



Marwari, a standard dialect of Rajasthani language of Indo-Aryan family, is spoken by about thirteen million speakers in western Rajasthan comprising Churu, Bikaner, Nagaur, Ajmer, Jodhpur, Pali, Jalore, Jaisalmer, and Barmer districts of Rajasthan. It is also spoken in eastern parts of upper Sindh province of Pakistan. Having several dialects, Marwari is very rich in literary style known as Dingal and has a literary history of over one thousand years.

This grammar includes chapters on its phonology, morphology, syntax, and a sample text. Introductory section includes geographical and sociolinguistic sketch of Marwari and its speakers. The chapter on phonology includes vowels, consonants, diphthongs, and suprasegmentals. Glottalized sounds, murmur vowels, tones, and retroflexives are very prominent. The chapter on morphology describes nominal and verbal morphology. There are two numbers, two genders, and three cases. The nouns are declined according to their final segments. Case marking is partly inflectional and partly inflectional. The third person pronouns are distinguished on the proximity/remoteness dimension in each gender. Intransitive verbs can be passivised. There are three tenses and four moods. Cardinals up to ten are inflected. The chapter on syntax describes sentence types, word order, coordination, subordination, negation and participles. The chapter on sample texts presents free and interlinear translations of some samples.

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Contents

Abbreviations and symbols	i
Introduction	1-3
Chapter 1 Phonology	4-16
1.1 Vowels	4
1.2 Consonants	7
1.3 Diphthongs	16
1.4 Suprasegmentals	16
Chapter 2 Morphology	19-57
2.1 Nominal morphology	16
2.1.1 Noun	16
2.1.2 Pronouns	22
2.1.3 Possession	26
2.1.4 Numerals	27
2.1.5 Adjectives	29
2.1.6 Adverbs	31
2.1.7 Nominal categorizers	32
2.2 Verbal morphology	39
2.2.1 Verb	39
2.2.2 Verbal categorizers	46
2.2.3 Verbal modifiers	49
2.3 Compounding	52
2.4 Reduplication	53
Chapter 3 Syntax	58-71
3.1 Sentence types	58
3.2 Simple sentences	59
3.3 Compound sentences	62
3.4 Complex sentences	64
3.5 Particles	69
Chapter 4 Sample text	72-73
Bibliography	74-83
Map	84

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Abbreviations and symbols

[]	Phonetic transcription	erg.	Ergative case
//	Phonemic transcription	f.	Feminine gender
~	(above a vowel) nasalization	fut.	Future tense
~	(after a gloss) free variant	gen.	Genitive case
1	First person	imp.	Imperative
2	Second person	inf.	Infinitive
3	Third person	inst.	Instrumental case
s[	Sentence	loc.	Locative case
AP[	Adjectival phrase	m.	Masculine gender
Det[	Determiner	neg.	Negative
NP[	Noun phrase	obl.	Oblique case
PP[	Postpositional phrase	p./pl.	Plural number
VP[	Verbal phrase	pas.	Passive voice
∅	Null	pdet.	Proximate determiner
abl.	Ablative case	poss.	Possessive case
acc.	Accusative case	pp.	Postposition
agn.	Agentive case	ppl.	Participle
aux.	Auxiliary	prst.	Present tense
cntr.	Contrastive	pst.	Past tense
comp.	Complementizer	ref.	Reflexive
cor.	Correlative	rel.	Relative marker
dat.	Dative case	s./sg.	Singular number
ddet.	Distal determiner	vd.	Voiced
def.	Definitive marker	vl.	Voiceless
emph.	Emphatic marker		

INTRODUCTION

There are eight dialects of Rajasthani that are spoken across the Rajasthan state of India. These dialects are Bagri, Shekhawati, Marwari, Marwari, Dhundhari, Harauti, Mewari and Wagri. Out of which Marwari is considered a dominant and 'standard' dialect of Rajasthani because of having a high variety of literature and a lot of research work on its dictionary and grammar. Marwari has four sub-dialects: Godwari, Thali, Mallani, Dhataki and Bikaneri.

The present work is a grammatical description of Marwari dialect of Rajasthani language of Indo-Aryan family. Marwari, a standard dialect of Rajasthani language of Indo-Aryan family, is spoken by about thirteen million speakers in western Rajasthan comprising Churu, Bikaner, Nagaur, Ajmer, Jodhpur, Pali, Jalore, Jaisalmer, and Barmer districts of Rajasthan (see map). It is also spoken in eastern parts of upper Sindh province of Pakistan, Nepal, Myanmar, United Kingdom and United States of America. Marwari is very rich in literary style known as Dingal and has a literary history of over one thousand years. It has contributed to Rajasthani language and literature so much so that people started thinking Rajasthani meaning Marwari and vice-versa.

Geography

Marwar is the historic name for the large area of western Rajasthan that includes roughly present day Churu, Bikaner, Nagaur, Ajmer, Jodhpur, Pali, Jalore, Jaisalmer, and Barmer districts, was a former principality having an area of 93, 424 square kilometers in present day Rajasthan state of India. The Rathor clan of Rajputs founded Marwar state in about 1210 with its capital of Mandore. The new capital of Jodhpur was founded about 1450 and Marwar was later renamed after the new capital. Later a vassal of the Mughal empire was in Marwar. The British brought it under their control in 1818, and in 1949 it was merged with the state of Rajasthan.

Sociolinguistic data

The term "Marwari" literally refers to someone who hails from or is an inhabitant of Marwar area in Rajasthan. This term gained currency initially in Bengal, where the traders from Shekhawati and other parts of Rajasthan established their business empires. Distinct in their dress, customs and language, the traders and merchants of Rajasthan came to be known as Marwaris. Traditionally, traders par excellence, Marwaris migrated from their home state way back in the 16th century and established trading outposts as far away as Assam - the eastern corner of India. With their ingrained thrift and business acumen, they soon converted these small businesses into industrial empires. Today, the Marwaris dominate India's business and economy.

Marwari people prefer to speak Marwari and Rajasthani, but now-these-days Hindi is replacing Rajasthani. Moreover, one will find English speakers in all the major cities, and in remote villages too. Hinduism is the main religion of Marwar region. Other significant religious groups in the state are the Jains and the Muslims. There are many local folk heroes and local deities.

Marwar is famous for the majestic forts, intricately carved temples and decorated houses. It is also one of the most colourful regions of India. To offset the barren, colourless landscape and the monotony of its cloudless sky, the people of Marwar show a distinct preference for bright costumes. From the simple village folk or tribal to the kings and queens, the preferred colours are bright red, dazzling yellow, lively green or brilliant orange, highlighted by a lavish use of sparkling gold and silver fibers. Tribal and nomadic women are known for their love for silver jewellery. The ornaments follow age-old designs typical of a particular tribe. In daily use the ladies wear normal ornaments of neck, hand, nose and ear but on special occasions and social functions women wear all the ornaments of different parts of the body to look beautiful and attractive. For its exquisite designs and delicacy of art Marwari Jewellery is a rage not only for women of India but also for women of foreign countries.

Marwar Festival is held every year in memory of the heroes of Rajasthan. The festival is held in the month of Ashwin (September-October) in Jodhpur, for two days during the full moon of Sharad Poornima. Originally known as the Maand Festival, this festival features folk

music centered on the romantic lifestyle of Rajasthan's rulers. This festival is devoted to the music and dance of the Marwar region and offers a good opportunity to see the folk dancers and singers who assemble here and provide hours of lively entertainment. These folk artists provide a glimpse of the days of yore, of battles and valiant heroes who still live on in their songs.

Existing research

Though Marwari had contributed profoundly to Rajasthani literature in medieval periods, but serious extensive linguistic research work has not been carried out on it. Some native scholars have done research on its word lists and scanty work on phonology. Besides, sketches of its morphology and syntax are found in some texts and monographs.

Organization of the book

This grammar includes chapters on phonology, morphology, syntax, and sample texts. The chapter I is on phonology, which deals with vowels, consonants, and diphthongs. Chapter II is on morphology that describes numbers, genders, and cases, nouns, pronouns, adjectives, adverbs, postpositions, and their inflection and derivation. Chapter III is on syntax and it deals with sentence types, word order, coordination, subordination, and particles. The chapter IV is of sample texts, which presents free and interlinear translations of some selected texts.

CHAPTER 1 PHONOLOGY

In this chapter, we will present a brief sketch of segmental phonology of Marwari and will describe vowels and consonants and their phonotactic behaviour (sections 1.1-1.3). Section 1.4 is devoted to a brief discussion of suprasegmental features of tone, stress, juncture and intonation.

1.1 Vowels

The ten vowels in Marwari are: /i/ high front, /ɪ/ lower high front, /e/ mid front, /ɛ/ low front, /ə/ mid central, /a/ low central, /u/ high back, /ʊ/ lower high back, /o/ mid back, and /ɔ/ low back (see Table 1). Lip rounding is not distinctive in Marwari, only the back vowels are rounded. Out of these ten vowels, three are short: U, ə, I; and seven are long: i, u, e, o, ε, ɔ. Thus, length is a distinctive feature in Marwari, where short and long vowels show full phonological opposition in all positions (see 1.1.8).

Table 1

	<i>Front</i>	<i>Central</i>	<i>Back</i>
<i>High</i>	i		u
<i>Low-High</i>	ɪ		ʊ
<i>Mid</i>	e	ə	o
<i>Low</i>	ε	a	ɔ

These are all pure vowels, non-nasalised. All vowels in Marwari can be nasalised. To each vowel, there corresponds a nasalised counterpart (see 1.1.9).

1.1.1 Front vowels

The phonological opposition between the front vowels /i I e ε/ is shown below:

<i>Initial</i>	<i>Medial</i>	<i>Final</i>
is 'arm of cot'	sir 'share'	beli 'friend'
Is 'this'	sɪr 'head'	bell 'history'
es 'this year'	ser 'a weight'	be 'without'
εs 'luxury'	sεr 'walking'	bε 'they'

1.1.2 Central vowels

The central vowels /ə a/ show full phonological contrast that is exemplified below:

<i>Initial</i>	<i>Medial</i>	<i>Final</i>
ən 'grain'	pəl 'moment'	dhər 'put'(imp.)

an 'self esteem'	pal 'prohibition'	dhəra 'earth'
əɽ 'stick'	jəɽ 'root'	hər 'God'
aɽ 'hide'	jaɽ 'molar teeth'	həra 'defeat'(imp.)

1.1.3 Back vowels

The back vowels /u U o ɔ/ are rounded and show phonological opposition in all positions, e.g.,

<i>Initial</i>	<i>Medial</i>	<i>Final</i>
un 'wool'	mus 'mouse'	daru 'wine'
Un 'he'	mUs 'squeeze'	jhəpU 'cluster'
oɽ 'cover'(imp.)	jor 'force'	siro 'sweet porridge'
ɔɽ 'a caste'	jor 'pond'	sirɔ 'top'

Of the back vowels, /ɔ/ is the least common- especially in the final position. Also, in some sub-dialects like Thali, Dhataki and Godwari, /ɔ/ varies with /o/ and /əu/, e.g.,

[borɔ] ~ [boro] 'sack'
[gɔ] ~ [gəu] 'cow'
[kɔr] ~ [kor] 'morsel'
[phɔj] ~ [phoj] 'army'

1.1.4 High vowels

The high vowels /i u/ contrast in all positions, e.g.,

<i>Initial</i>	<i>Medial</i>	<i>Final</i>
idər 'this side'	mit 'friend'	kaji 'Muslim priest'
udər 'that side'	mut 'urine'	kaju 'cashew nut'
isər 'God'	məhio 'camel'	biji 'other'
usər 'fallow'	məhuo 'a fruit'	biju 'squirrel'

1.1.5 Lower high vowels

The lower high vowels /ɪ U/ contrast in initial and medial positions only, as both /ɪ/ and /U/ usually do not occur word-finally, e.g.,

<i>Initial</i>	<i>Medial</i>
Ib 'now'	kɪɽne 'whom'
Ub 'bore'	kUne 'which side'

1.1.6 Mid vowels

The mid vowels /e ə o/ show phonological contrast in all positions. Examples are given below:

<i>Initial</i>	<i>Medial</i>	<i>Final</i>
----------------	---------------	--------------

ek 'one'	jer 'umbilicus'	de 'give' (imp.)
ok 'a bush'	jor 'force'	do 'two'
ək 'or'	jər 'digest'	də 'ten'

1.1.7 Low vowels

The low vowels /ε a ɔ/ show phonological contrasts as exemplified below:

<i>Initial</i>	<i>Medial</i>	<i>Final</i>
es 'luxury'	bər 'enmity'	bε 'they'
as 'hope'	bar 'times'	bá 'she'
ɔs 'frost'	bɔr 'out'	bɔ 'he'

1.1.8 Vowel length

There are three pairs of short and long vowels in Marwari: /ɪ/ and /i:/; /ʊ/ and /u:/; and /ə/ and /a/. They show full phonological contrast at initial and medial positions, but short vowels generally do not occur at final position. The following words illustrate the length contrast between short and long vowels at initial and medial positions:

<i>Initial</i>		<i>Long vowel</i>
<i>Short vowel</i>		
ɪrɪne 'to this'		inne 'this side'
Umra 'king'		umra 'row of crop'
əɔ 'wrong'		aɔ 'nest'

<i>Medial</i>		<i>Long vowel</i>
<i>Short vowel</i>		
sɪl 'stone slab'		sil 'damp'
pʊn 'good work'		pun 'wind'
mən 'mind'		man 'respect'

1.1.9 Nasalized vowels

Vowel nasality is distinctive in Marwari. The contrast between oral and nasalised vowels at initial, medial, and final position is shown below:

<i>Initial</i>		
is 'expression of pain'		uʃh 'arise'
ɪʃ 'brick'		ūʃh 'camel'
es 'current year'		os 'dew'
ɛs 'enjoyment'		ōs 'a weight'
ero 'extra'		ɔɔ 'hail'
ēro 'his'		ōɔ 'reverse'

əb 'now'		aʃo 'flour'
āb 'mango'		āʃo 'snare'

Medial

cita 'pyre'		kuʃ 'beat' (imp.)
ċita 'anxiety'		kūʃ 'corner'
peʃ 'stomach'		bhoʃ 'head'
pēʃ 'pantaloon'		bhōʃ 'ugly'
bəs 'debate'		gɔt 'lineage'
bēs 'enmity'		gōt 'cow's urine'
bəs 'bus'		bas 'locality'
bēs 'clan'		bās 'smell'

Final

jəmi 'fixed'		maru 'of desert'
jəmī 'earth'		marū 'kill' (imp.)
kəde 'whenever'		səro 'bank'
kədə̄ 'rotten'		sərō 'mustard'
mε 'in'		səmo 'time'
mē 'I'		səmō 'attraction'
bəd 'bad'		səma 'contain'
bədə̄ 'body'		səmā 'goods'

1.2 Consonants

In describing the consonant sounds of a language, there are three notions that help us distinguish one sound from another. They are: (i) place of articulation, (ii) manner of articulation, and (iii) voicing. In Marwari, the consonant phonemes are described in terms of the following articulatory features: (i) Labial position (ii) Dental position (iii) Palatal position (iv) Velar position (v) Glottal position (vi) Closure (vii) Flap movement (viii) Trill (ix) Friction or constriction (x) Frictionless aperture (xi) Lateral opening (xii) Retroflexion (xiii) Nasality (xiv) Voicing (xv) Aspiration. The consonantal phonemes are given below in Table 2:

Table 2

	Bilabial	Dental	Retroflex	Palatal	Velar	Glottal
Stops						
v.l.unasp.	p	t	ʈ	c	k	
v.l.asp.	ph	th	ʈʰ	ch	kh	
vd.unasp.	b	d	ɖ	j	g	
vd.asp.	bh	dh	ɖʱ	jh	gh	
Nasals	m	n	ɳ			
Fricatives		s				h
Lateral		l	ɭ			
Trill		r				
Flap			ɽ			
Semi-vowels	w			y		

However, there are contextual phonetic variants of some of these phonemes. A few observations with regard to such variants are made here:

1.2.1 Description of individual consonant phonemes with allophonic variations

There are thirty-one consonant phonemes in Marwari. Marwari stops, like those of most Indo-Aryan languages, show four-way contrast between voiceless and voiced and unaspirated and aspirated at bilabial, dental, retroflex, palatal, velar, and glottal places of articulation. Phonetically, affricates also behave like stops. Phonetically, the taps, laterals, and nasals also show a two-way contrast between unaspirated and aspirated. Aspiration, thus, is an overriding characteristic of the Marwari sound system. Description of each consonant phoneme is given below:

A. Stops

/p/ voiceless unaspirated bilabial stop and is not fully released in the final position, e.g.

pəg 'foot' upəj 'production' sap 'snake'
paɖo 'he-buffalo' səpero 'snake-charmers' pap 'sin'

/ph/ voiceless aspirated bilabial stop and is not fully released in the final position, e.g.

phəkir 'beggar' liphapho 'paperbag' saph 'clean'
phaltu 'useless' upharɳ 'boiling' bəreph 'ice'

/b/ voiced unaspirated bilabial stop and is fully released in all the positions, e.g.

bis 'poison' ʈabər 'child' ʈibo 'sand dune'
bin 'groom' səburi 'patience' gabo 'cloth'

/bh/ voiced aspirated bilabial stop does not occur fully aspirated in the final position:

bhaʈo 'pebble' gyabhəɳ 'pregnant' labh 'profit'
bhəɖ 'sheep' jhəbhəko 'twinkle' mobhi 'elder'

/t/ voiceless unaspirated dental stop:

tango 'cart' khətəm 'finish' pəto 'address'
tiwəɳ 'vegetable' titər 'bustard' sat 'seven'

/th/ voiceless aspirated dental stop, occurs less aspirated in the final position:

thali 'plate' athəɳ 'evening' hath 'hand'
thəpəɽ 'slape' suthəɳ 'pantaloon' ənəreth 'offense'

/d/ voiced unaspirated stop:

dɪn 'day' səmdər 'sea' yad 'memory'
diyo 'lamp' mukdər 'fortune' dəʈəd 'poverty'

/dh/ voiced aspirated dental stop is less aspirated in the final position:

dhan 'grain' bədhai 'greeting' bəʈədh 'ox'
dhatu 'metal' əndhero 'darkness' sadhu 'hermit'

/ʈ/ voiceless unaspirated retroflex stop:

ʈibo 'sand dune' məʈər 'pea' moʈo 'big'
ʈand 'rack' ʈəməʈər 'tomato' roʈi 'bread'

/ʈʰ/ voiceless unaspirated retroflex stop:

ʈʰam 'utensils' ənguʈho 'thumb' aʈʰ 'eight'
ʈʰali 'vacant' kaʈʰəɽi 'drawer' saʈʰ 'sixty'

/ɖ/ voiced unaspirated retroflex stop:

ɖungo 'deep' ʈoɖjiyo 'baby camel' bhəɖ 'sheep'
ɖungər 'mountain' gaɖər 'girdle' paɖi 'baby-buffalo'

/ɖʱ/ voiced aspirated retroflex stop and it occurs less aspirated in final position:

ɖʱilo 'loose' pəɖʱhai 'study' baɖʱ 'flood'
ɖʱək 'lid' cəɖʱhai 'invasion' kəɖʱi 'curry'

/c/ voiceless unaspirated palatal stop:

cand 'moon' cəməceɽ 'bat' kac 'glass'
cawəɭ 'rice' cincəɽ 'tick' sac 'true'

/ch/ voiceless aspirated palatal stop:

choro 'boy' mēchēli 'fish' kach 'armpit'
chiyā 'shadow' machēr 'mosquito' bēchi 'she-calf'

/j/ voiced unaspirated palatal stop:

jal 'net' jējēman 'host' kēraj 'debt'
jadu 'magic' rijai 'quilt' marij 'patient'

/jh/ voiced aspirated palatal stop and it occurs less aspirated in middle and final position

jho|o 'bag' majhdar 'current' sēmējh 'intellect'
jhēpiṭ 'jerk' sēmējhdar 'wise' bojh 'load'

/k/ voiceless unaspirated velar stop:

kaṭho 'tight' nokēr 'servant' hako 'noise'
kam 'work' ṭokēri 'bell' pako 'ripe'

/kh/ voiceless aspirated velar stop:

khas 'special' rēkhas 'monster' pānkh 'feather'
khet 'field' rukhali 'vigil' rakh 'ash'

/g/ voiced unaspirated velar stop:

gabho 'cloth' ṭingēr 'child' sog 'mourn'
gam 'village' lugu 'woman' rog 'disease'

/gh/ voiced aspirated velar stop and it occurs less aspirated in middle and final positions

ghēr 'house' ḍunghai 'depth' ḍungho 'deep'
ghēro 'pitcher' beghēr 'homeless' singh 'lion'

B. Nasals

/m/ voiced bilabial nasals:

melo 'dirty' bimari 'sickness' sērēm 'shyness'
me|o 'fair' hēmēsa 'daily' kērēm 'activity'

/n/ has three allophones, which are all voiced:

[ñ] a palatal nasal occurs before palatal stop, e.g.

/bēncēro/ ~ [bēncēro] 'saved' /pēnjo/ ~ [pēñjo] 'paw'

[ŋ] a velar nasal that occurs before voiced velar stops, e.g.

/rēng/ ~ [rēŋ] 'colour' /ḍungo/ ~ [ḍuŋo] 'deep'

[ŋ] a dental nasal occurs in all other environments, e.g.
nak 'nose' minēkh 'man' dhan 'grain'

/ŋ/ does not occur in the word initial position. It has two allophones:

[N] a voiced retroflex nasal stop occurs with homorganic consonants, e.g.

/kund/ ~ [kuNḍi] 'vessel' /kund/ ~ [kuNḍ] 'tank'

[ŋ] a voiced retroflex nasal flap occurs elsewhere, e.g.

/paŋi/ [paNi] 'water' /mēŋ/ ~ [mēN] 'mound'

C. Fricatives

/s/ a voiceless dental fricative occurs in all environments:

siro 'sweet dish' kirsan 'farmer' malis 'massage'
sēgē|o 'whole' osarṇ 'free time' nikhālēs 'pure'

/h/ voiceless glottal fricative. Fricatives are always released initially, but medially and finally these are not fully released. These are like murmured vowels:

hansi 'laughter' ba? r 'out' lo? 'iron'
hajēri 'attendance' na? r 'tiger' sē? 'all'

D. Trill

/r/ voiced dental alveolar trill occurs in all positions:

raṭ 'quarrel' marēg 'way' phēr 'flapping'

E. Flap

/ɾ/ voiced retroflex flap; does not occur in the initial position in the word:

ērək 'weed' sērək 'road' ghōro 'horse'
pērēdo 'curtain' ghērāi 'shape' ṭikkēr 'bread'

F. Laterals

/l/ voiced dental lateral:

log 'persons' pōlēk 'eyelid' sal 'year'
lugu 'woman' halēt 'condition' lal 'red'

/l/ voiced retroflex lateral does not occur in the word initial position:

dho|o 'white' bē|ēt 'burning' mu|o 'radish'
ka| 'famine' gē|ēt 'wrong' ja|o 'web'

G. Frictionless continuants

/w/ has two allophones:

[v] a voiced labiodental frictionless continuant occurs before front vowels, e.g.
/wiwwa/ ~ [vɪwwa] 'marriage'

[w] voiced labial frictionless continuant occurs in all other environments, e.g.
sawəl 'right' bhuwa 'father's sister'
cawəl 'rice' dhūnwo 'smoke'

/y/ voiced palatal frictionless continuant:

yar 'friend' maya 'money' lay 'fire'
pyar 'love' tyar 'ready' hay 'curse'

1.2.2 Distribution and contrast:

All consonants except /ŋ ʃ ʒ h/ occur in all positions. /ŋ ʃ ʒ / do not occur initially, whereas /h/ does not occur medially. The following examples illustrate phonemic contrasts:

(A) Contrast of articulation:

Contrast of voiced vs. voicelessness and aspiration vs. lack of aspiration are given below:

(i) Voiced vs. Voiceless

/p: b/

pis 'grind' upər 'on' jip 'jeep'
bis 'twenty' ubər 'exceed' jib 'tongue'

/ph : bh/

phul 'flower' saphəl 'victorious' saph 'clean'
bhul 'mistake' səbhəl 'rod' sabh 'saheb'

/t : d/

tan 'rhythm' data 'God' bat 'matter'
dan 'gift' dada 'grand father' bad 'competition'

/t: d/

təl 'put off' bəʃjai 'distribution' bhēt 'offer'
dəl 'branch' bəʃdai 'praise' bhed 'sheep'

/c : j/

cor 'thief' socno 'to think' moc 'sprain'
jor 'force' sojno 'to search' moj 'enjoyment'

/k: g/

kaʃ 'famine' pəkeɾo 'ripen' rok 'stop'
gaʃ 'abuse' pəgeɾo 'support' rog 'sickness'

/kh : gh/

khaʃo 'sour' bəkhən 'description' mokho 'hole'
ghaʃo 'loss' bəghən 'activity' mogho 'pipe'

(ii) Unaspirates vs. aspirates

/p : ph/

palo 'a grass' səppai 'constable' sap 'snake'
phalo 'swelling' səpphai 'cleanliness' saph 'clean'

/b : bh/

bat 'tell' dab 'press' tib 'an iron leaf'
bhat 'rice' dabh 'turn' jibh 'tongue'

/t : th/

tara 'stars' toto 'parrot' sat 'seven'
thara 'yours' thothon 'hollow' sath 'along'

/d : dh/

dan 'gift' bəndo 'servant' bad 'competition'
dhan 'grain' bəndho 'stoppage' badh 'leather'

/t: ʈ/

tət 'canvas' kaʃ 'rust' peʃ 'stomach'
ʈət 'pomp' kaʈh 'wood' peʈh 'rapport'

/d: ɖ/

dɪl 'body' bəʃdai 'praise' bad 'flood'
ɖhɪl 'slackness' bəʃɖhai 'cutting' badh 'cut (imp)'

/k : kh/

kam 'work' pəkaɾo 'to cook' nak 'nose'
kham 'envelope' pəkhano 'latrine' nakh 'to throw'

/g : gh/

gal 'cheek' pago 'leg of the cot' bag 'garden'
ghal 'put inside' pagho 'turban' bagh 'tiger'

/c: ch/

cini 'sugar' bæcco 'kid' kac 'glass'
 chinj 'chisel' baccho 'he-calf' kach 'arm pit'

/j : jh/

jaḷ 'net' roj 'daily' baj 'hawk'
 jhaḷ 'welding' rojh 'cow antelope' banjh 'barren lady'

(iii) Nasals:

/m n ŋ/, the nasals, show phonological contrast at all positions. All of them are unaspirated and voiced. The examples are:

/m : n/ dam 'price' kam 'work' bhem 'doubt'
 dan 'charity' kan 'ear' bhən 'ear'

/n : ŋ/ kano 'edge of' mən 'thought' tan 'rhythm'
 kaŋo 'one eyed' mən 'maund' taŋ 'spread' (imp.)

(iv) Semi-vowels:

/w : y/ war 'time' swar 'rider' baw 'pain'
 yar 'friend' syar 'jackal' bay 'poisoning'

(v) Fricatives:

/s : h/ sing 'horn' siro 'porridge' khes 'blanket'
 hing 'asefoetida' hiro 'diamond' kheh 'dirt'

(B) Contrast of manner**(i) Stop vs. flap vs. lateral**

/d; ɽ: r/

/ɽ/ The retroflex flap does not occur in the word initial position. Thus the contrasts are available in the medial and final positions:

kuɽto 'sulking' ranɽ 'widow'
 kuɽto 'shirt' raɽ 'quarrel'

/d; r/ doko 'stick' baɽo 'squint' gaɽo 'cart'
 roko 'stop' baro 'big pot' garo 'mud'

/d; l: ʌ/

/ʌ/ The retroflex lateral does not occur in the word initial position. The contrast is found in the medial and final positions only:

paɽo 'he-buffalo' gaɽ 'fix' bhed 'sheep'
 paḷo 'bring-up (imp.)' gaḷ 'abuse' bheḷ 'get together'

/l : r/ loi 'blood' ɽol 'big pot' boli 'dialect'
 roi 'wept' ɽor 'thread' bori 'sack'

/l: ɽ/ both of them occur in the medial and final positions:

muḷo 'radish' baḷo 'ring' jaḷ 'a tree'
 muɽo 'return' baɽo 'promise' jaɽ 'molar teeth'

(ii) Stop vs. frictionless continuant:

/p : w : b/

paŋ 'water' bis 'twenty' raw 'king'
 waŋ 'sound' wis 'poison' rab 'porridge'

1.2.3 Consonantal length

There are three degrees of phonetic length in consonants in Marwari: (i) geminated, (ii) fortis, and (iii) simple. Some consonants occur in all the positions whereas geminated and fortis occur only in the intervocalic position even if intervened by /y/. But fortis occur only in the second syllable of the word. All the consonants except /r ʌ y h/ can occur geminated as well as fortis.

Geminated consonants do not contrast with fortis as geminated occur after short vowels and fortis occur after long vowels. Geminates behave like consonant clusters in the syllabic structure of the language, the first half goes with the preceding vowel and the latter half with following one. When aspirates geminated the first consonantal number is de-aspirated. The following examples illustrate this contrast:

(i) Geminate and simple consonants:

/t : tt/ pəto 'knowledge'
 pətto 'leaf'
 mətirio 'watermelon'
 datti 'sickle'

/k : kk/ səkət 'tough'
 cəkkər 'circle'

/n : nn/ muni 'a saint'
 munni 'a girl child'

(ii) Simple and fortis:

Simple consonants do not contrast with fortis, as fortis occur only in intervocalic position of a disyllabic word and simple occurs in all other positions.

[up: r]	'on'
[upaɔ]	'root out'(imp. polite)
[up:ar]	'carry', 'lift' (imp.)
[dhobəŋʈi]	'washer woman'
[dhob:i]	'washer man'
[macəʈo]	'small cot'
[mac:o]	'cot'

1.3 Diphthongs

There are two diphthongs in Marwari: /əi/ and /əu/. *əi* is generally pronounced loosely as ə-i, and, *əu* as ə-u. Marwari, however, is somewhat tighter in its pronunciation so that it will depend more or less on the option of the speaker, if he or she will contract *əi* or *əu* into a real diphthong, or pronounce them separately as two distinct vowels. From the manner of writing, no safe conclusion can be drawn, as a fixed system of orthography is still a desideration. The process of diphthongization in Marwari is closely related to vowel clustering. Diphthongs in Marwari are rising diphthongs, i.e. they end in high vowels /i/ and /u/:

<i>Initial</i>	<i>Medial</i>	<i>Final</i>
[əi] əi 'these'	gəiya 'cow'	səi 'all'
əiso 'like this'	pəiyo 'tyre'	bhəi 'fear'
[əu] əurət 'woman'	pəuwo 'quarter'	bhəu 'wife'
əujar 'tools'	səur 'manner'	gəu 'cow'

1.4 Suprasegmentals

1.4.1 Tones

Marwari has developed tonal contrasts like Punjabi language. Though it is a very controversial aspect of the suprasegmentals of the Marwari, yet there are known to be three tones: high, mid, and low. The high tone /' / is characterized as a rising tone. The low tone / ` / is a falling tone. The mid tone /- / is never represented, since it is predictable by rules of redundancy; if a vowel does not bear any tone specification at the level of phonetic representation, it carries a mid tone. Marwari does not have contour tones as does Chinese. The following examples reflect the phonetic status of level tones:

<i>Low</i>	<i>Mid</i>	<i>High</i>
pèr 'duration'	per 'leg'	pér 'put on'
lèr 'wave'	ler 'behind'	lér 'taken' (ppl.)
kèr 'calamity'	ker 'caparis'	kér 'said'(conj. ppl.)
nàr 'having bathe'	nar 'women'	nár 'tiger'

Both low tone and high tone can occur in monosyllabic, disyllabic and trisyllabic environments. Falling tones seem to be the recent development from the structure:

$$c \ v \ h \ v \ c \rightarrow \ c \ v \phi \ c$$

The following examples illustrate the occurrence of Marwari tones in different syllable types:

<i>Low tone</i>		<i>High tone</i>
jer 'poison'		je' 'layer'
me 'we'		me' 'rain'
na 'bathe'		na' 'eradication'
bai 'brother'		ba'í 'cultivation'

More usually, the high tone and mid tone contrast is more conspicuous-

<i>Mid tone</i>		<i>High tone</i>
baro 'leather sack'		báro 'obituary'
saro 'whole'		sáro 'support'
ma 'mother'		má 'a month'
bo 'cry of goat'		bó 'he'
bero 'knowledge'		béro 'deaf'
so 'sleep'		só 'whole'
bai 'sister'		bái 'cultivation'

1.4.2 Stress

The stress is not an important feature of Marwari, yet, it seems that its existence and phonemic status cannot be ruled out. Stress is utilized in disyllabic syllables to distinguish between grammatical categories. In nouns, stress accent falls on the initial syllable and in the verb category stress accent falls on the final syllable. The stressed syllable is marked by the symbol ['].

<i>Nouns</i>		<i>Verbs</i>
'bèlla 'evil spirit'		bə 'lla 'call'
'hilla 'job'		hi 'lla 'cause to move'
'silla 'rumour'		si 'lla 'cause to wet'

Phonetically, stress is employed to express emphasis. The phonetic correlate is the combination of length and pitch. Emphasized syllables contain a greater amount of energy.

1.4.3 Intonation

Accent and stress are not distinctive features in Marwari. Stress in Marwari is mainly used for emphasis. Some minor variations in intonation are observed which are given below:

/mē² gam² jaũlo³/ 'I will go to village'

This is a simple statement of fact. The intonation changes, if the same sentence is interrogative. In this sentence any item may be stressed according to the context and emphasis, which results in change of intonation.

- a. mē² gam² jaūlo³
 b. mē³ gam² jaūlo²
 c. mē² gam³ jaūlo²
 d. mē² gam² jaūlo³

Of the above examples, sentence (a) is a question; whereas in sentences (b-d) there are emphases on /mē/, /gam/, and /jaūlo/ respectively.

1.4.4 Juncture

Juncture is also phonemic in Marwari. This is not audible as a distinct sound but is realized as a gap in speech in a normal or slow speech. The following contrasts establish the juncture phoneme in Marwari:

- (i) /mənəŋ/ 'mind-dignity'
 /mən + əŋ/ 'to be agree + come'
 (ii) /pərdesi/ 'foreigner'
 /pərde + si/ 'curtains + sew (imp.)'

CHAPTER 2 MORPHOLOGY

2.1 Nominal Morphology

2.1.1 Noun

In Marwari, there are two numbers--singular and plural; two genders--masculine and feminine, three cases--direct, oblique, and vocative. The nouns are declined according to their gender class and the final property of their final segment. The animates are either masculine or feminine, and there is not any fixed rule for inanimates.

2.1.1.1 Number

Two numbers are distinguished--singular and plural. Masculine nouns that end in /-o/ are changed into /-a/ to form the plural number in direct case:

- | | | | | | |
|-----|-------|---------|---|-------|-----------|
| (1) | choro | 'boy' | ; | chora | 'boys' |
| | ghoṛo | 'horse' | ; | ghoṛa | 'horses' |
| | bəsto | 'bag' | ; | bəsta | 'bags' |
| | rəsto | 'path' | ; | rəsta | 'clothes' |

Masculine nouns ending in a consonant or in any vowel, except /-o/, do not change to form the plural direct case:

- | | | |
|-----|-------|--------------------|
| (2) | gam | 'village/villages' |
| | raja | 'king/kings' |
| | admi | 'man/men' |
| | dhobi | 'washer/washermen' |

Feminine nouns, irrespective of their endings, form their plural number in direct case by adding the ending /-ā/:

- | | | | | | |
|-----|-------|---------|---|--------|----------|
| (3) | chori | 'girl' | ; | choriā | 'girls' |
| | raṇj | 'queen' | ; | raṇjā | 'queens' |
| | kitab | 'book' | ; | kitabā | 'books' |
| | adət | 'habit' | ; | adətā | 'habits' |

2.1.1.2 Gender

There are two grammatical genders in Marwari--masculine and feminine. All the nouns ending in /-o/ are masculine:

- | | | |
|-----|---------|------------------|
| (4) | choro | 'boy' |
| | mamo | 'maternal uncle' |
| | səlimo | 'cinema' |
| | bhətijo | 'nephew' |

A few nouns ending in /-i/ are also masculine. These are nouns that denote nationality or profession:

(5)	rajəsthani	'Rajasthani'
	marwari	'Marwari'
	moci	'cobbler'
	dhobi	'washerman'

A few borrowed nouns ending in /-i/ are also masculine. These are Perso-Arabic in origin and denote personal identity or profession:

(6)	admi	'man'
	kaji	'Muslim priest'
	kəbayeli	'tribal'
	təbəlēcī	'drum-beater'

The majority of nouns ending in /-i/ are feminine:

(7)	chori	'girl'
	ghəɽi	'watch'
	bori	'sack'
	ghoɽi	'mare'

Nouns ending in /-əŋ/ are also feminine and these nouns denote nationality or profession:

(8)	rajəsthan əŋ	'Rajasthani woman'
	mewatəŋ	'Marwari woman'
	dhobəŋ	'washerwoman'
	səperəŋ	'snake charmer's wife'

There are no formal rules for identifying the gender of nouns with other than the above endings. In the case of animate nouns, grammatical gender corresponds to the sex; in the case of inanimate nouns, it is uncertain:

(9)	kagət(m.)	'paper'
	jəmat(f.)	'group'
	khun(m.)	'blood'
	dəwat(f.)	'inkpot'

2.1.1.3 Case

Marwari, like other Indo-Aryan languages, has only three cases--direct, oblique, and vocative. In case relations, Marwari employs analytic method that combines nouns in the oblique case with auxiliary postpositions:

Case	Noun	Postposition
Nominative	choro	ϕ
Oblique	chorə	nə
Accusative/Dative	chorə + nə	nə
Instrumental	chorə + syū	syū
Ablative	chorə + syū	syū
Possessive/Genitive	chorə + ro/ri/ra	ro(ms.)/ri(fs/p.)/ra (mp.)
Locative	chorə + mə/pər	mə/pər
Vocative	o chora	---

The direct case is the case in which the noun stands as subject, as the nominal part of the predicate, or as the direct object. The oblique case is not used independently. In order to express case relations it must be accompanied by postpositions, which are always understood as being present even when omitted in practice. The forms of oblique case are as follow:

Masculine nouns ending in /-o/ change this ending to /-a/ to form the singular oblique case:

(10)	choro	'boy'	;	chora	'the boy' (agentive)
	ghoɽo	'horse'	;	ghoɽa	'the horse' (agentive)

Masculine nouns ending in other than /-o/ and all feminine nouns remain unchanged in the singular oblique case:

(11)	kagət(m.)	'paper'	;	kagət nə	'to the paper' (acc./dat.)
	bəkhət(m.)	'time'	;	bəkhət ro	'of the time' (poss.)
	chori(f.)	'girl'	;	chori nə	'to the girl' (acc./dat.)
	kitab(f.)	'book'	;	kitab mə	'in the book' (loc.)

Feminine nouns which have the plural direct case ending in /-ā/ remain unchanged in the plural oblique case:

(12)	kitabā	'books'	;	kitabā syū	'with, by books'
	choriā	'girls'	;	choriā nə	'to the girls'

All other nouns take the ending /-ā/ in the plural oblique case:

(13)	kagət(m.)	'paper'	;	kagətā pər	'on the papers'
	klas(f.)	'class'	;	klasā mə	'in the classes'

The vocative case is the form used to address someone. In the singular masculine, nouns ending in /-o/ always take /-a/:

(14)	o kaka	'o uncle'
	o bhəgwan	'o God'

Feminine nouns in the singular remain unchanged in vocative case.

- (15) e chori 'o girl'
e bai 'o sister'

The instrumental forms in both the numbers take the postposition /-syū/:

- (16) hat-syū 'with hand' hattā-syū 'with hands'
ānkh-syū 'with eye' ānkhā-syū 'with eyes'

An ablative form in both the numbers take the case markers /-syū/ like instrumental form:

- (17) ghər-syū 'from the house' ; ghērā-syū 'from the houses'
koṭhā-syū 'from the room' ; koṭhā-syū 'from the rooms'

Locative forms are found in both singular and plural numbers. For the masculine singular /-a/ may be added or the form may coincide with the oblique case plus the locative marker:

- (18) kəmrε mε 'in the room'
shyam mε 'in the evening'
ghər mε 'in the house'

The plural locative can be formed by adding /-ā/:

- (19) bagā 'in the gardens'
rohiā 'in the fields'

2.1.2 Pronouns

Pronouns in Marwari are inflected for number and case, but gender is distinguished in third person singular pronoun. In Marwari, there are six classes of pronouns: nominative forms of personal, demonstrative, reflexive, interrogative, indefinite, and relative. All pronouns have oblique forms, but no vocative forms. The third person pronouns are distinguished on the basis of proximity and remoteness and gender.

2.1.2.1 Personal pronouns

The personal pronouns are inflected for number and case. First and second personal pronouns do not distinguish gender and proximity/remoteness. The following paradigm illustrates this:

(20)a. Person	Case	Number	
		Sg.	Pl.
First	Direct	mē/mhū 'I'	mhe 'we'
	Oblique	mε	mha
Second	Direct	tū 'you'	the 'you'
	Oblique	tε	tha

The third person personal pronouns are distinguished on the basis of proximity and remoteness that are further divided on the basis of gender. Third person personal pronouns are really demonstrative pronouns, used also as personal pronouns. The following paradigm displays this:

(20)b.(i). Third person (Proximity):

Gender	Case	Number	
		Sg.	Pl.
Masculine	Direct	o 'he'	ε 'these'
	Oblique	iṅ	iṅā
Feminine	Direct	a 'she'	ε 'these'
	Oblique	iṅ	iṅā

(20)b.(ii). Third person (Remoteness):

Gender	Case	Number	
		Sg.	Pl.
Masculine	Direct	bo 'he'	bε 'those'
	Oblique	bīṅ	bīṅā
Feminine	Direct	ba 'she'	bε 'those'
	Oblique	bīṅ	bīṅā

2.1.2.2 Demonstrative pronouns

Demonstrative pronouns in Marwari are also used as personal pronouns. These are divided on the basis of proximity and remoteness. In third person singular, both proximate and remote, demonstratives are further divided into masculine and feminine genders. In third person plural, there is no gender distinction. This feature is present in all the dialects of Rajasthan.

(21) Person	Gender	Number	
		Sg.	Pl.
First	---	mē/mhū 'I'	mhe 'we'
Second	---	tū 'you'	the 'you'
Third (prox.)	Masculine	o 'this'	ε 'these'
	Feminine	a 'this'	ε 'these'
(rem.)	Masculine	bo 'that'	bε 'those'
	Feminine	ba 'that'	bε 'those'

For showing proximity, in direct singular of third person, there are two forms in Marwari: /o/ and /a/ for masculine and feminine respectively. Likewise, /bo/ and /ba/ show remoteness in masculine and feminine respectively. In the plural of third person the gender does not play a significant role.

2.1.2.3 Reflexive pronouns

Marwari has two types of reflexive pronouns: (i) agentive reflexive: *apṇe ap* 'self' and (ii) possessive reflexive: *apro* 'my/our/your/his/her/their own'. The agentive reflexive can be followed by a postposition and generally never occur in the subject position. *apṇe ap* is not inflected and takes only the postposition to show reflexivity. Whereas, the possessive reflexive *apro* is inflected according to the gender and number of the object of the verb of in third person. The agentive reflexive can normally never occur in the subject position.

(22)* *apṇe ap bo pəḍe he*
refl. he read-prst. aux.

'He reads himself.'

(22a) *bo apṇe ap pəḍe he*
he refl. read-prst aux

'He reads himself.'

The agentive reflexive *apṇe ap* can be followed by a postposition.

(23) *bIṇ apṇe ap ne sisε me dekhyo*
he+erg. refl. acc./dat. mirror loc. see-pst.ms

'He saw himself in the mirror.'

In sentence (23) the postposition *ne* is in accusative/dative case. *bIṇ* 'he+erg.' is the antecedent of *apṇe ap* 'self'. *apṇe ap* is not inflected but only takes the postpositions to show reflexivity. The possessive reflexive *apro* is inflected according to the gender and number of the object of the verb in third person.

(24) *mε apro kam kərū hū*
I own work do-prst aux.

'I do my own work.'

In the sentence (24) *apro* does not agree with gender and number of subject *mε* 'I'. Even in second and third person it does not agree with the subject *tū* 'you' and *bo / ba* 'he/she':

(25) *tū apro kam kare he*
you own work do-prst aux

'You do your own work.'

(26) *ba / bo apro kam kare he*
she/he own work do-prst aux.

'S/he does his/her own work.'

The possessive reflexive *apro* agrees with the gender and number of the object of the verb:

(27) *mε apri kitab pəḍū hū*
I own book read-prst. aux.

'I read my own book.'

(28) *tū/bo/ba apri kitab pəḍe he*
you/he/she own book read-prst. aux.

'You/He/She read/s your/his/her own book.'

2.1.2.4 Interrogative pronouns

There are two interrogative pronouns in Marwari: (i) *kUṇ* 'who' and (ii) *kāi* 'what'. The former is used for persons and latter for objects, respectively. There is no difference between the singular and plural forms of both these pronouns. The paradigm of both the interrogative pronouns is similar, except in direct case:

(29)a. Case	Number	
	Sg.	PL
Direct	<i>kUṇ</i> 'who'	<i>kUṇ</i> 'who'
Oblique	<i>kiṇ</i>	<i>kiṇ</i>

(29)b. Case	Number	
	Sg.	PL
Direct	<i>kāi</i> 'what'	<i>kāi</i> 'what'
Oblique	<i>kiṇ</i>	<i>kiṇ</i>

2.1.2.5 Indefinite pronouns

The main indefinite pronouns in Marwari are: (i) *koi* 'someone' and (ii) *kī* 'something'. Both can be used for persons and objects. The paradigm of both the indefinite pronouns is similar and there is no difference, except in nominative case, in their singular and plural forms:

(30)a. Case	Number	
	Sg.	PL
Direct	<i>koi</i> 'someone'	<i>koi</i> 'someone'
Oblique	<i>kiṇ</i>	<i>kiṇ</i>

(30)b. Case	Number	
	Sg.	PL
Direct	<i>kī</i> 'something'	<i>kī</i> 'something'
Oblique	<i>kiṇ</i>	<i>kiṇ</i>

2.1.2.6 Relative pronouns

There exists an elaborate set of relative pronouns in Marwari. The list of relative pronouns in Marwari is:

(31) Case	Number	
	Sg.	PL
Direct	<i>jika</i> 'who/what'	<i>jikā</i> 'who/what'

Oblique jika 'who/what' jikā

From the above paradigm it is clear that there is overt difference in the shape of relative pronoun in both the numbers. The direct possessive relative pronoun, like other genitive pronominal forms, has three forms: *jika* (ms.), *jikā* (mp.), *jiki* (fs/p). Its oblique counterparts are *jika*(ms.), *jikā* (mp.), and *jiki* (fs/p).

2.1.3 Possession

In Marwari possession is shown by the use of verb *horṇo* 'to be'. Possessor can either be an animate or inanimate and the possessive structures in turn can be alienable or inalienable and permanent or temporary etc. Animacy of possessor assigns a number of postpositions to the subject and the verb agrees with the object. The paradigm of possession in Marwari is given below:

Possessor	Possession	Postposition for Subject
Animate	alienable	re pas 'near/possession'
Animate	inalienable	ro/ri/ra 'possessive'
Inanimate	alienable	me 'in'
Inanimate	inalienable	ro/ri/ra 'possessive'
Animate	permanent(abstract)	me 'in'
Animate	temporary(abstract)	ne 'to'

Observing the following examples in this regard:

Animate possessor - alienable possession

(32) uṛ re pas do ghəṛlyā he
 he gen.obl. poss. two watch.fp. are
 'He has two watches'.

Animate possessor - inalienable possession

(33) uṛ ro nak lambo he
 he gen.ms nose.ms long are
 'He has long nose'.

Inanimate possessor - alienable possession

(34) kəmrə me do khurslyā he
 room.obl. in two chair.fp. are
 'There are two chairs in the room'.

Inanimate possessor - inalienable possession

(35) kəmrə me cyar divarā he
 room.ms in four wall.fp are
 'The room has four walls'.

Animate possessor - permanent possession

(36) gita me hīmət he
 Gita in courage is
 'Gita has courage'.

Animate possessor - temporary possession

(37) ram ne gusso awe he
 Ram to anger come is
 'Ram becomes angry'. (lit. Anger comes to Ram).

2.1.4 Numerals

Numerals are adjectives indicating number. The numerals in Marwari are: (i) cardinals, (ii) Ordinals, (iii) multiplicatives, (iv) fractions, and (v) aggregatives. All these are given below:

ek	1	chəbis	26	ikavən	51	chietər	76
do	2	səttais	27	bavən	52	sətətər	77
tin	3	əṭhais	28	tirepən	53	əṭhetər	78
cyar	4	uṇṭis	29	covən	54	uṇṭyasi	79
pāc	5	tis	30	pəcpən	55	əssi	80
chē	6	iktis	31	chəppən	56	ikyasi	81
sat	7	bəttis	32	səttavən	57	biyasi	82
aṭh	8	tetis	33	əṭhavən	58	tiyāsi	83
no	9	cōtis	34	uṇsəṭh	59	corasi	84
dəs	10	pōtis	35	saṭh	60	picyasi	85
gyara	11	chəttis	36	iksəṭh	61	chiyāsi	86
bara	12	sētis	37	basəṭh	62	sityasi	87
tera	13	əṭtis	38	tiresəṭh	63	iṭhyasi	88
cəvəda	14	uṇčalis	39	cōsəṭh	64	nevasi	89
pəndra	15	calis	40	pēsəṭh	65	nəbbe	90
sola	16	iktalis	41	chiyasəṭh	66	ikanṇve	91
sətəra	17	biyalis	42	sərsəṭh	67	banṇve	92
əṭhara	18	tiyalis	43	ərsəṭh	68	təreṇve	93
unis	19	cəvalis	44	uṇetər	69	coraṇve	94
bis	20	pōtalis	45	səttər	70	picyaṇve	95
ikkis	21	chiyalis	46	iketər	71	chiyāṇve	96
bais	22	sētalis	47	bəhetər	72	sitaṇve	97
teis	23	əṭtalis	48	tihetər	73	əṭhaṇve	98
cobis	24	uncas	49	cohətər	74	ninyāṇve	99
pəccis	25	pəccas	50	picətər	75	so	100

It is worth noting that *uṇ-* is prefixed to all the numerals which designate decades less than one.

(i) Cardinals:

Cardinals are used for counting and answer the question *kitra* 'how many'. The cardinals are not declined unless they refer to nouns in the oblique case. They then take the ending /-ū/.

Examples are given below:

- (37) *dasū kitabā ro malik*
 ten books poss. owner
 'The owner of ten books'.

- (38) *pāncū chorā ne*
 five children to
 'To five children'.

(ii) Ordinals:

The ordinal numerals answer the question *kisyo* 'which'. Ordinals are declinable adjectives which are formed from cardinals by the addition of the suffix /-wō/ (m.), or /-wī/ (f.), except in case of ordinals of *ek* 'one', *do* 'two', *tin* 'three', and *cyar* 'four'. The ordinals of these cardinals are:

<i>pelo</i>	'first'
<i>dusro</i>	'second'
<i>tisro</i>	'third'
<i>cottho</i>	'fourth'

Examples of other ordinals are:

<i>pāncwō</i> (ms.)	'fifth'	<i>pācwī</i> (fs.)
<i>dəsəwō</i> (ms.)	'tenth'	<i>dəsuwī</i> (fs.)
<i>do so satwō</i> (ms.)	'207th'	<i>do so satwī</i> (fs.)

(iii) Multiplicatives:

Multiplicatives are formed by suffixing /-uṅo/ (ms.) or /-uṅī/ (fs.) 'multiplied/times' to the cardinal numerals:

Masculine		Feminine	
Sg.	Pl.	Sg.	Pl.
<i>dugunō</i>	<i>dugunō</i>	<i>dugunī</i>	<i>dugunī</i>
<i>tingunō</i>	<i>tingunō</i>	<i>tingunī</i>	<i>tingunī</i>

The multiplicative suffix may also be added to a few of the fractional numerals:

<i>səwa guṅo</i>	'1 ^{1/4} times'
<i>dəḍ guṅo</i>	'1 ^{1/2} times'
<i>dḥai guṅo</i>	'2 ^{1/2} times'

(iv) Fractions:

Marwari has special terms for the following fractions:

<i>paiyo</i>	= 1/4 'a quarter'
<i>saḍe</i>	= + 1/2 'half' (used with numerals 3 and above)
<i>puṅi</i> or <i>tin pav</i>	= 3/4 'three fourth'
<i>səwa</i>	= + 1/4 (with weights and measures)

All of the fractions listed above do not behave as adjectives. A few of them may combine with the genitival forms of the NPs in which case they are more like nouns than adjectives, as exemplified below:

- (39) *Iṅ ro adho caije*
 this gen. half needed
 'Half of it is needed'.
- (40) *so ra khulla deiyo*
 hundred gen. change give-imp.
 'Give (me) change of one hundred (rupees)'.

However, most of the fractions are used as adjectives:

- (41) *paiyo dud dyo*
 quarter milk give-imp.
 'Give (me) quarter (liter) milk'.
- (42) *adho kilo khand de*
 1/2 kilogram sugar give-imp.
 'Give (me) 1/2 kilogram of sugar'.

(v) Aggregatives:

All aggregative forms of cardinal numerals in Marwari end on /-ū/

<i>donū</i>	'both'	<i>chēū</i>	'all six'
<i>tinū</i>	'all three'	<i>satū</i>	'all seven'
<i>cyarū</i>	'all four'	<i>aṭhū</i>	'all eight'
<i>pāncū</i>	'all five'	<i>noū</i>	'all nine'
<i>pəcasū</i>	'all fifty'	<i>dəsū</i>	'all ten'
<i>soū</i>	'all hundred'		

2.1.5 Adjectives**2.1.5.1 Formation of adjectives:**

Adjectives in Marwari can be divided into two classes: (i) ending in /-o/ and (ii) ending in other vowels or consonants. Adjectives ending in /-o/ are masculine and agree with the following head noun in gender, number, and case and vowel /-o/ is changed into: /-a/ in the

singular oblique case and /-ā/ in the plural oblique case. Whereas, adjectives not ending in /-o/ do not agree with their noun in number, gender, and case. Their endings remain unchanged in singular and plural oblique cases.

Case	Masculine		Feminine	
	Sg.	Pl.	Sg.	Pl.
Direct	accho 'good'	accha	acchi	acchi
Oblique	accha	acchā	acchi	acchi

In Marwari, adjectives are used both attributively and predicatively. Examples are given below:

Attributive:

(43)a. kaḷo bəsto mero hē
black bag my is
'The black bag is mine'.

(44)a. bo aḷsi choro hē
that lazy boy is
'That is a lazy boy'.

Predicative:

(43)b. mero bəsto kaḷo hē
my bag black is
'My bag is black'.

(44)b. bo choro aḷsi hē
that boy lazy is
'That boy is lazy'.

2.1.5.2 Degrees of comparison:

There are several ways to express the comparative degree of comparison in Marwari. The adjectives ending in /-o/ alone form a simple comparison by adding /-əlo/ (ms.), to the base to get comparison in masculine (singular) gender:

mottjo 'big' (ms.) ; mottjəlo 'bigger' (ms.)
accho 'good' (ms.) ; acchəlo 'better' (ms.)
ləmbo 'long' (ms.) ; ləmbəlo 'longer' (ms.)
tikho 'sharp' (ms.) ; tikhəlo 'sharper' (ms.)

Likewise, /-əli/ (fs/p.) or /la/ (mp.) are also added to the base to get comparison in feminine (singular/plural) or masculine (plural) gender:

mottjo 'big' (ms.) ; mottjəli 'bigger' (fs/p.) ; mottjəla (mp.)
accho 'good' (ms.) ; acchəli 'better' (fs/p.) ; acchəla (mp.)
ləmbo 'long' (ms.) ; ləmbəli 'longer' (fs/p.) ; ləmbəla (mp.)
tikho 'sharp' (ms.) ; tikhəli 'sharper' (fs/p.) ; tikhəla (mp.)

A composite form of the comparative is made by means of the words *jjyada* (= much) and *kəəm* (= less). The following examples illustrate this:

(45) ram shyam syū jjyada sundər hē
Ram Shyam from more handsome is
'Ram is more handsome than Shyam'.

(46) sita gita syū kəəm hūsyar hē
Sita Gita from less intelligent is
'Sita is less intelligent than Gita'.

In superlative constructions, the standard against which the comparison is made is *sara* 'all', to which the postposition *syū* 'from' is suffixed, e.g.,

(47) prem sara syū hūsyar hē
Prem all from intelligent is
'Prem is the most intelligent of all'.

2.1.6 Adverbs

An adverb is a word that occurs before the verbal form and qualifies the action denoted by the verb. Adverbs may be divided into adverbs of time, place, manner, location, direction, and purpose or cause. In Marwari, the adverbs formed on the pronominal bases are presented in a tabular form given below:

Adverbs of:	Proximate	Remote	Relative	Interrogative
Time	əb	təd	jəd	kəd
Place	ə[the	u[the	jə[the	kə[the
Direction	ine	une	jine	kine
Manner	iyā	biyā	jiyā	kiyā
Cause	iyā	---	---	kiyā

(a). adverbs of time:

Under these will come words indicating different parts of the day, and different periods of time, e.g.,

əb 'now' kəd 'when' jəd 'when' (relative)
səvarə 'tomorrow' kal 'yesterday' aj 'today'

(b). adverbs of place:

əʈ[the 'here' uʈ[the 'there' kəʈ[the 'where' jəʈ[the 'where' (relative)

(c). adverbs of direction:

ine 'here' unε 'there' jine 'where' kine 'where'
dur 'far' neʈε 'near' upər 'above' nice 'below'

(d). adverbs of manner:

iyā 'this way' biyā 'that way' jiyā 'that way' kiyā 'what way'
bhəlo 'well' ʈhik 'right' tej 'fast' dhire 'slowly'

(e). adverbs of cause:

iyā 'this way' kyū 'why'

2.1.7 Nominal categorizers**2.1.7.1 Nominalizers**

Marwari nouns are derived from various word classes such as nouns, adjectives, verbs etc. by means of affixation.

(a) Nouns from nouns:

The nouns are derived from various noun stems by adding the suffixes illustrated below:

(i) /-pəŋə/ is added to noun stem to form abstract noun:

(48) murkh 'fool' murkhpəŋə 'foolishness'
lugai 'woman' lugaipəŋə 'womanhood'
aləs 'lazyness' aləspəŋə 'laziness'
məjak 'jock' məjəkpəŋə 'joking condition'

(ii) /-a|o/ is added to noun stem to form abstract noun:

(49) nind 'sleeping' ninda|o 'one who sleeps more'
gal 'abuse' ga|o 'abuser'

(iii) /-ʈ/ is added to noun stem to form nouns of agency or occupation to which is further added /-o/ and /-i/, respectively to form masculine and feminine:

(50) kumar-ʈ-o 'potter' (m.) kumar-ʈ-i 'potter's wife'
sunar-ʈ-o 'goldsmith' (m.) sunar-ʈ-i 'goldsmith's wife'

(iv) /-iyəʈ/ is added to the noun to form abstractive noun:

(51) adəm-iyəʈ 'manliness'
insan-iyəʈ 'humanity'

(v) /-pəŋ/ is added to noun to form abstract noun and it is always followed by suffix /-o/ which indicates masculine gender:

(52) dewəta-pəŋ-o 'godliness'
murkh-pəŋ-o 'foolishness'

(vi) /-baj/ is added to the noun to form agent nouns that are masculine:

(53) cal-baj 'clever'
dhoke-baj 'deceiver'

(vii) /-i/ is added to noun (place name) to form nouns signifying residence. The resultant noun is masculine:

(54) marwaʈ-i 'a resident of Marwar'
jodhpur-i 'a resident of Jodhpur'

(viii) /-i/ is added to form noun of agency or occupation. These nouns are masculine:

(55) son-i 'goldsmith'
tel-i 'oilman'

(ix) /-i/ is added to abstract noun to form the abstract noun. These are feminine:

(56) gəm-i 'sorrowness'
bəd-i 'evilness'

(x) /-ar/ is added to noun to form noun of occupation. These are masculine:

(57) son-ar 'goldsmith'
nəc-ar 'dancer'

(xi) /-dar/ is added to the noun stem to form noun of occupation. These are masculine:

(58) coki-dar 'watchman'
jəma-dar 'timekeeper'
thaŋa-dar 'head policeman'
iman-dar 'honest'

(xii) /-au/ is added to the noun stem to form noun of agency:

(59) kəm-au 'hard working person'
cəlt-au 'casual'

(xiii) /-ai/ is added to noun as well as adjectival stem to form the abstract noun. These nouns are feminine:

(60) kəm-ai 'earning'
bhəl-ai 'welfare work'
cəttər-ai 'cleverness'

(xiv) /-əŋ/ is added to masculine noun stem to form noun of location or residence. These are feminine:

- (61) marwaŋ-əŋ 'a resident of Marwar'
 pəŋjab-əŋ 'a resident of Punjab'

(xv) /-er/ is added to abstract noun to form abstract noun. If the suffix /-er/ is followed by /-o/, it will be a masculine noun and if it is followed by /-i/, it will be a feminine noun:

- (62) gaŋ-er-o 'one who abuses' (m.)
 gaŋ-er-i 'one who abuses' (f.)

(xvi) /-a/ is added to the noun to form noun of possession. If suffix /-a/ is followed by /-o/, it will be a masculine noun and if it is followed by /-i/, it will be a feminine noun:

- (63) dukan-a-o 'shopkeeper' (m.)
 dukan-a-i 'shopkeeper' (f.)
 əkəl-a-o 'wiseman'
 əkəl-a-i 'wisewoman'
 ghər-a-o 'landlord'
 ghər-a-i 'landlady'

(xvii) /-ano/ is added to the noun to form abstract noun that is masculine:

- (64) yar-ano 'friendship'
 nəjər-ano 'watching'

(b) Nouns from adjectives:

Marwari employs certain suffixes that are added to adjective stems to form nouns. The suffixes used for this purpose are given below:

(i) /-r/ is added to adjectival stem to form noun. If the suffix /-r/ is followed by /-o/, it will be a masculine noun and if it is followed by /-əŋ/, it will be a feminine noun:

- (65) a|si-r-o 'lazyman'
 a|s-əŋ 'lazywoman'
 bəḍe-r-o 'elderman'
 bəḍe-r-əŋ 'elderwoman'

(ii) /-po/ is added to adjectival stem to form noun that is masculine:

- (66) rəŋḍe-po 'widowhood'
 buḍa-po 'oldness'
 moṭa-po 'bigness'
 goli-po 'slavery'

(iii) /-pəŋ/ is added to form abstract nouns:

- (67) tikho-pəŋ 'sharpness'
 miṭho-pəŋ 'sweetness'
 ka|o-pəŋ 'blackness'
 accho-pəŋ 'goodness'

(iv) /-ai/ is added to adjectival stem to form the noun of quality. Noun thus formed is feminine:

- (68) ḍiŋg-ai 'depth'
 ūc-ai 'height'
 bhəl-ai 'welfare'
 cəṭər-ai 'cleverness'

(v) /-i/ is added to adjectival stems to form abstract feminine noun:

- (69) kal-i 'wrong thing'
 gaŋ-i 'abuse'

(c) Nouns from verbs:

Suffixes in Marwari which are added to verbal nouns to form nouns are following:

(i) /-u/ is added to the verbal stem to form nouns of agency and these are masculine:

- (70) kar-u 'worker'
 le-u 'taker'
 de-u 'donor'
 lekh-u 'writer'

(ii) /-aŋi/ is added only to some stems to form masculine nouns of agency:

- (71) ləm-aŋi 'puller'
 khel-aŋi 'player'

(iii) /-wəṭ/ is added to verbal stems, generally to causal verbal stems, to form nouns:

- (72) bəŋa-wəṭ 'manufacture'
 ghəṭa-wəṭ 'shaping'
 mila-wəṭ 'mixing'
 dikha-wəṭ 'showing'

(iv) /-əṭ/ is added to the verbal stem to form abstract feminine nouns:

- (73) bəl-əṭ 'burning'
 dikh-əṭ 'showing'

(v) /-i/ is added to form abstract nouns:

- (74) hāns-i 'laughter'
dhāns-i 'cough'

(vi) /-wal/ is added to the infinitive to form noun of agency. This overlaps with adjectives:

- (75) likh-wal 'writer'
sikh-wal 'learner'
bol-wal 'speaker'
gəi-wal 'mover'

(vii) /-ai/ is added to the infinitive to form feminine noun:

- (76) ləɽ-ai 'fighting'
likh-ai 'writing'
sikh-ai 'learning'
dikh-ai 'watching'

(d) Nouns from adverbs:

Marwari nouns can be derived from adverbs by means of the suffixes.

(i) /-i/ is added to the adverbial stem to form nouns:

- (77) bhot-i 'excessiveness'
əʈʈhɛ-i 'here'
jəʈʈhɛ-i 'anywhere'
subəh-i 'morning'

(ii) /-ət/ is added to form feminine nouns:

- (78) əbkh-ət 'difficulty'
so|əkh-ət 'easyness'

(iii) /-pəŋ/ is added to the adverbial stem to form abstract noun:

- (79) təwə[-pəŋ] 'speed'
dhire-pəŋ 'slowness'

(e) Other means:

The nominal prefixes are added to some noun stems to form nouns having some common semantic basis, i.e. attribution, negation etc.:

Attribution:

- (i) /ku-/ is added to form noun:

- (80) ku-maŋəs 'bad person'
ku-kərm 'evil deed'

(ii) /-su/ is added to form noun:

- (81) su-ləkhəŋə 'good featured'
su-nam 'famous'
su-sənskar 'good ritual'
su-put 'good son'

Negation:

(i) /be-/ is added to form noun:

- (82) be-iman 'dishonest'
be-kar 'useless'
be-swad 'tasteless'
be-nam 'nameless'

(ii) /na-/ is added to form noun:

- (83) na-mərəd 'impotent'
na-raj 'unhappy'
na-malum 'unknown'
na-səməj 'innocent'

2.1.7.1 Augmentatives/diminutives

Marwari is very rich in augmentatives and diminutives. Majority of nouns show the distinction of largeness and smallness in size. Generally, masculine and feminine genders in Marwari express largeness and smallness of size, respectively. Examples are following:

- (84) jhūpɽə 'a big hut'(m.) jhūpɽi 'a small hut' (f.)
boro 'a big sack'(m.) bori 'a small sack' (f.)
maco 'a big cot'(m.) maci 'a small cot' (f.)
kolo 'a big bowl'(m.) koli 'a small bowl'(f.)

(a) Augmentatives:

There are suffixes that are used as augmentative markers. An augmentative suffix, when added with a feminine noun, makes it larger whereas when the same is added with a masculine noun makes it very larger in size. The augmentative suffixes in Marwari are given below:

(i) /-əɽ/ is added to the nouns to form masculine augmentatives:

- (85) kagət 'paper' (m.) kagət-əɽ 'very big paper'(m.)
sənduk 'box'(m.) sənduk-əɽ 'big box' (m.)

(ii) /-oɽ/ is added to the noun to form masculine augmentatives:

- (86) bhēs 'buffalo'(f.) bhēs-oɽ 'a big buffalo'(m.)

gədhə 'donkey'(m.) gədh-əɽ 'a very big donkey'(m.)

(iii) /-ar/ is added to the feminine noun to form feminine augmentative:

(87) rānd̥ 'widow'(f.) rānd̥-ar 'nasty widow'(f.)

khiɽəki 'window'(f.) khiɽəki-ar 'big window'(f.)

(b) Diminutives:

There are also suffixes that denote diminutives. These are exemplified below (88-93):

(i) The suffix /-ɽə/, added always with masculine noun, shows smallness of size and the noun so formed is also masculine:

(88) sənduk 'box'(m.) sənduk-ɽə 'small box'(m.)
 gam 'village'(m.) gam-ɽə 'small village'(m.)
 admi 'man'(m.) admi-ɽə 'short man'(m.)
 kam 'work'(m.) kam-ɽə 'small work'(m.)

(ii) The suffix /-ɽi /, when added with a noun, shows very smallness of size and the noun so formed is always feminine:

(89) sənduk 'box'(m.) sənduk-ɽi 'very small box'(f.)
 cam 'skin'(m.) cam-ɽi 'very thin skin'(f.)
 kitab 'book'(f.) kitab-ɽi 'very small book'(f.)
 skul 'school'(f.) skul-ɽi 'very small school'(f.)

(iii) The suffix /-iyo/ is added with a masculine personal noun to show smallness of size and the noun thus formed is always masculine:

(90) mohən 'Mohan, a name'(m.) mohən-iyo 'baby Mohən'(m.)
 ram 'Ram, a name'(m.) ram-iyo 'baby Ram'(m.)

(iv) The suffix /-li/ is always added with personal nouns to form diminutives and the noun formed is feminine:

(91) sita 'Sita, a name'(f.) sit-li 'baby Sita'(f.)
 mona 'Mona, a name'(f.) mon-li 'baby Mona'(f.)

(v) The suffixes /-to/ and /-ti/ are added with a noun to form diminutives which are masculine and feminine, respectively:

(92) gəðəɽ 'donkey'(m.) gəðəɽ-to 'small jackal'(m.) gəðəɽ-ti 'very small donkey'(f.)
 gadəɽ 'jackal'(m.) gadəɽ-to 'small jackal'(m.) gadəɽ-ti 'very small jackal'(f.)

(vi) The suffixes /-lo/ and /-li/ are added with a noun to form masculine and feminine diminutives, respectively:

(93) maco 'cot'(m.) mac-lo 'small cot'(m.) mac-li 'very small cot'(f.)
 ɽop 'cap'(m.) ɽop-lo 'small cap'(m.) ɽop-li 'very small cap'(f.)

2.2. Verbal Morphology

2.2.1 Verb

Marwari verb is sensitive to number, person, and gender and there exists a clear distinction between finite and non-finite forms of the verb. Finite forms can be used independently in matrix and subordinate clauses. The non-finite verbal forms are the derived nominals and participles. The non-finite forms are not sensitive to tense, aspect, mood, and voice. Only the present and past participial forms maintain their aspectual reference.

2.2.1.1 Personal affixes

Personal affixes in Marwari are same in first, second, and third person. These follow a fixed pattern: /-yo/ for masculine singular, /-i/ for feminine singular and plural, and /-ya/ for masculine plural. This is given below:

Person	Gender	Number	
First	Masculine	-yo (sg.)	-ya (pl.)
	Feminine	-i (sg.)	-i (pl.)
Second	Masculine	-yo (sg.)	-ya (pl.)
	Feminine	-i (sg.)	-i (pl.)
Third	Masculine	-yo (sg.)	-ya (pl.)
	Feminine	-i (sg.)	-i (pl.)

2.2.1.2 Tense-Aspect-Mood system

2.2.1.2.1 Tense

Marwari verbs conjugate for three tenses: present, present, and future. Inflected forms of /hə/ in optative express present tense and inflected forms of /ho/ express past tense. These are used as auxiliaries with other verbs to denote present and past tense, respectively.

(a) Present tense

In the present simple tense the auxiliary /hə/ is used that is not inflected (except in first person singular, second person singular honorific, and second person plural) according to the number, gender, and person. Examples are given below to illustrate this:

(94)a. mē choro hū
 1 boy.ms aux.

'I am a boy'

- b. the admī ho
you.h man.ms aux.
'You (honorific) are a man'.
- c. the sara bidyarthi ho
you.p all student.p aux.
'You are all students'.
- d. bo lhuar he
he blacksmith aux.
'He is a blacksmith'.

The progressive marker /ryo/ is used in the present continuous tense. It is inflected according to the number, person, and gender. It is placed before auxiliary verb.

- (95)a. mē likh ryo hū
I write prog.ms aux.
'I am writing'.
- b. mē likh ri hū
I write prog.fs aux.
'I am writing'.
- c. mhe likh rya hā
we write prog.mp aux.
'We are writing'.
- d. mhe likh ri hā
we write prog.fp aux.
'We are writing'.

(b) Past tense

The auxiliary /ho/ is used in past tense and is inflected according to the number, person, and gender of the subject. In the past simple tense, however, auxiliary /ho/ is not used but, the verb is inflected according to the number, person, and gender of the subject. The examples are given below to illustrate this:

- (96)a. mē ghər gəyo
I home go-pst.1ms
'I went home'.

- b. mē ghər gəyi
I home go-pst-1fs
'I went home'.
- c. tu ghər gəyo
you home go-pst.2ms
'You (sg.) went home'.
- d. bo ghər gəyo
he home go-pst.3ms
'He went home'.
- e. ba ghər gəyi
she home go-pst.3fs
'She went home'.

Like the present tense, the progressive marker /ryo/ is also used in the past continuous tense. It is inflected according to the number, person, and gender. It is placed before auxiliary verb.

- (97)a. mē ghər ja ryo ho
I home go prog.1ms aux.
'I was going home'.
- b. mē ghər ja ri hi
I home go prog.1fs aux.
'I was going home'.
- c. tū kagət likh ryo ho
you letter write prog.2ms aux.
'You (sg.) were writing a letter'.
- d. the kagət likh rya ha
you letter write prog.2ms aux.
'You (pl.) were writing a letter'.
- e. mhe/bε kagət likh rya ha
we/they letter write prog. aux.
'We/They were writing a letter'.
- f. bo/ba kagət likh ryo/ri ho/hi
he/she letter write prog. aux.
'He/She was writing a letter'.

- g. bε kagət likh ri hi
 they letter write prog. aux.
 'They (f.) were writing a letter'.

(c) Future tense

Future tense in Marwari does not require any auxiliary verb to express the person of the subject. Agreement of verb with subject is by number, person, and gender. To form the future tense in Marwari, the following person-number-gender suffixes are added with a verb stem:

Pronoun	Singular		Plural	
	Masculine	Feminine	Masculine	Feminine
First person	-ūlo	-ūli	-āla	-āli
Second person	-elo	-eli	-ola	-oli
Third person	-elo	-eli	-ela	-eli

The examples of future tense in Marwari are given below:

- (98)a. mē gam ja-ūlo
 I village go-fut.1ms
 'I will go to village'.
- b. mē gam ja-ūli
 I village go-fut.1fs
 'I will go to village'.
- c. mhe gam ja-wāla
 we village go-fut.1mp
 'We will go to village'.
- d. mhe gam ja-wāli
 we village go-fut.1fp
 'We will go to village'.
- e. tū gam ja-wēlo
 you village go-fut.2ms
 'You (sg.) will go to village'.
- f. the gam ja-ola
 you village go-2mp
 'You (pl.) will go to village'.
- g. bo gam ja-wēlo
 he village go-fut.3ms

'He will go to village'.

- h. bo gam ja-wēli
 she village go-fut.3fs
 'She will go to village'.
- i. bε gam ja-wēla
 they village go-fut.3mp
 'They will go to village'.
- j. bε gam ja-wēli
 they village go-fut.3fp
 'They will go to village'.

2.2.1.2.2 Aspect

In Marwari, like in many languages, the expression of aspect is intimately bound up with the expression of tense. There is a separate perfect aspect which is formed by the addition of the auxiliary verb *hoṅo* 'to be' to the past participle of the verb. The perfect aspect occurs in three tenses--pluperfect, present perfect, and future perfect marked by past, present, and future copular forms, as in (99-101) respectively.

- (99) choro skul gəyo ho
 boy school go-pst.ms was
 'The boy has gone to the school'.

- (100) mhe kitab pəḍi he
 we+erg.book.fs read-pst.fs is
 'We have read the book'.

- (101) dinge tāi pulis cor ne pəkṛyo howēli
 morning till police thief acc. catch-pst.ms be-fut.3fs
 'The police will have caught the thief by the morning'.

The present perfect aspect can be used to indicate a number of situations, such as--

(a) a situation completed a short time ago:

- (102) bo abi ayo he
 he now come-pst.ms is
 'He has arrived a short time ago'.

(b) a situation that has held at least once in the period leading up to the present:

- (103) the əb t̄ai kai gam dekhyā h̄e
 you now till many village see-pst.3mp are
 'You have seen many villages till now'.

(c) a situation that began in the past and is still continuing:

- (104) ram do dinā syū a kitab p̄əḍ ryo h̄e
 Ram two days from this book read prog. is
 'Ram has been studying this book for two days.'

(d) a situation that will shortly be completed:

- (105) kal pariksyā kh̄əṭəm ho jyaw̄eli
 tomorrow examination finish to be go-fut.3fs
 'The examination will be over by tomorrow'.

2.2.1.2.3 Mood

Mood is a grammatical category that expresses the degree or kind of reality of a proposition as perceived by the speaker. A six-way distinction is made in terms of mood in Marwari: imperative, indicative, obligative, subjunctive, presumptive, and contingent. These are exemplified below:

(a) Imperative Mood

- (106) ja
 go (2nd person singular)
 'Go'

(b) Indicative Mood

- (107) bo ḡəyo
 he go-pst.3ms
 'He went'.

(c) Obligative Mood

- (108) b̄l̄r̄n̄e roṭi k̄han̄i h̄e
 he-acc. bread.fs eat-prst.fs is
 'He has to eat the bread'.

(d) Optative Mood

- (109) m̄ē cawū hū ke bo aw̄e
 I want am that he come
 'I want that he should come'.

(e) Presumptive Mood

- (110) b̄l̄r̄ roṭi k̄hai holi
 he-nom. bread.fs eat-pst be-pst.3fs
 'He may have eaten the bread'.

(f) Contingent Mood

- (111) je mero bhāi əṭṭh̄e hoto to tū iyā na k̄v̄to
 if my brother here be-con than you like this neg. say-cond.
 'If my brother were here, you would not have said so'.

2.2.1.3 Negation

Negation is expressed by three negative particles in Marwari. These are *koni*, *nā*, and *n̄ē*. Out of these, *koni* represents the unmarked negative particle that is equivalent to English 'not' whereas *nā* and *n̄ē* are used in subjunctive, imperative, conditional, neither...nor construction, and infinitive phrases. Some distributive properties of negative particles in Marwari are exemplified below:

(112) *koni*

- m̄ē kitab koni p̄əḍi
 I book.fs neg. read-pst.fs
 'I did not read the book'.

(113) *nā*

- tū philm nā dekh
 you film neg. see-imp.
 'You do not watch the film'.

(114) *n̄ē*

- jh̄uṭh̄ n̄ē bol̄ṇo c̄əije
 lie neg. speak should
 'One should not tell a lie'.

In terms of position, the negative particles are closely associated with the verb or the verbal phrase. Note that in sentences (112-114) the negative particle immediately precedes the verbal group. The constraint of pre-verbal position for negation is violated under two conditions: (i) contrastive negation, and (ii) disjunctive structures. In the post-verbal position, the scope of negation is limited either to the verb or the aspect only.

(115) m̄ē kaḡət likhyo koni, likhūla

- I letter write-pst.ms neg. write-fut.1ms
 'I did not write a letter (but will write)'.

The major difference between the three negative particles is that it is only the *koni* that can be placed in post-verbal position, whereas *nā* and *nāi* are not placed post-verbally.

*(115)a. mē kagət likhyo nā/nāi, likhūlo

Negative disjunction is expressed by means of *nā* or *nāi*:

(116) nā/nāi kitab pədj nā/nāi kagət likhyo
neg. book.fs read-pst.fs neg. letter.ms write-pst.ms
'Neither read the book nor wrote the letter.'

2.2.2 Verbal categorizers

2.2.2.1 Transitivity

It is possible to classify Marwari verbs as transitive or intransitive on the basis of whether they occur with objects. The transitive-intransitive distinction is also motivated by other grammatical distinctions. This is explained in 2.2.2.2.2.

2.2.2.2 Verbalizes

All verbs in Marwari may be derived from nouns, adjectives, adverbs, and verbs by means of verbalization.

2.2.2.2.1 Verbs from nouns

(i) Conjunct verbs

Conjunct verbs are formed by adding verbs such as *kəṛəṇo* 'to do', *hoṇo* 'to be', *aṇo* 'to come', *jaṇo* 'to go', *deṇo* 'to give', *leṇo* 'to take' to preceding nouns, pronouns, adjectives and adverbs. The following list shows the process of deriving conjunct verbs:

Noun	Action	Stative	Inchoative
pəsənd	pəsənd kəṇo	pəsənd hoṇo	pəsənd aṇo
'choice'	'to like'	'to like'	'to like'
gusso	gusso kəṇo	gusso hoṇo	gusso aṇo
'anger'	'to express anger'	'to be angry'	'to become angry'
yad	yad kəṇo	yad hoṇo	yad aṇo
'memory'	'to remember'	'to remember'	'to remember'

(ii) *-ṇo* is the infinitive marker and is suffixed to a noun to form verbs from nouns:

Noun		Verb	
bəkhan	'description'	bəkhan-ṇo	'to explain'
bēt	'complex'	bēt-ṇo	'to twist'
bol	'word'	bol-ṇo	'to speak'

(iii) *-ṇo* is added to noun to get verbs nominal stems with double consonants undergo the process of consonant cluster simplification:

Noun		Verb	
səṛəm	'shame'	səṛəmaṇo	'to be bashful'
dəphən	'burial'	dəphənaṇo	'to bury'
kəmm	'job'	kəmaṇo	'to earn'
cəkkər	'circle'	cəkəraṇo	'to spin'

2.2.2.2.2 Verbs from verbs:

(i) Transitive/Causative verbs:

In Marwari, the two transitive/causative suffixes *-a* and *-wa* represent one of the most productive ways of forming verbs from verbs. The two suffixes *-a* (called the 'first causative' suffix), and *-wa* (called the 'second causative' suffix) are attached to the root of a verb, and are placed before the infinitive marker *-ṇo*, as

Stem	Causative-I	Causative-II	
bəd	'be increased'	bəda 'increase'	bədwa 'cause x to increase'
hət	'be removed'	həta 'remove'	hətwa 'cause x to remove'
pəḍ	'study'	pəḍa 'teach'	pəḍwa 'cause x to cause y to study'
de	'give'	dira 'cause x to give'	dirwa 'cause x to cause y to give'

It is clear from above that intransitive verbs (*bəd*, *hət*), transitive verbs (*pəḍ*) and double transitive verbs (*de*) can be causativised morphologically.

(ii) Compound verbs:

The productive device to form verbs from verbs is juxtaposing verbs to form a compound. Compound verbs involve primarily a sequence of two verbs (v_1+v_2). The first verb is called 'main verb' and the second is referred as explicator. The explicator verbs add specific abstract meaning to the meaning of the main verb. The primary meaning of the sentence is determined by the lexical meaning of the main verb. The explicator receives tense-aspectual marking. The following are the examples of compound verb:

(117) bo a gyo
he come go-pst.ms
'He has come.'

(118) ram keh bəṭhyo
Ram speak sit-pst.ms
'Ram spoke inappropriately.'

In the above examples (117-118), the main verbs are *a* 'come' and *keh* 'speak', respectively, and determine the primary meaning of the verb phrase. the explicators *jaṇo* 'to go', in (117)

and *bəʃiŋɔ* 'to sit' in (118) add some abstract meaning of termination and inappropriateness, respectively, to the main verb. The abstract meaning is the direct result of the lexical meaning of the verb in question. Only a dozen or so verbs are permitted as explicators in Marwari.

2.2.2.2.3 Verbs from adjectives

Adjectives	Action	Stative	Inchoative
accho	accho kəŋɔ	accho hoŋɔ	---
'good'	'to cause x to recover'	'to recover'	---

2.2.2.2.4 Verbs from Adverbs

Adverb	Action	Stative	Inchoative
utawə|	utawə| kəŋɔ	utawə| hoŋɔ	---
'quickly'	'to hurry'	'to be in a hurry'	---

From the above list, it is clear that with the exception of *kəŋɔ* 'to do' and *hoŋɔ* 'to be', the other members of the class of conjunct verb forming verbs do not always generate conjunct verbs. The case in point is the verb, *aŋɔ* 'to come', the symbol [-] denotes a gap.

2.2.2.2.5 Verbs from others

(i) Verbs from pronouns:

Pronoun	Action	Stative	Inchoative
apŋɔ	apŋɔ kəŋɔ	apŋɔ hoŋɔ	---
'self'	'to adopt'	'to become one's own'	---

(ii) *-ŋɔ* / suffix is added to form verbs from adjectives and pronouns:

Adjective / Pronouns	Verb		
ləŋgəɔ	'lame'	ləŋgəɔŋɔ	'to limp'
hək|ɔ	'stutterer'	hək|aŋɔ	'to stutter'
apŋɔ	'self'	əpŋaŋɔ	'to adopt'

2.2.2.3 Voice

The passive voice in Marwari is formed in this way: (i) the subject of the active sentence is followed by the instrumental postposition *syū*; (ii) the past participial form of the main verb is used with the passive auxiliary *ja* 'go'.

(119) uŋ syū kagət koni likhyo gəyo
 he inst.pp letter.ms neg. write-pst.ppl.ms go-pst.ms
 'The letter was not written by him.'

(120) gita syū koni soyo gəyo
 Gita.fs inst.ppl neg. sleep-pst.ppl.ms go-pst.ms
 'Gita could not sleep.'

Sentence (119) and (120) indicate that both transitive and intransitive verbs can be passivised in Marwari. Passive sentences are ambiguous. Transitive passives express passive as well as capability (external not internal) reading as in (119). Intransitive passives convey only the capability reading and generally occur in the construction. Transitive agents can be dropped and the agentless construction thus obtained favors the passive reading over the capability reading as in (119a) -

(119a) kagət koni likhyo gəyo
 letter.ms neg. write-pst.ppl.ms go-pst.ms
 'The letter was not written.'

The main verb in passive verb in Marwari does not agree with any constituent (here *u* 'he' in sentence (119) with a postposition. Therefore, the explicator element (the second verbal element *jaŋɔ* 'to go') of the passive verb agrees with the object, i.e. *kagət* in (119) and (119a) and receives the past tense conjugation. The main verb on the other hand agrees with the object in terms of number and gender. In the case of intransitive passive the verb takes the masculine singular form that is default agreement.

2.2.3 Verbal modifiers

2.2.3.1 Participles

(i) Present/Imperfective participle:

The present participial marker is *-t-* which immediately follows the verbal stem and is, in turn, followed by number and gender marker, as shown in example (121):

Masculine		Feminine	
Singular	Plural	Singular	Plural
stem- t-o	stem-t-a	stem-t-i	stem- t-i

With stems ending in a vowel, *-n-* intervenes the stem and the present participial marker *-t-*. The present participle may be used as either adjective or adverb. The optional past participial form of the verb *hoŋɔ* 'to be' may immediately follow the present participial form:

(122) pəɖəto/jato (hoyo) choro
 read-prst.ppl.ms/go-prst.ppl.ms be-pst.ppl.ms boy.ms
 pəɖəta/jata (hoya) chora

read-prst.ppl.mp/go-prst.ppl.mp	be-pst.ppl.mp	boy.mp
pəɖəti/jati	(hoyi)	chori
read-prst.ppl.fsp / go-prst.ppl.fsp	be-pst.ppl.fsp	girl.fsp

'The boy(s)/girl(s) who is/are reading/going.'

The present participial form and the optional 'to be' form agree in number and gender of the following head noun. The retention of the optional form may or may not agree with their subject.

(ii) Past/Perfective Participle :

Adding the following suffixes, inflected for number and gender, to the verbal stem, derives the participial form. Like the present participle, the optional past participial form of the verb *hoɾɔ* 'to be' may immediately follow the past participial form:

(123)	Masculine	Feminine		
	Singular	Plural	Singular	Plural
	stem -yo	stem -ya	stem -yi	stem -yi

The optional part participial forms of the verb 'to be' are as -

(124)	Masculine	Feminine		
	Singular	Plural	Singular	Plural
	hoyo	hoya	hoyi	hoyi

The past participle may be used either as an adjective or as an adverb. The examples follow:

(125)	pəɖəɾo	(hoyo)	choro
	read-pst.ppl.ms	be-pst.ppl.ms	boy.ms
	pəɖəɾa	(hoya)	chora
	read-pst.ppl.mp	be-pst.ppl.ms	boy.mp
	pəɖəɾi	(hoyi)	chori
	read-pst.ppl.fs	be-pst.ppl.fs	girl.fs
	pəɖəɾi	(hoyi)	chori/ā
	read-pst.ppl.fp	be-pst.ppl.fp	girl.fp

'The boy(s)/girl(s) who is/are read'.

The past participial form and the optional 'to be' form agree in number and gender of the following head noun. The retention of the optional form makes the participial phrase emphatic in nature.

2.2.3.2 Converbs

A productive way of forming verbs from nouns is by means of a conjunct verb (converbs). Conjunct verbs are formed by adding verbs such as *kəɾɪɔ* 'to do', *hoɾɔ* 'to be', *aɾɔ* 'to come', *jaɾɔ* 'to go', *deɾɔ* 'to give', *leɾɔ* 'to take' to preceding nouns, pronouns, adjectives and adverbs. The following list shows the process of deriving conjunct verbs:

(126)	Noun	Action	Stative	Inchoative
	pəsənd	pəsənd kəɾɪɔ	pəsənd hoɾɔ	pəsənd aɾɔ
	'choice'	'to like'	'to like'	'to like'
	gusso	gusso kəɾɪɔ	gusso hoɾɔ	gusso aɾɔ
	'anger'	'to express anger'	'to be angry'	'to become angry'
	yad	yad kəɾɪɔ	yad hoɾɔ	yad aɾɔ
	'memory'	'to remember'	'to remember'	'to remember'

Sometimes noun phrases can be used to form nouns, as in (127)-

(127)	mottji batā kəɾɪɪ
	big-fp talk.fp do-imp.fp
	'To boast.'(lit., to do big talks)

The following sentences (128-133) can exemplify the use of conjunct verbs-

pəsənd kəɾɪɔ 'to like'

(128)	mɛ kitab pəsənd kəɾi
	I.erg book.fs like do-pst.fs
	'I liked the book.'(action)

pisənd hoɾɔ 'to like'

(129)	məne kitab pəsənd hɛ
	I+dat.pp book.fs like be-prst.s
	'I like the book.'(stative)

pisənd aɾɔ 'to like'

(130)	məne kitab pəsənd ayi
	I+dat.pp book.fs like come-pst.fs
	'I liked the book.'(non-stative)

gusso kəɾɪɔ 'to express anger'

(131)	blɪɛ ram pəɾ gusso kəɾyo
	he+erg Ram on anger.ms do-pst.ms
	'He was angry at Ram.'

gusso hoṇo 'to be angry'

- (132) bIṇ ne ram pər gusso he
 he dat.pp Ram on anger.fs be-prst.fs
 'He is angry with ram.'

gusso aṇo 'to become angry'

- (133) bIṇ ne ram pər gusso ayo
 he dat.pp Ram on anger.fs come-pst.fs
 'He became angry with Ram.'

Verbs with *hoṇo* and *aṇo* form stative and inchoative verbs in conjunction with non-verbal categories. They take dative subjects, whereas their active counterparts select nominative subjects.

2.3 Compounding

A compound is a lexical unit in which two or more lexical morphemes (free roots) are juxtaposed. The compound nouns in Marwari are classified in terms of semantic relationship held by the constituent noun. Three main semantic relationships hold between constituent nouns: (1) equational, (2) associative, where the resultant compound nouns functions general referents of the semantic domain of its constituents, and (3) attributive, where the first noun modifies the second, which functions as a substantive. The verb may also function as attributive, resulting in verb+noun compounds.

2.3.1 Equational compounds

In this type of compound, the two words forming the compound noun have identical or very close meaning. The constituents may differ in basic attributive feature: e.g. ,

- (134) sukh+cən 'peace'
 sukh 'relief' + cən 'peace'

puja-silam 'worship'
 puja 'worship' + silam 'salutation'

sewa-susər 'nursing'
 sewa 'service' + susər 'nursing'

2.3.2 Associative compounds

Two nouns incorporating the extreme limiting referents of the same semantic field, or two nouns incorporating the salient characteristics of that semantic field, form compounds whose referential range includes the whole semantic field:

- (135) hawa-panj 'climate'
 hawa 'air' + panj 'water'

kər-məjuri 'livelihood'
 kər 'work' + majuri 'wage'

ṭabər - ṭikər 'family'
 ṭabər 'children' + ṭikər 'boys'

2.3.3 Attribute compounds

The first noun, adjective, or an adverb functions as an attributive and the second as a substantive :

- (136) dheri-rat 'moonless night'
 dheri 'dark' + rat 'night'

ḍūngi-bat 'mystery'
 ḍūngi 'deep' + bat 'story, talk'

2.4 Reduplication

'Reduplication stands for repetition of all or a part of a lexical item carrying a semantic modification. Reduplication thus can be either be partial or complete (Abbi, 1991b).' Reduplication or repetition of the whole or part of the root or the stem is a characteristic feature of Marwari. It is used for the purpose of intensification, reciprocity, extension and reinforcement of meaning as well as in a pejorative sense. Various types of reduplication include morphological and lexical reduplication. Morphological reduplication is further divided (Abbi, *ibid*) into expressive and lexical reduplication into three types, viz, echo formations, compounds and word -reduplication:

2.4.1 Expressives

Expressives are examples of morphological reduplication. Morphological reduplication refers to the minimally meaningful and segmentally indivisible morphemes that are constituted of iterated syllables. Thus, the base and the iterated part together constitute a single morpheme that is also a lexeme (Abbi, *ibid*). The expressives include onomatopoeias, sound symbolism, ideophones and imitatives. The expressing might or might not have phonological symbolism.

Expressives in Marwari are used to emote all the five senses of perception, i.e. smell, sight, touch, hearing, and taste; for disorder, confusion, untidiness and different manner of actions. Marwari builds its lexicon by morphological reduplication. Many of the onomatopoeic and imitatives operate as normal verbs :

(137) phəɽphəɽaŋo 'to flap'

bəɽbəɽaŋo 'to mutter'

1. Acoustic noises

(a) Animal noises:

(138) kəɽ-kəɽ 'grunt of pigs'

čī-čī 'chirp of sparrows'

mēu-mēu 'mew of cat'

(b) Noises of natural phenomenon:

(139) ghəɽɽ-ghəɽɽ 'thundering of clouds'

səɽ -səɽ 'sound of blowing wind'

təɽɽ- təɽɽ 'sound of raining'

(c) Noises made by humans:

(140) phəɽɽ-phəɽɽ 'sound of snoring'

ghəsəɽ- ghəsəɽ 'sound of feet'

pəcəɽ- pəcəɽ 'sound of knead flour'

(d) Noises made by miscellaneous inanimate objects:

(141) jhəmək- jhəmək 'jingling sound'

dəɽa-dəɽ 'sound of washing clothes'

cəɽɽ-cəɽɽ 'sound of tearing clothes'

2. Sense of sight

(142) jhil-mil 'twinkling'

təp-təp 'flickering'

jəg-məg 'shining'

3. Sense of touch

(143) ləɽ-pəɽ 'sticky'

jhur-jhuri 'shivering'

ghəsəɽ-pəsəɽ 'topsy-turvy'

4. Sense of smell

(144) mək-mək 'fragrance'

səɽɽ-səɽɽ 'pungent smell'

5. Sense of Taste

(145) səpəɽ-səpəɽ 'pungent'

Besides expressing perceptual sensory words, expressives in Marwari express movement, feelings, situations, manner and state of actions:

(146) kəc-kəc 'annoyance'

bhəsəɽ-bhəsəɽ 'rudeness'

gəpa-gəp 'eating speedily'

təpa-təp 'immediately'

ləɽ-pəɽ 'tickled'

jhəpa-jhəp 'immediately'

səpa-səp 'without hesitation'

əɽɽ-bəɽɽ 'disorder'

2.4.2 Echo formation

An echo word has been defined as a partially repeated form of the base word-partially in the sense that either the initial phoneme (which can be either a consonant or a vowel) or the initial phoneme (which can be either a consonant or a vowel) or the syllable of the base is replaced by another phoneme or another syllable (Abbi, *ibid*). The 'replacer' (phoneme/syllable) sound sequences are more or less fixed and rigid. The replacer sound sequences may not necessarily be unique but may never be numerous.

Marwari has u and a as replacer sounds of echo-words. If the base word has u sound it would have a as replacer sound and if the base word has a or ə sound, it would have u as replacer sound. 'An echo construction can be defined as the construction in which the base word is followed (in rare cases, preceded also) by an echo word (Abbi, *ibid*). The echo word has neither any individual occurrence nor any meaning of its own in the language. It requires the status of a meaningful element only after it is being attached to a base word. 'The echo adds the meaning 'et cetera' and 'things similar to' or 'associated with that' to the base word or the first word. Let us see how far the Marwari examples of echo formations fit into this definitions:

(147) khali uli 'empty, etc..'

jit ut 'victory, etc'

dud ad 'milk, etc.'

dakh ukh 'dry grapes, etc.'

bat ut 'story, etc'

Also, there are instances where the 'replacers' are other than u or g, a C V sequence or a different consonant in the first syllable or a different vowel in the last syllable, and so on.

- (148) ədʌ bədʌ 'exchange, etc.'
 kəsər bəsər 'shortage, etc.'
 moʈa moʈi 'broadly, etc.'
 kəɾəʈ-bəɾəʈ 'bickering'
 lekin phekīn 'but, etc.'
 kitab kitub 'book, etc.'

2.4.3 Word formation

Word reduplication refers to the total or partial bimodal reduplication refers to the total or partial bimodal reduplication, meaning thereby, repetition of the base of the word or the stem. Reduplication can be of either a syllable or a larger constituent of a word or of the whole word. Whatever be the unit of reduplication, the end result is a new word which has no parallel in its non-duplicated counterpart. From the functional point of view, complete word reduplication can be further divided (Abbi, *ibid*) into: (i) class maintaining, and (ii) class changing types

2.4.3.1 Class maintaining complete word reduplication

- (149) moʈo 'big' (adj.)
 moʈo-moʈo 'big big' (pl. adj.)
 goɖo 'knee' (n.)
 goɖe-goɖe 'upto the knees' (n.)
 utawəʌo 'quickly' (adv.)
 utawəʌo utawəʌo 'quickly' (adv.)
 lilo 'blue' (adj.)
 lilo lilo 'bluish' (adj.)
 ʈapəri 'hut' (n.)
 ʈapəri ʈapəri 'hut hut = huts (n.)
 dhire 'slowly' (adv.)
 dhire dhire 'slowly' (adv.)
 do 'two' (adj.)
 do do 'two-two' = two each (adj.)
 rat 'night' (n.)
 rat rat 'night-night' (n.)

2.4.3.2 Class changing complete word reduplication

- (150) silo 'cold' (N)-----> silo-silo 'wet and cold' (adj.)
 ap 'self' (proN)-----> ap ap 'spontaneous' (Adj.)

- soro 'easy' (Adj.)-----> soro soro 'easily' (Adv.)
 upər 'above' (Prep/Adv.)-----> upər upər 'superficial' (Adj.)
 roj 'always' (Adv.)-----> roj roj 'daily' (Adj.)
 ghəʈi 'moment' (N)-----> ghəʈi ghəʈi 'repeatedly' (Adv.)

CHAPTER 3 SYNTAX

3.1 Sentence types

Four major sentence types are of importance in Marwari. These are: declarative, interrogative, imperative, and exclamation. By "sentence type" is meant a regular correspondence that obtains between a specific syntactic form and a specific semantic/pragmatic function. Thus, a declarative sentence is typically used to make a statement; an interrogative sentence is used to ask a question; an imperative sentence is used to express and order, a request, or a warning; and an exclamative sentence is used to make a more or less emotional comment on something and is often characterized by a grammatically distinctive form. The examples are given below:

Declarative

- (1)a. bo sundər hē
 he handsome is
 'He is handsome'.
- b. biŋɛ tʰik kam kəryo ho
 he-erg. good work do-pst.ms aux
 'He did good work.'

Sentence (1) shows that a combination of Subject-Complement-Verb word order (with the verb agreeing with the subject) and falling intonation is typically associated with one use, that of making an assertion. Sentence (1) is a declarative sentence that can have either copular verb or action (main verb). In (1a) copular verb follows adjective *sundər* 'handsome', whereas, in (1b) main verb is *kəryo* 'did'.

Interrogative

- (2)a. the kəʈʰe jawo ho ?
 you where go-prst.ms aux
 'Where are you going ?'
- b. o tharo hē ?
 this you.gen aux
 'Is it yours ?'

Sentence 2(a) shows that a combination of Subject-Interrogative-Adverb-Verb word order and falling intonation is typically associated with one specific use - that of asking a question for information, (2b), on the other hand, has the same word order as (1) but lacks a question word and has a rising intonation, and it is typically associated with a Yes-No question type sentence.

Imperative

- (3)a. bhaj -o
 run-away-imp
 'Run.'
- b. nā ja-o
 not go-imp
 'Do not go'

Sentence (3a) consists of an imperative verb; (3b) has the same construction but also contains a preverbal negator adverbial. Both sentences are of imperative type and are used to issue directives to the addressee. Sentences (1-3) also show that these sentence types are mutually exclusive in their distribution: none of these sentences can simultaneously belong to two different syntactic types. Exclamatives are utterances serving to express emotion, regardless of its grammatical form, which is often merely that of a word or a phrase, such as in (4):

Exclamative

- (4)a. bhəɡwan tero bhəlo kəre !
 God your good do-imp.
 'God bless you!'
- b. kuve mɛ pəʈ !
 well in fall-imp.
 'Go to well !'

3.2 Simple sentence

3.2.1 Word order:

A simple sentence is one which has only one finite verb expressed or understood. In Marwari, the unmarked word order of the major constituents of the sentence is SOV (Subject-Object-Verb). Following are given some examples in this regard:

- (5)a. ram ek accho choro hē
 Ram one good boy is(copula)
 S V
 'Ram is good boy'.
- b. ram kirkeʈ khele hē

Ram cricket play-prst.3ms aux.
 S O V
 'Ram plays cricket'.

c. ram sita nē kitab di
 Ram.erg Sita acc./dat. book.fs give-pst.fs
 S IO DO V
 'Ram gave Sita a book'.

With regard to word order in noun phrase, attributive adjectives (A) and genitive modifiers (G) precede head noun (N), and therefore Marwari should be characterized as an AN and GN language.

(6) lal rosni
 red light
 'Red light'.

(7) jəwan admi
 young man
 'Young man'.

SOV languages have postpositions rather than prepositions. This generalization also holds true for Marwari:

(8) pən syū
 pen with
 'With pen.'

(9) bənk syū
 bank from
 'From the bank.'

(10) ghər mē
 house in
 'In the house'.

(11) nēdi par
 river across

In comparative constructions, the standard of comparison precedes the comparative adjective:

(12) cak syū jada səphed
 chalk from more white
 'Much whiter than chalk'.

(13) sət syū thoṛo jaḷo
 honey from less viscous
 'Less viscous than honey'.

The auxiliary verbs typically follow the main verbs, and the adverbial modifier and the negator are preverbal in Marwari. Adverbials can precede sentences:

(14) mē likh ryo hū
 I write prog.ms aux.
 'I am writing'.

(15) tū kitab pəḍe hē
 you book read-prst aux.
 'You read a book'.

(16) bo skul jawē hē
 he school go-prst.3ms aux.
 'He goes to school'.

(17) ba ga ri hē
 she sing prog.fs aux.
 'She is singing'.

In the relative clause construction, the relative clause (rel.) follows the head noun (N). As exemplified below:

(18) ba kitab jiki lal hē moṭi hē
 that book.fs rel. red is big is
 'The book which is red is bulky'.

(19) bo admi jiko jəj ho kal mər gyo
 that man rel. judge was yesterday die go-pst.3ms
 'The man who was a judge died yesterday'.

3.2.2 The subject:

The subject in a Marwari sentence is usually in the direct case. However, if the verbal predicate contains the perfective participle of a transitive verb then the subject is in the

oblique case and followed by the postposition *nɛ*. If the subject is a first or second person pronoun, *nɛ* is omitted but the pronominal subject still appears in the oblique case.

(20) mɛ̃ gita nɛ kitab di
I Gita acc/dat book give-pst
'I gave Gita a book'.

(21) the ek kagət likhyo
you one letter write-pst
'You wrote a letter'.

(22) bɪŋ ek git gayo
he-nom. one song sing-pst.3ms
'He sang a song'.

3.2.3 The predicate

If the subject is in the direct case, the predicate agrees with it in person, gender, and number. This is known as subjective construction:

(23) mɛ̃ kitab pəḍū hū
I book read-prst aux.
'I read a book'.

(24) choriyā bəṭh gəyi
girl.fp sit go-pst.3fp
'The girls sat down'.

The objective construction is used when the predicate contains the perfective participle of a transitive verb, in which case the subject is in the oblique case, and the predicate agrees in number and gender with the direct object:

(25) mɛ̃ ek kagət likhyo hɛ
I one letter.ms write-perf.ms aux.
'I have written a letter'.

(26) bā pəḍai mɛ̃ acchi tərəkī kəri hɛ
they study.fs in good progress do-perf.fs aux.
'They have made good progress in study'.

3.3 Compound sentences

A compound sentence is made up of two or more coordinate clauses. These coordinate clauses are independent of each other and are joined by a coordinating conjunction. This process is called coordination.

3.3.1 Coordination

Coordination involves the linking of two or more categories of expression with the use of coordinators or coordinate junctions. The coordinators assign equal rank to the conjuncts. Marwari permits the following types of coordination to occur at the phrasal as well as the sentential levels: (i) Conjunction: *ər* 'and', (ii) Adversative conjunction: *pəŋ* 'but', (iii) Disjunction: *kə/ya* 'or', and (iv) Negative disjunction: *nə...nə* 'neither...nor'.

3.3.1.1 Conjunction: *ər* 'and'

The coordinator *ər* permits coordination to occur at both the phrasal and sentential levels:

(27) [mohən sunder ər imandar hɛ]
Mohan wise and honest is
'Mohan is wise and honest'.

(28) bɪŋ_{vp}[kagət likhyo ər post_{kəryo}]
he.nom letter write-pst and post do-pst

(29) sohənɛ_{pp}[merɛ syū ər mohən syū] bat kəri
Sohan-erg I-acc/dat from and Mohan from talk do-pst
'Sohan spoke to me and Mohan'.

(30) ram ər syam bhai hɛ
Ram and Shyam brother are
'Ram and Shyam are brothers'.

(31) bo pəḍyo ər kamyab hoyo
he stdy-pst and successful be-pst.3ms
'He studied and became successful'.

3.3.1.2 Adversative conjunction: *pəŋ* 'but'

When two conjuncts are coordinated by an adversative conjunction *pəŋ*, it is implied that a contrast or an opposition exists between the two conjuncts. Mostly *pəŋ* permits the coordination to occur at the sentential level:

(32) ram gərib hɛ pəŋ imandar hɛ
Ram poor is but honest is
'Ram is poor but he is honest.'

(33) mɛ̃ gam jāūlo pəŋ khaŋo khae pher
I village go-fut.1ms but food eating after
'I will go to the village but after having food'.

Negation of either or both conjuncts at the sentential level is possible:

- (34) *bo goro koni pəŋ sundər he*
 he fair neg. but smart is
 'He is not fair but smart'.

3.3.1.3 Disjunction: *kə/ya* 'or'

The disjunctive particles *kə/ya* 'or' express that one of the two alternatives can be used:

- (35) *ke levola dud kə/ya ca?*
 what take-fut milk or tea
 'What would you take-- milk or tea?'

- (36) *accho kə/ya buro admi ro səbhaw he*
 good or bad man of nature is
 'To be good or bad is man's nature'.

- (37) *ya ram accho he ya shyam*
 or Ram good is or Shyam
 'Either Ram or Shyam is good'.

3.3.1.4 Negative disjunction: *nə...nə* 'neither...nor'

It is expressed by means of substituting *nə*, a negative particle for *jya*:

- (38) *nə accho nə buro*
 neg. good neg. bad
 'Neither good nor bad'.
- (39) *nə ram ayo nə shyam ayo*
 neg. Ram come-pst shyam come-pst
 'Neither Ram nor Shyam came'.
- (40) *nə sac nə jhuṭ o pəraḍoks he*
 neg. trut neg. lie this paradox is
 'Neither truth nor lie, this is paradox'.

3.4 Complex sentences

A sentence, which is made up of a principal clause and one or more subordinate clause, is called a complex sentence. In Marwari, a complex sentence can be constructed in the same way as it is carried out in other dialects of Rajasthan. Examples are given below:

- (41) *mē tere nəjdik avūlo caye bərsat huve*
 I you-dat. near come-fut.1ms even if rain be-prst
 'I will come to you even if it rains'.

- (42) *jəd mē kəmrə mē ghusyo mē dekhyo ke hoyo ho*
 when I room-obl. in enter-pst.ms I-erg. see-pst what be-pst was
 'When I entered the room I saw what had happened'.

Sentence (41) is made up of two clauses in which 'I will come to you' is the principal clause and 'Even if it rains' is subordinate clause. Sentence (42) is made up of three clauses: (i) I saw, (ii) When I entered the room, and (iii) What had happened. First clause is principal clause because it is independent in its meaning, whereas the meanings of second and third clauses are dependent on their preceding clauses, therefore these are subordinate clauses.

3.4.1 Subordination

Subordination involves the conjunction of two clauses with the help of subordinators or subordinating conjunctions. The subordinators assign unequal rank to the conjoined clauses and render one of the clauses subordinate to other. Subordination involves finite and non-finite verbs. Finite clauses are not distinct from main clauses in terms of their structure. They exhibit different behaviour in two important respects: (i) word order: subordinate finite clauses generally follow the main clause; if they precede the main clause, the marked order is due to focus considerations. The only exceptions are relative clauses and adverbial relative clauses (ii) the subordinate marker or complementizer generally occupies initial position in the subordinate clause:

- (43) Main clause-
mē socū hū
 I think.prst.ms am
 'I think.'

- (43)a. Subordinate clause-
mē socū hū ke bo jawelo
 I think-prst am that he go-fut.3ms
 'I think that he will go.'

- *(43)b. *ke bo jawelo, mē socū hū*
 that he go-fut.3ms I think-prst am
 'I think that he will go.'

If finite subordinate clause precedes the main clause, they drop the complementizer and require elements such as *o* 'this,' *ese* 'such' in their main clause, as exemplified by (43c):

- (43)c. *bo jawelo, o/iyā mē socū hū*
 he go-fut.3ms this/such I think-prst am
 'That he will go, I think.'

3.4.1.1 Relative clauses

Two types of relative clause construction are employed in Marwari. These are finite and non-finite participial relative clauses. The finite relative clauses maintain full sentence structure with subject-verb agreement and are quite widespread. The participial relative clauses, on the other hand, exhibit the non-finite form of the verb.

Finite relative clauses are formed in the following way: (i) the primary relative marker *jo* 'who/which' is placed in front of the relativised element, (ii) the correlative marker is placed at the beginning of the head noun, and (iii) the second identical and coreferential NP undergoes optional deletion.

(44) Relative markers:

	Direct		Oblique	
singular	jo	'what,who'	jis	'what, who'
Plural	jo	'what,who'	jin	'what,who'

(45) Correlative markers:

	Direct		Oblique	
Singular	ba/bo	's/he'	bIn	s/he
Plural	be	'they'	bIna	they

The relative marker begins with the j-sound, whereas question words begin with k-sound. The direct case occurs when a noun or pronoun is not followed by a case marked postposition. When a noun or pronoun is followed by a postposition, or case marking, it is said to be in oblique case.

3.4.1.2 Adverbial clauses

The adverbial clauses are marked by (a) finite form of the verb or (b) the non-finite form of the verb (i.e. participle and infinitive forms). Finite adverbial clauses may be placed in pre-sentential as well as post-sentential position.

The unmarked order of a non-finite adverbial clause is the preverbal position. The adverbial subordinate clauses in Marwari can be divided into the following types: time, location, manner, purpose.

3.4.1.2.1 Adverbial clause of time:

The adverbial clauses of time signal temporal as well as sequential relationships and utilize both the strategies of subordination as shown below:

(i) Temporal relationship: Temporal relationship is signalled by the use of subordinators which are full words with lexical content; usually these are correlatives, one of which is optionally deleted, e.g. *jəb-təb* 'when-then', *jəbtək-təbtək* 'as long as-until then':

- (46) jəd mē ayo (jəd) tū koni ho
 when I arrive-pst then you not be-pst.2ms
 'When I arrived, you were not (there).'

- (47) jədtəi mē nī kəhū tū ghər na jai
 as long as I not say-imp you house not go-imp.
 'Until I ask you, do not leave the village.'

Temporal relationship is also signalled by the use of non-finite verb forms that appear in combination with postpositional forms that explicitly identify temporal relationships and may also be combined with the emphatic and enclitic:

- (48) kakə re aye pher tū jai
 uncle poss. come-nonfinite after you go-fut.
 'You (will) go after uncle comes.'

(ii) Immediate succession: The locative adverbial *jəhā* 'where' coupled with *kə* 'that' signals immediate sequence of events:

- (49) (jətt̪hə) Iʃtəsən pugo kə gađi ayi
 where station arrive-pst that train come-pst.3fs
 'As soon as I arrived at the station, the train came.'

Non-finite verbs are also used in signalling immediate succession of events:

- (50) nokri hota-i (sathə) mē khəbər dyūnlo
 job be-ppl.prst.emph with I news give-fut.1ms
 'As soon as I get the job, I will inform you.'

3.4.1.2.2 Locative clauses:

Locative adverbial clauses are introduced by the subordinator *jətt̪hə* 'where' or *jətt̪həkətt̪hə* 'wherever':

- (51) jətt̪hə bhejola mē jawūlo
 where send-fut I go-fut.1ms
 'I will go where you send me.'

- (52) jətt̪həkətt̪hə mənə nokri miḷeli mē jawulo
 wherever I+acc/dat job meet-fut I go-fut.1ms
 'I will go wherever I will find a job.'

3.4.1.2.3 Manner clauses:

Manner clause employ primarily relative-like and participial constructions. They are not usually expressed by the infinitival/gerundive construction. The relative clause-like marker *jiyā* 'as' renders the manner reading:

- (53) jiyā bo keṽ biyā tū kər
 as-rel. he tell-sbjt same way-cor. you do-imp.s
 'Do as he tells (you to do).'

3.4.1.2.4 Purpose clauses:

The adverbial clauses of purpose typically use the different types of bare infinitival verb forms, as exemplified in the following sentences:

- (54) mohən jutti leṅ bəjar gəyo
 Mohan shoes buy-inf. market go-pst.3ms
 'Mohan went to market to buy shoes.'
- (55) bo pisa deṅ khatər dukan gəyo
 he money give-inf for shop go-pst.3ms
 'He went to village to give money.'

3.4.1.3 Complement Clauses

Complement clause 'completes' (i.e., fulfills a subcategorization restriction on) an accompanying lexical head. Such a subordination clause may function as a complement of the subject or as a complement of the object, as illustrated in (56-57):

- (56)a. s₁ [a [N bat s₂ [kə daktər thanə nī dekho]]
 this matter comp.doctor you-acc/dat not see-pst.

kinə i acchi nī lagī
 anyone emph. good not feel-pst.fs
 'The fact that the doctor did not examine you displeased all.'

- b. s₁ [mē a [N khəbər s₂ [kə babo mər gyo]] nagor mē sunjī
 I this news comp. father die go-pst.3ms Nagaur loc hear-pst
 'I heard the news that father died in Nagaur'.

- (57)a. mənə lagyo [kə tū naraz ho gyo]
 I+acc/dat. feel-pst comp. you angry be go-pst.2ms
 'I felt that you became angry.'
- b. bo cawə hē [kə mohən daktər ho jyawə]
 he want-prst.aux. comp. Mohan doctor become-opt.3ms
 'He wants Mohan to be a doctor.'

The complementizer in Marwari is *kə*. Usually, the complementizer occurs clause-initially in an object complement irrespective of the type of subordinate clause:

- (58) mənə lagyo [kə matho dukhə hē]
 I+acc/dat feel-pst comp head ache-prst aux-prst
 'I felt that I had a headache.'

There is no overt head noun introducing the complement clause. The complement clause allows subject/object-verb agreement and usually follows the main clause. A wide variety of infinitival complements- simple as well as oblique (with or without postpositions) constitute another important class of noun clauses:

- (59) mē jaṅo cawū hū
 I go-inf want-prst.ms aux
 'I want to go.'

3.5 Particles

Particles have no fixed place of occurrence and these may go with a word phrase or a clause. The element related to these is brought into prominence. The element emphasized may carry heavy stress also. /i/, /to/, and /so/ are the particles in Marwari

/i/:

The emphatic particles have fairly wide range of usage, i.e. it may occur after nouns, pronouns, adjectives, participles and adverbs in a construction. A word ending in a consonant takes /ə/ before /i/. It corresponds with Hindi /bhi/. The range of its usage may be illustrated by the examples (60a-d).

- (60) mē jawūlo
 I go-fut.ms
 'I shall go.'

- (60)a. mē i jawulo
 I emph. go-fut.ms
 'I shall also go.'

- (60)b. a i sat ripiyā ri kitab hē
 this emph. seven Rupees gen. book is
 This *only* is a book of seven rupees.

- (60)c. bəṭṭhə bhot i admi hē
 there so many emph. men are
 'There are *so many* men.'

- (60)d. bo i phUṭbal khelə hē
 he also football play-pst is
 'He plays football.'

Any constituent of a phrase may be emphasized with the use of particle /i/, as in (61a-b)-

- (61) ε tin kuṛṭa
 these three shirts
 ‘These three shirts.’
- (61)a. ε tin i kuṛṭa
 these three emph. shirts
 ‘These *three* shirts.’
- (61)b. ε tin kuṛṭa i
 these three shirts emph.
 ‘These three *shirts*.’

The particle can occur with an adverb, as in (62):

- (62) mhe thanε kəʃʃhe i ʃhokalā
 we you-acc. somewhere emph. beat-fut.3mp
 ‘We shall beat you somewhere.’

The particle can also occur with a verbal form- as in (63) and (64):

- (63) bo jagətā i bhaj gyo
 he awakening emph. run go-pst.3ms
 ‘He ran just after awakening.’
- (64) bo khawe i hε
 he eat-prst. emph. is
 ‘He does eat.’

/to/ :

/to/ has a very wide range of usage. It may occur with a noun, pronoun adjective or verb. When placed after a noun or noun phrase then it emphasizes the meaning of the same.

- (65) accha chora to kam kəre hε
 good boys emph. work do-prst are
 ‘The good boys do work.’

Placing the particle */to/* just after an adjective, creates some emphasis about the adjective,

- (66) bo kaʃo to hε
 he black emph. is
 ‘He is black.’

It can be placed after a verb and creating emphasis in the action of the verb it follows.

- (67) bo jawε to hε
 he go-prst emph is
 ‘He does go.’

/so/:

This particle may occur after a noun or adjective in a noun phrase construction. It behaves like an adjective as in (68a-b) and creates doubt about noun or adjective after which it is placed.

- (68) ba choro si hε
 girl boy.ms like is
 ‘She is like a boy.’
- (68)a. bo kaʃo so hε
 he black.ms like is
 ‘He is some what dark’.
- (68)b. o kəpʃo kaʃo so hε
 this cloth black like is
 ‘This cloth is black like.’

Chapter 4

Sample Text

ek	kəŋjus	rɛ	kənnɛ	kiŋ	malməto	ho.	biŋ	nɛ	sədā	oi	dʒər
one	miser	of	near	some	stuff	was	he	acc.	always	this	fear
bəŋo	rɛvto	ho	kɛ	sari	duniyā	ra	cor	ər	luŋɽjā	merai	dhən
made	prog.	was	that	whole	world	of	thieves	and	robbers	mine	wealth
rɛ	laləc	mɛ	hɛ.	kaɪ	ʃhah	jaŋɛ	kəd	luʃ	lɛ.	a	soc
of	greed	in	are	what	knowledge	know	when	loot	take	this	thought
bi	nɛ	əprɛ	mal	nɛ	bəcaŋ	ri	khətər	ghər	ro	mal	mətto
he	erg.	own	stuff	acc/dat	sell-inf.	of	for	house	of	stuff	goods
bec	ek	sonɛ	ri	ʃt	mol	li.	biŋ	ʃt	nɛ	bi	rɛ
sell	one	gold	of	brick	price	took	he	brick	acc.	he	of
ghər	rɛ	kuŋɛ	mɛ	ek	əbiʃi	ʃhoʃ	gaʃ	di.	pəŋ	liŋ	pər
house	of	corner	in	one	certain	place	hid	gave	but	this	on
bhi	biŋ	nɛ	səburi	ni	hoi.	bə	rojina	uŋ	əbiʃi	ʃhoʃ	pər
also	he	acc	patience	no	came	he	daily	that	certain	place	on
ja	rɛ	dekhyā	kərə	ho	kɛ	koi	sonɛ	ri	ʃt	nɛ	cor
go	after	look	do	was	that	some	gold	of	brick	acc	thief
ər	to	ni	le	gyo	hɛ.	biŋ	nɛ	iŋ	tərə	hər	həmes
after	emph	not	take	went	is	he	acc	this	like	each	daily
jato	dekh	biŋ	rɛ	nokər	nɛ	kəɪ	subə	huyo.	bə	admi	moko
going	see	he	of	servant	acc	some	doubt	be	he	fellow	occasion
le	ek	din	biŋ	jəgyā	pər	glyo	ər	uʃhɛ	syū	sonɛ	ri
take	one	day	there	place	on	went	and	where	from	gold	of
ʃt	khod	əprɛ	kəbjɛ	mɛ	kəri.	bə	kəŋjus	biŋ	ʃhoʃ	pər	əprɛ
brick	dig	own	favor	in	did	he	miser	there	place	on	own
lagyɛ	bədhɛ	ʃɛm	pər	pəhūcyo	to	kəɪ	dekhe	hɛ	kɛ	koi	ʃt
stick	tied	time	on	reached	then	what	see	is	that	some	brick
nɛ	cor	le	gyo	hɛ.	biŋ	ro	o	əʃsɔs	kɛ	mɛrɛ	ɛft
acc	thief	take	went	is	he	of	this	grief	that	stricken	mind
cilla	syū	utər	gyo	bə	bhari	jor	syū	bilək	rɛ	roŋ	lagyo
pivot	from	getdown	went	he	heavy	force	with	burst	doing	cry	stacked
biŋ	nɛ	phuʃ	phuʃ	rɛ	roto	sUŋ	paʃosi	nɛ	biŋ	syū	ronɛ
he	acc	burst	burst	doing	crying	hear	neighbor	erg	him	from	cry

ri	bat	puchi	əkhir	mɛ	biŋnɛ	biŋ	kəjus	nɛ	ek	bhaʃo	de
of	matter	asked	finally	in	they-erg	he	miser	acc	one	piece	give
rɛ	kəhyo	bhai	əb	rovɛ	mət	na	iŋ	bhāʃɛ	rɛ	roʃa	nɛ
after	said	brother	now	cry	not	no	this	stone	of	piece	acc
biŋ	rɛ	ʃhan	mɛ	gaʃ	dɛ	ər	jaŋ	lɛ	kɛ	teri	sonɛ
that	of	place	in	hid	give	and	know	take	that	your	gold
ri	ʃt	uʃhɛi	gəʃ	ri	hɛ	kyūke	jəd	tɛnɛ	o	pukhta	irado
of	brick	there	hid	prog	is	because	when	you	this	sure	intention
kər	liyo	hɛ	kɛ	biŋ	syū	kəi	phaydo	uʃaŋo	i	nāy	to
do	took	is	that	that	with	some	gain	lift	emph	not	then
tərə	lai	jisi	sonɛ	ri	ʃt	bisyo	bhāʃɛ	ro	roʃo		
you	acc	like	gold	of	brick	like	stone	of	piece		

Translation

Once there was a miser who had some property. He always had the fear that someone would steal his property. Thinking this he sold his whole stuff and bought a brick of gold. He hid the brick in a certain corner in his house. Even then he was not satisfied. He would go there at the corner and confirm about the brick daily. By his doing this made his servant suspicious. One day that servant went there at the corner and dug the place and took the brick of gold. That miser went there at certain time and saw that someone had stolen his brick of gold. He started crying sobbingly. Hearing this, neighbors came there and asked the miser the cause of his crying. The miser told the whole story. They gave the miser a piece of stone and said, “you assume that this is your brick of gold and hid it at the same place, because as you have decided not to make profit of the brick of gold so it should not be a matter for you whether it is a brick made of gold or stone”.

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