1. INTRODUCTION

Surjapuri is an Indo Aryan Mother Tongue grouped under Hindi, spoken majorly by the people of Kishangunj of Purnia District of Bihar. Apart from Kishangunj, Surjapuri speakers are commonly found in Katihar, Purnia, Araria and Mithila of Bihar. Grierson reported this Mother Tongue as Siriapuria and Kishangunjia during his survey of LSI. Interestingly, in 1961 Census Siripuria was replaced by ‘Surjapuri’ (26,947), in 1971 Census of India its strength (1,59,677) and in 2011 Census its strength (18,57,930) increased surprisingly. The same speech is known by another name is Kishanganjia. They have recorded together as Surjapuri / Kishanganjia.

The speakers of Surjapuri are well versed in Hindi and Urdu languages. Historically, it is said to be closely related to Kamta and Rajbanshi languages (2006 M. Toulmin). The language shares the features and lexical items with neighbouring languages like Assamese, Bangla, Bhojpuri and Maithili. The effect of Bangla and Maithili is so strong that according to Grierson, "the dialect in question is, in the main, Bengali with an admixture of Hindi, but it is written in the Kaithi character of Bihar, in which Hindi and not Bengali is written” However Kaithi script is not used any more. Devanagari script has replaced it.

The language shares feature and lexical items with neighbouring languages like Maithili, Bhojpuri, Bangla and Assamese. However, the language has an interesting feature which is not found in the other Indo-Aryan languages. Surjapuri has a set of classifiers which get attached to not only nouns and numerals but also to modifiers in the presence of noun. Classifier getting attached to modifiers is a rare phenomenon.

1.1 FAMILY AFFILIATION

The recent Census return classifies Surjapuri as one of the mother tongues under Hindi language (Census of India, 2011).
1.2 LOCATION

Surjapuri is returned majorly from Bihar and West Bengal states. In Bihar, the returns are from Katihar, Kishanganj and Araria districts. The major concentration of Surjapuri speakers are found in the following places: Kishangunj, Thakurganj, Pothia, Bahadurganj, Dighal Bank, KochaDhami, Barsoi, Balrampure etc.

1.3 SPEAKER’S STRENGTH

In 2011 Census, the all India population of Surjapuri mother tongue is 22,56,228 (Male 11,65,836; Female 10,90,392). The state wise figure of Surjapuri Mother Tongue is presented below (Census of India, 2011)

<table>
<thead>
<tr>
<th>India/State</th>
<th>TOTAL</th>
<th>RURAL</th>
<th>URBAN</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Person</td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>INDIA</td>
<td>22,56,228</td>
<td>11,65,836</td>
<td>10,90,392</td>
</tr>
<tr>
<td>Bihar</td>
<td>18,57,930</td>
<td>9,59,997</td>
<td>8,97,933</td>
</tr>
<tr>
<td>West Bengal</td>
<td>3,95,686</td>
<td>2,03,525</td>
<td>1,92,161</td>
</tr>
<tr>
<td>Maharashtra</td>
<td>673</td>
<td>597</td>
<td>76</td>
</tr>
<tr>
<td>Uttarakhand</td>
<td>596</td>
<td>568</td>
<td>28</td>
</tr>
<tr>
<td>Sikkim</td>
<td>212</td>
<td>181</td>
<td>31</td>
</tr>
<tr>
<td>Punjab</td>
<td>185</td>
<td>161</td>
<td>24</td>
</tr>
<tr>
<td>Haryana</td>
<td>185</td>
<td>156</td>
<td>29</td>
</tr>
<tr>
<td>Nct Of Delhi</td>
<td>160</td>
<td>138</td>
<td>22</td>
</tr>
<tr>
<td>Himachal Pradesh</td>
<td>138</td>
<td>128</td>
<td>10</td>
</tr>
<tr>
<td>Gujarat</td>
<td>106</td>
<td>82</td>
<td>24</td>
</tr>
<tr>
<td>Uttar Pradesh</td>
<td>78</td>
<td>69</td>
<td>9</td>
</tr>
<tr>
<td>Rajasthan</td>
<td>62</td>
<td>51</td>
<td>11</td>
</tr>
<tr>
<td>Chandigarh</td>
<td>46</td>
<td>39</td>
<td>7</td>
</tr>
<tr>
<td>Jammu &amp; Kashmir</td>
<td>41</td>
<td>38</td>
<td>3</td>
</tr>
<tr>
<td>Dadra &amp; Nagar Haveli</td>
<td>22</td>
<td>22</td>
<td>0</td>
</tr>
<tr>
<td>Tamil Nadu</td>
<td>22</td>
<td>22</td>
<td>0</td>
</tr>
</tbody>
</table>
The district-wise distribution of Surjapuri as a Mother Tongue in Bihar state as per Census 2011 is as follows

<table>
<thead>
<tr>
<th>District</th>
<th>Total</th>
<th>Rural</th>
<th>Urban</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Person</td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td><strong>BIHAR</strong></td>
<td>18,57,930</td>
<td>9,59,997</td>
<td>8,97,933</td>
</tr>
<tr>
<td>Araria</td>
<td>53,693</td>
<td>27,551</td>
<td>26,142</td>
</tr>
<tr>
<td>Purnia</td>
<td>2,84,989</td>
<td>1,47,361</td>
<td>1,37,628</td>
</tr>
<tr>
<td>Katihar</td>
<td>7,94,052</td>
<td>4,13,771</td>
<td>3,80,281</td>
</tr>
<tr>
<td>Madhepura</td>
<td>18</td>
<td>10</td>
<td>8</td>
</tr>
<tr>
<td>Saharsa</td>
<td>4</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>Darbhanga</td>
<td>10</td>
<td>3</td>
<td>7</td>
</tr>
<tr>
<td>Muzaffarpur</td>
<td>24</td>
<td>12</td>
<td>12</td>
</tr>
<tr>
<td>Gopalganj</td>
<td>3</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Siwan</td>
<td>68</td>
<td>31</td>
<td>37</td>
</tr>
<tr>
<td>Saran</td>
<td>85</td>
<td>41</td>
<td>44</td>
</tr>
<tr>
<td>Vaishali</td>
<td>213</td>
<td>109</td>
<td>104</td>
</tr>
<tr>
<td>Samastipur</td>
<td>223</td>
<td>110</td>
<td>113</td>
</tr>
<tr>
<td>Begusarai</td>
<td>1,134</td>
<td>583</td>
<td>551</td>
</tr>
<tr>
<td>Khagaria</td>
<td>237</td>
<td>120</td>
<td>117</td>
</tr>
</tbody>
</table>
1.4 BILINGUALISM

The speakers of Surjapuri are well versed in Hindi and Urdu languages. Hindi is spoken by the persons who belong to Hindu religion and Urdu is spoken by the persons who practice Islamic religion.

1.5 SOCIOLINGUISTIC SETTING

The region, where Surjapuri is spoken, is rural and the people are mostly depending on agriculture. Surjapuri is a mother tongue of large section of the people and it is spoken predominantly in home domain irrespective of the religion, which they practice.

Hindi and Urdu are the regional official languages of this region. Hindi is used in education, official communications, mass media etc. Similarly, Urdu language is also used in education, official communications, mass media etc.

Surjapuri is also used outside the home domain occasionally i.e. with relatives and friends. One can find its use in market place as well. The communication between officials and the common man takes place in Surjapuri. However, Surjapuri lacks a script of its own, so far. Hence, it is mainly used for oral communication networks.

All India Radio relays some of the programmes in Surjapuri mother tongue. Folk songs, drama etc. are broadcasted for limited period. A movie has been produced in Surjapuri recently.
1.6 REVIEW OF EARLIER LITERATURE AVAILABLE

Colin P. Masica is not very sure about whether Surjapuri is a dialect of Maithili. The intelligentsia of Kishanganj feels the Surjapuri dialect to be a strange mixture of Sanskrit, Maithili, Bhojpuri, Persian and Urdu with Bangla as the base or the mother tongue (Jila Darpan, 2010: 38). The noted Hindi Novelist, Late Phanishwar Nath Renu in his novel ‘MailaAnchal’ had used the speech extensively in order to portray the seemingly natural picture of this region. It is noteworthy that one organization named ‘Surjapuri Bhasha Vikas Parishad’ has come into existence and one magazine ‘Hamar Bhasha’ is published. It is not regular in publication. The contributors to this magazine claim themselves ‘Rajbanshi’, the original speaker of this mother tongue. A large chunk of the Surjapuri speakers live in Nepal at Jhapa district adjacent at recent to Thakurganj Block of Purnea district
2. PHONOLOGY

Phonology is the study of how sounds are organized and used in natural languages. The phonological system of a language includes an inventory of sounds and their features and rules which specify how sounds interacts with each other. Phonemic analysis helps in allotting all the indefinite number of sounds occurring in utterances to a definite and limited set of phonemes contrastive in at least some environment.

The phonological system of Surjapuri is presented below based on the data collected from the informant.

2.1 PHONEMIC INVENTORY:

Part of the phonological study of a language involves looking at data (phonetic transcriptions of the speech of native speakers) and trying to deduce what the underlying phonemes are and what the sound inventory of the language is. Thus, the phonemic inventory of Surjapuri shows the distinctive sound units occurring in Surjapuri speech. Both the segmental and suprasegmental phonemes of Surjapuri are presented in the following inventory.

2.1.1 SEGMENTAL

In Surjapuri, there are 37 (thirty seven) segmental phonemes of which 8 (eight) are vowels and the rest 29 (twenty-nine) are consonants

Vowels i u

e o
A O
E a
### Consonants

<table>
<thead>
<tr>
<th>Bilabial</th>
<th>Alveolar</th>
<th>Retroflex</th>
<th>Palatal</th>
<th>Velar</th>
<th>Glottal</th>
</tr>
</thead>
<tbody>
<tr>
<td>StopUnasp.</td>
<td>p b</td>
<td>t d</td>
<td>T D</td>
<td>k g</td>
<td></td>
</tr>
<tr>
<td>Asp</td>
<td>phbh</td>
<td>th dh</td>
<td>Th Dh</td>
<td>khgh</td>
<td></td>
</tr>
<tr>
<td>Africateunasp.</td>
<td>c j</td>
<td>chjh</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Asp.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nasal</td>
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<td>M</td>
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<tr>
<td>Flap</td>
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<td>r</td>
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</tr>
<tr>
<td>Fricative</td>
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<td>s h</td>
<td></td>
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<tr>
<td>Semivowel</td>
<td></td>
<td></td>
<td></td>
<td>w y</td>
<td></td>
</tr>
</tbody>
</table>

### 2.1.2 SUPRA – SEGMENTAL

/ Ń / Nasalization of vowel is phonemic.

### Contrast

#### Vowels:  (oral)

| /i/ , /e/ | / pisi / | ‘father’s sister’/ pesi / | ‘presentation in the court’ |
| | / ghorī / | ‘one hour’/ ghorē / | ‘in the home’ |
| | / pīTha / | ‘wooden seat’/ peTha / | ‘a kind of sweet’ |

| / e / , / a / | / ret / | ‘sand’/ rat / | ‘night’ |
| | / mēTi / | ‘earthen jar’/ māTi / | ‘soil’ |
| | / khel / | ‘game’/ khal / | ‘skin, bank.’ |
/ e /, / A /    / khet /     ‘field’/ khAt /     ‘letter’

/ e /, / E /    / bel /     ‘a fruit’/ bEl /     ‘ox’
/ meda /     ‘intestine’/ moEda /     ‘fine flour’

/ a /, / o /    / lai /     ‘parched paddy’     / loi /     ‘tears , flour ball.’
/ ragi /     ‘angry’     / rogi /     ‘sick, ill, patient.’
/ gal /     ‘cheek’/ gol /     ‘round’

/ o /, / u /    / sor /     ‘noise’/ sur /     ‘tone, pitch’
/ bhor /     ‘dawn’/ bhura/’brown’
/ mol /     ‘price’/ mul /     ‘root’

/ O /, / o /    / pOsu /     ‘animal’/ posu /     ‘pet’
/ ghODi /     ‘watch’/ ghoDi/’mare’
/ rOg /     ‘vein’     / rog /     ‘disease’

/ e /, / o /    / Dera /     ‘temporary hut mat’/ Dora/’thread’
/ Dher /’much’     / Dhor /     ‘herd of pet animals’

/ i /, / u /    / tali /     ‘key’     / talu /     ‘pad of the feet’
/ pij a /     ‘puss’     / puja /     ‘worship’

/ E /, / O /    / bEd /     ‘physician’     / bOd /     ‘bad, wicked’
/a/ , / A /  / dhan / ‘paddy’  / dhAn / ‘riches, wealth.’

/kal/ ‘death’  / kAl/ ‘yesterday’

Contrast – Nasal vs Oral Vowels

/ĩ/ , / i /  / iTa/ ‘brick’ / iTa/ ‘this one’

/ē / , / e /  / bēTi/ ‘handle of weapon’  / beTi / ‘daughter’

/sēk/ ‘hot treat’ / sec / ‘irrigation’

/Ē/, / E /  / pĒca/ ‘owl’ / bEja/ ‘egg’

/ā / , / a /  / ghāT/ ‘to mix-up’  / ghaT / ‘bank of pond, river’

/pāk/ ‘mud’ / pak/ ‘ripen’

/bādOr/ ‘monkey’ / badOr / ‘cloud’

/ō / , / O /  / gOd/ ‘liking’ / gÕd/ ‘gum sticker’

/ŏ / , / o /  / gōD/ ‘a caste’ / goD/ ‘leg’

/gōcha/ ‘to nail’ / goch / ‘bunch’

/ũ / , / u /  / sũD/ ‘trunk’ / sur / ‘tone, pitch’

Contrast: Consonants

/p /, / b /  / pasi/ ‘a caste’ / basi / ‘stale’
/ pEna /  ‘bamboo stick’ / bEna /  ‘gift’

/ p / , / ph /  / pus /  ‘a month’ / phus /  ‘dry grass’
/ sãp /  ‘serpent’ / saph /  ‘clean’
/per /  ‘to crush’ / pher /  ‘rounding’

/ b / , / bh /  / balu /  ‘sand’ / bhalu / ‘bear’
/bala /  ‘big ring’ / bhala/ ‘spear’

/ ph/ , / bh /  / phOria / ‘partner in ploughing’ / bhOria / ‘daily wager’
/phOTOka/  ‘lottery’ / bhOTOki/‘a kind of fish’

/ t / , / d /  / tãt /  ‘loom’  / dãt /‘tooth’
/dawa /  ‘chess’  / tawa/ ‘hot plate for bread’

/dana /  ‘corns’ / tana/‘blame’
/atOr /  ‘scent’ / adOr /‘respect’

/ t / , / th /  / tali /  ‘key’  / thali /  ‘rice plate’
/tor /  ‘your’  / thor /  ‘less’

/d / , / dh /  / dam/  ‘price’  / dham/  ‘holi place’
/bOd /  ‘wicked’  / bOdh /  ‘killing’
/ th/ , / dh /  / gatha / ‘story’  / gOdha / ‘ ass’
/ than / ‘holy Mond in the village’
/ dhan / ‘paddy’

/ T / , / D /  / Taka / ‘rupees’  / Daka / ‘loot, plundering’
/ TÔka / ‘trap for small animals’  / DÔka / ‘ ostrich’

/ T / , / Th /  / Tan / ‘to stretch’  / Than / ‘to fix up, make up ones mind’
/ kaT/ ‘to cut’  / kaTh / ‘ wood’

/ D / , / Dh /  / saDi / ‘saree’  / saDhi / ‘ milk cream’
/ Daka / ‘loot, plundering’  / Dhaka / ‘ covered’
/ debOr / ‘one eyed being’  / DhebOr / ‘ blunt’

/ Th / , / Dh /  / saThi / ‘a kind of paddy’  / saDhi / ‘ milk cream’
/ koThi / ‘pucca building’  / koDhi / ‘ leper’
/ Theki / ‘common place’  / Dheki / ‘ husking instrument’

/ c / , / j /  / cor / ‘thief’  / jor / ‘force’
/ cal / ‘rice’  / jal / ‘net’
/ kāc / ‘glass’  / kaj / ‘work’

/ c / , / ch /  / cor / ‘thief’  / chor / ‘snatch’
/ curi / ‘bangle’ / churi / ‘knife’
/ car / ‘four’ / char / ‘salty’

/ j / / jh /
/ saj / ‘decoration’ / sājh / ‘evening’
/ jap / ‘recitation, invocation’ / jhap / ‘big lid’

/ baja / ‘band’ / bajh / ‘trapping hurdles’
/ jal / ‘net’ / jhal / ‘spicy’

/ ch/ / jh /
/ chapa / ‘printed’ / jhapa / ‘covered’
/ chola / ‘shaven’ / jhola / ‘big bag’
/ churi / ‘knife’ / jhuri / ‘bundle’

/ k / / g /
/ koT / ‘coat’ / goT / ‘complete,full’
/ kora / ‘fresh’ / gora / ‘wheatish’
/ kan / ‘ear’ / gan / ‘music’
/ koli / ‘bud’ / gOli / ‘street’

/ k / / kh /
/ kora / ‘fresh’ / khora / ‘big bowl’
/ lAkhODi/ ‘basket’ / lAkODi/ ‘twigs’

/ kam / ‘work’ / kham / ‘envelop’
/ kona / ‘corner’ / khona / ‘mud box’

/ g / / gh /
/ gari / ‘abuse’ / ghari / ‘cow shed’
/ māg /  ‘ask’  / magh /  ‘a month of calendar’
/gol /  ‘round’  / ghol /  ‘mixture’

/kh/ , / gh/  / khāTī /  ‘pure’  / ghāTī /  ‘ring around cow’s neck’
/khOr /  ‘straw’  / ghOr /  ‘home’
/khur /  ‘hoof’  / ghur /  ‘garbage’
/khaT/  ‘cot’  / ghāT/  ‘bank’

/m/ , / n/  / mama /  ‘father’s brother’  / nana /  ‘mother’s father’
/kam /  ‘work’  / kan /  ‘ear’
/nOti /  ‘defeat’  / mOti /  ‘desire’
/mil /  ‘similarity’  / nil /  ‘blue’

/n/ , / M/  / jOn /  ‘people’  / jOM /  ‘war’
/man /  ‘pride’  / maM /  ‘hair pointing of women’

/s/ , / h/  / sath /  ‘company’  / hath /  ‘hand’
/kops/  ‘small collection’  / koh /  ‘jealousy’
/jos /  ‘vigour’  / joh /  ‘wait’

/1/, / r/  / gil /  ‘wet’  / gir /  ‘to fall’
/gol /  ‘round’  / gor /  ‘wheatish’
Length

Length in Surjapuri is not phonemic. Phonetically, however, it occurs and it is predictable and determined on the basis of canonical shape of the words. The vowels in monosyllabic words are uniformly long.

Stress

Like length, stress also is not phonemic. It is a co-occurring feature. In the words having more than one syllable, in most of the cases, the penultimate syllable bears the stress.

2.2 DISTRIBUTION OF PHONEMES

Vowels

<table>
<thead>
<tr>
<th></th>
<th>Initial</th>
<th>Medial</th>
<th>Final</th>
</tr>
</thead>
<tbody>
<tr>
<td>/i/</td>
<td>√</td>
<td>√</td>
<td>√</td>
</tr>
<tr>
<td>/e/</td>
<td>√</td>
<td></td>
<td>√</td>
</tr>
<tr>
<td>/E/</td>
<td>√</td>
<td></td>
<td>√</td>
</tr>
</tbody>
</table>
 Except / E / and / A / all the vowel phonemes occur initially medially and finally. Vowel phonemes / / E / and / A / occur only initially, medially and finally. e.g.

/ E / and / A / occur only initially and medially. e.g.

| / a / | √ | √ | √ |
| / A / | √ | √ | √ |
| / O / | √ | √ | √ |
| / o / | √ | √ | √ |
| / u / | √ | √ | √ |

/ i /  
inar ‘well’  bilar ‘cat’  ari ‘saw’

/ e /  
elaci ‘cardamom’  peT ‘belly’  che ‘is’

/ E /  
Ek‘ one’  bEl ‘ox’  - - -

/ a /  
agin ‘fire’  tara ‘stars’  ola ‘frost’

/ A /  
Anhar ‘darkness’  bArsa ‘rain’  - - -

/ O /  
OjOgar’pythan’  ghODa ‘jar’  OtO ‘so much’

/ o /  
Okil ‘lawyer’  ūjot ‘light’  ado ‘ginger’

cero ‘earthworm’

/ u /  
urim’ seem’  cuna ‘lime’  talu ‘palate’, ‘palm’
Consonants

All the consonant phonemes, except nasal velar / M / which occurs only medially and finally, have fair distributions in initial, medial and final positions.

<table>
<thead>
<tr>
<th></th>
<th>Initial</th>
<th>Medial</th>
<th>Final</th>
</tr>
</thead>
<tbody>
<tr>
<td>/ p /</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
</tr>
<tr>
<td>/ ph /</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
</tr>
<tr>
<td>/ b /</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
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<tr>
<td>/ bh /</td>
<td>✓</td>
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<td>/ t /</td>
<td>✓</td>
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<td>/ th /</td>
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<tr>
<td>/ d /</td>
<td>✓</td>
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<tr>
<td>/ dh /</td>
<td>✓</td>
<td>✓</td>
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<td>/ T /</td>
<td>✓</td>
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<td>/ Th /</td>
<td>✓</td>
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<td>/ D /</td>
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<td>/ Dh /</td>
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<td>Sound</td>
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</tr>
<tr>
<td>/k/</td>
<td>√</td>
<td>√</td>
<td>√</td>
</tr>
<tr>
<td>/kh/</td>
<td>√</td>
<td>√</td>
<td>√</td>
</tr>
<tr>
<td>/g/</td>
<td>√</td>
<td>√</td>
<td>√</td>
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<tr>
<td>/gh/</td>
<td>√</td>
<td>√</td>
<td>√</td>
</tr>
<tr>
<td>/c/</td>
<td>√</td>
<td>√</td>
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<tr>
<td>/ch/</td>
<td>√</td>
<td>√</td>
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<tr>
<td>/j/</td>
<td>√</td>
<td>√</td>
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<tr>
<td>/jh/</td>
<td>√</td>
<td>√</td>
<td>√</td>
</tr>
<tr>
<td>/m/</td>
<td>√</td>
<td>√</td>
<td>√</td>
</tr>
<tr>
<td>/n/</td>
<td>√</td>
<td>√</td>
<td>√</td>
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<tr>
<td>/M/</td>
<td>√</td>
<td>√</td>
<td>√</td>
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<tr>
<td>/l/</td>
<td>√</td>
<td>√</td>
<td>√</td>
</tr>
<tr>
<td>/rl/</td>
<td>√</td>
<td>√</td>
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<tr>
<td>/s/</td>
<td>√</td>
<td>√</td>
<td>√</td>
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<tr>
<td>/h/</td>
<td>√</td>
<td>√</td>
<td>√</td>
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<tr>
<td>/w/</td>
<td>√</td>
<td>√</td>
<td>√</td>
</tr>
<tr>
<td>/y/</td>
<td>√</td>
<td>√</td>
<td>√</td>
</tr>
<tr>
<td>/p/</td>
<td>pohaD ‘mountain’</td>
<td>pupni ‘eyelid’</td>
<td>dhup ‘sun’</td>
</tr>
<tr>
<td>/ph/</td>
<td>phul ‘flower’</td>
<td>phOpha ‘belly’</td>
<td>saph ‘clear’</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>bOrOph ‘ice’</td>
</tr>
<tr>
<td>/b/</td>
<td>balu ‘sand’</td>
<td>pOrbAt ‘mountain’</td>
<td>rob ‘excitement’</td>
</tr>
<tr>
<td>/bh/</td>
<td>bhalu ‘bear’</td>
<td>gobhin ‘pregnant’</td>
<td>gOrObh ‘pregnancy’</td>
</tr>
<tr>
<td>/t/</td>
<td>tara ‘star’</td>
<td>kutia ‘bitch’</td>
<td>dāt ‘teeth’</td>
</tr>
<tr>
<td></td>
<td>tel ‘oil’</td>
<td>bhit ‘wall’</td>
<td></td>
</tr>
<tr>
<td>/th/</td>
<td>thotha ‘blunt’</td>
<td>pathOr ‘stones’</td>
<td>hath ‘hand’</td>
</tr>
<tr>
<td></td>
<td>thari ‘dish’</td>
<td></td>
<td></td>
</tr>
<tr>
<td>/d/</td>
<td>din ‘day’</td>
<td>dadu ‘grand father’</td>
<td>gōd ‘paste’</td>
</tr>
<tr>
<td>/dh/</td>
<td>dhar ‘edge’</td>
<td>dhAdhOka ‘flame’</td>
<td>badh ‘rope’</td>
</tr>
<tr>
<td></td>
<td>dhan ‘paddy’</td>
<td>dudh ‘milk’</td>
<td></td>
</tr>
<tr>
<td>/T/</td>
<td>Tin,Tika ‘tin’</td>
<td>caTni ‘chutney’</td>
<td>ūT ‘Camel’</td>
</tr>
<tr>
<td>/Th/</td>
<td>Thew</td>
<td>‘common place of meeting’</td>
<td></td>
</tr>
<tr>
<td>/sa/</td>
<td>saThi</td>
<td>‘a kind of paddy’</td>
<td></td>
</tr>
<tr>
<td>/mu/</td>
<td>muTh</td>
<td>‘handle’</td>
<td></td>
</tr>
<tr>
<td>/D/</td>
<td>Dera</td>
<td>‘camp’</td>
<td></td>
</tr>
<tr>
<td>/h/</td>
<td>hODDi</td>
<td>‘bones’</td>
<td></td>
</tr>
<tr>
<td>/ha/</td>
<td>haD</td>
<td>‘bone’</td>
<td></td>
</tr>
<tr>
<td>/Dh/</td>
<td>Dhēki</td>
<td>‘husking instrument’</td>
<td></td>
</tr>
<tr>
<td>/g/</td>
<td>gODhi</td>
<td>‘heap of paddy plant’</td>
<td></td>
</tr>
<tr>
<td>/Sā/</td>
<td>SāDh</td>
<td>‘ox’</td>
<td></td>
</tr>
<tr>
<td>/k/</td>
<td>karkhi</td>
<td>‘wheel of the cart’</td>
<td></td>
</tr>
<tr>
<td>/n/</td>
<td>kaka</td>
<td>‘uncle’</td>
<td></td>
</tr>
<tr>
<td>/nak/</td>
<td>nak</td>
<td>‘nose’</td>
<td></td>
</tr>
<tr>
<td>/c/</td>
<td>cak</td>
<td>‘wheel’</td>
<td></td>
</tr>
<tr>
<td>/kh/</td>
<td>khoh</td>
<td>‘cave’</td>
<td></td>
</tr>
<tr>
<td>/sukh/</td>
<td>sukhi</td>
<td>‘wheel of the cart’</td>
<td></td>
</tr>
<tr>
<td>/g/</td>
<td>gajo</td>
<td>‘thunder’</td>
<td></td>
</tr>
<tr>
<td>/ga/</td>
<td>gōga</td>
<td>‘dumb’</td>
<td></td>
</tr>
<tr>
<td>/sag, sag/</td>
<td>sag</td>
<td>‘vegetable’</td>
<td></td>
</tr>
<tr>
<td>/gh/</td>
<td>ghurni</td>
<td>‘whirlwind’</td>
<td></td>
</tr>
<tr>
<td>/ghughu/</td>
<td>ghughu</td>
<td>‘owl’</td>
<td></td>
</tr>
<tr>
<td>/megh/</td>
<td>megh</td>
<td>‘cloud’</td>
<td></td>
</tr>
<tr>
<td>/c/</td>
<td>căeci, căeci</td>
<td>‘scissor’</td>
<td></td>
</tr>
<tr>
<td>/camuc/</td>
<td>camuc</td>
<td>‘spoon’</td>
<td></td>
</tr>
<tr>
<td>/ch/</td>
<td>chua</td>
<td>‘son’</td>
<td></td>
</tr>
<tr>
<td>/bOrchi/</td>
<td>bOrchi</td>
<td>‘Spear’</td>
<td></td>
</tr>
<tr>
<td>/mōch/</td>
<td>mōch</td>
<td>‘moustache’</td>
<td></td>
</tr>
<tr>
<td>/j/</td>
<td>jal</td>
<td>‘net’</td>
<td></td>
</tr>
<tr>
<td>/rOjOi/</td>
<td>rOjOi</td>
<td>‘quilt’</td>
<td></td>
</tr>
<tr>
<td>/gaj/</td>
<td>gaj</td>
<td>‘thunder’</td>
<td></td>
</tr>
<tr>
<td>/j/</td>
<td>jhōpri</td>
<td>‘hut’</td>
<td></td>
</tr>
<tr>
<td>/bOnjha/</td>
<td>bOnjha</td>
<td>‘barren’</td>
<td></td>
</tr>
<tr>
<td>/bojh/</td>
<td>bojh</td>
<td>‘bundle’</td>
<td></td>
</tr>
<tr>
<td>/bajh/</td>
<td>bajh</td>
<td>‘trap’</td>
<td></td>
</tr>
<tr>
<td>/m/</td>
<td>mehra</td>
<td>‘sheep’</td>
<td></td>
</tr>
<tr>
<td>/Dimma/</td>
<td>Dimma</td>
<td>‘egg’</td>
<td></td>
</tr>
<tr>
<td>/mOlOm/</td>
<td>mOlOm</td>
<td>‘ointment’</td>
<td></td>
</tr>
<tr>
<td>/n/</td>
<td>nindur</td>
<td>‘rat’</td>
<td></td>
</tr>
<tr>
<td>/jOnOm/</td>
<td>jOnOm</td>
<td>‘birth’</td>
<td></td>
</tr>
<tr>
<td>/bicOn/</td>
<td>bicOn</td>
<td>‘seed’</td>
<td></td>
</tr>
</tbody>
</table>
/i/  \[i\]    is a close high front un-rounded vowel occurring initially (in monosyllabic word only) medially and finally.

   e.g. [iT] ‘bricks’, [ mit] ‘friend’  [ mOni] ‘pearl’
[ I ]  is a lower high front un rounded vowel occurring medially in words other than monosyllabic ones.

  e.g. [gIlas] ‘glass’, ‘tumbler’

/ e /  [ e ]  is a mid high front un-rounded vowel occurring medially and finally.

  [ peT] ‘belly’  [ ghOre] ‘in the house’

[ E’ ]  is a mid low front un rounded vowel occurring initially.

  [ EtO] ‘so much’,  [ Emon] ‘like this’  [ Ekhun] ‘now’

/ E /  [ E ]  is a un-rounded front higher low vowel, occurring initially and medially.

  [EK] ‘one’  [bEl] ‘ox’

/ a /  [ a ]  is a low back un rounded vowel occurring initially, medially and finally.

  [am] ‘mango’  [ban] ‘arrow’  [ola] ‘hail storm’

/ A /  [ A ]  is a mid-central vowel occurring initially and medially only.

  [ Andesa] ‘suspicion’, ‘fear’  [ bArsa] ‘rain’

/ O /  [ O ]  is a mid low back rounded vowel occurring initially, medially and finally.

  e.g. [OjO gar] ‘python’,  [ mOn] ‘mind’  [ OtO]
‘so much.’

/ o /  [o ] is a mid high back rounded vowel occurring initially, medially and finally.

e.g. [ola] ‘front’, [ro s] ‘anger’ [bhado] ‘a name of the month’.

/ u /  [u ] is a high back rounded vowel occurring initially, medially and finally.

   e.g. [ûT] ‘camel’ [sut] ‘cotton’ [rOhu] ‘fish’

Consonants

   Of the twenty nine (29) consonant phonemes, the sixteen (16) are stops, i.e. /p, ph, b, bh, t, th, d, dh, T, Th, D, Dh, k, kh, g, gh, / four are affricates /c, ch, jh, jh/, two are fricatives /s, h/, three are nasals /m, n, M/, one is lateral /l/, one is trill /r/ and two are approximants /w, y/. In stop and affricate series ten are aspirated phonemes /ph, bh, th, dh, Th, Dh, kh, ch, jh/. the voiced consonant phonemes are seventeen /b, bh, d, dh, D, Dh, g, gh, j, jh, m, n, M, l, r, w, y/ and the voiceless are /p, ph, t, th, T, Th, kh, c, ch, s, h/. According to the place of articulation the four stops /p, ph, b, bh/ are bilabial phonemes, four stops /t, th, d, dh/ are dental phonemes, four alveolar phonemes /s, n, l, r/ four retroflex stop phonemes /T, Th, D, Dh/ four velar stops and one velar nasal phonemes are /k, kh, g, gh, M/ four palatal affricate and one approximant are /c, ch, j, jh, y/ of the fricative /s/ is a groove and /h/ is a slit is quality.

   All the consonant phonemes except /M/, /l, r/, /s/, /h/, /w/, /y/ have their full and unreleased positional variants phonetically. However, the following three consonants have their allophonic distribution given below:

/D/  [D] is a retroflex voiced unaspirated stop occurring initially and medially after homorganic nasals and in gemination.
e.g. [ Dali ] ‘basket’  [ huNDi ] ‘land on lease’

[R] is a retroflex voiced flap occurring intervocally and finally.

[gho Ra] / ghoDa / ‘horse’
[ mu R ] / muD / ‘head’

/Dh/ [ Dh ], [ Rh ] and their occurrences are like those of their un-aspirated Counterparts as shown above.

/ n / has four allophones i.e. [ n ], [ ŋ ] [ N ] and [ n ].

[ n ] is a dental voiced nasal occurring medially before a dental stop . [ bon du k]
e.g. / bon du k / ‘gun’

[ M’ ] is a palatal voiced nasal occurring medially before palatal stops
e.g. [ roM’jis ] / rOnjis / ‘enmity’

[ N ] is a retroflex voiced nasal occurring medially before retroflex stops
e.g. [ huNDi ] / hunDi / ‘lease of land’

[n] is an alveolar voiced nasal occurring elsewhere .
[nun] / nun / ‘salt’

2.4 CLUSTERS

Vowel Clusters

Vowel clusters in Surjapuri are very few. At initial position only two examples and some examples at medial and final positions have been found.

Initial Position

au -
aulad - ‘off-spring’
auria - ‘hysteria’
Medial Position

- eo -  ‘teohar’  ‘festival’
- ea -  ‘beas’  ‘hopeless’
- ua -  ‘duar’  ‘gate’, ‘door’
- au -  ‘caur’  ‘rice’
- Oi -  ‘pOila’  ‘first’

Final Position

- ui -  sui  ‘needle’
- Ai  muddAi  ‘enemy’
- ai  bhai  ‘brother’
- ao  ghao  ‘wound’
- Ou  bOu  ‘house wife’
- aõ  gaõ  ‘village’
- uã  kuã  ‘well’
- iu  ghiu  ‘ghee’
  jiu  ‘soul’
  niu  ‘base’
- eu  Dheu  ‘waves’
- Oua  koua,  ‘crow’

Consonant Clusters

According to their place of occurrence the consonant clusters are word initial, medial and final.
**Initial:** - Very rare, they are available only in borrowed words. e.g.

<table>
<thead>
<tr>
<th>Initial</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>pr - pran</td>
<td>‘soul’</td>
</tr>
<tr>
<td>bl - blOj</td>
<td>‘blouse’</td>
</tr>
<tr>
<td>St - stObh</td>
<td>‘stove’</td>
</tr>
<tr>
<td>Phr - phrak</td>
<td>‘frock’</td>
</tr>
</tbody>
</table>

**Medial:** - Medially there are two-member consonant clusters and a few three-member consonant clusters in the language. Among the two members consonant clusters there are $C_1C_1$ type and $C_1C_2$ type.

**$C_1C_2$ Type**

<table>
<thead>
<tr>
<th>Medial</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>- pn- pupni</td>
<td>‘eye lash’</td>
</tr>
<tr>
<td>- p R - kopRa</td>
<td>‘cloth’</td>
</tr>
<tr>
<td>- b j - kobja</td>
<td>‘hinge’</td>
</tr>
<tr>
<td>- t t h - pAttthOl</td>
<td>‘stone’</td>
</tr>
<tr>
<td>- T T h - muTThi</td>
<td>‘fist’</td>
</tr>
<tr>
<td>- T n - ghaTni</td>
<td>‘ladle’</td>
</tr>
<tr>
<td>- T h r - TheThra</td>
<td>‘skeleton’</td>
</tr>
<tr>
<td>- k t - kakti</td>
<td>‘arm pit’</td>
</tr>
</tbody>
</table>
- k c - mokca ‘calf of the leg’
- k l - cuklia ‘pointing’
- k s - mOksa ‘constipation’
- k h r - makhri ‘ear ring’
- khw - rOkhwal ‘shed’
- g h r - ghughri ‘cricket’
- m T h - CimTha ‘tongs’
- m k h - tamkhu ‘tobacco’
- m c h - gOmcha ‘scarf’
- n d - nAndesi ‘husband sister’s husband’
- n T - ghOnTa ‘bell’
- n T h - kOnThi ‘throat’
- n D - junDi ‘pig tail’
- nr - kunru ‘ribbed gourd’
- n c - benci ‘bench’
- n j - gunjor
  ‘snail’

- njh - jhinjhir
  ‘latch’

- n h - jOnhaki
  ‘fire fly’

- M l - jOMli
  ‘forest’

- M r - neMra
  ‘cripple’

- MTh - beMTha
  ‘thumb’

- l T - jOITin
  ‘bucket’

- l k - sojhilka
  ‘ring’

- l g - kholga
  ‘finger nail’

- l m - thelma
  ‘buttock’

- l n - calni
  ‘sieve’

- l h - cilha
  ‘hawk’

- rp - pArpoti
  ‘great grand daughter’

- r b - tOrbuj
  ‘water melon’

- r t - bOrtOn
  ‘pot’
<table>
<thead>
<tr>
<th>Prefix</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>rd</td>
<td>gurda</td>
<td>‘kidney’</td>
</tr>
<tr>
<td>rk</td>
<td>phurkus</td>
<td>‘boil’</td>
</tr>
<tr>
<td>rkh</td>
<td>karkhi</td>
<td>‘moss’</td>
</tr>
<tr>
<td>rg</td>
<td>murgi</td>
<td>‘chicken’,</td>
</tr>
<tr>
<td>khOrgos</td>
<td></td>
<td>‘rabbit’</td>
</tr>
<tr>
<td>rgh</td>
<td>korgha</td>
<td>‘loom’</td>
</tr>
<tr>
<td>rch</td>
<td>birchani</td>
<td>‘female’</td>
</tr>
<tr>
<td>rm</td>
<td>kirmi</td>
<td>‘worm’</td>
</tr>
<tr>
<td>rn</td>
<td>ghurni</td>
<td>‘whirl pool’</td>
</tr>
<tr>
<td>rs</td>
<td>bArsa</td>
<td>‘rain’</td>
</tr>
<tr>
<td>rw</td>
<td>kOrwa</td>
<td>‘anklet’</td>
</tr>
<tr>
<td>st</td>
<td>rasta</td>
<td>‘road’</td>
</tr>
<tr>
<td>sm</td>
<td>cOsma</td>
<td>‘spectacles’</td>
</tr>
<tr>
<td>sn</td>
<td>bisna</td>
<td>‘bed’</td>
</tr>
<tr>
<td>sr</td>
<td>khesra</td>
<td>‘chicken pox’</td>
</tr>
<tr>
<td>hr</td>
<td>mehra</td>
<td>‘sheep’</td>
</tr>
</tbody>
</table>
-hn -
gohna
‘jewel’

**Three-member Consonant clusters**
- rare.

- n t r -
jOntrO
‘tools’

- s t r -
mistri
‘artisan’

- n d r -
kendrO
‘capital’

**Final Clusters**

Final clusters are a few when compared to medial position. e. g.

- m b h -
dOmbh
‘proud’

- yn -
jowayn
‘ajowan’

- sth -
girosth
‘farmer’

### 2.5 SYLLABLE

A syllable is a unit of organization for a sequence of speech sounds. A syllable is a unit of sound composed of a central peak of sonority (usually a vowel), and the consonants that cluster around this central peak. Syllables are often considered the phonological "building blocks" of words. They can influence the rhythm of a language, its prosody, its poetic meter and its stress patterns.

A syllable which ends with a vowel is called open syllable whereas a syllable ending in a consonant is called closed syllable.

The word – level analysis of Surjapuri shows that it contains at least one syllabled and at the most three syllabled words. Thus the words are mono-syllabic, disyllabic and tri syllabic.
Mono-syllabic words

( I ) V / u / ‘that’
     / i / ‘this’

( II ) VC /un/ ‘wool’
     / uTh / ‘rise’
     / an / ‘bring’

( III ) CV / le / ‘take’
     / de / ‘give’
     / ja / ‘go’

( IV) CVC / sun / ‘hear’
     /tir/ ‘arrow’
     / peT/ ‘belly’

Most of these syllabic patterns may become a constituent syllable of word having more than one syllable.

Disyllabic words

( I ) CV-V / tai / ‘mother’s sister’
     / bhai / ‘brother’.

( II ) CVCV / raja / ‘king’
     / mali / ‘gardener’
/ guli /  
‘bullet’

/ cero /  
‘water birds’

/ DEna /  
‘wings’

( III ) VCVC  
/ umOr /  
‘age’

/ OsOl /  
‘real’

/ akas /  
‘sky’

/ Okal /  
‘famine’

/ agin /  
‘fire’

( IV ) VCCV  
/ Ondha /  
‘blind’

/ ulka /  
‘star cluster’

/ ukkō /  
‘louse’

( V ) CVCCV  
/ binni /  
‘black big bee’

/ murgi /  
‘hen’

/ bistu /  
‘lizare’

/ kerwa /  
‘centipede’

/ jhopri /  
‘hut’

/ sAcca /  
‘honest’

( VI ) CVCVC  
/ kOmAl /  
‘tender’

/ mOhAl /  
‘palace’

/ gowal /  
‘shepherd’
<table>
<thead>
<tr>
<th>Tri syllabic words</th>
</tr>
</thead>
<tbody>
<tr>
<td>( I ) CVCVCV</td>
</tr>
<tr>
<td>/ kAbita /</td>
</tr>
<tr>
<td>‘poems’, ‘lyrics’</td>
</tr>
<tr>
<td>/ chorani /</td>
</tr>
<tr>
<td>‘bunch of keys’</td>
</tr>
<tr>
<td>/ gechani /</td>
</tr>
<tr>
<td>‘lamp stand’</td>
</tr>
<tr>
<td>/ gohali /</td>
</tr>
<tr>
<td>‘cow shade’</td>
</tr>
<tr>
<td>/ bhusOra /</td>
</tr>
<tr>
<td>‘mosquitos’</td>
</tr>
</tbody>
</table>

| ( VII ) CVCCVC     |
| / mOtlAb /        |
| ‘purpose’, ‘selfishness’ |
| / siphOr /        |
| ‘bamboo stick’    |
| / lOnThOn /       |
| ‘indigenous light’ |

| ( VIII ) VCCVC     |
| / utsOb /         |
| ‘festival’        |
| / Oncol /         |
| ‘area, region’    |
| / indhOn /        |
| ‘fuel’            |

| ( IX ) CVCCCV      |
| / mountro /       |
| ‘mantras’         |
| / jAntro /        |
| ‘instruments’     |

| ( X ) CVCCVCC      |
| / ghAmAnD /       |
| ‘pride’           |
| / pOsAnd /        |
| ‘likening’        |
| / phurOnt /       |
| ‘finished’        |
(II) VCVCVC / OnucOr / ‘followers’
   / upokar / ‘good deeds’
   / Anaros / ‘pineapple’

(III) VCVCVC / kalakar / ‘artisans’
   / hiphajOt / ‘care, security’

(IV) VCVCVC / pArikkhak / ‘examiner, inspector’

(VI) VCVCVC / prOcOnDo / ‘bitter’
3. MORPHOPHONEMICS

With the addition of some bound morphemes when there is change in the phoneme of the base morpheme, the change is known as morphophonemic change.

Loss of h phoneme

The phoneme ‘h’ is lost in Surjapuri whereas it is retained in Hindi.

Hindi – ahiste ahiste ‘slowly’
Surjapuri – aste aste ‘slowly’

Loss of vowel glide

The vowel glide u seems to be lost in Surjapuri whereas it is retained in Hindi.

Hindi - aur ‘and’
Surjapuri ar ‘and’
4. MORPHOLOGY

Morphology deals with words and their declensional patterns as well as verbs and their conjugational patterns. Morphology of Surjapuri is discussed under Noun, Verb, Adjectives and Adverbs.

4.1 NOUN MORPHOLOGY

4.1.1 WORD FORMATION

A word, is a phoneme in isolation or a sequence of two or more phonemes which may function as a base and may take derivative particles to form another word or phrase.

Word-classes established on the basis of morphological and syntactic criteria are the noun, verbs, noun attributes, adverbs, postpositions and particles.

4.1.2 NOUN

Nouns are a class of forms which take number, gender and case markers and they function as or occur as subject or object in a construction. The noun forms are of three types available:

( 1 ) Simple forms ending in vowel or consonant.

( 2 ) Derived forms with the help of morphological processes like prefixation, suffixation and duplication.

( 3 ) Compound forms.

Simple forms

/ pani / ‘water’ / chOua / ‘boy’

/ agin / ‘fire’ / bap / ‘father’
<table>
<thead>
<tr>
<th>Derived forms</th>
</tr>
</thead>
<tbody>
<tr>
<td>Forms prefix base</td>
</tr>
<tr>
<td>/ beijjOt / ‘dishonour’ / be- / ‘with out’ / ijjOt / ‘honour’</td>
</tr>
<tr>
<td>/ Obujh/ ‘innocent’ / O - / ‘not’ / bujh / ‘intelligence’</td>
</tr>
<tr>
<td>/ nimArd / ‘impotent’ / ni- / ‘not’ / mArd/’he-man’</td>
</tr>
<tr>
<td>/ Obhiman / ‘pride’ / Abhi/’self’ / man / ‘proud’</td>
</tr>
<tr>
<td>/ nikOmma / ‘idle’ / ni / ‘without not’ / kam / ‘work’</td>
</tr>
<tr>
<td>/ sugOndhO / ‘good cent’ / su / ‘good’ / gOndhO /’smell’</td>
</tr>
<tr>
<td>/ lawaris / ‘orphan’ / la / ‘without’ / waris/’owner head’</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Forms Bases</th>
<th>Suffixes</th>
</tr>
</thead>
<tbody>
<tr>
<td>/ dokandar / ‘shop keeper’ / dokan / ‘shop’ / -dar / ‘owner’</td>
<td></td>
</tr>
<tr>
<td>/ bOrtAnia / ‘potter’ / bOrtAn / ‘pot’ / -ia / ‘agent’</td>
<td></td>
</tr>
<tr>
<td>/ nanihal / ‘mother’s / nani / ‘mother’s / -hal / ‘place indicating’ mother’ mother’s house’</td>
<td></td>
</tr>
<tr>
<td>/ jadukOr / ‘magician’ / jadu / ‘magic’ / -kOr /’doer’</td>
<td></td>
</tr>
<tr>
<td>/ Dâkia / ‘post man’ / Dâk / ‘postages’ /-ia / ‘keeper, agent’</td>
<td></td>
</tr>
</tbody>
</table>
Compound forms

/ pos-putrO / ‘adopted son’
/ pOr-dada / ‘great grand father’
/ bhOgin-pOt / ‘sister’s husband’
/ saga-gana / ‘relatives’
/ bhansi-ghOr / ‘kitchen’
/ gan-mOnDOli / ‘singers’
/ sulo-nama / ‘agreement’
/ adi-basi / ‘tribes’
/ raj-mistri / ‘mason’

Number

All the count nouns take periphrastic forms for category of number viz: - (1) Singular. (2) Plural.

Singular - Ø

Plural - la (for inanimate and non-human)
- ra (for the animate human)

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>/ ghOr /</td>
<td>‘house’</td>
</tr>
<tr>
<td>/ ghOrla /</td>
<td>‘houses’</td>
</tr>
<tr>
<td>/ chokh /</td>
<td>‘eye’</td>
</tr>
<tr>
<td>/ chokla /</td>
<td>‘eyes’</td>
</tr>
<tr>
<td>/ hath /</td>
<td>‘hand’</td>
</tr>
<tr>
<td>/ hathla /</td>
<td>‘hands’</td>
</tr>
<tr>
<td>/ kitab /</td>
<td>‘book’</td>
</tr>
<tr>
<td>/ kitabla /</td>
<td>‘books’</td>
</tr>
<tr>
<td>/ goru /</td>
<td>‘cow’</td>
</tr>
<tr>
<td>/ gorula /</td>
<td>‘cows’</td>
</tr>
<tr>
<td>/ chOua /</td>
<td>‘boy’</td>
</tr>
<tr>
<td>/ chOuara /</td>
<td>‘boys’</td>
</tr>
</tbody>
</table>
Gender

The nouns are distinguished by two genders viz – (1) masculine    (2) feminine.

The gender markers are -a for masculine and -i for feminine. Besides this, semantically significant lexicals are also present to make the gender variations.

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>/ bOkra / ‘he-goat’</td>
<td>/ bOKri / ‘she-goat’</td>
</tr>
<tr>
<td>/ beTa / ‘son’</td>
<td>/ beTi / ‘daughter’</td>
</tr>
<tr>
<td>/ pota / ‘grand son’</td>
<td>/ poti / ‘grand daughter’</td>
</tr>
<tr>
<td>/ morga / ‘cock’</td>
<td>/ morgi / ‘hen’</td>
</tr>
<tr>
<td>/ mama / ‘mother’s brother’</td>
<td>/ mami / ‘mother’s brother’s wife’</td>
</tr>
<tr>
<td>/ nana / ‘mother’s father’</td>
<td>/ nani / ‘mother’s mother’</td>
</tr>
<tr>
<td>/ ghoDa / ‘horse’</td>
<td>/ ghoDi / ‘mare’</td>
</tr>
</tbody>
</table>

Semantically significant lexicals are:

| / bEl / ‘ox’                  | / gai / /goru / ‘cow’        |
| / chOua / ‘son’               | / mAi / ‘daughter’           |
| / Dhena / ‘widower’           | / rãD / ‘widow’              |
| / bap / ‘father’              | / mã / ‘mother’              |
| / manus / ‘man’               | / OrAt / ‘woman’             |
| / sasur / ‘father-in-law’     | / sas / ‘mother-in-law’      |
## Case

The cases are six – nominative, accusative, dative, ablative, instrumental, genitive and locative. Of these, the nominative is the base itself, the instrumental has the post-positional uses also, the others viz – accusative, dative, instrumental, ablative, genitive and locative has case suffixes – e.g.

<table>
<thead>
<tr>
<th>Case</th>
<th>Case suffixes</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>ø</td>
<td></td>
</tr>
<tr>
<td>Accusative</td>
<td>- k,</td>
<td>gailakrakh</td>
</tr>
<tr>
<td></td>
<td></td>
<td>iDach</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ouak de</td>
</tr>
<tr>
<td>Dative</td>
<td>-tOne</td>
<td>uhartOne los</td>
</tr>
<tr>
<td>Instrumental</td>
<td>se, -sathe</td>
<td>gach se</td>
</tr>
<tr>
<td>Ablative</td>
<td>er, -r(-ir,-r)</td>
<td>mor sathe</td>
</tr>
<tr>
<td>Genitive</td>
<td>- er, -r(-ir,-r)</td>
<td>thAllirkaTh</td>
</tr>
<tr>
<td></td>
<td></td>
<td>lokerkaj</td>
</tr>
<tr>
<td>Locative</td>
<td>-Ot, -at</td>
<td>ghOrOt</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ghorat</td>
</tr>
<tr>
<td></td>
<td></td>
<td>mamilat</td>
</tr>
<tr>
<td>affairs’</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### 4.1.3 PRONOUNS

These are small morphological classes. The pronouns show all inflectional characteristics of the nouns. However, they show some differences as well. The nouns are an open – ended class and new members can be added to them. As opposed to this the pronouns are the closed class and the membership is fixed. Semantically, they are substitute for the nouns. Syntactically no adjective can occur as an attribute of any pronoun. Nouns are always
distinguished by one of the two genders while pronouns show no distinction of gender. The following are the pronouns in Surjapuri:

**Personal Pronouns**

<table>
<thead>
<tr>
<th>Person</th>
<th>Sg</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>First.</td>
<td>mi ~ mui</td>
<td>hamra ~ hamsa</td>
</tr>
<tr>
<td></td>
<td>‘ I’</td>
<td>‘ we’</td>
</tr>
<tr>
<td>Second.</td>
<td>ti ~ tui</td>
<td>tumra ~ tumsa ~ tora</td>
</tr>
<tr>
<td></td>
<td>‘ you’</td>
<td>‘ you’</td>
</tr>
<tr>
<td>Third</td>
<td>u ~ ohaē</td>
<td>ora ~ ohara ~ usa</td>
</tr>
<tr>
<td></td>
<td>‘he/she’</td>
<td>‘ they’</td>
</tr>
</tbody>
</table>

**Relative Pronouns**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Relative Pronouns</td>
<td>je ‘who’</td>
</tr>
<tr>
<td></td>
<td>jara ‘who’</td>
</tr>
</tbody>
</table>

**Interrogative Pronoun**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Interrogative Pronoun</td>
<td>ke ‘who’</td>
</tr>
<tr>
<td></td>
<td>kara‘who’</td>
</tr>
<tr>
<td></td>
<td>kun</td>
</tr>
</tbody>
</table>

**Demonstrative Pronoun**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Demonstrative Pronoun</td>
<td>i ‘this’</td>
</tr>
<tr>
<td></td>
<td>era, ila, ‘ these’</td>
</tr>
</tbody>
</table>

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Remote</td>
<td>o ‘ that’</td>
</tr>
<tr>
<td></td>
<td>ora, ola, ‘ those’</td>
</tr>
</tbody>
</table>

**Reflexive Pronoun**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Reflexive Pronoun</td>
<td>apOn ‘self’</td>
</tr>
<tr>
<td></td>
<td>apOnla ~ apOnra</td>
</tr>
<tr>
<td></td>
<td>‘ of our own’</td>
</tr>
</tbody>
</table>
### Pronominal Declensions

<table>
<thead>
<tr>
<th>1st Person</th>
<th>Second Person</th>
<th>Third Person</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom</strong></td>
<td><strong>Obliq.</strong></td>
<td><strong>Instru/Dat.</strong></td>
</tr>
<tr>
<td>mi - muĩ</td>
<td>mok(to me)(sg.)</td>
<td>mose- (sg.)</td>
</tr>
<tr>
<td>( I ) ( sg. )</td>
<td>tok(to you) sg.</td>
<td>tose-(sg.)</td>
</tr>
<tr>
<td>hamra</td>
<td>tumrak ~ torak</td>
<td>tumrak ~ torak</td>
</tr>
<tr>
<td>(we) (pl.)</td>
<td>‘you’ (pl.)</td>
<td>‘to you ( pl.)’</td>
</tr>
</tbody>
</table>

**Relative Pronoun**

<table>
<thead>
<tr>
<th>Sg.</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom</td>
<td>je ‘who’</td>
</tr>
<tr>
<td>Obliq.</td>
<td>jak ~ jahak</td>
</tr>
</tbody>
</table>
‘whom’

Instru / Dat. jase jara se ‘by / from whom’

Genitive jar jarar ~ jahar of whom’

**Interrogative pronoun**

<table>
<thead>
<tr>
<th></th>
<th>Sg.</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom</td>
<td>kun ~ ke ‘who’</td>
<td>kara ‘who’</td>
</tr>
<tr>
<td>Oblig</td>
<td>kahak ~ kak ~</td>
<td>karak ‘to whom’</td>
</tr>
<tr>
<td></td>
<td>kunak ‘to whom’</td>
<td></td>
</tr>
<tr>
<td>Instru / Dat.</td>
<td>kase ‘by/ from whom’</td>
<td>kara se ‘from / by whom’</td>
</tr>
<tr>
<td>Gen</td>
<td>kar ~ ‘whose’</td>
<td>kara– ‘whose’</td>
</tr>
<tr>
<td></td>
<td>kahar~’whose’</td>
<td>kahar- ‘whose’</td>
</tr>
</tbody>
</table>

### 4.1.4 ADJECTIVE

The adjectives, in this speech, occur as attribute to nouns. They are simple and derived. Some of them are declinable and others indeclinable.

**Simple:**

/ golghOr / ‘ round room’
/khus log / ‘ happy people’
/lalphul / ‘ red flower’
/bhalOkOtha / ‘ good talk’
/khOrabmosum / ‘ bad weather’
/bODOmOi / ‘ elder daughter’
Derived
Noun + suffix (i) / dhOn-i / ‘rich’
/kimOt-i/ ‘valuable’
/nam – I / ‘famous, popular’

Verb + suffix (Ol) / khulOl / ‘opened’
/bhījOl / ‘wet’
/TuTOl / ‘broken’

The adjectives can be grouped into two sub-classes:

1) Adjectives proper
2) Numerals

Depending on various attributive aspects the adjective proper are of the following types:

1. **Participial Adjectives:**
   - /pakOl  am / ‘ripe mango’
   - / TuTOllaThi / ‘broken sticks’
   - / chitrOl Dari / ‘scattered branches’
   - / bhujhOlkOtha / ‘understood talk’

2. **Pronominal or Demonstrative Adjectives:**
   - / ighOr / ‘this house’
   - / o log jhOn / ‘those people’
3. Qualitative Adjectives:

/ lalphul / ‘red flower’
/ khOrabkOtha / ‘bad talks’
/ OndhO raja / ‘blind king’
/ hOlukbojh / ‘light load’

4. Modifying Adjectives:

/ bharisundOr / ‘very beautiful’
/ OnekbhalO / ‘veryvery good’
/ khubkhOrab / ‘very bad’

Some of the indeclinable adjectives are the following:

/ puran / ‘old’
/ gOrib / ‘poor’
/ Thik / ‘proper’
/ gol / ‘round’
/ choTO / ‘small’
/ nOtun/ ‘new’
/ OjOb / ‘funny, peculiar’
/ bhari / ‘heavy’
/nOrOm / ‘soft’

Some of the declinable adjectives taking gender markers are the followings:

/ lOmba / ‘long’ (male) / lOmbi / ‘long’ (fem.)
/ leMDa / ‘lame’ (male) / leMDi / ‘lame’ (fem.)
/ pagOl / ‘mad’ (male) / pagOli / ‘mad’ (fem.)

Comparison of Adjectives:

The degrees of comparison are denoted periphrastically. The periphrasis consists of objects compared, followed by the post – positional suffix of the instrumental / ablative – se, -theke, and – le + adjective.

e.g. unsarghOrTa mor ghOr se bODOche. ‘Their home is bigger than my home’
muĩ tomarthekeucõ chi ‘I am taller than you’
4.1.5 NUMERAL

All the numerals in Surjpuri are adjectives syntactically. The numerals –cardinal, ordinal and fractional are given below:

Cardinal

/ ek / ‘one’ / egarO / ‘eleven’
/ dui / ‘two’ / barO / ‘twelve’
/ tin / ‘three’ / terO / ‘thirteen’
/ car / ‘four’ / cOudO / ‘fourteen’
/ pãc / ‘five’ / pOnerO / ‘fifteen’
/ chO / ‘six’ / solO / ‘sixteen’
/ sat / ‘seven’ / sOterO / ‘seventeen’
/ aTh / ‘eight’ / aTherO / ‘eighteen’
/ nOu / ‘nine’ / unis~onis / ‘nineteen’
/ dOs/ ‘ten’ / bis~/kuDî/ ‘twenty’
/ tis/ ‘thirty’ / Calis / ‘forty’
/ pÔcas / ‘fifty’ / sO / ‘hundred’
/ hajar / ‘thousand’

Ordinal

/ pOila / ‘first’
/ dOsra / ‘second’
/ tisra / ‘third’
/ cOutha / ‘forth’
/ barOwâ / ‘twelfth’

The ordinals for higher number (numerals) are not known.

Fractions

/ paw / ‘quarter (¼)’
/ adh paw / ‘half quarter (½)’
/ adha / ‘half (½)’
/ tin paw / ‘three quarters (¾)’
/ DeDh / ‘one and half (1 ½)’
/ ODhai / ‘two and half (2 ½)’
/ saDhe tin / ‘three & half (3 ½)’

/ saDhe/ is used to denote ½ plus above the numerals from 3 and onwards.

4.1.6 CLASSIFIER

Whenever a noun occurs with numerals to denote exact enumerations or quantification, it is preceded by a classifier. In Surjpuri, the following classifiers have been noted:

- Ta , - Da , - jhOn ~ jOn , -muTh ; ājhop etc. Herein -Ta and -Da occur after non - human nouns , -jhOn ~ -jOn occur after human nouns , whereas -muTh and -jhōp occur before non-human , non-animate nouns indicating measurements and collective nouns respectively . The classifiers -Ta , -Da and -jhOn ~ ron are indefinite whereas -muTh and -jhōp are definite in nature . e.g.

1. ekTaghoDa - ‘one horse’
2. tinDagoru - ‘three cows’
3. ek jhOn rahī - ‘one traveller’
4. iDa morghOr - ‘this one is my house’
5. dui muThcal - ‘two handfuls of rice’
6. dui jhōp amla - ‘two bunches of mangoes’

4.2 VERB MORPHOLOGY

Verb is a word class that marks Tense-Aspect- Modal- Personal markers distinguished by number and gender. In inflectional languages, verbs may be inflected for Tense- Aspect- Mood along with other constituents in terms of Person, Number and Gender. Accordingly, Verb Morphology deals with the forms and classification of verbs, and their pattern in association etc.
4.2.1 VERB

The verb is a class of stems inflected for the categories of tense, mood and aspect. Surjapuri verb forms are made of verb bases which function as a stem of a verb form.

The verb stems, morphologically, are of the following types:

1. **Simple** - It is a base verb root. The simple verb stems are structurally same as the verb base.
   
   e.g.
   - an ‘to bring’
   - kha ‘to eat’
   - le ‘to take’
   - de ‘to give’
   - uTh ‘to rise’

2. **Complex** - It is a simple base + formative suffix, again derived verb bases from other classes like noun and adjective, and causative formations.
   
   e.g.
   - uTh + a = uTha ‘to lift’
   - Dor+ a = Dora ‘to frighten’
   - cOl + a = cOla ‘to move’
   - gOrOm + a = gOrOma ‘to heat’
   - pODh + a = pODha ‘to teach’

3. **Compound** – The compound base consists of more than one root. Syntactically these verb bases can be grouped into two classes – intransitive and transitive depending upon whether these bases form a predicate by themselves or require a direct object to give complete sense to a simple sentence.

**Structure of verb formation**

The various type of verb formations in Surjapuri in respect of tense, mood and aspect are simple. These formations are structurally one and uniform for transitive and intransitive bases in their conjugational patterns and they are not affected by gender at all. The formations fall into – Finite (main verb, auxiliary or substantive verb) and Non-finite, as the finite verb possess tense, person and number markers while non-finite verbs do not. Syntactically also, finite verbs function as predicate while non-finite verbs don’t.
The finite verb shown four-distinct structural type in respect of categories of ‘mood’. They are indicative, imperative, subjunctive and optative. The indicative forms show a three-term tense distinction: present, past, future, two terms aspect distinction (progressive and perfect) [though it is a new phenomenon in this language]; and three term person – number distinction. Further there are three voices – active, passive, and middle voice.

The non-finite verbs are:
1. Infinitive
2. Gerund (in subjective and attributive positions)
3. Participle – (adjectival, adverbial etc.)

4.2.1.1. FINITE VERB

Tense
There are three tenses: present, past and future.

Present Tense
This tense is used for expressing simple present action which takes place now or as a habit. Present continuous has also merged with indefinite present.

Structure

Verb base + chi + Ø

eg. kha + chi + Ø ‘I eat, I am eating’
kha + chi + s ‘You eat, You are eating’
kha + ch + e ‘He/she eats or is eating’
‘khache’
dekh + chi + Ø ‘I see, I am seeing’
dekh + chi + s ‘You see, You are seeing’
dekh + ch + e ‘He/She sees or is seeing’

Past Tense
In Surjapuri, -n & -l are past tense markers. –n occurs with first person and –l – occurs elsewhere. As in present tense, the past continuous has merged with simple past indefinite.

**Structure:**
**Verb base + n + (pn)**

<table>
<thead>
<tr>
<th>Base Verb</th>
<th>Example</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>kha + n + u</td>
<td>kha + n + u</td>
<td>‘I ate, I was eating’</td>
</tr>
<tr>
<td>dekh + n + u</td>
<td>dekh + n + u</td>
<td>‘I saw, I was seeing’</td>
</tr>
<tr>
<td>kha + l + o</td>
<td>kha + l + o</td>
<td>‘You ate, you were eating’</td>
</tr>
<tr>
<td>dekh + l + o</td>
<td>dekh + l + o</td>
<td>‘You saw, you were seeing’</td>
</tr>
<tr>
<td>kha + l + e</td>
<td>kha + l + e</td>
<td>‘He ate, he was eating’</td>
</tr>
<tr>
<td>dekh + l + e</td>
<td>dekh + l + e</td>
<td>‘He saw, he was seeing’</td>
</tr>
</tbody>
</table>

**Future tense**

In Surjapuri, -m & -b are the future markers. –m- occurs with first person and –b- occurs elsewhere.

**Structure:**
**Verb base + tense marker + (pn)**

<table>
<thead>
<tr>
<th>Base Verb</th>
<th>Example</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>kha + m + u</td>
<td>kha + m + u</td>
<td>‘I will eat’</td>
</tr>
<tr>
<td>kha + b + o</td>
<td>kha + b + o</td>
<td>‘You will eat’</td>
</tr>
<tr>
<td>kha + b + e</td>
<td>kha + b + e</td>
<td>‘He will eat’</td>
</tr>
</tbody>
</table>

**Aspects**

**Perfect**

In Surjapuri, -e- is the perfect marker. Only hortative perfect formation is available. Durative has merged with simple indefinite.

**Structure**
verb base + e + auxiliary + Ø (tense) { present, past } + pn.

**Present perfect**
verb base + e + chi + Ø + pn.

**e.g.**

\[\begin{array}{lll}
\text{os + e chi + Ø} & > \text{osechi} & \text{‘I have come’} \\
\text{dekh + e + chi + Ø} & > \text{dekhechi} & \text{‘I have seen’} \\
\text{os + e + chi + s} & > \text{osechis} & \text{‘You have come’} \\
\text{dekh + e + chi + s} & > \text{dekhechis} & \text{‘You have seen’} \\
\text{os + e chi + e} & > \text{oseche} & \text{‘He has come’} \\
\text{dekh + e + chi + e} & > \text{dekheche} & \text{‘He has seen’}
\end{array}\]

**Past Perfect**

**Structure:** verb base + e + chi + tense marker + person.

\[\begin{array}{lll}
\text{Os + e + chi + n + u} & > \text{Osechinu} & \text{‘I had come’} \\
\text{dekh + e + chi + n + u} & > \text{dekhechinu} & \text{‘I had seen’} \\
\text{Os + e + chi + l + o} & > \text{Osechilo} & \text{‘You had come’} \\
\text{dekh + e + chi + l + o} & > \text{dekhechilo} & \text{‘You had seen’} \\
\text{os + e + chi + l(e)} & > \text{osechil(e)} & \text{‘He had come’} \\
\text{dekh + e + chi + l(e)} & > \text{dekhechile / dekhechil} & \text{‘He had seen’}
\end{array}\]

**Person Number markers**

\[\begin{array}{l}
1^\text{st} \text{ persons (sg.&pl) } \quad \Ø ~ -u \\
\Ø \quad \text{after present tense} \\
- \text{u occurs elsewhere ( past & future )}
\end{array}\]
2nd persons (sg. & pl.) - s & -o

- s after present tense
- o occurs elsewhere.

3rd persons (sg. & pl.) - occurs throughout.

**Mood**

**Indicative:** Indicative mood is expressed by the finite-verb construction.

**Imperative:** Imperative usages express command or distinction such as ordinary / non-honorific and honorific. These two ways distinctions are available in second personal pronouns – singular & plural; ordinary and honorific.

**Structures:**

- (1) for simple order - only verb root is used.
  e.g. kha ‘eat’
  ja ‘go’
  os ‘come’
  uTh ‘rise’

- (2) for request to unknown (strangers), less intimate persons.
  - u is the marker.
  e.g. verb base + u (imperative marker)
  os + u = osu ‘please come’
  de + u = deu ‘please give’
  an + u = anu ‘please bring’
  bOs + u = bOsu ‘please sit’

- (3) for request to known persons, the honorific imperative marker - niis used.
  verb base +ni
  e.g. osni - ‘please come sir’
  bolni - ‘please tell sir’
  uThni - ‘please rise sir’ etc.

**Optative mood**:
verb base + e

khoda tor bhOlakOre ‘May God bless you’

OharjindOgitkhusirOhe ‘May he be happy in life’

**Subjunctive mood:**

OgOrticahis to mi ihakkOri ‘If you want I may do this’

mui jo ohā hoinu to i ‘Had I been there it would not kam ni bheltOn.

‘have happened.’

**4.2.1.2 NON FINITE VERB**

**Infinitive**

-wa is the infinitive marker used in Surjapuri. Examples:

os--wa ‘to come’

come to

khau-wa ‘to eat’

eat to

mioswacahechi ‘I want to come’

I come to want

**Verbal Noun**

Verbal nouns are formed by adding the suffix –r along with –tane / - tene to the Verbal root to have the noun endings

Example:

hepajatertene ‘protection’

choDwartane ‘leave for’

jawar tane ‘go for’

**Gerund**

The suffix –r is added to the infinitive to have the gerund forms.

Khowar ‘eatable’

Pibar ‘drinkable’

**Participle**
The participle suffix –l is added to the verb to have participle form. Examples:

- poRalpholla ‘fallen fruits’
- chapalkitabla ‘printed books’

4.2.1.3 DERIVATIONS OF CAUSATIVES

A number of causative stems are derived from both the transitive and intransitive verb bases by addition of derivational suffixes.

/- uwa / e.g. dekhuwachi - ‘I am showing’

sunuwachi - ‘I am making hear’

4.2.1.4 AUXILIARY VERB

√ howa, √Ach~ chi = is

Present Tense
Ø Present
Ø 1st person.chi’am’
-s second personchis’are’
-e third personche’is’

Past Tense
{n \infty l} past tense markers
- n - with first person and - l - occurs elsewhere.
- u 1st person chinu ‘was’
- o second person chilo ‘were’
- e third person chil / chile ‘was’

Future Tense
{- m \infty - b -} future markers.
- m – Occurs with first person and - b - elsewhere.
- u 1st person  homu  ‘will be’
- o second person hobo  - do-
- e third person  hobe  - do –

### 4.2.1.5 NEGATIVE

The marker –ni is used to express Negativeness in Surjpuri.

1. niohaẽmorbẽTiche  No, she is my daughter’

2. minijachi  ‘I am not going’

3. minijamu  ‘I shall not go’

4. eroMkorenikohu  ‘Don’t say so’

5. i:labhOlakothaniche  ‘These are not good words’

### 4.2.1.6 COMPOUND WORDS

In the compound formation, two different words form together to express one thought.

Examples are given below:

ja-walagil  ‘started to go’
go to

karu-walagil  ‘started to chase’
chase to

Thokorlaguwachaille  ‘tried to strike’
Strike to tried

### 4.2.1.7 PASSIVE FORMATION

**Voice**

There are three kinds of voices available in the data – viz active, passive and middle.
A. **Active voice**

mi ~ muiekDasāpokmarnu  ‘I killed a snake’

ti ~ tui ghOrAt chis  ‘You are in the home’

B. **Passive voice**

iDakammosenihobe  ‘This work will not be done by me’

C. **Middle voice**

ikamhowa pare  ‘This work can be done’.

mokihāoswahol  ‘I had to come here’

### 4.2.1.8 TRANSITIVITY

The verb bases termed as transitive require an object (direct, indirect or both) to complete their predication. Some of the inherent transitive verb bases are the followings:

- an - ‘to bring’
- kha - ‘to eat’
- de - ‘to give’
- pODh - ‘to read’
- pis - ‘to grind’
- rok - ‘to stop’
- pos - ‘to tome’
- sōc - ‘to think’

**Intransitive verb bases**

The intransitive verb bases can form a predicate by themselves. But some of them can be changed into transitive by addition of a formative suffix /-a/. Thus they may be further sub-divided into two categories.

1. **Inherent intransitive**
2. **Intransitive changeable to transitive**

(1) **Inherent intransitive**

- ja - ‘to go’
sut - ‘to sleep’
Os - ‘to come’
khôkh - ‘to cough’
buD - ‘to sink,
tOr - ‘to swim’

(11) **Intransitive changeable to transitive**

<table>
<thead>
<tr>
<th>Verb</th>
<th>Infinitive</th>
<th>Change to Transitive</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>uTh</td>
<td>‘rise’</td>
<td>uTh + a</td>
<td>‘to lift’</td>
</tr>
<tr>
<td>uD</td>
<td>‘fly’</td>
<td>uD + a</td>
<td>‘to fly’</td>
</tr>
<tr>
<td>jhul</td>
<td>‘swing’</td>
<td>jhul + a</td>
<td>‘to hang’</td>
</tr>
<tr>
<td>sOrOk</td>
<td>‘to creep’</td>
<td>sOrOk + a</td>
<td>‘to move’</td>
</tr>
<tr>
<td>utOr</td>
<td>‘to alight’</td>
<td>utOr + a</td>
<td>‘to bring down’</td>
</tr>
<tr>
<td>Dhuk</td>
<td>‘to enter’</td>
<td>Dhuk+a</td>
<td>‘to enter some one’</td>
</tr>
</tbody>
</table>

The different paradigmatic sets of Surjapuri verbs are given below:

**Intransitive verb √ ja- ‘to go’**

**Present indicative**

<table>
<thead>
<tr>
<th>Person</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>jachi</td>
<td>‘I go, we go’</td>
</tr>
<tr>
<td>2nd</td>
<td>jachis</td>
<td>‘You go’</td>
</tr>
<tr>
<td>3rd</td>
<td>jache</td>
<td>‘He goes, they go’</td>
</tr>
</tbody>
</table>

**Past indicative**

<table>
<thead>
<tr>
<th>Person</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>genu</td>
<td>‘I went, we went.’</td>
</tr>
<tr>
<td>2nd</td>
<td>gelo</td>
<td>‘You went’</td>
</tr>
<tr>
<td>3rd</td>
<td>gele</td>
<td>‘He went, they went’</td>
</tr>
</tbody>
</table>

**Future indicative**

<table>
<thead>
<tr>
<th>Person</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>jamu</td>
<td>‘I shall go, we shall go.’</td>
</tr>
<tr>
<td>2nd</td>
<td>jabo</td>
<td>‘You will go’</td>
</tr>
<tr>
<td>3rd</td>
<td>jabe</td>
<td>‘He will go, they will go’</td>
</tr>
</tbody>
</table>
### Present Prefect

<table>
<thead>
<tr>
<th>Person</th>
<th>Tense</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>Present</td>
<td>ge-e chi</td>
<td>‘I / we have gone’</td>
</tr>
<tr>
<td>2nd</td>
<td>Present</td>
<td>ge-e chis</td>
<td>‘You have gone.’</td>
</tr>
<tr>
<td>3rd</td>
<td>Present</td>
<td>ge-e che</td>
<td>‘He / they have gone’</td>
</tr>
</tbody>
</table>

### Past Perfect

<table>
<thead>
<tr>
<th>Person</th>
<th>Tense</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>Past</td>
<td>ge-e chinu</td>
<td>‘I had gone, we had gone’</td>
</tr>
<tr>
<td>2nd</td>
<td>Past</td>
<td>ge-e chilo</td>
<td>‘You had gone’</td>
</tr>
<tr>
<td>3rd</td>
<td>Past</td>
<td>ge-e chile</td>
<td>‘He / they had gone’</td>
</tr>
</tbody>
</table>

Transitive verb √ kha - ‘to eat.’

### Present indicative

<table>
<thead>
<tr>
<th>Person</th>
<th>Tense</th>
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<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>Present</td>
<td>khachi</td>
<td>‘I / we eat.’</td>
</tr>
<tr>
<td>2nd</td>
<td>Present</td>
<td>khachis</td>
<td>‘You eat.’</td>
</tr>
<tr>
<td>3rd</td>
<td>Present</td>
<td>khache</td>
<td>‘He / they eat.’</td>
</tr>
</tbody>
</table>

### Past indicative

<table>
<thead>
<tr>
<th>Person</th>
<th>Tense</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>Past</td>
<td>khanu ~ khenu</td>
<td>‘I ate / we ate’</td>
</tr>
<tr>
<td>2nd</td>
<td>Past</td>
<td>khalo</td>
<td>‘You ate’</td>
</tr>
<tr>
<td>3rd</td>
<td>Past</td>
<td>khale~ khele</td>
<td>‘He / they ate’</td>
</tr>
</tbody>
</table>

### Future indicative

<table>
<thead>
<tr>
<th>Person</th>
<th>Tense</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>Future</td>
<td>khamu</td>
<td>‘I /we shall eat’</td>
</tr>
<tr>
<td>2nd</td>
<td>Future</td>
<td>khabo</td>
<td>‘You will eat’</td>
</tr>
<tr>
<td>3rd</td>
<td>Future</td>
<td>khabe</td>
<td>‘He / they will eat’</td>
</tr>
</tbody>
</table>

### Present Perfect

<table>
<thead>
<tr>
<th>Person</th>
<th>Tense</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>Present</td>
<td>khe-e chi</td>
<td>‘I / we have eaten’</td>
</tr>
<tr>
<td>2nd</td>
<td>Present</td>
<td>khe-e chis</td>
<td>‘You have eaten’</td>
</tr>
<tr>
<td>3rd</td>
<td>Present</td>
<td>khe-e che</td>
<td>‘He / they have eaten’</td>
</tr>
</tbody>
</table>

### Past Perfect

<table>
<thead>
<tr>
<th>Person</th>
<th>Tense</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>Past</td>
<td>khe-e chinu</td>
<td>‘I /we had eaten’</td>
</tr>
</tbody>
</table>
4.2.2 ADVERBS

Adverbs are class of words that function as an attribute to verb in verb phrases. Adverbs may be classified as

1. Adverbs of quality
2. Adverbs of manner
3. Adverbs of time
4. Adverbs of place, direction and measurement

(1) Adverb of quality

/lacharit/ ‘helplessly’
/Dore/ ‘fearfully’
/khusikhusi/ ‘happily’

(2) Adverb of manner

/kirokom/ ‘how’
/JoRdar/ /jorse/ ‘loudly’
/dhirese/ ‘slowly’
/gOtegOte/ ‘by and by, slowly’

(3) Adverbs of time

/haRdin/ ‘daily’
/job / ~ /jokhun/ ‘when’
/Ab/ ‘daily’
/phetu/, /phir/ ‘again’
/bad/ ‘afterward’
/bihan/ ‘tomorrow’
Adverbs of place, direction and measurement

/ aju / ‘today’
/kalhi / ‘yesterday, tomorrow’
/tob / ‘others’
/harkuna / ‘always’

Post – Positions

The post – positions are nominal, pronominal or adverbial. The nominal post – positions are found essentially in instrumental, ablative cases while adverbial post – positions are in the locative case.

Nominal

/ soMe / ‘in company of’
/sathe / ‘with’
/de / ‘by’
/jOrie / ‘by, through’
/ tane /  ‘for’
/ dOne /  ‘towards’

Adverbial

/ bOgOlOt /  ‘beside’
/ bicOt /  ‘in the middle’, ‘between’
/ biti /  ‘around’
/ upOrOt /  ‘above’
/ nicOt /  ‘down’, ‘below’
/ pichut /  ‘opposite’, ‘back’
5. SYNTAX

Syntax is the study of the principles and rules for constructing phrases and sentences in natural languages. The syntax also establishes the rules governing the order of combining the words-phrases to form sentences in a language.

5.1 ORDER OF WORDS IN SENTENCES

The word order in Surjpuri sentence pattern is **Subject + Object + Verb** (SOV).

Examples:

- **kutta** billir por bhûkeche
  - dog cat at barks
  - ‘The dog barks at the cat’

Subject: **kutta** - dog

Object: **billir por** - cat at

Verb: **bhûkeche** - barks

5.2 DESCRIPTION OF TYPES OF SENTENCES

Interrogative

1. Ohãe ki tor bOhin che? ‘Is she your sister?’
   - she (what) your sister is

2. tor chuala kunThin? ‘Where are your children?’
   - your children where

3. mOr sOMe ke osbe? ‘Who will come with me?’
   - me with who come – fut.

4. tui kod/kekhun jachis? ‘When are you going?’
   - you when go – pre.con.
5. uDa kerOM kam che? ‘What kind of work is that?’
      that what work is

**Imperative**

1. i:Thin os
   here come ‘Come here’

2. ekhudi pani los
   some water bring ‘Bring some water’

3. Ohak bola
   him call ‘Call him’

4. aste boIO
   slowly speak ‘Speak slowly’

5. jorse ni bol
   loudly not speak ‘Don’t speak loudly’

**Negative**

1. mĩ OpOna jalDa ni pOwa sOknu ei dOsti
   i my net not found could+NEG so

   ajhi mĩ ni genu
   to-day I not go- past.

   ‘I could not find my net so I did not go to-day’
2. ila bhOIO kotha ni che
these good words not is
‘These are not good words.’

3. ki tok ghOr ni milche
Be-FUT you house no got
‘Have you got no house?’

4. mĩ ekhunOt mor kOsbaDa ni choRnu
I till now my native town not left
‘I never left my native town till now’

Co-ordination

kawa ar kawwar bibi oTha gachat phir
crow and crow’s hen that tree in then

khusi khusi rahuwalagil ar wOhar bat wohat bahutla
happily lived and afterwards they many

bachcha hol
baby crow had

‘The crow and the crow-hen lived in that tree happily afterwards and had many little baby crows.’
5.3 DESCRIPTION OF PATTERNS OF SENTENCES

Simple

Simple sentences are sentences that are like statement type without complex or compound features.

Examples:

tor  beTikbula
your daughter  call

‘Call your daughter’

mor  bhailaar  mor  bohinlaghorotche
my brothers  and  my sisters  house  in  are
‘My brothers and my sisters are in house’

Complex

Complex sentences are formed with jekhuna ‘when’, hol ‘if’ phrasal structures.

Examples:

mĩ  jekhunamilwargenu,  ukhnaohaë  chutal  chile
I  when  see  to  go  past  that  time  he  sleeping  was

‘He was sleeping when I went to seen him’

gOr  gari  deri  hol,  homra  pae  jamu
If  the  train  is  late  we  may  catch  it’

Compound

Compound sentences are formed with sentential connectives such as dosti ‘so’
mogor ‘but’ etc.

Examples:

1.  mĩ  ApAna  jalDa  ni  powa  soknu  ei  dosti  ajhi  mĩ  ni  genu
I  my  net  not  find  could+NEG  so  today  i  not  go  past
‘I could not find my net so I did not go today’

2.  homsak  jawar  chil,  mOgOrhomrani  genu
we  go-to  had  but  we  not  go-past
‘We had to go but we did not go’
mAda  kawwa  kala  sapOk  kunhikmAte  mArle
hen  crow  black  snake  how  killed

‘How the crow hen killed the black snake”

ekTa  bhagarer  gAcher  Thalit  ek  jora  kawwa
One  banyan  tree  branch in  one  pair  crow

miya  bi:bi  mile  rahOchil.
husband  wife  join together  lived.

wOhar  hoTat  char  choTTOchoTTo  anDa  chil  ar
t heir  nest in  four  little  eggs  was  and

anDar  hipajOtkhup  jOtane  kore  chil.  (Gloss is not proper)
eggs  safe  very  careful

wOhida  gAchot  ekTa  surakh  chil  uDa  surakhatek
that  tree  one  hole  was  that  hole in  one

kala  sap  rahOchil  jase  kawwa  bahut  Darechil.
b lack  snake  lived  which for  crow  very  feared

hAr  bar  kawwa  anDa  dichil  oi  sap  hota  jayin
e verytime  crow  egg  laid  that  snake  nest  went up

anDa  khaylichil.
egg  eat up
“Among the spreading branches of a banayan tree lived a crow and his wife, the crow–hen. In the nest were four little eggs which the parents guarded with great care. In a hollow of that tree – trunk lived a black snake whom the crows feared greatly. Every time the crow–hen laid her eggs the snake crawled up to the nest and ate them up”.

II. “joti sap mOr anDa i bar khAbe mi i gAchot
   If snake my egg this time eats up I this tree in
ni rahOmu. hamra koi dusra jogOhat khota bana mu”
not live we somewhere else nest build

biwi kawwa apna soharsebolil.
Crow hen his husband said.

“If the black snake eats up my eggs this time also, I refuse to live in this tree any longer. We must build our nest somewhere else,” said the mother bird to her husband”.

III. hAmra bahut din se iTe rahOchi. mi apna ghOr
   we long days from this lived I my house
choDwar tane aur dusra jagOhat awar tane taiyar ni chu”
leave and another place go ready no

sohAr kawwa bolil.
husband crow told

jekhuna owara bolachil ekTa sÔ awaz apnar nichanat
while they were talking one hiss noise their below

sunle. Ora awaz pahAchane lile.
heard they sound understand
"We have lived here a long time. I can’t bear to desert my home and go to live elsewhere, “said the crow. While they were talking, they heard a hissing sound just below them. They knew what the sound meant. They sat helplessly in the nest trying to protect their eggs. The black snake crept higher and closer to the nest. Then with a loud hiss he tried to strike at the birds who flew away in terror. One by one, the black snake swallowed the eggs”.

"The parents came back sadly to their nest, knowing well that they would find it empty. The crow said, “I must find a way to try this murderous snake”.

"mi i kAthil sapOk jarur mArwar rasta nikalamu".

“I this murderous snake must kill to way find out (to kill)
V. “ti wOhar mOkhabAla haise korbO?wAh?h DaMk you his fight how (Gloss?) his sting bahut khatarnak che” mayushOye wahar bibi kOhale. So deadly is despair his wife said.

“How can you ever fight him? His sting is so deadly, said his wife in despair”.

VI. priyE, ti mAt ghAbra, mor ekTa dost che jagayī dear you no worry my one friend is who apna chalse sabse khatarnak sapOk mArwartene kaphiche, his cunning most dangerous snake kill to sufficient ar phir wahāyi uDayi dusra gAcher nichane gyEl and then there flew another tree under went jagAt wahar dost syEl rOhOchil. where his friend jackal lived.

“Don’t you worry, my dear, I’ve got a friend who is cunning enough to destroy the most poisonous of snakes,” said the crow, and off he flew to another tree under which lived his dear friend, the jackal”.

VII. jab syEl hArbAr wOhOranDa khAyEliwar bat when jackal everytime their eggs eating up story sunil wohaM kohOle “mOr dost, jagayī jalim ar heard he said my friend those cruel and lalchi hOchE wOhar anjam bagut khArabhObE mAt Dar greedy is they end very bad will be don’t fear
“When the jackal heard how the snake always ate up the eggs, he said, “My friend, those who are cruel and greedy always meet with a bad end. Have no fear, I’ve already thought of a plan to destroy him”.

VIII. “mOk jaldi kOhO ki che uTa?” kawwa me immediately tell what is that crow kOhEle. tab syal khOpher sat aste kOhEle mOr told then jackal fearfully slowly said my bAt wahaMsune nile apna mAnsuba chup khaise batale telling he heard not his plan silently told (words) ki wahak khAtam karwartene ki karwa hObE?.kawwa that him to kill do-for what done to be crow uDayi apnar bibir pas Wapas ol ar wOhar bibik flying his wife to back came and his wife to pura mAnsuba bAtale. “iTa mAnsuba bAhut katarnak che” entire plan told this plan very risky is kawwa kOhEle. hAmAk bAhut hOsiyar rahawahObE. crow told us to very careful to be
“Oh, do tell me what it is,” said the crow. Then the jackal, fearing he might be over heard, whispered to his friend what he should do to destroy the snake. The crow flew back to his wife and told her about the plan. “It is rather,” said the crow”. “We’ll have to be very careful”.

IX. mi anDa bachawatene sab kuch kormu, I my eggs save to everything do will ma bAhadurir sate kahOle. mother bravely said.

“I’ll do anything to save my eggs,” said the mother bird bravely”.

X. tab dono kawwa uTa rager shahi mahaler tarap⁹ uRal. two (both) crows that kings palace towards flew mahal bAhar gAch jayitin ora rOhOchil besi dur ni chil. palace that tree where they lived long distance not was ora ektTa boro talabEr nikOt gyEl, ita talab mahal they one big pond near reached this pond palace bAgichat chil jagat wOra dekhle rajar ghOrer rajkumarila garden was there they saw palace house princesses naha chil.
bath taking
wora apna sonar mala, galar mala aur dusra jewer
they then golden necklaces and other ornaments
talabEr upOrOt khule rahE dihil.
Pond’s edge open put
mata kawwa uDayī nichayi ol ar ekTa
mother crow flying down came and one
sonar mala apna throat le aste aste uDayi uDa
golden chain her beak picked slowly flying their
gAcher bhiti jawa lagil jehiTin wOra rOhOchil
tree towards go started where they lived
jab rajar darwanlog sunar mala uDay
that palace guards golden chain flying
lejate kawwak dekhil wOra apna laThi hatat le
taking bird saw they their stick hand in keeping
kawwar picha karuwalagil.
crow’s behind chase started
wora dekhle ciRiaTa mAlak gAcher surakot
they saw bird chain tree’s hole in
“So off they flew towards the place of the king of the country. The palace was not far from the tree in which they lived. They approached a big pond in the palace garden where they saw the royal ladies having a bath. They had laid to their golden chains, pearl necklaces and other jewellery on the edge of the pond. The mother bird flew down, picked up a gold chain in her beak and started flying slowly towards the tree in which she lived. When the palace guards saw the bird flying off with the gold chain, they took up their clubs and chased the bird. They saw the bird drop the chain into the hollow of a tree. One of the guards climbed up the tree to get the chain. As he put his hand inside the hole to get the chain, he saw a black snake curled up there. With one hard stoke of his club he killed it and that was the end of the black snake”.
The crow and the crow-hen lived in that tree happily afterwards and had many little baby crows."
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