

Mewati

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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

The present work is a grammatical description of Mewati dialect of Rajasthani language of Indo-Aryan family. Mewati is spoken by about three million speakers in Alwar, Bharatpur and Dholpur districts of Rajasthan, and Faridabad and Gurgaon districts of Haryana states of India (see map). Though it had contributed profoundly to Rajasthani literature in medieval periods, but serious extensive linguistic research work has not been carried out on this dialect.

There are eight dialects of Rajasthani which are spoken across the Rajasthan state of India. These dialects are Bagri, Shekhawati, Mewati, 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 in its dictionary and grammar. Mewati has the six sub-dialects: Kather, Bhayana, Arej, Nahera, Bighota, and Khari Mewati.

Geography

Stretching southwards from the borders of Delhi towards the Thar Desert, over large parts of the Gurgaon and Faridabad districts of Haryana, and Alwar and Bharatpur in Rajasthan, is the culturally distinct region known as Mewat. This name is derived from the major community inhabiting the area -- the Meos.

Mewat is a rolling plain dominated by the extensions of Aravalli hills. Aravalli offshoots are along the western parts of the district and extend upto the Union Territory of Delhi in north-east to south-west direction. These rocks are one of the oldest mountain systems of the world. The hillocks are dissected by rainfed torrents. The district has light soils particularly the relatively sandy loam, medium soils, and rocky surfaces.

The Sahibi river, originates in the Mewat hills near Jitgarh and Manoharpur, gathering volume from about a hundred tributaries, it reaches voluminous proportions, forming a broad

stream around Alwar and Patan. On reaching Rohtak it branches off into two smaller streams, finally passing reaching the outskirts of Delhi and flowing into the Yamuna. There are three other rivulets in and around the Mewat hills – Indori, Dohan and Kasavati and they all flow northwards from the south.

Sociolinguistic data

The Mewat region, which is named after its main inhabitants i.e. the Meo community, is a distinct ethnological and socio-cultural tract. Mewat, as the area where the Meos have lived for a millennium, was a terrain of peasant radicalism in the pre-independence period. There is very close intercommunity relationship between the Meos and other peasant-pastoral castes such as the Jats, the Yadavs and the Gujars.

Meo men are tall and dark, with ponderous turbans woven around their heads, dressed in long flowing robes. The Meos are about a million-strong tribe, a Muslim Rajput community living in southern Haryana and north eastern Rajasthan known for its admixture of Hindu and Islamic customs, practices and beliefs. Only one in ten Meos is able to properly read and write. The Meos have two identities, both of which they are equally proud of. On the one hand, they claim to be Muslims, tracing their conversion to various Sufi saints who began settling in their territory from the eleventh century onwards, and whose shrines or 'dargahs' today dot the entire Mewati countryside. On the other hand, they also claim to be Rajputs, and believe that they are direct descendants of Krishna and Ram. These Hindu deities are respectfully referred to by the Meos as 'dada' or grandfather'.

Mewat is historically and culturally important but educationally and economically backward. It is a peaceful belt with simple and peace loving people and has no violence and communal problem. It is a region where only poverty and ignorance thrive. The factors for backwardness of the region may be poor soil conditions, natural calamities, inadequate irrigation facilities and relatively low rate of literacy. Recent developments today there are growing signs that Meos are waking up to the pressing urgency of educating their girls. A few boys' and girls' schools have been set up in Mewat. The use of Mewati is declining with the spread of modern education, its place being taken by Hindi.

Existing research

Though Mewati 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 Mewati and will describe vowels, consonants, and diphthongs and their phonotactic behaviour (sections 1.1-1.3). A brief discussion of suprasegmentals like nasalisation, intonation, and juncture in Mewati is presented in section 1.4.

1.1 Vowels

The vowels in Mewati can be classified according to (i) the position of the tongue: front, central, and back; (ii) the height of the tongue: high, low-high, mid, and low; and (iii) the position of the lips: unrounded and rounded.

Mewati has ten vowels: /i/ high front, /ɪ/ low-high front, /e/ mid front, /ɛ/ low front, /ə/ mid central, /a/ low central, /u/ high back, /ʊ/ low-high back, /o/ mid back, and /ɔ/ low back (see

Table 1). Lip rounding is not distinctive in Mewati and only the back vowels are rounded.

Vowels may also be classified into short and long. Thus, length is a distinctive feature in Mewati where short vowels always show full phonological oppositions with long vowels in all positions (see 1.1.3). Like other Rajasthani dialects, all the vowels and diphthongs are nasalised in Mewati (see 1.4.1).

Table 1

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

1.1.1 Vowel contrast

Mewati has ten vowel phonemes. Phonemic contrasts have been illustrated in the following sections:

Front vowels

/i/	/ɪ/	dɪn	'faith'	dɪn	'day'
/e/	/ɛ/	ser	'a weight'	sɛr	'city'
/i/	/e/	rit	'custom'	ret	'sand'
/ɪ/	/ɛ/	bɪs	'poison'	bɛs	'argument'
/ɪ/	/e/	sɪr	'head'	ser	'walking'
/i/	/ɛ/	mil	'mill'	mɛl	'dust'

Central vowels

/ə/	/a/	kəɪm	'less'	kam	'work'
		dəɪm	'courage'	dam	'price'

Back vowels

/u/	/ʊ/	sur	'brave'	sʊr	'tone'
/ʊ/	/o/	mʊ	'mouth'	mo	'affection'
/o/	/ɔ/	so	'sleep'	sɔ	'whole'
/u/	/ɔ/	dur	'far'	dɔr	'turn'
/u/	/o/	mut	'urine'	mot	'death'
/ʊ/	/ɔ/	dʊkʰ	'grief'	dɔkʰ	'fault'

Front, Central, and Back

/i/	/u/	sɪr	'share'	sur	'brave'		
/ɪ/	/ʊ/	sɪr	'head'	sʊr	'tone'		
/e/	/ə/	/o/	ser	'lion'	sɛr	'tank'	sɔr 'noise'
/ɛ/	/a/	/ɔ/	sɛr	'town'	sar	'care'	sɔr 'quilt'
/e/	/a/	/ɔ/	ker	'caper'	kar	'car'	kɔr 'morsel'
/ɛ/	/ə/	/o/	kɛr	'calamity'	kɛr	'tax'	kor 'edge'

1.1.2 Distribution of vowels

According to their distribution, vowels in Mewati can be divided into two groups: (i) vowels which occur in all positions, i.e. initial, medial, final: /i, e, ɛ, a, ɔ, o, u/; and (ii) vowels which occur in initial and medial positions only: /ə, ɪ, ʊ/.

(i) vowels which occur in all positions:

/i/ high front unrounded long:
 ist 'favourite' pit 'pale' kaji 'Muslim priest'

/e/ mid front unrounded long:
 ek 'one' jer 'umbilicus' de 'give' (imp.)

/ɛ/ low front unrounded long:
 ɛs 'luxury' mɛr 'dowry' sɛ 'supporting'

/a/ low central unrounded long:
 as 'hope' mar 'range' ma 'mother'

/ɔ/ low back unrounded long:
 ɔs 'dew' mɔr 'stamp' sɔ 'whole'

/o/ mid back rounded long:
 or 'and' jor 'force' do 'two'

/u/ high back rounded long:
 umɔr 'age' put 'son' kaju 'cashew nut'

(ii) vowels which occur in initial and medial positions only:

/ə/ mid central unrounded short:
 ək 'or' mər 'to die'

/ɪ/ low-high front unrounded short:
 Is 'this' bls 'poison'

/ʊ/ low-high front unrounded short:
 Us 'that' khUs 'happy'

1.1.3 Vowel length

Vowel length is a special feature of Mewati. There are three pairs of short and long vowels: /ɪ/ and /i/, /ə/ and /a/, and /ʊ/ and /u/. They show phonological opposition at initial and medial positions, but short vowels usually do not occur at final position. However, the degree of length may vary in different environments. The following words illustrate the length contrast between short and long vowels at initial and medial positions:

Initial

Short vowel
 Innɛ 'to this'
 Umra 'king'

Long vowel
 innɛ 'this side'
 umra 'row of crop'

Medial

Short vowel
 slr 'head'
 sUr 'tone'
 dhən 'wealth'

Long vowel
 sir 'share'
 sur 'brave'
 dhan 'grain'

1.2 Consonants

To describe the consonant sounds in Mewati, there are three notions which help in distinguishing one sound from another. These are: (i) place of articulation: bilabial, dental, palatal, velar, and glottal; (ii) manner of articulation: closure, retroflexion, lateral opening, total constriction, frictionless constriction; and (iii) modificatory features: voice, aspiration, nasalisation. The consonantal phonemes are given below (Table 2):

Table 2

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

1.2.1 Consonantal contrast

Mewati has thirty consonantal phonemes. There are, however, contextual phonetic variants of some of these phonemes. Phonemic contrasts have been illustrated in the following sections:

A. Stops*Bilabials*

/p/	palo	'a grass'	bapər	'to avail'	sap	'snake'
/ph/	phalo	'swelling'	baphər	'surplus'	saph	'clean'
/b/	balo	'pillar'	babər	'a name'	sab	'to sprinkle'
/bh/	bhalo	'spear'	babhər	'vagabond'	sabh	'sir'

Dentals

/t/	tara	'stars'	potiyo	'scarf'	sat	'seven'
/th/	thara	'yours'	pothiyo	'booklet'	sath	'along'
/d/	dara	'a name'	bodiyo	'old'	sad	'clean'
/dh/	dhara	'stream'	bodhiyo	'fool'	sadh	'saint'

Retroflex

/ʈ/	ʈaʈ	'canvas'	baʈki	'bowl'	peʈ	'stomach'
/ʈh/	ʈhaʈ	'pomp'	bəʈhəki	'meeting'	peʈh	'rapport'
/ɖ/	ɖaɖ	'cork'	bəɖəki	'cow'	baɖ	'flood'
/ɖh/	ɖhaɖ	'muffler'	bəɖhəki	'uncovered'	baɖh	'cut' (imp.)

Velars

/k/	kaʎ	'famine'	pako	'ripe'	nak	'nose'
/kh/	khaʎ	'rivulet'	pəkhə	'fan'	nakh	'to throw'
/g/	gaʎ	'abuse'	pago	'leg of the cot'	nag	'snake'
/gh/	ghaʎ	'decoction'	pagho	'turban'	nagh	'bare'

B. Affricates

/c/	can	'moon'	məcəli	'cot'	koc	'teacher'
/ch/	chan	'hut'	məchəli	'fish'	koch	'lap'
/j/	jan	'life'	məjəli	'storey'	kaj	'work'
/jh/	jhan	'world'	məjhəli	'middle'	kojh	'foolishness'

C. Nasals

/m/	mas	'meat'	bimar	'sick'	kam	'work'
/n/	nas	'nostril'	benar	'widower'	kan	'ear'
/ɳ/			beɳar	'having made'	kaɳ	'fault'

D. Fricatives

/s/	saro	'all'	mosər	'obituary'	mas	'meat'
/h/	haro	'oven'	mohər	'stamp'	mah	'a month'

E. Lateral vs. Trill

/l/	lag	'tax'	malədar	'rich'	kal	'yesterday'
/ɽ/	rag	'tune'	marədar	'fighting'	kar	'car'

F. Flap

/ɾ/		səɾək	'road'	baɾ	'fencing'
-----	--	-------	--------	-----	-----------

G. Semi-vowels

/w/	war	'day'	tewar	'festival'	naw	'boat'
/y/	yar	'friend'	teyar	'ready'	nay	'justice'

H. Dental vs. Retroflex

/t : ʈ/						
tin	'three'	katəŋo	'to spin'	bat	'story'	
ʈin	'tin'	kaʈəŋo	'to cut'	baʈ	'weight'	

/th : ʈh/

tharo	'your'	sathi	'friend'	rəth	'chariot'
ʈhəro	'to cool'	səʈhi	'sixty'	rəʈh	'cold'

/d : ɖ/

daʎ	'pulse'	gədelo	'cushion'	mod	'pride'
ɖaʎ	'branch'	gəɖelo	'cart'	moɖ	'hermit'

/d : ɖh/

ɖil	'body'	bəɖai	'boasting'	baɖ	'flood'
ɖhil	'slackness'	bəɖhai	'cutting'	baɖh	'cut' (imp.)

I. Fricative vs. Semi-vowel

/h : y : w/					
har	'defeat'	bəhar	'season'	bah	'welldone'
war	'day'	bəwar	'a tribe'	baw	'pain'

yar 'friend' bəyar 'wind' bay 'poisoning'

J. Trill vs. Flap

/r : ɾ/

raji 'happy' sərək 'move'(imp.) bar 'frequency'
səɾək 'road' baɾ 'fencing'

K. Fricative vs. Affricate

/s : c/

sor 'noise' mosi 'mother's sister' sas 'mother-in-law'
cor 'thief' moci 'cobbler' sac 'truth'

1.2.2 Distribution of consonants

All the consonant phonemes in Mewati, except /ŋ ɾ/, occur in all positions, i.e. initial, medial, and final. /ŋ ɾ/ do not occur initially. The following examples illustrate the distribution of Mewati consonants:

/p/ voiceless unaspirated bilabial stop:

pagh 'turban' upər 'above' bap 'father'

/ph/ voiceless aspirated bilabial stop:

phərəji 'fake' dəphən 'buried' saph 'clean'

/b/ voiced unaspirated bilabial stop:

bis 'twenty' ʈabər 'child' sab 'sir'

/bh/ voiced aspirated bilabial stop:

bhag 'fate' gyabhəŋ 'pregnant' labh 'profit'

/t/ voiceless unaspirated dental stop:

tago 'thread' bhətijo 'nephew' bat 'story'

/th/ voiceless aspirated dental stop:

tharo 'your' athuŋ 'west' rəth 'chariot'

/d/ voiced unaspirated stop:

dIn 'day' adər 'respect' swad 'taste'

/dh/ voiced aspirated dental stop:

dhən 'wealth' bədhai 'greeting' dudh 'milk'

/ʈ/ voiceless unaspirated retroflex stop:

tibo 'sand dune' mətər 'pea' moʈo 'big'

/ʈh/ voiceless unaspirated retroflex stop:

ʈhakər 'chief' kaʈhəri 'drawer' saʈh 'sixty'

/d/ voiced unaspirated retroflex stop:

ɖungər 'mountain' moɖiyo 'hermit' bheɖ 'sheep'

/dʱ/ voiced aspirated retroflex stop:

dʱək 'lid' pəɖhai 'study' saɖh 'a month'

/c/ voiceless unaspirated palatal stop:

cor 'thief' cəməco 'spoon' sac 'truth'

/ch/ voiceless aspirated palatal stop:

choro 'boy' məchəli 'fish' kach 'armpit'

/j/ voiced unaspirated palatal stop:

jaɭ 'net' rijai 'quilt' kaj 'work'

/jh/ voiced aspirated palatal stop:

jhoɭo 'bag' rojhəɭo 'cow antelope' səməjh 'intellect'

/k/ voiceless unaspirated velar stop:

kan 'ear' bəkəri 'goat' nak 'nose'

/kh/ voiceless aspirated velar stop:

khes 'blanket' rəkhas 'monster' rakh 'ash'

/g/ voiced unaspirated velar stop:

gabho 'cloth' ʈingər 'child' rog 'disease'

/gh/ voiced aspirated velar stop:

ghər 'house' ɖunghai 'depth' bagh 'tiger'

/m/ voiced bilabial nasal:

mero 'my' bimar 'sick' dhərəm 'duty'

/n/ voiced dental nasal:

nak 'nose' minəkh 'man' dhan 'grain'

/ŋ/ voiced retroflex nasal. It does not occur in the word initial position.

məŋəs 'human' məŋ 'mound'

/s/ voiceless dental fricative:

saro 'all' səsto 'cheap' bas 'locality'

/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' bahr 'out' loh 'iron'

hajəri 'attendance' sahər 'town' səh 'support'

/r/ voiced dental alveolar trill:

raj 'kingdom' surəg 'heaven' cyar 'four'

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

səɽək 'road' jhoɽ 'quarrel'

/l/ voiced dental lateral:

log 'people' pələk 'eyelid' gal 'cheek'

/w/ voiced labial frictionless continuant:

war 'day' bawə]o 'crazy' bhuwa 'father's sister'

/y/ voiced palatal frictionless continuant:

yar 'friend' maya 'money' bay 'poisoning'

1.2.3 Consonantal length

There are three degrees of phonetic length in consonants in Mewati: (i) simple, (ii) geminated, and (iii) fortis. Simple consonants occur in all the positions whereas geminated and fortis occur only in the medial position even if intervened by /y/. Fortis occur only in the second syllable of the word. All the consonants except /r, ɽ, ŋ, 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 Mewati, the first half goes with the preceding vowel and the latter half with

following one. When aspirates are geminated the first consonantal number is deaspirated. The following examples illustrate this contrast:

(i) Simple and geminate consonants:

/p : pp/ cəpəl 'childish'
cəppəl 'slipper'

/t : tt/ pəti 'husband'
pətti 'blade'

/k : kk/ kukər 'cooker'
kukkər 'dog'

/n : nn/ muni 'hermit'
munni 'small girl'

(ii) Simple and fortis:

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

[upaɽo] 'root out'(imp.)
[up:aɽ] 'carry', 'lift' (imp.)
[dhotəɽəti] 'small cloth worn round the waist'
[dhot:i] 'cloth worn round the waist'
[macə]llo] 'small cot'
[mac:o] 'cot'

1.3 Diphthongs

There are two rising diphthongs in Mewati: /əi/ and /əu/. They can come in all the positions, i.e. initial, medial, and final. The process of diphthongization in Mewati is closely related to vowel clustering.

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

1.4 Suprasegmental phonemes

1.4.1 Nasalisation

The nasalisation of vowels in Mewati is phonemic. It occurs with all vowels in all positions, i.e. initial, medial, and final. The following examples show contrast between oral and nasalised vowels at initial, medial, and final positions:

Initial

ija	'permission'	uɖo	'fly' (imp.)
īja	'here'	ūɖo	'deep'
Illi	'grain worm'	Udo	'rise'
Īlli	'of this side'	Ūdo	'reverse'
es	'current year'	os	'dew'
ēs	'enjoyment'	ōs	'a weight'
eko	'unity'	olo	'hail'
ēko	'of this'	ōlo	'opposite'
əbar	'now'	ak	'calotropis'
ābar	'heap'	āk	'number'

Medial

cita	'pyre'	kuɽ	'beat' (imp.)
cīta	'anxiety'	kūɽ	'corner'
błti	'passed'	kUp	'pile'
błti	'prayer'	kŪp	'funnel'
peɽ	'stomach'	bhoɖ	'head'
pēɽ	'pantaloon'	bhōɖ	'ugly'
bəs	'debate'	gət	'lineage'
bēs	'enmity'	gōt	'cow's urine'
bəs	'bus'	bas	'locality'
bās	'clan'	bās	'smell'

Final

jəmi	'fixed'	maru	'of desert'
jəmĩ	'earth'	marū	'kill' (imp.)
kəde	'whenever'	səro	'bank'
kədē	'rotten'	sərō	'mustard'
mɛ	'in'	səmo	'time'

mē	'I'	səmo	'attraction'
bəd	'bad'	səma	'contain'
bədē	'body'	səmə	'goods'

1.4.2 Intonation

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

/mē² gam² jaūgo³/ '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.

- mē² gam² jaūgo³
- mē³ gam² jaūgo²
- mē² gam³ jaūgo²
- mē² gam² jaūgo³

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

1.4.3 Juncture

Juncture is also phonemic in Mewati. 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 Mewati:

- /mənən/ 'mind-dignity'
/mən + ən/ 'to be agree + come'
- /pərdesi/ 'foreigner'
/pərde + si/ 'curtains + sew (imp.)'

**CHAPTER 2
MORPHOLOGY**

2.1 Nominal Morphology

2.1.1 Noun

In Mewati, 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' |
| | ghoṭo | 'horse' | ; | ghoṭa | '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 | 'washerman/washermen' |

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

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

2.1.1.2 Gender

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

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

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

- | | | |
|-----|------------|--------------|
| (5) | rajəsthani | 'Rajasthani' |
| | mewati | 'Mewati' |
| | 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' |
| | təbələci | 'drum-beater' |

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

- | | | |
|-----|-------|---------|
| (7) | chori | 'girl' |
| | ghəṭi | 'watch' |
| | bori | 'sack' |
| | ghoṭi | 'mare' |

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

- | | | |
|-----|--------------|-----------------------|
| (8) | rajəsthan əṇ | 'Rajasthani woman' |
| | mewatəṇ | 'Mewati woman' |
| | dhobəṇ | 'washerwoman' |
| | səperəṇ | 'snakecharmer'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

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

Case	Noun	Postposition
Nominative	choro	ϕ
Oblique	chora	ne
Accusative/Dative	chora + lu	lu
Instrumental	chora + sū	sū
Ablative	chora + sū	sū
Possessive/Genitive	chora + ko/ki/ka	ko(ms.)/ki(fs/p.)/ka (mp.)
Locative	chora + mε/pər	mε/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)
	ghoṛo	'horse'	;	ghoṛa	'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 lu	'to the paper' (acc./dat.)
	bəkhət(m.)	'time'	;	bəkhət ko	'of the time' (poss.)
	chori(f.)	'girl'	;	chori lu	'to the girl' (acc./dat.)
	kitab(f.)	'book'	;	kitab mε	'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 sū	'with, by books'
	choriā	'girls'	;	choriā lu	'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 mε	'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 girls'
	e bai	'o sister'

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

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

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

(17)	ghər-sū	'from the house'	ghərā-sū	'from the houses'
	koṭha-sū	'from the room'	koṭhā-sū	'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)	kəmra mε	'in the room'
	syam 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 Mewati are inflected for number and case, but gender is distinguished in third person singular pronoun. In Mewati, 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	'I'	həm	'we'
	Oblique	mū, muj		həm	
Second	Direct	tu	'you'	tum	'you'
	Oblique	tū, tuj		təm	

The third person personal pronouns are distinguished on the basis of proximity and remoteness which 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	yo 'he'	ye 'these'
	Oblique	i	in
Feminine	Direct	ya 'she'	ye 'these'
	Oblique	i	in

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

Gender	Case	Number	
		Sg.	Pl.
Masculine	Direct	vo 'he'	ve 'those'
	Oblique	u	un
Feminine	Direct	va 'she'	ve 'those'
	Oblique	u	un

2.1.2.2 Demonstrative pronouns

Demonstrative pronouns in Mewati 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 Rajasthani.

(21) Person	Gender	Number	
		Sg.	Pl.
First	---	mē 'I'	hēm 'we'
Second	---	tu 'you'	tum 'you'
Third (prox.)	Masculine	yo 'this'	ye 'these'
	Feminine	ya 'this'	ye 'these'
(rem.)	Masculine	vo 'that'	ve 'those'
	Feminine	va 'that'	ve 'those'

For showing proximity, in direct singular of third person, there are two forms in Mewati: /yo/ and /ya/ for masculine and feminine respectively. Likewise, /vo/ and /va/ 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

Mewati has two types of reflexive pronouns: (i) agentive reflexive: *apne ap* 'self' and (ii) possessive reflexive: *apko* 'my/our/your/his/her/their own'. The agentive reflexive can be followed by a postposition and generally never occur in the subject position. *apne ap* is not inflected and takes only the postposition to show reflexivity. Whereas, the possessive

reflexive *apko* 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)* *apne ap vo pəde he*
 refl. he read-prst. aux.
 'He reads himself.'

(22a) *vo apne ap pəde he*
 he refl. read-prst aux
 'He reads himself.'

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

(23) *une apne ap lu sisa mē dekhyo*
 he+erg. refl. acc./dat. mirror loc. see-pst.ms
 'He saw himself in the mirror.'

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

(24) *mē apko kam kərū hū*
 I own work do-prst aux.
 'I do my own work.'

In the sentence (24) *apko* does not agree with gender and number of subject *mē* 'I'. Even in second and third person it does not agree with the subject *tu* 'you' and *vo/va* 'he/she':

(25) *tu apko kam karē he*
 you own work do-prst aux
 'You do your own work.'

(26) *va/vo apko kam karē he*
 she/he own work do-prst aux.
 'S/he does his/her own work.'

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

(27) *mē apki kitab pədū hū*
 I own book read-prst. aux.
 'I read my own book.'

(28) *tu/vo/va apki kitab pəde 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 Mewati: (i) *koŋ* 'who' and (ii) *ke* '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>koŋ</i> 'who'	<i>koŋ</i> 'who'
Oblique	<i>ki</i>	<i>ki</i>

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

2.1.2.5 Indefinite pronouns

The main indefinite pronouns in Mewati are: (i) *koi* 'someone' and (ii) *ki* '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>ki</i>	<i>ki</i>

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

2.1.2.6 Relative pronouns

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

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

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 Mewati possession is shown by the use of verb *hoŋo* '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 Mewati is given below:

Possessor	Possession	Postposition for Subject
Animate	alienable	<i>kε pas</i> 'near/possession'
Animate	inalienable	<i>ko/ki/ka</i> 'possessive'
Inanimate	alienable	<i>mε</i> 'in'
Inanimate	inalienable	<i>ko/ki/ka</i> 'possessive'
Animate	permanent(abstract)	<i>mε</i> 'in'
Animate	temporary(abstract)	<i>lu</i> 'to'

Observing the following examples in this regard:

Animate possessor - alienable possession

(32) *u kε pas do ghəŋjyā he*
 he gen.obl. poss. two watch.fp. are
 'He has two watches'.

Animate possessor - inalienable possession

(33) *u ko nak lambo he*
 he gen.ms nose.ms long are
 'He has long nose'.

Inanimate possessor - alienable possession

(34) *kəmra mε do khurslyā he*
 room.obl. in two chair.fp. are
 'There are two chairs in the room'.

Inanimate possessor - inalienable possession

(35) *kəmra mε cyar divarā he*
 room.ms in four wall.fp are
 'The room has four walls'.

Animate possessor - permanent possession

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

Animate possessor - temporary possession

(37) ram lu gusso awε hε

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 Mewati 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	əθhais	28	tirepən	53	əθhetər	78
cyar	4	uŋtis	29	covən	54	uŋyasi	79
pāc	5	tis	30	pəcpən	55	əssi	80
chε	6	iktis	31	chəppən	56	ikyasi	81
sat	7	bəttis	32	səttavən	57	biyasi	82
aθh	8	tetis	33	əθhavən	58	tiyāsi	83
no	9	cōtis	34	uŋsəθh	59	corasi	84
dəs	10	pētis	35	saθh	60	picyasi	85
gyara	11	chəttis	36	iksəθh	61	chiyāsi	86
bara	12	sētis	37	basəθh	62	sityasi	87
tera	13	ərtis	38	tiresəθh	63	iθhyasi	88
cəvəda	14	uŋcalis	39	cōsəθh	64	nevasi	89
pəndra	15	calis	40	pēsəθh	65	nəbbe	90
sola	16	iktalis	41	chiyasəθh	66	ikaŋve	91
sətəra	17	biyalis	42	sərsəθh	67	baŋve	92
əθhara	18	tiyalis	43	ərsəθh	68	təreŋve	93
unis	19	cəvalis	44	uŋetər	69	coraŋve	94
bis	20	pētalis	45	səttər	70	picyaŋve	95
ikkis	21	chiyalis	46	iketər	71	chiyaŋve	96
bais	22	sētalis	47	bəhetər	72	sitaŋve	97
teis	23	ərtalis	48	tihetər	73	əθhaŋve	98
cobis	24	uncas	49	cohətər	74	ninyaŋve	99
pəccis	25	pəccas	50	picətər	75	so	100

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

(i) Cardinals:

Cardinals are used for counting and answer the question *kita* '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 ko malik
ten books poss. owner
'The owner of ten books'.

(38) pāncū chorā lu
five children to
'To five children'.

(ii) Ordinals:

The ordinal numerals answer the question *koŋso* '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:

pelo	'first'
dusro	'second'
tisro	'third'
cottho	'fourth'

Examples of other ordinals are:

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

(iii) Multiplicatives:

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

	<i>Masculine</i>		<i>Feminine</i>	
<i>Sg.</i>	<i>Pl</i>		<i>Sg.</i>	<i>Pl.</i>
duguŋo	duguŋo	'twice'	duguŋi	duguŋi
tinguŋo	tinguŋo	'thrice'	tinguŋi	tinguŋi

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

səwa guŋo	'1 ^{1/4} times'
dəḍ guŋo	'1 ^{1/2} times'
dhai guŋo	'2 ^{1/2} times'

(iv) Fractions:

Mewati has special terms for the following fractions:

paiyo = 1/4	'a quarter'
səḍe = + 1/2	'half' (used with numerals 3 and above)
poŋe or tin pav = 3/4	'three fourth'
səwa = + 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) I ko adho caiye
this gen. half needed
'Half of it is needed'.

(40) so ka 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 (litre) milk'.

(42) adho kilo khand de
 $\frac{1}{2}$ kilogram sugar give-imp.
'Give (me) $\frac{1}{2}$ kilogram of sugar'.

(v) Aggregatives:

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

donū	'both'	cheū	'all six'
tinū	'all three'	satū	'all seven'
cyarū	'all four'	aṭhū	'all eight'
pāncū	'all five'	noū	'all nine'
pēcasū	'all fifty'	dēsū	'all ten'
soū	'all hundred'		

2.1.5 Adjectives

2.1.5.1 Formation of adjectives:

Adjectives in Mewati 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	ēccho 'good'	ēccha	ēcchi	ēcckhi
Oblique	ēccha	ēcchā	ēcchi	ēcckhi

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

Attributive:

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

(44)a. vo alsī choro hē
that lazy boy is
'That is a lazy boy'.

Predicative:

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

(44)b. vo choro alsī 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 Mewati. The adjectives ending in /-o/ alone form a simple comparison by adding /-əlo/ (ms.), to the base to get comparison in masculine (singular) gender:

mottō 'big' (ms.)	;	mottəlo 'bigger' (ms.)
ēccho 'good' (ms.)	;	ēcchəlo 'better' (ms.)
ləmbo 'long' (ms.)	;	ləmbəlo 'longer' (ms.)
tikho 'sharp' (ms.)	;	tikhəlo 'sharper' (ms.)

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

mottō 'big' (ms.)	;	mottəli 'bigger' (fs/p.)	;	mottəle (mp.)
ēccho 'good' (ms.)	;	ēcchəli 'better' (fs/p.)	;	ēcchele (mp.)
ləmbo 'long' (ms.)	;	ləmbəli 'longer' (fs/p.)	;	ləmbela (mp.)
tikho 'sharp' (ms.)	;	tikhəli 'sharper' (fs/p.)	;	tikhəle (mp.)

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

(45) ram syam sū ɟyada sundər hɛ
 Ram Shyam from more handsome is
 'Ram is more handsome than Shyam'.

(46) sita gita sū kəɸm hūsɟar hɛ
 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 *sū* 'from' is suffixed, e.g.,

(47) prem sara sū hūsɟar hɛ
 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 qualify the action denoted by the verb. Adverbs may be divided into adverbs of time, place, manner, location, direction, and purpose or cause. In Mewati, the adverbs formed on the pronominal bases are presented in a tabular form given below:

Adverbs of:	Proximate	Remote	Relative	Interrogative
Time	əb	təb	ɟəb	kəb
Place	yəhā	uhā	ɟəhā	kəhā
Direction	in	un	ɟin	kinne
Manner	ɛse	vɛse	ɟɛse	kɛse
Cause	iyā	---	---	kyū

(a). adverbs of time:

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

əb 'now' kəb 'when' ɟəb 'when' (relative)
 səvere 'tomorrow' kal 'yesterday' aj 'today'

(b). adverbs of place:

yəhā 'here' uhā 'there' kəhā 'where' ɟəhā 'where' (relative)

(c). adverbs of direction:

in 'here' un 'there' ɟin 'where' kin 'where'
 dur 'far' neɟɛ 'near' upər 'above' nice 'below'

(d). adverbs of manner:

ɛse 'this way' vɛse 'that way' ɟɛse 'that way' kɛse 'what way'
 bhəlo 'well' ɟhik 'right' tej 'fast' dhire 'slowly'

(e). adverbs of cause:

ɛse 'this way' kyū 'why'

2.1.7 Nominal categorisers

2.1.7.1 Nominalisers

Mewati 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) /-pəŋ/ is added to noun stem to form abstract noun:

(48) murkh 'fool' murkhpəŋ 'foolishness'
 lugai 'woman' lugaipəŋ 'womanhood'
 ələs 'lazyness' ələspəŋ 'laziness'
 məjak 'jock' məjəkpəŋ 'jocking condition'

(ii) /-alo/ is added to noun stem to form abstract noun:

(49) nind 'sleeping' nindalo 'one who sleeps more'
 gal 'abuse' galo 'abuser'

(iii) /-ɟ/ 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-ɟ-o 'potter' (m.) kumar-ɟ-i 'potter's wife'
 sunar-ɟ-o 'goldsmith' (m.) sunar-ɟ-i 'goldsmith's wife'

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

(51) adəm-iyət 'manliness'
 insan-iyət '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 which 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) mewat-i 'a resident of Mewat'
rohtak-i 'a resident of Rohtak'

(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) mewat-əŋ 'a resident of Mewat'
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) gal-er-o 'one who abuses' (m.)
gal-er-i 'one who abuses' (f.)

(xvi) /-al/ is added to the noun to form noun of possession. If the suffix /-al/ 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-al-o 'shopkeeper' (m.)
dukan-al-i 'shopkeeper' (f.)
əkəl-al-o 'wiseman'
əkəl-al-i 'wisewoman'
ghər-al-o 'landlord'
ghər-al-i 'landlady'

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

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

(b) Nouns from adjectives:

Mewati employs certain suffixes which 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 /-oŋ/ is followed by /-o/, it will be a masculine noun and if it is followed by /-əŋ/, it will be a feminine noun:

- (65) als-i-r-o 'lazyman'
als-əŋ 'lazywoman'
bədə-r-o 'elderman'
bədə-r-əŋ 'elderwoman'

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

- (66) rəŋde-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'
kalo-pəŋ 'blackness'
əccho-pəŋ 'goodness'

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

- (68) d̄iŋg-ai 'depth'
 ūc-ai 'height'
 bhəɭ-ai 'welfare'
 cətər-ai 'cleverness'

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

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

(c) Nouns from verbs:

Suffixes in Mewati 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) /-aɽi/ is added only to some stems to form masculine nouns of agency:

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

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

- (72) bəŋa-wəɽ 'manufacture'
 ghəɽa-wəɽ 'shaping'
 mila-wəɽ 'mixing'
 dikha-wəɽ 'showing'

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

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

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

- (74) hāns-i 'laughter'
 khāns-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:

Mewati 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'
 yəhā-i 'here'
 jəhā-i 'anywhere'
 subəh-i 'morning'

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

- (78) əbkh-əɽ 'difficulty'
 soləkh-əɽ 'easiness'

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

- (79) tawəl-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-mərəð	'impotent'
na-raj	'unhappy'
na-malum	'unknown'
na-səməj	'innocent'

2.1.7.1 Augmentatives/diminutives

Mewati 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 Mewati express largeness and smallness of size, respectively. Examples are following:

(84) jhūpɾo	'a big hut'(m.)	jhūpɾi	'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 which 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 Mewati are given below:

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

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

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

(86) bhēs	'buffalo'(f.)	bhēs-oɾ	'a big buffalo'(m.)
gədhə	'donkey'(m.)	gədh-oɾ	'a very big donkey'(m.)

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

(87) rānɟ	'widow'(f.)	rānɟ-ar	'nasty widow'(f.)
khiɾəki	'window'(f.)	khiɾəki-ar	'big window'(f.)

(b) Diminutives:

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

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

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

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

(89) sənduk	'box'(m.)	sənduk-ɾi	'very small box'(f.)
cam	'skin'(m.)	cam-ɾi	'very thin skin'(f.)
kitab	'book'(f.)	kitab-ɾi	'very small book'(f.)
skul	'school'(f.)	skul-ɾi	'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) gədəɾ	'donkey'(m.)	gədəɾ-to	'small jackal'(m.)	gədəɾ-ti	'very small donkey'(f.)
gadəɾ	'jackal'(m.)	gadəɾ-to	'small jackal'(m.)	gadəɾ-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

Mewati 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 Mewati 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

Mewati verbs conjugate for three tenses: present, present, and future. Inflected forms of /hɛ/ 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 /hɛ/ 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. mɛ̃ choro hũ
I boy.ms aux.
'I am a boy'
- b. tum admi ho
you.h man.ms aux.
'You (honorific) are a man'.

- c. tum sara bidyarthi ho
you.p all student.p aux.
'You are all students'.

- d. vo lhuar hɛ
he blacksmith aux.
'He is a blacksmith'.

The progressive marker /ro/ 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. mɛ̃ likh ro hũ
I write prog.ms aux.
'I am writing'.
- b. mɛ̃ likh ri hũ
I write prog.fs aux.
'I am writing'.
- c. hɔm likh re hã
we write prog.mp aux.
'We are writing'.
- d. hɔm likh ri hã
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. mɛ̃ ghər gəyo
I home go-pst.1ms
'I went home'.
- b. mɛ̃ ghər gəyi
I home go-pst-1fs
'I went home'.
- c. tu ghər gəyo
you home go-pst.2ms
'You (sg.) went home'.

- d. vo ghər gəyo
he home go-pst.3ms
'He went home'.
- e. va ghər gəyi
she home go-pst.3fs
'She went home'.

Like the present tense, the progressive marker /ro/ 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 ro 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. tu kagət likh ro ho
you letter write prog.2ms aux.
'You (sg.) were writing a letter'.
- d. tum kagət likh ra ha
you letter write prog.2ms aux.
'You (pl.) were writing a letter'.
- e. həm/ve kagət likh ra ha
we/they letter write prog. aux.
'We/They were writing a letter'.
- f. vo/va kagət likh ro/ri ho/hi
he/she letter write prog. aux.
'He/She was writing a letter'.
- g. ve kagət likh ri hi
they letter write prog. aux.
'They (f.) were writing a letter'.

(c) Future tense

Future tense in Mewati 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 Mewati, the following person-number-gender suffixes are added with a verb stem:

Pronoun	Singular		Plural	
	Masculine	Feminine	Masculine	Feminine
First person	-ūgo	-ūgi	-wāga	-wāgi
Second person	-wεgo	-wεgi	-oga	-ogi
Third person	-εgo	-εgi	-εga	-εgi

The examples of future tense in Mewati are given below:

- (98)a. mē gam ja-ūgo
I village go-fut.1ms
'I will go to village'.
- b. mē gam ja-ūgi
I village go-fut.1fs
'I will go to village'.
- c. həm gam ja-wāga
we village go-fut.1mp
'We will go to village'.
- d. həm gam ja-wāgi
we village go-fut.1fp
'We will go to village'.
- e. tu gam ja-wεgo
you village go-fut.2ms
'You (sg.) will go to village'.
- f. tum gam ja-oga
you village go-2mp
'You (pl.) will go to village'.
- g. vo gam ja-wεgo
he village go-fut.3ms
'He will go to village'.
- h. vo gam ja-wεgi
she village go-fut.3fs
'She will go to village'.

- i. ve gam ja-wɛga
they village go-fut.3mp
'They will go to village'.
- j. ve gam ja-wɛgi
they village go-fut.3fp
'They will go to village'.

2.2.1.2.2 Aspect

In Mewati, 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 *hoŋo* '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 skol gəyo ho
boy school go-pst.ms was
'The boy has gone to the school'.

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

- (101) dinge t̄ai pulis cor lu pəkɽo howɛgi
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) vo 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) tum əb t̄ai kəi gam dekhyā he
you now till many vilage 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 din sū a kitab pəɟ ro he
Ram two day 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 khətəm ho jyawɛgi
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 Mewati: 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) vo gəyo
he go-pst.3ms
'He went'.

(c) Obligative Mood

- (108) valu roɟi khaŋi he
he-acc. bread.fs eat-prst.fs is
'He has to eat the bread'.

(d) Optative Mood

- (109) mɛ cawū hū kɛ vo awɛ
I want am that he come
'I want that he should come'.

(e) Presumptive Mood

- (110) une roɟi khai hogi
he-nom. bread.fs eat-pst be-pst.3fs
'He may have eaten the bread'.

(f) Contingent Mood

- (111) *yədi mero bhai yəhā hoto to tu ɛse na kehto*
 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 Mewati. These are *koni*, *nā*, and *nəi*. Out of these, *koni* represents the unmarked negative particle that is equivalent to English 'not' whereas *nā* and *nəi* are used in subjunctive, imperative, conditional, neither...nor construction, and infinitive phrases. Some distributive properties of negative particles in Mewati are exemplified below:

- (112) *koni*
mɛ kitab koni pəɟi
 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) *nəi*
jhuṭh nəi bolṇo cəiye
 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 verb 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) *mɛ kagət likhyo koni, likhūga*
 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 *nəi* are not placed post-verbally.

- *(115)a. *mɛ kagət likhyo nā/nəi, likhūgo*

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

- (116) *nā/nəi kitab pəɟi nā/nəi 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 categorisers

2.2.2.1 Transitivity

It is possible to classify Mewati 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 Verbalisers

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

2.2.2.2.1 Verbs from nouns

(i) Conjunct verbs

Conjunct verbs are formed by adding verbs such as *kəɾəŋo* 'to do', *hoŋo* 'to be', *aŋo* 'to come', *jaŋo* 'to go', *deŋo* 'to give', *leŋo* 'to take' to preceding nouns, pronouns, adjectives and adverbs. The following list shows the process of deriving conjunct verbs:

Noun	Action	Stative	Inchoative
<i>pəsənd</i>	<i>pəsənd kəɾŋo</i>	<i>pəsənd hoŋo</i>	<i>pəsənd aŋo</i>
'choice'	'to like'	'to like'	'to like'
<i>gusso</i>	<i>gusso kəɾŋo</i>	<i>gusso hoŋo</i>	<i>gusso aŋo</i>
'anger'	'to express anger'	'to be angry'	'to become angry'
<i>yad</i>	<i>yad kəɾŋo</i>	<i>yad hoŋo</i>	<i>yad aŋo</i>
'memory'	'to remember'	'to remember'	'to remember'

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

Noun	Verb
<i>bəkhən</i>	'description' <i>bəkhən-ŋo</i> 'to explain'
<i>bəṭ</i>	'complex' <i>bəṭ-ŋo</i> 'to twist'
<i>bol</i>	'word' <i>bol-ŋo</i> 'to speak'

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

Noun	Verb
<i>səɾəm</i>	'shame' <i>səɾəmaŋo</i> 'to be bashful'
<i>dəphən</i>	'burial' <i>dəphənaŋo</i> 'to burry'

kəmm	'job'	kəmaŋo	'to earn'
cəkkər	'circle'	cəkəraŋo	'to spin'

2.2.2.2.2 Verbs from verbs:

(i) Transitive/Causative verbs:

In Mewati, 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 /-ŋo/, 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'
pəɖ	'study'	pəɖa	'teach'	pəɖwa	'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 (*pəɖ*) 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) vo a gyo
he come go-pst.ms
'He has come.'

(118) ram ke bəθyo
Ram speak sit-pst.ms
'Ram spoke inappropriately.'

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

2.2.2.2.3 Verbs from adjectives

Adjectives	Action	Stative	Inchoative
accho	accho kəŋo	accho hoŋo	---
'good'	'to cause x to recover'	'to recover'	---

2.2.2.2.4 Verbs from Adverbs

Adverb	Action	Stative	Inchoative
utawəl	utawəl kəŋi	utawəl hoŋi	---
'quickly'	'to hurry'	'to be in a hurry'	---

From the above list, it is clear that with the exception of *kəŋo* 'to do' and *hoŋo* '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, *aŋo* 'to come', the symbol [-] denotes a gap.

2.2.2.2.5 Verbs from others

(i) Verbs from pronouns:

Pronoun	Action	Stative	Inchoative
aŋo	aŋo kəŋo	aŋo hoŋo	---
'self'	'to adopt'	'to become one's own'	---

(ii) /-no / suffix is added to form verbs from adjectives and pronouns:

Adjective / Pronouns	Verb		
ləŋgəŋo	'lame'	ləŋgəŋano	'to limp'
həklo	'stutterer'	həklano	'to stutter'
aŋo	'self'	əŋano	'to adopt'

2.2.2.3 Voice

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

(119) u sū 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 sū 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 Mewati. Passive sentences are ambiguous. Transitive passives express passive as well as capabilitative (external not internal) reading as in (119). Intransitive passives convey only the capabilitative reading and generally occur in the construction. Transitive agents can be dropped and the agentless construction thus obtained favours the passive reading over the capabilitative 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 Mewati does not agree with any constituent (here *u* 'he' in sentence (119) with a postposition. Therefore, the explicator element (the second verbal element *jarə* '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 which 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):

- (121)

<i>Masculine</i>		<i>Feminine</i>	
<i>Singular</i>	<i>Plural</i>	<i>Singular</i>	<i>Plural</i>
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 *horə* '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 :

The participial form is derived by adding the following suffixes, inflected for number and gender, to the verbal stem. Like the present participle, the optional past participial form of the verb *horə* 'to be' may immediately follow the past participial form:

- (123)

<i>Masculine</i>		<i>Feminine</i>	
<i>Singular</i>	<i>Plural</i>	<i>Singular</i>	<i>Plural</i>
stem -yo	stem-ya	stem-yi	stem-yi

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

- (124)

<i>Masculine</i>		<i>Feminine</i>	
<i>Singular</i>	<i>Plural</i>	<i>Singular</i>	<i>Plural</i>
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 *kəɾə* 'to do', *horə* 'to be', *aɾə* 'to

come', *jaŋo* 'to go', *deŋo* 'to give', *leŋo* '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 kəŋo	pəsənd hoŋo	pəsənd aŋo
'choice'	'to like'	'to like'	'to like'
gusso	gusso kəŋo	gusso hoŋo	gusso aŋo
'anger'	'to express anger'	'to be angry'	'to become angry'
yad	yad kəŋo	yad hoŋo	yad aŋo
'memory'	'to remember'	'to remember'	'to remember'

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

- (127) mottji batā kəŋi
 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 kəŋo 'to like'

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

pisənd hoŋo 'to like'

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

pisənd aŋo 'to like'

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

gusso kəŋo 'to express anger'

- (131) une ram pər gusso kəryo
 he+erg Ram on anger.ms do-pst.ms
 'He was angry at Ram.'

gusso hoŋo 'to be angry'

- (132) u ne ram pər gusso he

he dat.pp Ram on anger.fs be-prst.fs
 'He is angry with ram.'

gusso aŋo 'to become angry'

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

Verbs with *hoŋo* and *aŋo* 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 Mewati 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-panji 'climate'

hawa 'air' + paŋj 'water'

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

ʃabər - ʃikər 'family'
ʃabər 'children' + ʃikər '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'

dūŋgi-bat 'mystery'
dūŋgi '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 Mewati. 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 expressives 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 which are constituted of iterated syllables. Thus, the base and the iterated part together constitute a single morpheme which 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 Mewati 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. Mewati builds its lexicon by morphological reduplication. Many of the onomatopoeic and imitatives operate as normal verbs :

(137) phəʃphəʃaŋo 'to flap'
bəʃbəʃaŋo 'to mutter'

1. Acoustic noises

(a) Animal noises:

(138) kər-kər 'grunt of pigs'
čī-čī 'chirp of sparrows'
mēu-mēu 'mew of cat'

(b) Noises of natural phenomenon:

(139) ghərət-ghərət 'thundering of clouds'
sər -sər 'sound of blowing wind'
tərət- tərət 'sound of raining'

(c) Noises made by humans:

(140) phərət-phrət 'sound of snoring'
ghəsət- ghəsət 'sound of feet'
pəcər- pəcər 'sound of knead flour'

(d) Noises made by miscellaneous inanimate objects:

(141) jhəmək- jhəmāk 'jingling sound'
dəʃa-dəʃ 'sound of washing clothes'
cərət-cərət 'sound of tearing clothes'

2. Sense of sight

(142) jhil-mil 'twinkling'
ʃəp-ʃəp 'flickering'
jəg-məg 'shining'

3. Sense of touch

(143) lət-pət 'sticky'
jhur-jhuri 'shivering'
ghəsət-ʃəsət 'topsy turvy'

4. Sense of smell

(144) mək-mək 'fragrance'
sərət-sərət 'pungent smell'

5. Sense of Taste

(145) səpət-səpət 'pungent'

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

(146) kəc-kəc	'annoyance'
bhəsəɽ-bhəsəɽ	'rudeness'
gəpa-gəp	'eating speedly'
təpa-təp	'immediately'
lot-pot	'tickled'
jhəpa-jhəp	'immediately'
səpa-səp	'without hesitation'
əɾəɽ-bəɾəɽ	'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.

Mewati 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 Mewati 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 a, a C V sequence or a different consonant in the first syllable or a different vowel in the last syllable, and so on.

(148) ədlo bəɽlo	'exchange, etc.'
kəsər bəsər	'shortage, etc.'
moɽa moɽi	'broadly, etc.'

kəɾəɽ-bəɾəɽ	'bickering'
lekin phekin	'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) moɽo	'big' (adj.)
moɽo-moɽo	'big big' (pl. adj.)
goɽo	'knee' (n.)
goɽə-goɽə	'upto the knees' (n.)
utawəlo	'quickly' (adv.)
utawəlo utawəlo	'quickly' (adv.)
lilo	'blue' (adj.)
lilo lilo	'bluish' (adj.)
ɽəpəri	'hut' (n.)
ɽəpəri ɽəpəri	'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.)
ghəɽi	'moment'	(N)----->	ghəɽi ghəɽi	'repeatedly' (Adv.)

3.1 Sentence types

Four major sentence types are of importance in Mewati. 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 characterised by a grammatically distinctive form. The examples are given below:

Declarative

- (1)a. vo sundər hē
he handsome is
'He is handsome'.

b. une thik kam kəro 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 which can have either copular verb or action (main verb). In (1a) copular verb follows adjective *sundər* 'handsome', whereas, in (1b) main verb is *kəro* 'did'.

Interrogative

- (2)a. tum kəhā jawo ho?
you where go-prst.ms aux
'Where are you going?'

b. yo tumharo 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. bhəgwan tero bhəlo kəre!
God your good do-imp.
'God bless you!'

b. kue mē pət!
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 Mewati, 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 əccho choro hē
Ram one good boy is(copula)
S V
'Ram is good boy'.

- b. ram kirkeṭ khele hē
 Ram cricket play-prst.3ms aux.
 S O V
 'Ram plays cricket'.

- c. ramne sita lu 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 Mewati should be characterised 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 generalisation also holds true for Mewati:

- (8) pən sū
 pen with
 'With pen.'

- (9) bənk sū
 bank from
 'From the bank.'

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

- (11) nədi par
 river across

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

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

- (13) set sū thoṛo jaḍo
 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 Mewati. Adverbials can precede sentences:

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

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

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

- (17) va 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) va kitab jiki lal hē moṭi hē
 that book.fs rel. red is big is
 'The book which is red is bulky'.

- (19) vo 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 Mewati 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) mɛnɛ gita nɛ kitab di
I Gita acc/dat book give-pst
'I gave Gita a book'.
- (21) tɛnɛ ek kagət likhyo
you one letter write-pst
'You wrote a letter'.
- (22) unɛ 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) mɛ kitab pəɖj̄ hū
I book read-prst aux.
'I read a book'.
- (24) choriyā bɛɖh̄ 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) mɛ ek kagət likhyo hɛ
I one letter.ms write-perf.ms aux.
'I have written a letter'.
- (26) vane pəɖai mɛ ɔcchi tərəki 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 coordinates or coordinate junctions. The coordinates assign equal rank to the conjuncts. Mewati permits the following types of coordination to occur at the phrasal as well as the sentential levels: (i) Conjunction: *ɔr* 'and', (ii) Adversative conjunction: *pəɖ* 'but', (iii) Disjunction: *kəɣa* 'or', and (iv) Negative disjunction: *nə...nə* 'neither....nor'.

3.3.1.1 Conjunction: *ɔr* 'and'

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

- (27) s[mohən sundər ɔr imandar hɛ]
Mohan wise and honest is
'Mohan is wise and honest'.
- (28) unɛ v_p[kagət likhyo ɔr post kəro]
he.nom letter write-pst and post do-pst
- (29) sohən nɛ p_p[merɛ sū ɔr mohən sū] bat kəri
Sohan-erg I-acc/dat from and Mohan from talk do-pst
'Sohan spoke to me and Mohan'.
- (30) ram ɔr syam bhai hɛ
Ram and Shyam brother are
'Ram and Shyam are brothers'.
- (31) vo pəɖyo ɔr kamyab hoyo
he stdy-pst and successful be-pst.3ms
'He studied and became successful'.

3.3.1.2 Adversative conjunction: *pəɖ* 'but'

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

- (32) ram gərib hɛ pəɖ imandar hɛ
Ram poor is but honest is
'Ram is poor but he is honest.'
- (33) mɛ gam jaūgo pəɖ 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) vo goro koni pəŋ sundər hɛ
 he fair neg. but smart is
 'He is not fair but smart'.

3.3.1.3 Disjunction: *kəjya* 'or'

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

- (35) ke levɛgo dud kəjya ca?
 what take-fut milk or tea
 'What would you take-- milk or tea?'

- (36) əccho kəjya buro admi ko səbhaw hɛ
 good or bad man of nature is
 'To be good or bad is man's nature'.

- (37) ya ram əccho hɛ ya syam
 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 əccho nə buro
 neg. good neg. bad
 'Neither good nor bad'.
- (39) nə ram ayo nə syam ayo
 neg. Ram come-pst shyam come-pst
 'Neither Ram nor Shyam came'.
- (40) nə sac nə jhuŋ yo pəraḍoks hɛ
 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 Mewati, a complex sentence can be constructed in the same way as it is carried out in other dialects of Rajasthani. Examples are given below:

- (41) mē tere nəjdik avūgo 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) jəb mē kəmra mɛ ghusyo mɛne 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 vo jawɛgo
 I think-prst am that he go-fut.3ms
 'I think that he will go.'

- *(43)b. ke vo jawɛgo, 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 *yo* 'this,' *ese* 'such' in their main clause, as exemplified by (43c):

- (43)c. vo jawɛgo, yo/ese 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 Mewati. 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'	jīn	'what, who'

(45) *Correlative markers:*

		Direct		Oblique
Singular	va/vo	's/he'	u	s/he
Plural	ve	'they'	un	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 Mewati 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) *jəb mē ayo (təb) tu koni ho*
 when I arrive-pst then you not be-pst.2ms
 'When I arrived, you were not (there).'

- (47) *jəbtək mē nəhi kəhū tu 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 which explicitly identify temporal relationships and may also be combined with the emphatic and enclitic:

- (48) *caca ke aye pher tu 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 *kε* 'that' signals immediate sequence of events:

- (49) *(jəhā) t̄esən pugyo ke gad̄i 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 (sage) mē khəbər dyūngo*
 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 *jəhā* 'where' or *jəhākəhā* 'wherever':

- (51) *jəhā bhejoga mē jawūgo*
 where send-fut I go-fut.1ms
 'I will go where you send me.'
- (52) *jəhākəhā muje nokri milegi mē jawūgo*
 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 *jεse* 'as' renders the manner reading:

- (53) jəse vo kehe vese 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 lene bəjar gəyo
 Mohan shoes buy-inf. market go-pst.3ms
 'Mohan went to market to buy shoes.'
- (55) vo pisa dene 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 [ya [N bat s₂ [kɛ daktər tujko nəhi dekhyo]]
 this matter comp.doctor you-acc/dat not see-pst.
 kisko i əcchi nəhi lagi]
 anyone emph.good not feel-pst.fs
 'The fact that the doctor did not examine you displeased all.'
- b. s₁ [mɛ ye [N khəbər s₂ [kɛ babo mər gyo]] nuh mɛ suŋi]
 I this news comp. father die go-pst.3ms Nuh loc hear-pst
 'I heard the news that father died in Nuh'.
- (57)a. muje lagyo [kɛ tū naraz ho gyo]
 I+acc/dat. feel-pst comp. you angry be go-pst.2ms
 'I felt that you became angry.'
- b. vo cawɛ hɛ [kɛ mohən daktər ho jyawɛ]
 he want-prst.aux. comp. Mohan doctor become-opt.3ms
 'He wants Mohan to be a doctor.'

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

- (58) muje lagyo [kɛ matho dukhɛ hɛ]
 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) mɛ jaŋo 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 Mewati

/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) mɛ jawūgo
 I go-fut.ms
 'I shall go.'
- (60)a. mɛ i jawūgo
 I emph. go-fut.ms
 'I shall also go.'
- (60)b. ye i sat ripiya ki kitab hɛ
 this emph. seven Rupees gen. book is
 This *only* is a book of seven rupees.
- (60)c. vəhā bəhut i admi hɛ
 there so many emph. men are
 'There are *so many* men.'
- (60)d. vo i phUʈbal kheɛ hɛ
 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) ye tin kurta
these three shirts
'These three shirts.'

(61)a. ye tin i kurta
these three emph. shirts
'These *three* shirts.'

(61)b. ye tin kurta i
these three shirts emph.
'These three *shirts*.'

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

(62) hēm tujko kəhi i piṭāga
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) vo jagəte i bhaj gyo
he awakening emph. run go-pst.3ms
'He ran just after awakening.'

(64) vo khawe i hē
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) əccha chora to kam kəɛ hē
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) vo kalo to hē
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) vo jawɛ to hē
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) va choro si hē
girl boy.ms like is
'She is like a boy.'

(68)a. vo kalo so hē
he black.ms like is
'He is some what dark'.

(68)b. yo kəpɾo kalo so hē
this cloth black like is
'This cloth is black like.'

Chapter 4
Sample Text

Sample text

ek one	kənjus miser	kɛ of	pe near	kəchu some	malməto stuff	ho. was	va he	lu acc.	sədā always	yāi this	dər fear
bəŋo made	rəh prog.	ho was	kɛ that	sari whole	duniyā world	ka of	cor thieves	or and	luŋjyā robbers	merai mine	dhən wealth
ki of	cəges greed	mɛ in	hɛ. are	kəha what	thah knowledge	jaŋɛ know	kəb when	luʃ loot	lɛ. take	ya this	soc thought
va he	nɛ erg.	əpŋa own	mal stuff	lu acc/dat	bəcaŋ sell-inf.	ki of	khatər for	ghər house	ko of	əʃʃəs stuff	kuffəs goods
bec sell	ek one	sonā gold	ki of	ʃʃ brick	mol price	li. took	va he	ʃʃ brick	lu acc.	va he	nɛ erg
ghər house	ka of	kunə corner	mɛ in	ek one	əbiʃi certain	ʃhor place	gaʃ hid	di. gave	pəŋ but	ya this	pɛ on
bi also	va he	lu acc	səbər patience	nəi no	ai. came	va he	rojina daily	vai that	əbiʃi certain	ʃhor place	pɛ on
ja go	ke after	dekha look	kərəɛ do	ho was	kɛ that	koi some	sonā gold	ki of	ʃʃ brick	lu acc	cor thief
ke after	to emph	na not	le take	go went	hɛ. is	va he	lu acc	ya this	tərəɛ like	hər each	həmes daily
jato going	dekh see	vai he	ka of	nokər servant	lu acc	kəchu some	subo doubt	huyo. be	u he	ʃəhliə fellow	moko occasion
pa take	ek one	din day	hūi there	ʃhan place	pɛ on	lugo went	or and	hu where	sū from	sonā gold	ki of
ʃʃ brick	khod dig	əpŋi own	amej favor	mɛ in	kəri. did	u hr	kənjus miser	hūi there	ʃhor place	pɛ on	əpŋa own
lagya stick	bədhya tied	ʃɛm time	pe on	pəhūco reached	to then	kəha what	dekhe see	hɛ is	kɛ that	koi some	ʃʃ brick
lu acc	cor thief	le take	go went	hɛ. is	va he	ko of	ya this	əbsoc grief	ke that	mare stricken	cʃt mind
cilla pivot	sū from	utər getdown	go went	u he	bhari heavy	jor force	sū with	bilək burst	kɛ doing	ron cry	lago stacked
va he	lu acc	phuʃ burst	phuʃ burst	kɛ doing	roto crying	sUŋ hear	paʃosi neighbor	nɛ erg	vā him	sū from	ron cry

ki of	bat matter	puchi asked	əkhir finally	mɛ in	vane they-erg	va he	kəjus miser	lu acc	ek one	roʃo piece	de give
kɛ after	kəhi said	bhai brother	əb now	rove cry	mət not	na no	ya this	bhāʃa stone	ka of	roʃa piece	lu acc
ui that	rɛ of	ʃhan place	mɛ in	gaʃ hid	dɛ give	or and	jaŋ know	lɛ take	kɛ that	teri your	sona gold
ki of	ʃʃ brick	hūi there	gəʃ hid	rəhi prog	hɛ is	kyūke because	jəb when	təne you	ya this	pukhta sure	irado intention
kər do	liyo took	hɛ is	kɛ that	va that	sū with	koi some	phaydo gain	uʃaŋo lift	i emph	nāy not	to then
te you	lu acc	jisi like	sona gold	ki of	ʃʃ brick	uso like	bhāʃa stone	ko of	roʃo 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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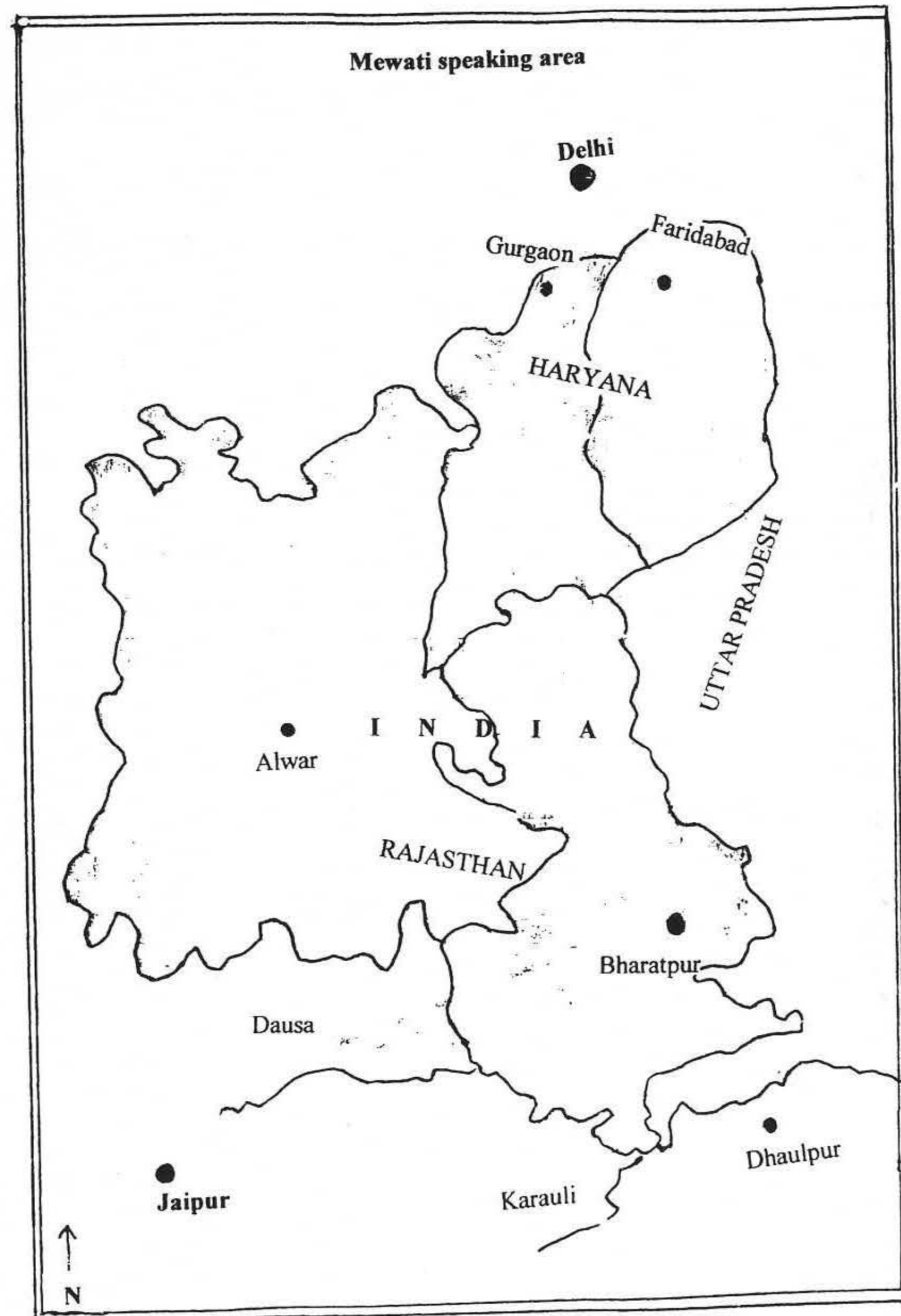
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