</i>	‘touching’
<i>/-oĩ/</i>	<i>/goĩ/</i>	‘partner’ , ‘friend’
<i>/-ei/</i>	<i>/lei/</i>	‘having taken / will take’
	<i>/dei/</i>	‘having given / will give’
	<i>/khei/</i>	‘one trip of carrying load on head’

Consonant Clusters

Initial

Very few consonant clusters occur in the initial position with / *y* / as second member with another consonant. Illustrative examples are :

<i>gy-</i>	<i>/gyarAh /</i>	eleven
	<i>/gyan /</i>	knowledge
<i>py-</i>	<i>/pyar /</i>	love
<i>ky-</i>	<i>/kya /</i>	what
<i>sy-</i>	<i>/syal /</i>	jackal

Medial

In Mewati medial clusters of c1 c1 type and c1 c2 types are available. The three member clusters are practically non-existent barring a few very exceptional words borrowed in the language.

Geminates

In geminates two aspirates are not allowed hence first member gets unaspirated. e.g :

C1, C1 Type

<i>-pp-</i>	<i>/uppAr /</i>	‘on’ ‘above’ ‘in sky’
	<i>/cuppi /</i>	‘silence’
	<i>/gAppi /</i>	‘boaster, liar’
<i>-bb-</i>	<i>/Abba /</i>	‘father’
	<i>/DAbba /</i>	‘tin-box (small size)’
	<i>/gAbbAr /</i>	‘proud’ , ‘stubborn’
<i>-tt-</i>	<i>/lAtta /</i>	‘rags of old clothes’
	<i>/sAtta /</i>	‘sixth card of playing card’
	<i>/sAttAr /</i>	‘seventy’
	<i>/bhAtta /</i>	‘allowances’
<i>-dd-</i>	<i>/cAddAr /</i>	‘bed cover’
	<i>/bAddu /</i>	‘naughty’ , ‘neglected person’
<i>-TT-</i>	<i>/gATTa /</i>	‘wrist’ / ‘a sweet also made of molass’.
<i>-DD-</i>	<i>/khADDo /</i>	‘big pit’
	<i>/hADDi /</i>	‘bones’
<i>-cc-</i>	<i>/bAcca /</i>	‘small child’
	<i>/sAcco /</i>	‘true’
	<i>/kAcco /</i>	‘unripe’

-jj-	/ bAjjAr /	‘thunder bolt from sky’
-kk-	/ ikka /	‘horse drawn carriage’
	/ Akka /	‘guardian’ , ‘Lord’
	/ nAkkAs /	‘ornament made of silver for neck’
-gg-	/ Aggas /	‘sky’
	/ jAgge /	‘place’
	/ pAggAR /	‘big turban’
-mm-	/ jAmmAn /	‘a name of the person’
	/ sAmmAn /	‘order from the judicial court to appear’
-nn-	/ gAnna /	‘sugar cane’
	/ bAnne /	‘bride groom’ or ‘a decorated child for khatna in muslim community’
	/ bAnni /	‘bride’
-ss-	/ lAssAn /	‘garlic’
	/ gussa /	‘anger’
	/ lAssi /	‘ cold drink of curd & sugar’
-ll-	/ chAllo /	‘ornament for leg’
	/ bAlla /	‘log’
	/ jilla /	‘district’
	/ jAllad /	‘cruel man’ , ‘hangman’
	/ gAlla /	‘granery in the house’ , ‘heap of corns’ , ‘heap of sugar cane’ , ‘heap of any commodity for sale’
	/ tAllak /	‘divorce’
	/ SAlla /	‘advice’

Heterogenous

In heterogenous cluster the members of the clusters are mostly from the same series except in case of clusters with /-y-/ , /-w-/ etc as second member of the cluster.

C1 C2 Types

-mb-	/lAmbAr /	‘instrument to halt the cart’
	/AmbAr /	‘sky’
-mbh-	/AcAmbho /	‘wonder’
-mh-	/kumhar /	‘potter’
-nd-	/bAndi/	‘captive’ , ‘confined’
-ndh-	/Andho /	‘blind’
	/bAndho /	‘dams’
-nTh-	/gunTho /	‘small bundles’
	/gAnTho /	‘thumb’
-nj-	/AnjAn/	‘eye ointment prepared at home’
-nkh-	/pAnkho /	‘fan’
-ng-	/bonga /	‘grass thatch’
	/DungAr /	‘hills’
-nm-	/sAnmukh/	‘in front of’
-DDh-	/buDDho /	‘old man’
-kkh-	/dAkkhAr /	‘north side’
	/lAkkhi /	‘Goddess Lakshmi’
-kt-	/rAkti /	‘bloody’
-ky-	/Tākyo/	‘slitthed’
-cch-	/bhiccha /	‘alms’
	/mAcchi /	‘flies and fish’
-jjh-	/jujjhar /	‘fighter / courageous’
-jhy-	/gojhya /	‘inside hidden pocket’
-TTh-	/ikATTha /	‘collected, together’
	/gATThAr /	‘skeleton’
	/mATTha /	‘curd water’
	/bhATTha /	‘klin’ (bricks)
-lh-	/culho /	‘oven’
	/kolhu /	‘crusher for oil’ ‘sugar cane’
-hw-	/jihwa /	‘tongue’

-st-	/ustAro /	‘razor’
	/Astuti /	‘prayer’
	/istiri /	‘wife’ , ‘women’
-sth-	/AsthAl /	‘holy place’
-sm-	/jismani /	‘worldly , bodily’
	/kismAt /	‘fate’

Final

Very few examples are available for the final position. However, the available ones are given below :

-nt-	/Ant/	‘end’
-nd-	/anAnd/	‘pleasure’
	/bAnd /	‘closed’
	/mAnd /	‘dull’
	/anAnd/	‘pleasure’

2.5 SYLLABLE

A syllable in Mewati is a vocalic unit or a combination of vocalic units preceded or followed by one or two consonantal margins. The elements forming a syllable are onset containing one or two consonants, nucleus which is always a vowel and a coda containing one or two consonant. Thus, here, a syllable has a nucleus obligatorily and it may take onset and/or coda optionally. Coda consists of any one of consonants except velar nasal /M/.

Open :	V	/u/	‘he’, ‘she’
	VV	/au/	‘come’ (imperative)
	CV	/ja/	‘go’
		/dho/	‘wash’
	CVV	/jau/	‘please go’
		/khau/	‘please eat’
Close :	VC	/an/	‘honour’
		/ãkh/	‘eye’

	<i>/Or/</i>	‘and’
	<i>/ãc/</i>	‘heat of flame or fire’
VCC	<i>/Ant/</i>	‘end’
CVC	<i>/Sukh/</i>	‘comfort’
	<i>/kal/</i>	‘yesterday’
	<i>/bhĩg/</i>	‘drench’
CVCC	<i>/mAnd/</i>	‘dull’

Syllabic Pattern of words

1. Monosyllabic

V	<i>/u/</i>	‘she’ , ‘he’
	<i>/i/</i>	‘this’
VC	<i>/ag/</i>	‘fire’
	<i>/Ab/</i>	‘now’
	<i>/uR/</i>	‘fly’
VCC	<i>/Ant/</i>	‘end’
CV	<i>/de/</i>	‘give’
	<i>/dho/</i>	‘wash’
	<i>/kha/</i>	‘eat’
CCV	<i>/kya/</i>	‘what’
CVC	<i>/rat/</i>	‘night’
	<i>/goR/</i>	‘leg’
	<i>/bol/</i>	‘say’
	<i>/dhAr/</i>	‘hold’
	<i>/Dhap/</i>	‘earthen pot’
	<i>/war/</i>	‘attack’
CVCC	<i>/marc/</i>	‘March, a month’
	<i>/mIrc/</i>	‘chilly’

2. Disyllabic

V-CV	<i>/i- ra/</i>	‘emotion’
	<i>/a – lu/</i>	‘potato’

	<i>/u – Tha/</i>	‘raise’
V-CVC	<i>/u- tar/</i>	‘bring down’ , ‘put down’
	<i>/a-lAm/</i>	‘gathering of people’
	<i>/i- man/</i>	‘honesty’ , ‘faith’
V-CVCC	<i>/A- mAnd/</i>	‘dull’
	<i>/a- nAnd/</i>	‘pleasure’
CV-CV	<i>/jhe- la/</i>	‘loo hot , ‘wind’
	<i>/sa – la/</i>	‘brother-in-law’
	<i>/gẽ-Ro/</i>	‘late’ , ‘delay’
VC-VC	<i>/Ad-Ab/</i>	‘secret parts of human body’
	<i>/ad-Ar/</i>	‘respect’
VC-CV	<i>/Ab-ba/</i>	‘father’
VC-CVC	<i>/An-dAr/</i>	‘inside’
CV-CVC	<i>/ba- dAl/</i>	‘cloud’
	<i>/bi-mar/</i>	‘sick’
CVC-CV	<i>/bAc-cA/</i>	‘child’
	<i>/boTt-Ra/</i>	‘ram’ ‘big goat’
CVC- CVC-	<i>/cAd-dAr/</i>	‘bed sheet’
	<i>/ghAr-wal/</i>	‘domestic being’
	<i>/sag-red/</i>	‘companion of mischief doers’
CV-CCVC	<i>/hAt-yar/</i>	‘murder’
CVCC-CV	<i>/giddh-wa/</i>	‘vulture’

3. Tri-syllabic

V-CV-CV	<i>/I- ra- da/</i>	‘determination’
	<i>/a- sa- mi/</i>	‘culprit’ / ‘landless worker’
CV-CV-CV	<i>/ku- rA- Ra/</i>	‘earthen pot for keeping grain in household’.
	<i>/Do- mA- ri/</i>	‘rice plate’
CV- CV- CV	<i>/pA- khe- ru/</i>	‘big birds’
VC- CV- CVC	<i>/im- ti- han/</i>	‘ examination’, ‘test’

CV- CVC- CV	/pA- rin- da/	‘bird’ (small)
CV- CV- CVC	/mo- ha- rAm/	‘1 st Muslim month’
CV- CVC- CVC	/mu- sAl- man/	‘Muslim by faith’
CVC-CV- CV	/dAr- wa- ja/	‘ gate’ / ‘door’
	/ser – wa – ni/	‘ long coat’
CVC- CVC- CVC	/lAm- bAr- dar/	‘chieftain of the village’
CVC- CV- CV	/khAl- khu- la/	‘world’

4.Tetra Syllabic

Four syllable words are few in comparison to disyllabic and tri- syllabic words. The following are the types of the four syllable words : e.g.

CV- CV- CV- CV	/bi- hA- ma- ta/	‘step mother’
	/su- la- kA- Na/	‘Woman of good omens/habits’
	/nA- ha- wA- Ro/	‘Bath tub made of wood’
CV- CVC- CV- CV	/mU- sAl- ma- ni/	‘a ritual meted out to a child to make him a muslim’
CV- CVC- CV- CV	/An- tAr- ja- mi/	‘one who knows everything to happen God’

3. MORPHOLOGY

3.1 WORD FORMATION

Morphologically a word may contain one morpheme which may be a bare stem/root. If it contains more than one morpheme, it is either a stem/root taking one or, some time, more affixes or a compound word.

3.1.1 WORD CLASS

The word classes set up morphologically and syntactically are nouns, verbs, adverbs, post-positions, particles and function words. The nouns and verbs are established on morphological considerations and rest of the word classes on syntactic criteria. The pronouns also form a sub-class of nouns as they too are declined for cases.

Affixation (Prefixation & Suffixation), reduplication, suppletion and the compounding are prominent morphological processes for the formation of the words. They are treated under derived nouns.

3.2 NOUN MORPHOLOGY

The Noun is a word class which takes number, gender and case markers. The nouns function as a Subject or an Object in a construction and it denotes person, place, things etc. If a noun contains only one morpheme it is called simple noun, and if it contains more than one morpheme by means of root taking one or more affixes then it is called derived noun. This section of Noun Morphology deals with the inflections of nouns along with the various pronominal forms available in Mewati language.

3.2.1 NOUN

The nouns in Mewati are realized by two genders, two numbers and nine cases.

Classification of Nouns

The nouns in Mewati are classified into two divisions viz. Simple and Derived. The simple nouns are those which can not be divided morphologically and which do not take gender suffixes. The derived nouns can take gender suffixes and other derivative suffixes.

Simple Nouns

The numeral adjectives can precede the following nouns and their likes.

<i>/ek maNAs/</i>	‘one man’
<i>/tin kitab/</i>	‘three books’
<i>/ek ghAr/</i>	‘one house’

The numeral adjectives do not precede the simple nouns of the types given below which can be called non-countable nouns.

<i>/bhu:kh/</i>	‘hunger’
<i>/iman’/</i>	‘honesty, faith’
<i>/jor/</i>	‘strength’
<i>/paNi/</i>	‘water’
<i>/phArAj/</i>	‘duty’ ‘obligation’

The following simple nouns are preceded by measure nouns

<i>/gohum/</i>	‘wheat’	<i>/ek mAn gohum/</i>	‘one mon wheat’
<i>/dudh/</i>	‘milk’	<i>/ek paw dudh/</i>	‘one quarter of a ser of milk’
<i>/soNa/</i>	‘gold’	<i>/tin rAtti soNa/</i>	‘three sovereign’

Simple nouns are further sub-divided into Animate and Inanimate nouns in Mewati. The following are the example of animate nouns :

<i>/maNAs/</i>	‘man’	<i>/ghoRo/</i>	‘horse’
<i>/lugai/</i>	‘woman’	<i>/kutto/</i>	‘dog’
<i>/bEl/</i>	‘ox’ , ‘bullock’	<i>/bhai/</i>	‘brother’
<i>/sayãp/</i>	‘snake’	<i>/Abba/</i>	‘father’
<i>/bAcca/</i>	‘child’	<i>/ai/</i>	‘mother’

The list of animate noun is quite exhaustive.

Inanimate nouns

The following are the examples of inanimate noun:

<i>/ghAr/</i>	‘house’	<i>/dhan/</i>	‘paddy’
<i>/khet/</i>	‘field’	<i>/Topi/</i>	‘cap’
<i>/kApARa/</i>	‘clothes’	<i>/hat/</i>	‘hand’
<i>/roTi/</i>	‘bread’	<i>/bhum/</i>	‘land’
<i>/pap/</i>	‘sin’	<i>/maTi/</i>	‘soil’
<i>/iman/</i>	‘faith’	<i>/ret/</i>	‘sand’
<i>/bihAn/</i>	‘seed’		

The list of these inanimate nouns is quite exhaustive.

In Mewati, like all other Indo-Aryan languages the animate nouns are substituted by the pronouns */i/* ‘this’, ‘he’, ‘she’ (proximate) */inne/* ‘these’, ‘they’; */un/* ‘he’, ‘she’ (Remote).

The inanimate nouns are substituted by */ye, ya/* ‘it’ or ‘they’ (proximate) and */wa/* ‘that, they (remote). Further, the animate nouns can take possessive pronouns, which is not applicable to inanimate nouns.

Derived Nouns

Some nouns are analysed as having two or even more morphemes and in these cases one of the constituent may be root/stem and other nominalizing affixes (prefix, suffix). The root/stem may be a noun, as adjective or a verb. The number of prefixes and suffixes are too many in the corpus of Mewati. The prominent and widely used prefixes are the following

I. Derived Nouns by adding Prefixes

/A-/ ‘not’; */AN-/* ‘un,in’; */O-/* ‘bad’; */kA-/* and */ku-/* ‘bad’; */ni-/* ‘not’; */na-/* ‘without’
/be-/ ‘without’ */pAR-/* ‘grand’ */pAr-/* ‘another’ */hAr-/* ‘every’ */SA- & su-/* ‘good’ e.g.

<i>A-</i>	<i>AluN`</i>	‘saltless’
<i>AN</i>	<i>ANAmol</i>	‘value less’ ‘costly’
<i>O-</i>	<i>OguN</i>	‘bad habit’
<i>kA-</i>	<i>kAput</i>	‘bad son’
<i>SA;su-</i>	<i>sAput / suput</i>	‘good / worthy son’
<i>na-</i>	<i>nasAmAjh</i>	‘fool’

	<i>na mArAd</i>	‘impotent’ , ‘coward’
<i>pAr-</i>	<i>pArdadi</i>	‘grand mother’
	<i>pArdes</i>	‘foreign land’
<i>sAr-</i>	<i>sAr had</i>	‘boundary’ , ‘limit’
<i>hAr-</i>	<i>hArdAm</i>	‘ever’ , ‘every moment’
<i>be-</i>	<i>beiman</i>	‘dishonest man’
<i>nir</i>	<i>nirdAi</i>	‘crude’ , ‘cruel person’

II. Derived Noun by adding Suffixes

i. Suffixes added with nouns

<i>/-wala/</i>	<i>ghAr</i>	-	<i>ghArwala</i>	‘house owner’
<i>/-dar/</i>	<i>dukan</i>	-	<i>dukandar</i>	‘shopkeeper’
	<i>sAmAjh</i>	-	<i>sAmAjhdar</i>	‘wise man’
	<i>thana</i>	-	<i>thanedar</i>	‘police officer’
<i>/-khana/</i>			<i>Dak khana</i>	‘post office’
			<i>sApakhana</i>	- ‘hospital’, ‘dispensary’
<i>/-dan/</i>			<i>pandan</i>	- ‘small box to keep betel leaves’
			<i>kAdArdan</i>	- ‘one who realize the essence/virtue of others’

ii. Suffix added with verb stem

<i>/-i/</i>	<i>khet</i>	-	<i>kheti</i>	‘agriculture’
	<i>hÃs</i>	-	<i>hAsi</i>	‘laughter’
	<i>bol</i>	-	<i>boli</i>	‘speech’
<i>/-ai/</i>	<i>lAR</i>	-	<i>lARai</i>	‘quarrel’ , ‘sequel’

	<i>bARo</i>	-	<i>bARai</i>		‘praise’
	<i>bhAlo</i>	-	<i>bhAlai</i>		‘help’
	<i>ThAnDo</i>	-	<i>ThAnDai</i>		‘coldness’
	<i>miTho</i>	-	<i>miThai</i>		‘sweets’ ‘sweetness’
<i>/-aw/</i>	<i>bAc</i>	-	<i>bAcaw</i>	-	‘safety’
	<i>jAm</i>	-	<i>jAmaw</i>	-	‘gathering’ ‘savings’

iii. Suffix added with adjective

<i>/-apo/</i>	<i>buDho</i>	-	<i>buDhapo</i>		‘old age’
	<i>rAnDo-</i>		<i>rAnDapo</i>		‘widow hood’

Gender

In Mewati gender is marked morphologically only in certain cases. In most of the cases concept of gender viz. Masculine and feminine is inherent in stems only. There are words in which masculine – feminine distinction is marked. The feminine gender as */-i/*, */-in/*, */An/*, */Ani/* and */Ni/* markers. However, there are certain oppositional pairs of Kinship relationship and they have independent lexeme to show gender distinction.

Replacement of */-o/* by */-i/* in Gender

The word denoting masculine gender in this group end in *-o*. The feminine forms are marked categories. The final vowel *-o* is replaced by */-i/* for marking feminine gender

Masculine		Feminine	
<i>ghoRo</i>	‘horse’	<i>ghoRi</i>	‘mare’
<i>mamo</i>	‘maternal uncle’	<i>mami</i>	‘maternal aunt’
<i>kako</i>	‘uncle’	<i>kaki</i>	‘aunt’
<i>choro</i>	‘boy’	<i>chori</i>	‘girl’
<i>mATAko</i>	‘big earthen jar’	<i>mATAki</i>	‘small earthen jar’
<i>mawAso</i>	‘mother’s sister’s husband’	<i>mawAsi</i>	‘mother’s sister’
<i>beTo</i>	‘son’	<i>beTi</i>	‘daughter’

<i>sal/</i>	‘brother-in-law’	<i>sali</i>	‘sister-in-law’
<i>kutAro</i>	‘dog’	<i>kutAri</i>	‘bitch’
<i>kagAlo</i>	‘crow’	<i>kagAli</i>	‘crow-hen’

Adding of */-in/* and */- An/*

Masculine	Feminine
<i>/dhobi/</i> ‘washerman’	<i>/dhobin//dhobAn/</i> ‘washer woman’
<i>/mali/</i> ‘gardener’	<i>/malin//malAn/</i> ‘gardener’s wife’
<i>/pARosi/</i> ‘neighbour’	<i>/pARosin//pARoSAn/</i> ‘female neighbour’

Adding of */-Ani/* and */-Ni/*

Masculine	Feminine
<i>/jeTh/</i> ‘elder’ ‘husband’s elder brother’	<i>/jeThaNi/</i> ‘husband’s elder brother’s wife’
<i>/dewAr/</i> ‘husband’s younger brother’	<i>/dewAraNi/</i> ‘husband’s younger brother’s wife’
<i>/ũT/</i> ‘camel’	<i>/ũTNi/</i> ‘female camel’
<i>/mor/</i> ‘peacock’	<i>/morNi/</i> ‘she peacock or pea-hen’

Independent Lexical pairs :

Some of the oppositional pairs having independent lexemes based on biological gender distinction. Illustrative examples are :

Masculine	Feminine
<i>/Abba/</i> ‘father’	<i>/ai/</i> ‘mother’
<i>/bap/</i> ‘father’	<i>/ai/</i> ‘mother’
<i>/bhai/</i> ‘brother’	<i>/bhEN / , /bAhiN/</i> ‘sister’
<i>/sAsuro/</i> ‘father-in-law’	<i>/sasu/</i> ‘mother-in-law’
<i>/manAs/</i> ‘man’	<i>/lugai/ , /OrAt/</i> ‘woman’
<i>/bEl/</i> ‘bullock’	<i>/gAu/ , /gay/</i> ‘cow’

Number

There are two numbers in Mewati Viz. – Singular and Plural.

Singular

The singular number is unmarked generally.

Plural

For plural formation of the nouns the following suffixes are added to the stems. *-ã / -An*, *∞ -e*, *∞ -n*, *∞ -yã*. *-ã* and *-An* are in free variation for showing plurality. e.g. They are used generally with consonant ending items.

<i>/hat/</i>	‘hand’	<i>/hatã/</i>	‘hands’
		<i>/hatAn/</i>	‘hands’
<i>/ghAr/</i>	‘house’	<i>/ghArAn/</i>	‘houses’
		<i>/ghArã/</i>	
<i>/rukh/</i>	‘tree’	<i>/rukhã/</i> , <i>/rukhAn/</i>	‘trees’
<i>/peR/</i>	‘tree’	<i>/peRã/</i> , <i>/peRAn/</i>	‘trees’
<i>/bArAas/</i>	‘year’	<i>/bArAsã/</i> , <i>/bArAsAn/</i>	‘year’

-e is added with the stems ending with *-o*.

<i>/ghoRo/</i>	‘horse’	<i>/ghoRe/</i>	‘horses’
<i>/choro/</i>	‘boy’	<i>/chore/</i>	‘boys’
<i>/kutto/</i>	‘dog’	<i>/kutte/</i>	‘dogs’

But in most of the cases *-o* ending noun stems are made plural by changing *-o* into *-a*. e.g.

<i>/bhaNAjo/</i>	‘sister’s son’	<i>/bhaNAja/</i>	‘sister’s sons’
<i>/mamo/</i>		<i>/mama/</i>	‘maternal uncle’
<i>/cOpo/</i>	‘donkey’	<i>/cOpa/</i>	‘donkeys’

-n is added with the feminine noun stress ending with *-i* and *-u*.

<i>/gori/</i>	‘lass’	<i>/gorin/</i>	‘lasses’
<i>/nAdi/</i>	‘river’	<i>/nAdin/</i>	‘river’

/gAli/	‘lane’	/gAlin/	‘streets’, ‘lanes’
/chori/	‘girl’	/chorin/	‘girls’
/gAu/	‘cow’	/gAun/	‘cows’

-yã is added with the stems ending with -ya and -i.

/bAchiya/	‘female calf’	/bAchiyã/	‘female calves’
/kutti/	‘bitch’	/kuttiyã/	‘bitches’

Case

In Mewati, a large number of specific case markers or post-positions are available participating in larger construction showing relationship between noun and verb in a sentence.

Case	Markers
Nominative	Ø
Agentive	-ne
Accusative	-ku, -kũ, -ko, -ne and -lu
Dative	-ku, -kũ, -ko, -ne and -lu
Instrumental	-te, -pe, -su, -sũ, se
Ablative	-te, -pe, -su, -sũ, se
Genitive	-ka, -ki, -ke, -ko
Locative	-mẽ, -m, -pAr, -mã
Vocative	-Ar, -Are, -rE, -ArE

Nominative Ø (-ne)

Nominative is unmarked and mostly functions as subject of the sentences. But use of -ne is also found, mostly with transitive verbs when inflected for perfective aspect formations.

Examples

bhai ayo	‘brother came’
bhai kam kAre	‘brother is working’

Agentive -ne

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

Examples

ai ne dudh gArAm kiyo 'mother made the milk hot'
kagAlo ne i bat kAhi 'the crow told this'

Accusative -nE,

This marker is not morphologically conditioned. It can occur for both the cases. It is applicable to all the cases. Examples

/ai -nE bula/ 'Call the mother'
/kagAlo kagAli -nE kAhi/ 'The crow told the crow-hen'

Genitive

The genitive markers /-k/, /-r/ are inflected for gender number like variable adjectives.

Examples

/i sAmAn ki lUgai hi/ 'she was Saman's wife'
/mero ghAr/ 'my house'
/raja ko ghoRo/ 'king's horse'
/bibi ki cunni/ 'wife's garment'
/Ahir ke chore/ 'Ahir's sons (caste name)'
/jaTro khet/ 'jat's field'
/pARosAn ki bata/ 'neighbour's saying'

Locative

Locative markers are -mẽ, -mã, -pAr.

Examples

/ghArã mẽ logã/ 'people in the house'
/rah mã nAdi/ 'river on the way'
/Abba khaT pAr leTo ho/ 'father was sleeping on the cot'
/khet pAr kam/ 'work at the field'

Instrumental

The markers are *-se, -sAẽ, saĩ*

Ablative

The markers are *-le*

Vocative *-rE, -ArE*

/rE rAbb mu mAryo/ Oh God! I am dead

Post – Position

The following post-positions are available in Mewati. They always occur with nominal and pronominal forms directly after oblique form or the genitive form as the case may be. These post-positions show place, direction, location and association.

seti – ‘in association with’ can occur directly after the nominal form as well as inflected genitive form */ku/*. Examples are

/bEN ku seti abba AlwAr gAyo/ ‘Father went to Alwar with sister’.

/An dhAn seti sAda raji/ ‘With grain and money ever happy’

mahi – in the midst of, in the center of;

/ghAr mahi sare bETho ho/ ‘All were sitting idle in the house’

/ghANo Ađhero rat mahi corã awẽ/ ‘The thief do come in thick black night’

upAr – above

/rukH ku upAr kagAlo ko ghũsAlo ho/

‘Above the tree there was the nest of the crows’

nice - below, under

/DungAr ku nice khan mã pAnno rAhyo / rAho/

‘Below (inside) the hill there were diamond into the mine’

khatir – ‘for’ for the sake of

/tu waku khatir dhAn rakhu/ ‘For him/her keep the money’

bic (at the middle)

/nAdi ka bic m̃ ghANo pAni rAho/

‘There was enough water (deep) in the middle of river’

bahAr – out side, in front of

/ApAN ghAr le bahAr u nikAl rAho tho / ho /

‘He was coming out of his house’

3.2.2. PRONOUN

The pronouns, semantically, are the substitutes of nouns but they are somewhat a different class i.e. they are closed and their membership is fixed. Syntactically no adjective can occur as an attribute of a pronoun. First and second person show no distinction of gender but while inflecting for cases, they take case markers as the nouns do. The third person pronoun makes the distinction of proximity and remoteness. The third personal pronouns act like the Demonstrative pronouns also of definite nature. The following are the pronouns in Mewati

Personal Pronouns

Person	Singular	Plural
First person	<i>mĒ</i> ‘I’ <i>hũ</i> ‘I’	<i>hAm, hAmAn</i> (we)
Oblique base	<i>mu, mo, moku, mujh</i>	<i>hAm, hAmã</i>
Second Person	<i>tu, tĒ</i> (you)	<i>tAm, tum</i> (you all)
Oblique base	<i>to, toi</i>	<i>thane, the</i>
Second person (Honorific)	<i>ap</i> (you sir)	<i>ap sAbe</i> (You all sir)
Third person	<i>i, yo</i> (he, she, it)	<i>ye</i> ‘these’ ‘they’
Proximate		
Oblique base	<i>ya, yi, ti</i>	<i>in</i>
Third person	<i>u, so, wo</i> (he, she, it)	<i>wE, wa</i>
(Remote)	(he, she, that)	
Oblique base	<i>wa, ta</i>	<i>un</i>

The third personal pronouns act like the Demonstrative pronouns also of definite nature. These pronouns take case suffixes like those of nouns for nominative; accusative/dative, instrumental/ablative and sociative cases.

Personal Pronominal Declensions

	Nominative Case	Agentive Case	Accusative/ Dative Case	Genitive case	Instrumental Ablative
First Person (Sg.)	<i>mE</i> <i>hũ</i>	<i>mEne</i> <i>hũne</i>	<i>mũne</i> <i>moy</i>	<i>mero ~ meri</i>	<i>mũ le</i> <i>mũ se, sAẽ</i> <i>mũ seti</i>
(Plu.)	<i>hAm ~ hAmne</i> <i>hAmAnne</i>	<i>hAmAnne</i> <i>hAmAnne</i>		<i>hAmAnri</i> <i>mharo</i> <i>mhari</i>	<i>hAmmAn le</i> <i>hAmAn saĩ</i>
Second Person (Sg.)	<i>tu, tE, tune</i>	<i>tune, toku</i> <i>tule</i>		<i>tero, tor</i>	<i>tose, tule, tor sAẽ</i>
Second Person (Pl.)	<i>tAm, tum</i> <i>tAmne</i>	<i>tumku</i> <i>toku</i> <i>tolu</i>		<i>tharo</i> <i>thari</i> <i>tiharo -i</i>	<i>tum se</i> <i>tum le</i>
Second Person (Honorific)	<i>ap apne</i>	<i>apku</i> <i>apko</i> <i>aple</i>		<i>apki</i> <i>apri</i> <i>apro</i>	<i>ap le</i> <i>ap saẽ</i>
Third person (Sg.)	<i>wo, so</i> <i>unne wane</i> <i>sone</i>	<i>unnE,</i> <i>waku</i> <i>walu</i>		<i>waki wako</i> <i>soki, soko</i>	<i>wase wa le</i> <i>wako sath</i> <i>waki sAẽ</i>
Third Person (Pl.)	<i>we wa</i> <i>unne</i> <i>wanne</i>	<i>unnE</i> <i>wEko</i>		<i>wEki,</i> <i>unnAnki</i> <i>unki</i>	<i>wEko sath</i> <i>wEko sAẽ</i>

The other pronominal forms available can be classified under Reflexive, Relative, Interrogative and Indefinite Pronouns.

Reflexive Pronoun : /ApAn/ ~ /ApAN/ 'self' one's own (referring all nouns and pronouns)

It is generally used in genitive form.

/ap ApANi bat kArE hĒ/ 'you are telling about yourself'

Interrogative Pronouns :

(Animate) /koN/ 'who' /ke/ 'who'

(Inanimate) /ka/ 'what'

/UThe koN ha/ 'who were there'

/UThe ka ho/ 'what was there?'

Relative Pronouns :

Nominative /jo/ (Sg.) /jo/ (Plu.) 'which'

Oblique /ja/ /jin/

Indefinite Pronouns :

/koi/ 'any'

/kay/ 'whose'

/kAs/ 'how'

/kisi/ 'some one'

3.2.3 ADJECTIVE

Adjectives in Mewati occur in attributive and predicative constructions. The adjectives are defined syntactically as the class of words occupying a position immediately before the noun as its modifier and these are qualitative, quantitative and demonstrative in nature.

Adjectives are formed on nominal verbal and other adjectival bases by addition of affixes. They are called derived adjectives.

The adjectives are of two types based on their forms

(1) Adjectives marked for gender or variable adjective

(2) Non variable Adjectives

Variable Adjective

Only a few available forms have been given below as they have masculine *-o* and feminine *-i* marker which change according to the gender of the noun occurring with it as

Masculine		Feminine	
<i>kalo</i>	(<i>ghoRo</i>) 'black horse'	<i>kali</i>	(<i>ghoRi</i>) 'black mare'
<i>kaNo</i>	(<i>maNAs</i>) 'blind man'	<i>kaNi</i>	(<i>lugai</i>) 'blind woman'
<i>syaNo</i>	'wise'	<i>syaNi</i>	'wise'
<i>bARo</i>	'elder brother'	<i>bARi</i>	'elder sister'
<i>dhola</i>	'white'	<i>dholi</i>	'white'
<i>sukha</i>	'dry'	<i>sukhi</i>	'dry'

Non-variable Adjectives

Non variable do not change as to the gender, number of the noun. Examples

<i>besi</i>	'much'
<i>bhot</i>	'too much'
<i>uttAm</i>	'good'

Adjective of quality :

Based on the meaning expressed by adjectives, then can be of various types like qualitative, quantitative, demonstrative, indefinite, numerals etc. For example

<i>piyaro dos</i>	'dear friend'
<i>suhakhõ chori</i>	'blue eyed girl'
<i>sidho maNAs</i>	'gentle person'
<i>hAryo khet</i>	'green field'
<i>pArayo des</i>	'another country'
<i>syaNo logã</i>	'wise people' 'elder persons'
<i>bARo beTo</i>	'elder son'
<i>chitAralo Darã</i>	'spreading branches'
<i>kãcho phAsAl</i>	'unripe crops'

<i>bawalo phAkir</i>	‘mad faquir’
<i>kAlDo pani</i>	‘cold water’
<i>moTo danDo</i>	‘fat stick’

Adjective of quantity :

<i>ghANo dudh</i>	‘thick and much milk’
<i>thoRo Anaj</i>	‘little grain’
<i>Adhuro kam</i>	‘incomplete work’
<i>sAgALo bhat</i>	‘all the cooked rice’
<i>puro deni</i>	‘total debt’
<i>itlo ~ itAni bat</i>	‘so much talk’

Demonstrative Adjectives

It is a closed class consisting of

<i>/i/</i>	‘this’	<i>/wo/</i>	‘that’
e.g. <i>/i khet/</i>	‘this field’	<i>/wo ~ wa /maNAs/</i>	‘that man’

Derived Adjectives

Adjectives can be derived both from nominal and verbal bases.

From nominal bases the derived adjectives are formed with the help of suffix *-i*

<i>/nam/</i>	‘name’, ‘fame’	<i>/nami/</i>	‘famous’
<i>/dhAn/</i>	‘property’	<i>/dhAni/</i>	‘richman’
<i>/des/</i>	‘country side’	<i>/desi/</i>	‘indigenous’
<i>/kam/</i>	‘work’, ‘lust’	<i>/kami/</i>	‘desirable worker’ ‘lustrous’
<i>/un/</i>	‘wool’	<i>/uni/</i>	‘woolen’
<i>/sut/</i>	‘cotton’, ‘thread’	<i>/suti/</i>	‘cotton made’
<i>/gAjAb/</i>	‘gossips’	<i>/gAjAbi/</i>	‘gossiper’, ‘who talk loose’

From verbal bases the derived adjectives are formed with the help of *-to* and *-o* suffix

<i>/bAh/</i>	‘flow’	<i>/bAhAto naLo/</i>	‘moving canal’
<i>/mAr/</i>	‘die’	<i>/mArAto maNAs/</i>	‘dying person’

<i>/cAl/</i>	‘move’ ‘walk’	<i>/cAlAto gaRi/</i>	‘moving vehicle’
<i>/ja/</i>	‘go’	<i>/jato logã/</i>	‘going people’
<i>/roN/</i>	‘weep’	<i>/rtoNo choro/</i>	‘weeping boy’ ‘by habitual’
<i>/soN/</i>	‘sleep’	<i>/soNo ãT/</i>	‘sleeping camel’
<i>/kho/</i>	‘loose’	<i>/khoNo pisa/</i>	‘lost money’

Comparison of Adjectives

Simple adjectives have two more degrees,

1. Comparative
2. Superlative

To express the sense of comparison */su/* is used after nominal or pronominal bases which are to be compared. Example

/to su piyaro koN hogo/ ‘Who will be dearer than you are?’

For superlative sense, */sAb su/* formation is used to show the best among the compared nominal or pronominal bases

/phul sAb su sundAr lage hE/ ‘Flower is the best I like’
/sAb su miTho an hE/ ‘Dearest is the honour’

3.2.4 NUMERAL

The numerals are mainly divided into cardinals and ordinals. Further on the basis of the constituent the cardinal numerals may be divided into two broad classes viz.

- (1) The constructions with single morpheme
- (2) The constructions with two or more morphemes.

Cardinals

The numbers 1 to 10, 20, 30, 40, 50, 60, 70, 80, 90, 100, 1000, may be grouped under (Class I) the single morpheme category. The constructions of the numeral 11 to 18 form a subclass under the class II.

The number 19 forms another sub-class and the formation of numerals 21 to 99. The III sub-class gender class II, are done with alternate of one to nine prefixing to the decimal morphemes. It has not been shown in the present analysis.

Numerals belonging to class I

<i>ek</i>	‘one’	<i>tis</i>	‘thirty’
<i>do</i>	‘two’	<i>calis</i>	‘forty’
<i>tin</i>	‘three’	<i>pAccas</i>	‘fifty’
<i>cyar ~ car</i>	‘four’	<i>saTh</i>	‘sixty’
<i>pan ~ pãc</i>	‘five’	<i>sAttAr</i>	‘seventy’
<i>chE</i>	‘six’	<i>Assi</i>	‘eighty’
<i>sat</i>	‘seven’	<i>nAbbe</i>	‘ninety’
<i>aTh</i>	‘eight’	<i>sO ~ sE</i>	‘hundred’
<i>nO</i>	‘nine’	<i>hAjar</i>	‘thousand’
<i>dAs ~ deh</i>	‘ten’	<i>lakh</i>	‘lakh’
<i>bis</i>	‘twenty’	<i>kiroR</i>	‘crore’
		<i>ArAb</i>	‘tens of crores’
		<i>khARAb</i>	‘hundred of cores’

Numerals belonging to Class II

Sub-Class I

The numeral 11 to 18 are formed by the combination of allomorph of 1 to 8 to the allomorph of 10 /- *rAh*/ and the allomorph of 1 to 8 precedes those of 10.

Examples

<i>ek</i>	<i>egya - rAh</i>	‘eleven’
<i>do</i>	<i>ba - rAh</i>	‘twelve’
<i>tin</i>	<i>te - rAh-</i>	‘thirteen’
<i>car/cyar</i>	<i>cAw - dAh</i>	‘fourteen’
<i>pac</i>	<i>pAnd - rAh</i>	‘fifteen’
<i>chE</i>	<i>so - lAh</i>	‘sisteen’
<i>sAt</i>	<i>satA - rAh</i>	‘seventeen’
<i>aTh</i>	<i>Atha - rAh</i>	‘eighteen’

Sub-class II

In this sub-class, the numeral from 19 onwards is formed by prefixing morpheme *-on* ~ *un* (= *minus one*) to the allomorph of *-is* of *bis* ‘twenty’ i.e. *-is* and the same is applicable to 29, 39, 49, 59, 69, 79.

Example

onis = 19, *onnis* = 19

ekis = 21, *ekkis* = 21

Ordinals

The ordinal numerals are adjectives derived from cardinal with the help of suffixation. They take usual concord suffixes for feminine gender.

<i>-lo</i>	<i>pAhAlo</i> ~ <i>pAhAla</i> (masculine)	‘first’
<i>-la</i>	<i>pAhAla</i> - feminine	‘first’
<i>-ra</i>	<i>dusAra</i> (masc.) <i>dusAri</i> (fem.)	for ‘second’
	<i>tisAra</i> (masc.) <i>tisAri</i> (fem.)	for ‘third’
<i>-tho</i>	<i>cAutho</i> ~ <i>cAutha</i> (masc.)	‘fourth’
	<i>cauthi</i> (fem.) ‘fourth’	
<i>-wã</i>	<i>-pãcwã</i> (masc)	‘fifth’
	<i>pacwã</i> (femin)	‘fifth’
	<i>biswã</i>	‘twentieth’ etc.

Fractional

The fractional in Mewati are available like the following:

<i>/paw/</i>	$\frac{1}{4}$	<i>pAnjo</i> - ‘five’	(5)
<i>/adha/</i>	$\frac{1}{2}$	<i>cokARi</i> - ‘four’	(4)
<i>/tihari/</i>	$\frac{1}{3}$	<i>dArjAn</i> - ‘twelve’	(12)
<i>/pON/</i>	$\frac{3}{4}$	<i>sEkARo</i> - ‘hundred’	(100)
<i>/sAwa/</i>	$1\frac{1}{4}$		
<i>/DeRh/</i>	$1\frac{1}{2}$		
<i>/Dhai/</i>	$2\frac{1}{2}$		
<i>/saDhe/</i>	beyond number 3 to indicate $3\frac{1}{2}$, $4\frac{1}{2}$, $5\frac{1}{2}$		
			etc.

3.3 VERB MORPHOLOGY

A verb is a class of stems which takes the categories of tense, aspect and mood as well as person and number. Mewati verb forms are made of verb bases which function as the stem of a verb form. It is a large and open ended class of stems which can be sub-divided into two major groups viz. – Intransitive and transitive.

3.3.1 VERB

The Mewati verbs are syntactically Intransitive and Transitive depending upon whether they require an subject or not to convey complete sense to single sentence. The substantive verbs are treated separately because of their changing morphological behaviour and other syntactic functions.

Intransitive Verb Bases

<i>ja</i>	‘go’
<i>bETH</i>	‘sit’
<i>rAh</i>	‘live’
<i>a</i>	‘come’
<i>gAL</i>	‘weather’
<i>gir</i>	‘fall’
<i>pAR</i>	‘fall’
<i>cAl</i>	‘move’
<i>jhAp</i>	‘wink’
<i>tAr</i>	‘swim’
<i>Dub</i>	‘sink’
<i>DAR</i>	‘fear’
<i>Dol</i>	‘swing’ , ‘move’
<i>Dhũk</i>	‘enter’
<i>nha</i>	‘bath’
<i>phul</i>	‘swallow’
<i>hĀs</i>	‘laugh’
<i>chup</i>	‘hide’

[The list is quite exhaustive]

Transitive Verb bases :

<i>UkhAR</i>	‘uproot’
<i>ughAR</i>	‘open, uncover’
<i>kAr</i>	‘do’
<i>khol</i>	‘open’
<i>pAsar</i>	‘spread’

<i>māg</i>	‘ask’, demand’
<i>mar</i>	‘beat’
<i>kha</i>	‘eat’
<i>giN</i>	‘count’
<i>ghAT</i>	‘decrease’
<i>cakh</i>	‘taste’
<i>de</i>	‘give’
<i>le</i>	‘take’
<i>kaT</i>	‘cut’
<i>caT</i>	‘lick’
<i>jit</i>	‘win’
<i>joR</i>	‘add’
<i>jot</i>	‘plough’
<i>ThAg</i>	‘deceive’
<i>Pi</i>	‘drink’
<i>Puch</i>	‘ask’
<i>pal</i>	‘bread’
<i>bāT</i>	‘distribute’
<i>bādh</i>	‘tie’
<i>rakh</i>	‘keep’
<i>siw</i>	‘sew’
<i>bēc</i>	‘sell’
<i>pArAkh</i>	‘taste, test’
<i>pis</i>	‘grind’

Intransitive bases changed into Transitive

These intransitive bases can be made Transitive by adding – *a* to the bases.

Intransitive	Transitive
<i>UTh</i> ‘rise’	<i>uTh+a</i> ‘lift’, ‘make rise’
<i>UR</i> ‘fly’	<i>uRa</i> ‘fly’
<i>UkhAR</i> ‘uproot’	<i>ukhaR</i> ‘up root’
<i>kAr</i> ‘do’	<i>kAra</i> ‘make do’
<i>bETH</i> ‘sit’	<i>bETHa</i> ‘make one sit’
<i>cAl</i> ‘move’	<i>cAla</i> ‘make move’
<i>Dub</i> ‘sink’	<i>Duba</i> ‘make sink’
<i>Dar</i> ‘fear’	<i>Dara</i> ‘make fear’
<i>Dhūk</i> ‘enter’	<i>Dhūka</i> ‘make enter’
<i>Phul</i> ‘swallow’	<i>phula</i> ‘make swallow’
<i>hĀs</i> ‘laugh’	<i>hAsa</i> ‘make laugh’

<i>chup</i>	‘hide self	<i>chupa</i>	‘hide’
<i>phIr</i>	‘turn’	<i>phira</i>	‘turn some one some thing’
<i>cARh</i>	‘climb’	<i>cARha</i>	‘make one climb’
<i>utAr</i>	‘descend’	<i>utar</i>	‘bring down’
<i>TuT</i>	‘be broken’	<i>ToR</i>	‘break’

The list is exhaustive

Morphologically, in Mewati, the verb bases are of three types viz.

- 1.Simple - It consists bare root.
- 2.Complex -
 - i)Derived from nominal and adjectival bases and others like (onomatopoeias etc.)
 - ii) Simple verb bases + formative suffixes.(Roots + a) transitive bases.
 - iii) Causative formations.

3.3.1.1 FINITE VERB

On the basis of finiteness, the verb construction make a two fold distinction viz.

- (1) Finite
- (2) Non-finite

The structure of a Finite Verb shows a stem followed by mood, tense and aspect markers (MTA) and they are again conditioned by person, number and gender (PNG) markers.

The inflected forms of verbs for different moods and tenses come under the finite verb, while the inflected forms of verbs for participle, gerund and infinitive come under the non-finite verbs.

Tense

The verbs in Mewati will have either person-number or gender-number as its closing suffixes. In Mewati tenses are usually marked by auxiliaries. We shall first list these auxiliaries and then present the inflection of main verb:

Present Tense		
	Singular	Plural
1 st Person	<i>hũ</i>	<i>hã</i>
2 nd Person	<i>hE</i>	<i>ho</i>
3 rd Person	<i>hE</i>	<i>hĚ</i>

Past Tense		
	Singular	Plural
Masculine	<i>ho</i>	<i>ha</i>
Feminine	<i>hi</i>	<i>hi</i>

Future Tense		
	Singular	Plural
Masculine	<i>go</i>	<i>ga</i>
Feminine	<i>gi</i>	<i>gi</i>

Besides, Mewati also has Progressive auxiliary /*rAh*/ taking gender-number suffixes. Paradigm for Progressive auxiliary is as follows:

	Singular	Plural
Masculine	<i>roho</i>	<i>rAha</i>
Feminine	<i>rAhi</i>	<i>rAhi</i>

Aspect Formations :

In Mewati only main verbs are inflected for different aspects and moods and we get different construction with the help of auxiliary verbs. Aspects like indicative, habitual, perfective as shown below with the paradigm of verb /*cAl*/ ‘go’

Imperfective Aspect

VB + PN

Person-number markers are:

	Singular	Plural
1 st Person	<i>ũ</i>	<i>ã</i>
2 nd Person	<i>e</i>	<i>o</i>
3 rd Person	<i>E</i>	<i>E</i>

	Singular	Plural
1 st Person	<i>cAlũ</i>	<i>cAlã</i>
2 nd Person	<i>cAle</i>	<i>cAlo</i>
3 rd Person	<i>cAlE</i>	<i>cAlE</i>

Present Progressive

	Singular	Plural
Masculine	<i>rAh-o hE</i>	<i>rAh-a hE</i>
Feminine	<i>rAh-i hE</i>	<i>rAh-i hE</i>

Verbal stem + /rAh/ gender + Present Auxiliary (PN)

<i>mÊ kha rAho hũ</i>	‘I am eating’
<i>hAm kha rAha hã</i>	‘We are eating’
<i>tAm kha rAha ho</i>	‘You(sg) are eating’
<i>wE kha rAha hE</i>	‘They(pl) are eating’

Past Progressive

	Singular / Plural
Masculine	<i>rAho-ho</i>
Feminine	<i>rAhi-hi</i>

Verb stem + /rAh/ gender + Past Auxilliary

<i>mĒ kha rAho ho</i>	‘I was eating’
<i>tu kha rAho ho</i>	‘You(sg) were eating’
<i>u kha rAho ho</i>	‘He(sg) was eating’
<i>u kha rAhi hi</i>	‘She was eating’

Perfective

Perfective followed by present tense auxiliary will make present perfective. Perfective marker is /-y-/ which takes gender-number suffixes to form perfective verbs, The paradigm of /cAl/ perfective is as below:

Present Perfective

	Singular	Plural
Masculine	<i>cAlyo</i>	<i>cAlya</i>
Feminine	<i>cAli</i>	<i>cAli</i>

Example: *mĒ cAlyo hū* ‘I have gone’

Past Perfective

Perfective verb will take past tense auxiliary to form past perfective.

For example: *mĒ cAlyo ho* ‘I had gone’

Mood

The finite verbs show two structural types in respect of the category of mood. viz.

Imperative

Subjunctive

Imperative Mood

This imperative mood usages express common order or request showing distinction such as ordinary (non-honorific) and honorific and this distinction (two-way) is available in second person pronouns Singular & Plural, ordinary and honorific.

- I Structure
- II Verb stem + imperative (Sg.) Ø – Ordinary
Verb stem + imperative (Plu.) –a ordinary
- III Verb stem + imperative (Sg./Plu.) –u (honorific)

Example

/ja/ ‘go’ */le/* ‘take’ */uTh/* ‘rise’
/pi -a/ ‘piya’ */dho -a/* ‘dhowa’, ‘make it wash’
/le -u/ ‘please take’ */ja -u/* ‘please go’ */suN -u/* ‘please listen’

Subjunctive Mood

The present simple and future simple subjunctive are realised uniformly as same.

Example */mĒ cAlAto hoto/* (masculine) (sg.)

‘I should be moving’

/m Ē cAlAti hoti/ (fem)

‘I (fem) should be moving’

/unne mero khet jotAte/

‘They would plough my field’

/u mero ghAr rAhAto hoto/

‘He should be living in my house’

Substantive Verb : ‘to be’

Present (Indicative Mood)

	Singular	Plural
First Person	<i>hū</i>	<i>hā</i>
Second Person	<i>hE</i>	<i>ho</i>
Third Person	<i>hE</i>	<i>hĒ</i>

Past Tense

For all persons (First, Second & Third) only two forms are available

	Singular	Plural
	<i>ho</i>	<i>ha</i>

Future Tense

First Person	<i>hũgo , hũga</i>	<i>hwanga</i>
Second Person	<i>hwago</i>	<i>hoga</i>
Third Person	<i>hwEga</i>	<i>hwEga</i>

3.3.1.2 NON-FINITE VERB

The uninflected forms of the verbs like infinitive and participle come under the non-finite verbs in Mewati

Infinitive

In Mewati, the infinitive markers is *-No*. This marker is added to the verb stems to form infinitive constructions. In larger construction these infinitives serve as noun as they take post position to establish case relationship like other nouns do.

Example	<i>/jaNo/</i>	‘to go’
	<i>/milANo/</i>	‘to meet’
	<i>/deNo/</i>	‘to give’
	<i>/leno/</i>	‘to take’
	<i>/ginANo/</i>	‘to count’

It is observed that the infinitive in Mewati equals to verbal nouns also.

Example	<i>/wa milANo lu iThAn ayo rAhyo/</i>
	‘He came here to see us’

In some area of Alwar *-Na* marker is also available which may be the influence of Hindi and Urdu.

<i>/muko kal dilli jaNa ay/</i>
‘Me tomorrow has to go to Delhi’
<i>/apku kya kArNa ay/</i>
‘What you have to do?’

Participle

The verbal participle are of two types in Mewati.

- 1) Present Participle
- 2) Conjunctive Participle

Present Participle

The present participle marker is *-to*

Verb stem	<i>cAl-</i>	+ <i>-to</i>	=	<i>cAlAto</i>	'moving'
	<i>dekh-</i>	+ <i>-to</i>	=	<i>dekhAto</i>	'seeing'
	<i>a-</i>	+ <i>-to</i>	=	<i>ato</i>	'coming'
	<i>pARh-</i>	+ <i>-to</i>	=	<i>pARhAto</i>	'studying'

In larger constructions, the present participle syntactically function as relative participle also.

/une roj kam kArAto rAhE/

'He goes in doing work daily'

/dudh pito choro dhiyan ni kArE hE/

'Milk drinking boy does not pray in meditation'

Conjunctive Participle

The past participle marker is *-kAr* added to verb stem to show the sense of conjunctive participle. But it has been observed that even *-kAr* is omitted in most of the utterances. Bare root is used to show past-participle.

/kagAlo i bat sunkAr uR go/

'Having heard this the crow flew away'

/khet jot kAr bhai aro tho/

'Having ploughed the field my brother was coming'

3.3.1.3 CAUSATIVE VERB

The causatives in Mewati are made by extending the verb roots (Intransitive & Transitive) with the help of suffixes, viz. *-a*, *-aw* and *-wa*. The suffixes are added with change of vowel of the verb bases like *-a-* of verb base > *-A-* and *-u-* of verb base > *-U-*

Intransitive verb root + *aw*

Example

<i>uTh</i>	‘rise’, ‘get up’	<i>UThaw</i>	‘make one rise’ ‘lift’
<i>nac</i>	‘dance’	<i>nAcaw</i>	‘make one dance’
<i>hÃs</i>	‘laugh’	<i>hÃsaw</i>	‘make one laugh’
<i>TAhAl</i>	‘walk’	<i>TAhAlaw</i>	‘helpmovement walk’
<i>pAhir</i>	‘wear’	<i>pAhiraw</i>	‘make one wear’
<i>kuT</i>	‘but’	<i>kUTaw</i>	‘make one beat’

Transitive verbs + *-a, -wa*

<i>kAr</i>	do	<i>kAra</i> ,	‘to make to do’	<i>kArAwa</i>	‘make some one to do’
<i>puch</i>	ask	<i>pUcha</i> ,	‘to make to ask’	<i>puchAwa</i>	‘make some one to ask’
<i>pal</i>	rear	<i>pAlwa</i>	‘to make to rear’		‘make some one to rear’
<i>suN</i>	hear	<i>sUNa</i> ,	‘to make to hear’	<i>suNAwa</i>	‘make some one to hear’
<i>kaT</i>	cut	<i>kATa</i> ,	‘to make to cut’	<i>kATAwa</i>	‘make some one to cut’
<i>likh</i>	write	<i>likha</i> ,	‘to make to write’	<i>likhAwa</i>	‘make some one to write’
<i>pis</i>	grind	<i>pisa</i> ,	‘to make to grind’	<i>pisAwa</i>	‘make some one to grind’
<i>khod</i>	dig	<i>khoda</i> ,	‘to make to dig’	<i>khodwa</i>	‘make some one to dig’
<i>mar</i>	beat	<i>mAra</i> ,		<i>mArwa</i>	‘make some one beat’.
<i>bAN</i>	make become	<i>bANa</i> ,		<i>bANAWa</i>	‘make some one to build’

3.3.1.4 COMPOUND VERB

The Compound verb bases consists of more than one root. They may be of either type. The last constituent functions as main verbs.

Noun + Verb

<i>/ghAr badh/</i>	‘set up family’
<i>/bat kAr/</i>	‘talk’
<i>/goli kAr/</i>	‘shoot’, ‘kill’. ‘finish’
<i>/dhAn ho/</i>	‘be rich’

Adj + Verb

<i>/syaNo ho/</i>	‘be wise’
<i>/bARo bAna/</i>	‘make big one’
<i>/saph kAr/</i>	‘clean’
<i>/lal kAr/</i>	‘make red’

Verb + Verb

<i>/pARh le/</i>	‘read’
<i>/dhAr le/</i>	‘catch’
<i>/bhag ja/</i>	‘run away’
<i>/bhul ja/</i>	‘forget’
<i>/rok rAkh/</i>	‘keep stop’ , ‘keep confined’
<i>/sũgh le/</i>	‘smell’
<i>/de de/</i>	‘give’
<i>/le a/</i>	‘bring.’

3.3.2. ADVERB

The adverbs are a class indeclinables (adjuncts) with considerable freedom of occurrence. They may occur at the beginning, at the end or in various positions inside the sentence. In Mewati their occurrences are mainly in the middle position of the sentences. In Mewati like many modern Indo-Aryan languages the adverbs have pronominal base :

Semantically, in Mewati, the adverbs show the place, time, manner cause or reason etc.

Adverb of Place & Direction

<i>/It/</i>	‘here’
<i>/hIn/</i>	‘here’
<i>/hUn/</i>	‘there’
<i>/kAhĩ/</i>	‘some where’
<i>/hulu/</i>	‘at that place’

<i>/ungElu/</i>	‘at that place’
<i>/itAlu/</i>	‘at this side’
<i>/kAThE/</i>	‘where’
<i>/kAThi/</i>	‘where’
<i>/jEThi/</i>	‘where’
<i>/wEThi/</i>	‘at that place’

Adverb of manner

<i>/kAse/</i>	‘how’
<i>/yũ/</i>	‘like this’
<i>/yõ/</i>	‘like this’
<i>/ẽhtAra/</i>	‘like this’
<i>/hAtAra/</i>	‘like this’
<i>/hAnda/</i>	‘in this way’

Adverb of Time

<i>/Ab/</i>	‘now’
<i>/jAb/</i>	‘then’, ‘when’
<i>/tAb/</i>	‘then’
<i>/kAb/</i>	‘when’
<i>/kAd/</i>	‘when’
<i>/jAd/</i>	‘when’, ‘then’
<i>/Abo/</i>	‘still’
<i>/Abhi/</i>	‘right now’
<i>/to/</i>	‘then’

Adverb of reason/cause

<i>/tAbhi/</i>	‘so’, ‘therefore’
<i>/jEThine/</i>	‘for that reason’
<i>/EThi/</i>	‘for this reason’

Adverb of measurement

<i>/kAtE/</i>	‘how much / how many’
<i>/kite/</i>	‘how much / how many’
<i>/kitna/</i>	‘how much / how many’
<i>/utAna/</i>	‘so much’
<i>/ottE/</i>	‘that much’

3.3.3 PARTICLE

Negative Particles

The negative particles are used before nouns, adjectives and verbs in Mewati.

<i>/nA/</i>	‘no’
<i>/nAhĩ/</i>	‘not’
<i>/mAt/</i>	‘don’t’

Emphatic Particles

The particle showing emphasis can be used with all the categories of stems, viz. noun, verb, adjectives etc.

<i>/bi/</i>	‘also’	
<i>/bhi/</i>	‘also’	
<i>/-i/</i>	‘ghAri howE’	‘must be in the house’
<i>/hi/</i>	<i>/ghoRohi khayo/</i>	‘horse itself ate’
	<i>/kalhi jaũgo/</i>	‘tomorrow itself I will go’

3.3.4. CONJUNCTIVE

The conjunctives are the adjuncts linking two or more words, phrases and clauses of the same syntactic value and functions. The following are the conjunctives in Mewati.

Co-ordinating	<i>/Or/</i>	‘and’	<i>/a/</i>	‘and’
Adversative	<i>/pAr/</i> , <i>/mAgAr/</i> , <i>/lekin/</i> , <i>/bakir/</i>			‘but’
Explanatory /				
Sub-ordinating	<i>/ki/</i>	‘that’		
	<i>/kũki/</i>	‘because’		
	<i>/ile/</i>	‘so’, ‘therefore’		

	<i>/hale/</i>	‘so’, ‘therefore’
Conditional	<i>/jo/</i>	‘if’
	<i>/jAd/</i>	‘if’
	<i>/tAb/</i>	‘then’

3.3.5. INTERJECTION

Vocatives	<i>/re/ !</i>	<i>/Are/ !</i>	(masculine)
	<i>/ri/ !</i>	<i>/Ari/ !</i>	(feminine)
Exclamation	<i>/haM/</i>	‘pain’	
	<i>/ahaha/</i>	‘wonder’	
Greetings	<i>/ram – ram/</i>		

3.3.6. REDUPLICATION

The reduplication is a very productive morphological process for the formation of words. This process is available in Mewati in cases of noun, pronoun, adjectives, verb and adverbs etc.

Nouns	<i>/bat – bat mã/</i>	‘in every matter’, ‘in course of talk’
	<i>/ghAr – ghAr/ /logã</i>	‘people go to every house’
	<i>/ghAr - ghAr jawË/</i>	
	<i>/des – des/</i>	‘place to place’
	<i>/gãw – gãw/</i>	‘from village to village’
Pronouns	<i>/m Ë – m Ë / /m Ë m Ë mAt kAr/</i>	‘don’t do show to yourself’
	<i>/tũ – tũ/</i>	

Adjectives	<i>/lal – lal phul/</i>	‘red flowers’
	<i>/kalo – kalo kiRo/</i>	‘black worms’
	<i>/dhAwALo dhAwALo meghã/</i>	‘white patches of clouds’
	<i>/pãc pãc kuttã mAr gAyõ/</i>	‘five dogs died’
Verbs	<i>/kha kha mAryo/</i>	‘died of over eating’
	<i>/dekh dekh likh/</i>	‘write carefully’
Adverbs	<i>/jAThE - jAThE/</i>	‘where soever’
	<i>/hunde - hunde/</i>	‘every where’
	<i>/jAb - jAb/</i>	‘whenever’
	<i>/roj - roj/</i>	‘every day’

4. SYNTAX

4.1 ORDER OF WORDS IN SENTENCES

The sentences in Mewati consist of a segmental structure having syntactic arrangement for conveying the complete sense and purpose of the speakers. Mewati follows the S O V pattern like all other Indo-Aryan languages.

There are three types of sentences in Mewati viz.

1. Simple Sentence
2. Complex Sentence
3. Compound Sentence

In the category of simple sentence one can find sentences of order, command, request and prohibition (negation). Further, there are sentences of wh-questions of various shades of meaning, regarding reason, purpose, time, manner etc.

Thus we can add two or three more types of sentences in the category of simple sentence viz.

- i) Imperative sentence
- ii) Interrogative sentence
- iii) Negative sentence

Mewati actor - action type of sentences are generally made up of a noun phrase (with or without post – position(s) and a verb phrase. The sentence shows a kind of concord between Noun Phrase and verb phrase, as the rules of Person, Number, Gender permit.

		Attributive + N
Noun Phrase :	=	
(N)		N + Co-ordinate + N

The attributes may be any one of the following –

Noun
Pronoun
Numeral
Adjective
Adjectivals

Structure of Noun Phrase (NP)

I NP = N + N ; Pron + N ; numeral + N ; Adj + N

/ghAr dUar sApha rakh/ ‘house and sourrounding keep clean’

/ya khetā/ ‘these fields’

/sundAr lugai/ ‘beautiful wife’

Order of Occurrence of attributive in NP

More than one attributes can occur before a noun, but the demonstrative occurs by preference before all other attributes.

/u mor choTo ghAr/ ‘that my small house’

/ya pāc pAke kelā/ ‘these five ripe banana’

/u desi pAki tori/ ‘that local matured mustard’

Co-ordinative Noun Phrase

Noun + co-ord + noun

/ghAr ya bAn/ ‘either home or jungle’

/maNAs ya mAwesi/ ‘human being or animals’

Noun + Noun

/kheti bari ni howego/

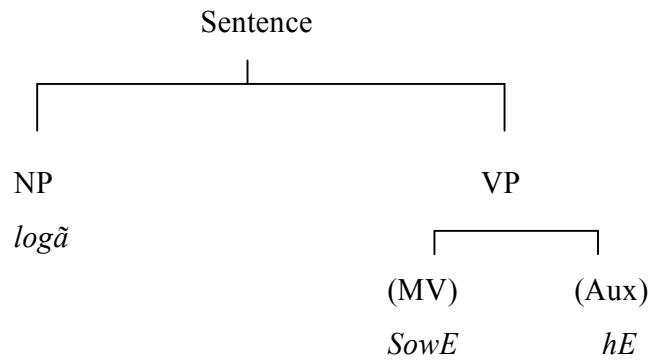
‘Agriculture cultivation not will be possible’

Appositional

/hAm musAlman logã/ ‘We the muslim people’
/alAm mero choro ayo/ ‘Alam, my son came’

Verb-Phrase

The verb phrase mainly consists of a verb and optionally predicate complement. In a sentence the main verb is followed by aspect, tense marker obligatorily. Thus a verb phrase is made-up of [MV] = main verb and an auxiliary [Aux.]



‘The men are sleeping’

The verbs may be classified into the following types :

- VX.
- V. Intrans.
- MV = V. Trans.
- VC Verb causal
- V – C
- With casual
- VX – verbs like */ho/ , /bAn/*
- (copula verbs)

<i>/m Ĕ masTAr hũ/</i>	'I am a teacher'
<i>/chori rowE hE/</i>	'the girl weeps'
<i>/kutte bhũkE h Ĕ /</i>	'the dogs bark or are barking'
<i>/logã khet jote hã/</i>	'people plough the field'
<i>/ai bAcca ku cAlAw Ĕ hE/</i>	'mother moves the child'

4.2 DESCRIPTION OF TYPES OF SENTENCES

Interrogative Sentence

The interrogative particles like *ka, ke, kyũ, kAb, kon* etc. are used to form interrogative sentences. These interrogative term can occur in sentence mostly in the middle and even at the initial stages also in simple sentences.

<i>tharo ke nam hE?</i>	What is your (pl.) name?
<i>ke ke mor sAĔ jawegpo?</i>	Who will go with me?
<i>tero kitno choro h Ĕ?</i>	How many sons do you have?

Negative Sentences

/ni/, /mAt/ particles are used to form negative sentence. */ni/* occurs just before verb whereas */mAt/* occurs freely (before or after the verb)

Example

<i>/ni/</i>	<i>/u ni khawogo/</i>	'He will not eat'
<i>/mAt/</i>	<i>/mAt ro/</i>	'don't weep'
	<i>/ghAbra mAt/</i>	'don't get nervous'

4.3 DESCRIPTION OF PATTERNS OF SENTENCES

Simple Sentences

Most of the simple sentences are of actor – action type. These type of sentences consist of a finite verbal form as their nuclear constituent preceded by one or more inter dependent phrases. Simple sentences only form the bulk of utterances in Mewati, since it is only in oral tradition.

Example

<i>/bAkAriã cArÊ hÊ/</i>	‘The goats graze’
<i>/chora Iskul jawE go/</i>	‘The child will go to school’
<i>/mAne wako piso diyó ho/</i>	‘I had given his money’

Again the simple sentences are of sub±object/complement + copula pattern

Example

<i>/phul lal hE/</i>	‘The flower is red’
<i>/mANAs sukhi hE/</i>	‘The man is happy’
<i>/tu bhAlo maNAs hE/</i>	‘You are good man’
<i>/wo bhalo maNAs ho/</i>	‘He was a good man’

These two types of sentences, in the category of simple sentence, form the major part in Mewati speech.

The optional elements which possibly occur in the verb-phrase are post-positional phrase, (PP), adverbial phrase (Adv.P.). Again a verb-phrase containing the transitive/causative verb receives an accusative phrase. But the trivalent verbs like *le* ‘take’ *de* ‘give’ as a rule receive accusative phrase as well as dative phrase.

Further the verb ‘Be’ */ho/* & */bAn/* ‘become’ receive a predicate complement. Here periphrastic verbal constructions showing various tenses, moods and aspects have not been dealt with in this very sketchy analysis.

Complex Sentence

The complex sentence consists of one main clause and one or more dependent clause known as sub-ordinate clauses. The sub-ordination takes place in the noun phrases beginning with /kI/ – conjunction and adverbial phrases beginning with adverbial conjunctions of various shades of meaning. Sub-ordination in Noun phrases will produce relative clause and complement clause.

Example

1. /kag bolo kI mĔ ghūsAlo na ujARAn dūgo/

‘The crow said that I nest not being destroyed will give’

In this complex sentence there are two clauses :

Main Clause & Noun Clause of complement with trivalent verb /de/.

/kI/ is the conjunction to join both the sentences.

2. /mero ek yar hE jo rat din sAyāp ne mare/

I (my) one friend is who night day serpent to kills

‘I have a friend who kills the snake always’

In this sentence *jo rat din sAyāpne mare* is a relative clause, qualifying /yar/ ‘friend’ the noun in Principal clause.

3. /jAb gadARa ne suNi kAse sAyāp ne - AnDan ne khawe to wane kAhi/

when jackal heard how snake (agentive) to eggs eats then he (agentive marker) said.

There are three clauses in the above sentence.

A. /jAb gadARa ne suNi/ -Adverbial clause of time

B. /kAse sAyāp ne AnDan ne khawe / - Noun clause

C. /to wane kAhi/ He said - Principal clause.

Adverbial clauses generally take */jAb/* ‘when’, */jAd/* (if) */kyũ ki/* ‘because’ etc. as conjunctions in general.

Compound Sentence

The compound sentences consist of two or more clause of equal valence or status. Further, in addition, they may take sub-ordinate clauses also.

/Abba bajar lu ayo Or dudh ko khowo layo/

‘Father came from the market and brought sweetened thick essence of milk.’ In the sentence there are two clauses

1. */Abba bajar lu ayo/*
2. */dudh ko khowo layo/*

Both the clauses are independent and added to each other milk additive conjunction */Or/* ‘and’. Similarly

mã – bap ulTo ayo Or unne pher uThin rAhAn ligo

‘Parents came back and again started living there’

where also */Or/* joins two independent clauses.

Compound sentences take conjunction of adversative, choice or of elliptical nature to join two independent clauses.

The prominent conjunctions are */cahe/* ‘or’ */ya/* ‘or’ */mAgAr/* ‘but’ etc.

/unne meri bat suNo mAgAr kAchu ni diyoy/

‘He heard our appeal but did not give anything’

MEWATI

TEXT

[*kese kagAli kalo sAyāp ne maryo*]

‘How the crow-hen killed the black snake’

ek chitAraNo bAR ka pER ki Dalan mẽ ek
one spreading banyan of tree branches in one

kagor waki kagAli ko ghūsAlo ho.
crow and his female crow of nest was
(crow-hen)

wa ghūsAlo mã cyar Andan re.
that nest in four eggs (stayed)

unki rAkhAwali donu milke kAreya
of their protection/care both of them unitedly did.

wa bAR ka phōpra mẽ ek sAyāp rAhbeyo.
that banyan of hole in one serpent used to live.

ya sAyāp sũ ye donu kag Or kagAli ghANa
This snake from these two crow and female crow too much
(crow-hen)

DArpeya.
feared
(got fear)

kagAli ber ber AnDan deweyi Or sAyāp ghūsAlo
Female crow again again eggs used to deliver and snake nest
(crow hen)

mē *jake* *unne* *kha* *jaweyo*.
in having gone (going) to them eat used to

kagAli *ne* *ApAN* *ghArwala* *su*
female crow (nom. Case marker) her husband to

kAhi, “*ikalo* *sAyāp* *Abke* *mero* *AnDan*
said This black snake this time mine eggs

ne *khago* *to* *mĒ* *ya* *peR* *mē* *na* *rAhūgi*.
to will eat then this tree on/upon not will stay (live)

hAm *ApANo* *ghūsAlo* *dusAri* *jige* *bANaga*.
we our nest next at place will make

hAm *hin* *bAhut* *rAh* *liya*.
we here too much have lived/have stayed

kag *bolo*, “*mē* *ghAr* *ni* *ujaRAN* *dūgo* ,
crow spoke, I home not desert will give (allow)

Or *nA* *dusAri* *jige* *rAhūgo* .
and nor next at place will live

jAb *ye* *bAtAla* *ra* *to* *unne*
when this was speaking/explaining then both of them

nukAni *ApANo* *nice* *sAyāp* *ki*
at the same moment their below naked of

Awaj suNi Or we sAyāp ki Awaj sAmAjh ga.
sound heard and they snake of sound understood

ye AnDan ne bAcaN ku har ke bETH ga.
these eggs to for saving defeated (sadly) sat down.

kalo sAyāp upAr ku rigAsto rigAsto ghūsAlo ke piye
black snake upwards to creeping creeping nest of near(beside)

ayo Or sAyāp ne jor se phunkar
came and snake (nominative marker) strength with hissing sound

mari Or unpe TuT ke pA Ro.
beat (released) and upon/at them jumped at fell upon

DAR ke mare donu kag Or kagAli uR ga.
fear of because both of them (crow and female crow) flew away
(crow-hen)

sAb AnDan ne sAyāp khago/lilgo
All the eggs to snake ate up/ swallowed
(accusative marker)

mā – bap har ke ulTa ayo Or unne
mother father having been helpless back came and they

Andajo kAro ki ghūsAlo rito hoye go.
guess did that the nest blank had become.

kag ne kahi ki mĒ ya sAyā pe
crow nominative marker said that I this snake itself (emphatic)

mar ke choRūgo.
having killed will leave/rest

bicari kagAli ne kahi, “tu wa su kEse
poor female crow nominative marker said you him with how
(crow-hen)

lARogo, u to bARo hArami hE.
will fight he (emphatic) very/big deadly is
dangerous/
mischievous

kag ne kAhi – tu phikAr mAt kAre,
crow nominative marker said you worry don't should do
mero ek eso yar (dost) hE jo rat din
my one such friend friend is who night day

sAyāp ne mare.
snake to (accusative marker) does kill

kag wa peR pe ja beTho ja ke
Crow that tree upon going sat which of

nice wako yar gadARo rAh beyo.
down/under his friend jackal live uses (lives)

Jab gadAro ne suNi ki kEse sAyāp Andan ne khawe
when jackal nominative marker heard that how snake to eggs eats

to wane kAhi ki yar jo lalci howe u buri
then he said that friend who greedy remarks/is he bad

tAre mAre, ghAbAray mAt.
(manner) dies worry don't.

mĒ ne waki marAN ki sAlah pAhAle yi bANa liyo.
I his killing of advice before (emphatic) have made.
(earlier itself)

kag wa su har ke bolo, "ya bat molu
crow with him defeatedly said, "this matter to me

bi bAta de to gadARa ne harke kAhi
also tell give (imperative) then jackal (nominative at last said
marker)

ki ya bat koi suN leygo.
that this matter some one hear will take.

wa ne sAyāp marAN ki bat waki kaN me kAhi.
he snake killing of matter his ear into said.

kAg ApANi bAhu ke piye ayo Or waku ApAN yar ki bat bAtai.
crow his wife of near came and to her his own friend of talk revealed.

kag ne sAmAjhai ki kam to ghANo buro pAr dekhi jayegi.
crow explained that work emphatic very bad/risky but will be seen.

kagli ne jor dari su kAhi ki hAm ApAN AnDanne
the crow-hen forcefully with said that we our eggs

bAcaNaku jane de denga.
for saving life itself will give.

we donu raja ka mAhaI ke mAhi uRa ja peR
They both king of palace towards flew off which tree

mẽ wo rAh beya wa peR su raja ko mAhaI thoRi
in they lived that tree from king of palace small(little)

dur ho.
far was .

wo raja ka bag mẽ tAlab ke piye gAya
the king of garden inside pond of side (near) went

jAhã raja ki raNiã nAhari.
where king of queens were taking bath.

unne ApANi sona ki lAR motin ko har Or
They (Nominative marker) their gold of chain pearls of necklace and

gAhANo tAlab ke sAhare dhAr rakho.
jewelleries pond of side/bank kept.

kagAli unke piye ayi Or Cōc mē ek lARe uTha le gi.
crow-hen them of near came and beak into one chain raised take went.

hole - hole utkui uRAti jay jitkui u rAh beyi.
Slowly-slowly same way flying goes which side she used to live.

jAb raja ka admin ne dekho ki kagAli sone ki lARe
when king of men (nomina- saw that hen-crow gold of chain
tive marker)

le ja riye to unne DAnDan ne leke wake piche bhage.
is taking then they sticks to taking his behind ran.

unne dekho ki kagAli ne lAR peR ka pohōpra mē gir diye
they saw that crow-hen . Chain tree of hole inside fell gave

to raja ka admin mē su ek maNas wa peR pe lARe leNa ku
then king of men among one man that tree upon chain for taking

CARho. Jesei wa ne lAaRe le N ku phōpra mē
climbed as soon as he chain for taking hole inside

hath cAlayo nukAni ek wa me sAyāp bETHo dikho.
hand pushed at the same one that in snake sitting seen.
moment

wane wa me jor su DanDo maro nukAni sAyāp mAr go.
he that inside forcefully stick beat at the same time snake died.

phir we donu hĀsi - khusi wa peR pe rAhAn
again (then) they both two happily- happily that tree upon living

lAga, phir unke kei choTa choTa balAkAn hoga.
Began, again to them many small small issues became.