

**Tharua Grammar**  
**Chapter 2- Morphology**

**PART -1**

**Word Classes**

There are different word classes identified in the language Tharua. They are nouns, pronouns, adjectives, verbs, adverbs, postpositions and conjunctions. These classes are exemplified in the following manner.

**Noun**

The nouns in the language Tharua are exemplified in the following manner:

**Types of nouns**

1. **Proper noun**- proper noun refers to the name of some particular person or place.

**Examples:**

cəinu rana ‘name of a person’  
munna lal ‘name of a person’  
surma ‘name of village’  
pəcpēṛa ‘name of village’  
d<sup>h</sup>uskia ‘name of village’  
məhes ‘name of a person’  
ram ‘name of a person’  
narajən ‘name of a person’  
jəepur ‘name of place’

2. **Common noun**- it is a name given in common to every person or thing of the same class.

**Examples:**

/admi/ ‘husband’  
/dəua/ ‘father’  
/raja/ ‘king’  
/ləũṛja/ ‘girl’  
/ləũṛa/ ‘boy’  
/bəiəṛ/ ‘woman’/ ‘wife’  
/ciṛəṅṅā/ ‘bird’  
/pujari/ ‘priest’  
/gurba/ ‘sorcerer’ (for the entire village)

3. Collective noun- it refers to a number or collection of persons or things taken together and spoken of as one whole.

Examples:

/pərwɑː/ 'family' (Rana)  
/gʰər ek mənəi/ 'family' (Kathariya)  
/pərbər/ 'family' (Dangura)

4. Abstract noun- this noun mentions any quality, action or state of being. Abstract nouns unlike concrete nouns cannot be perceived by our senses.

Examples:

/beah/ 'marriage' (Rana)  
/bʰoɟ/ 'marriage' (same in Kathariya and Dangura both)  
/ɟaro/ 'fever' (Rana)  
/ɟuɟi/ 'fever' (same in Kathariya and Dangura both)  
/əsiana/ 'wait'  
/əkutana/ 'boredom'

5. Compound noun

Examples:

kʰənukənni bəkʰət 'afternoon'  
kənpʰuski 'to whisper'  
bərmala 'garland' (Kathariya)  
bəhinɟəma 'younger sister's husband' (same in rana and kathariya)  
nao balo 'boatman' (Dangura)

6. Countable noun – they are the names of objects or people whom we can count.

Examples:

/pəttʰəria/ 'pebbles'  
/ləũɾa/ 'boy'  
/biləia/ 'cat'  
/ciɾəɟnã/ 'bird'  
/gəĩã/ 'cow'  
/məcʰri/ 'fish'  
/siŋg/ 'horn'

7. Mass/Uncountable noun – they are the names of things which we cannot count. They mainly denote substances and abstract things.

### Examples:

/həwa/ ‘air’

/agi/ ‘fire’

/kohra/ ‘fog’

/sono/ ‘gold’

/pani/ ‘water’

/rəkət/ ‘blood’

/dud<sup>h</sup>/ ‘milk’

/tel/ ‘oil’

/nun/ ‘salt’

### Number

Number is a grammatical category which relates to noun, pronouns, adjectives and verbs. This category expresses quantity through inflection or agreement.

### Example

Word type	Singular				Plural			
	Gloss	Rana tharua	Kathariya tharua	Dangura tharua		Rana tharua	Kathariya tharua	Dangur a tharua
Pronoun	‘I’	mæe	mæi	mæi	‘we’	həm	tum(h)re səb d <sup>h</sup> er	həmre
	‘you’	tum	tumhər	tum	They	---	---	---
	‘my’	mir/mero	mor	morik				
	‘he’	wo/wəh	tum	u				
	‘she’	wo/wəh	tum	u				
Adjective	‘This’	ja	i ciɟ	i	‘these’	je	i bəhut ciɟ	i səkku
	‘that’	wo/wəh	u ciɟ	i	‘those’	wo/wəh	u bəhut ciɟ	ũkare

[Note: 1. In Kathariya Tharua, the plural form for ‘we’ shows tum(h)re səb d<sup>h</sup>er. However, in sentences we have forms like /həmre/ ‘we’ and /tum/ ‘you’.

2. the second person plural forms are not available.

3. there is little data collected in sentences in terms of number for the language Tharua.]

### Gender

In the language Tharua we can identify two kinds of gender, masculine and feminine.

Following are some examples:

a) Rana Tharua

æcc<sup>h</sup>o læũɾa - ‘the good boy’  
 æcc<sup>h</sup>i læũɾia - ‘the good girl’  
 cælāk læũɾa - ‘the clever boy’  
 cælāk læũɾia - ‘the clever girl’

b) Kathariya Tharua

vo bəhut sugg<sup>h</sup>ər læũɾa ba – ‘the good boy’  
 vo bəhut sugg<sup>h</sup>ər læũɾia ba – ‘the good girl’  
 vo bəhut cælāk læũɾa ba – ‘the clever boy’  
 vo bəhut cælāk læũɾia ba – ‘the clever girl’

c) Dangura Tharua

sugg<sup>h</sup>ər læũɾ<sup>h</sup>a – ‘the good boy’  
 sugg<sup>h</sup>ər læũɾ<sup>i</sup> – ‘the good girl’  
 cættur læũɾ<sup>h</sup>a – ‘the clever boy’  
 cættur læũɾ<sup>h</sup>i – ‘the clever girl’

In the above Rana examples we see that gender agreement appears in the first two sentences between noun and adjective and not in the next two sentences. In the Kathariya and Dangura examples there is no gender agreement. The gender seems to be neutral rather than grammatical. The grammatical categories remain unaffected with the change in the gender.

In some cases gender distinction is indicated by separate set of lexical items. For example:

<b>Masculine</b>	<b>Feminine</b>
dəua ‘father’	əia ‘mother’
admi ‘husband’	bəiər ‘wife’
bau ‘father’s elder brother’	p <sup>h</sup> ua ‘father’s elder sister’
kəkku ‘father’s younger brother’	p <sup>h</sup> ua ‘father’s younger sister’
b <sup>h</sup> əija ‘younger brother’	bəhinia ‘younger sister’
ɟet <sup>h</sup> ‘husband’s elder brother’	nənd ‘husband’s elder sister’
diura ‘husband’s younger brother’	nənd ‘husband’s younger sister’
ʈ <sup>h</sup> akurəo ‘Wife’s elder brother’	ɟi <sup>h</sup> sas <sup>u</sup> ‘Wife’s elder sister’
dəmda ‘son in law’	bəhu ‘daughter in law’
səsuro ‘father in law’	sas <sup>u</sup> ‘mother in law’

In some other cases we can find a list where the suffix –i, -ia, or -in is added to a word to make it feminine whereas –a, -o is added to make it masculine.

<b>Masculine</b>	<b>Feminine</b>
nəna ‘mother’s father’	nani ‘mother’s mother’
məusa ‘mother’s sister’s husband’	məusi ‘mother’s sister’
b <sup>h</sup> əneja ‘sister’s son’	b <sup>h</sup> əneji ‘sister’s daughter’
saro ‘wife’s younger brother’	sari ‘wife’s younger sister’
dado ‘father’s father’	dadi ‘father’s mother’
b <sup>h</sup> ətijo ‘brother’s son’	b <sup>h</sup> ətija ‘brother’s daughter’
səmd <sup>h</sup> i ‘daughter-in-law’s father’	səmd <sup>h</sup> in ‘daughter-in-laws mother’
ənd <sup>h</sup> (ə)ra ‘blind’	ənd <sup>h</sup> (ə)ri ‘blind’
ləmbo ‘tall’	ləmbi ‘tall’
gʊŋga ‘dumb’	gʊŋgi ‘dumb’
bəuna ‘dwarf’	bəuni ‘dwarf’
hiyra ‘eunuch’	hiyri ‘eunuch’
ləŋgɾa ‘lame’	ləŋgɾi ‘lame’
pətro ‘lean’	pətri ‘lean’
d <sup>h</sup> iuto ‘daughter’s son’	d <sup>h</sup> iutin ‘daughter’s daughter’
dulha ‘bridegroom’	dulhin ‘bride’
ləũɾa ‘boy’	ləũɾia ‘girl’

We also note a similar pattern of distinction in case of animals. For example:

1. Suffix –i is seen as a marker of femininity, whereas the suffix –a is the indicator of masculinity.
2. In another instance, the suffix -ia is added to the masculine word to form feminine.
3. Also, we find separate set of lexical items indicating gender distinction as we see in case of ‘cow’ and ‘deer’

<b>Masculine</b>	<b>Feminine</b>	<b>Gloss</b>
b <sup>h</sup> ẽɾa	b <sup>h</sup> ẽɾĩ	‘sheep’
mækra	mækri	‘spider’
b <sup>h</sup> əĩsa	b <sup>h</sup> əĩsia	‘buffalo’
murka	murkia	‘toad’
bəc <sup>h</sup> (ə)ra	bəc <sup>h</sup> ia	‘calf’
hət <sup>h</sup> ia	hət <sup>h</sup> ni	‘elephant’
bərd <sup>h</sup> a	gəĩã	‘cow’
ɖəɖ <sup>h</sup> əia	ciɾ	‘deer’

Interestingly, the language Tharua also differentiates between the masculinity and femininity of colours. For example:

<b>Masculine</b>	<b>Feminine</b>	<b>Gloss</b>
karo	kari	‘Black’
həro	həri	‘green’
seto	seti	‘white’
pero	peɾi	‘yellow’

### Case

The different cases identified in the language Tharua are as follows:

#### Nominative

Nominative case marks the subject of the verb in Tharua. In this language the nominative case does not take any marker. For example:

a) Rana Tharua

ləũɾa-Ø k<sup>h</sup>el rəho hæ  
boy-NOM play CONT -PRS  
'the boy is playing'

vo-Ø hũa ʈhar(h)o hæ  
he-NOM there stand -PRS  
'He stands there'

əia- Ø əb k<sup>h</sup>anu kər hæ  
mother-NOM now food do -PRS  
'Mother will cook now'

b) Kathariya Tharua

vo ləũɾa-Ø k<sup>h</sup>elaɾa  
DET boy-NOM play-PRS  
'the boy is playing'

vo-Ø hũa ʈ<sup>h</sup>əriaɪl ba  
he-NOM there stand -PRS  
'he stands there'

məmmi-Ø k<sup>h</sup>ana bənai  
mother-NOM food do  
'mother will cook now'

c) Dangura Tharua

u ləũŋɾ<sup>h</sup>a-Ø k<sup>h</sup>eləɾa  
DET. boy-NOM play-PRS  
'the boy is playing'

u- Ø əʈ<sup>h</sup>in ʈ<sup>h</sup>aɾ<sup>h</sup>iaɪl ba  
he-NOM there stand -PRS  
'he stands there'

dai- Ø əb k<sup>h</sup>əna bənai  
mother-NOM now food do  
'mother will cook now'

Accusative

When a noun or pronoun is used as the object of a verb, it is said to be in the accusative case. In Tharua, accusative case either takes no marker or takes /-ək/ in Rana or /-he/ as in Kathariya and Dangura.

a) Rana Tharua

vo cirəɪŋ-ə̌k mari  
he bird-ACC kill PST  
'he killed the bird'

be cutt-ək pəkəl ləɪ (sentences like-be cuttək ke pəkəl ləɪ doesn't occur)  
they thief-ACC catch PST  
'they caught the thief'

sikari də̌dʰə̌ia-Ø / citər- Ø pəkət ləɪ (də̌dʰə̌ia is male, citər is female)  
hunter deer-ACC catch PST  
'the hunter caught the deer'

ləũɾa cʰɪa-Ø kʰai  
boy banana-ACC eat-PST  
'the boy ate a banana'

b) Kathariya Tharua

vo cirəɪŋā-Ø mar dərəl  
he bird-ACC kill PST  
'he killed the bird'

uine cor -he pəkət le nəi  
they thief -ACC catch PST  
'they caught the thief'

sikari həɾna- Ø pəkrəl  
hunter deer-ACC catch-PST  
'the hunter caught the deer'

ləũɾa kera-Ø kʰail  
boy banana eat-PST  
'the boy ate a banana'

c) Dangura Tharua

u cirəiā-he marləs  
he bird-ACC kill-PST  
'he killed the bird'

voine cərwa-he pəkərne (in Dangura speech we have got variations for 'they'.  
they thief-ACC catch E.g /oine/, /əine/, /i/ /u/)  
'they caught the thief'

sikaria mirga-he pəkət leləs  
hunter deer-ACC catch PST  
'the hunter caught the deer'

ləũɾ<sup>h</sup>a kera-Ø k<sup>h</sup>əiləs  
boy banana-ACC eat-PST  
'the boy ate a banana'

### Instrumental

The instrumental case in Tharua is /-se/

#### a) Rana Tharua

kuɖ<sup>h</sup>ɑɾi se pɛɾ kəɽe  
axe -INS tree cut PRS  
'the tree is cut with axe'

Ram mir kələm se ciɽ<sup>h</sup>i lik<sup>h</sup>i  
ram my pen -INS letter write-PST  
'Ram wrote the letter with my pen'

#### b) Kathariya Tharua

ruk<sup>h</sup>a kuɽhar se kaɽ ɖənəi  
tree axe -INS cut PRS  
'the tree is cut with axe'

ram moɾ kələm se ciɽ<sup>h</sup>i lik<sup>h</sup>əl  
ram my pen -INS letter write-PST  
'Ram wrote the letter with my pen'

#### c) Dangura Tharua

kuɽhari lek ruk<sup>h</sup>uwa kəɽle baɽəĩ  
axe -INS tree cut PRS  
'the tree is cut with axe'

Ram morik kələm-se ciɽ<sup>h</sup>i lik<sup>h</sup>əl  
ram my pen -INS letter write-PST  
'Ram wrote the letter with my pen'

### Dative

The dative case generally marks the noun to which something is given. From the given data, the dative case appears to be 'ke' in Rana Tharua, 'he' in Kathariya and 'həe' in Dangura Tharua.

#### a) Rana Tharua

ram sjam ke kitab ɖəi  
ram shyam DAT book give PST

‘Ram gave the book to shyam’

b) Kathariya Tharua

Ram sejam he kitab dahəl  
ram shyam DAT book give-PST  
‘ram gave the book to shyam’

c) Dangura Tharua

ram sjam hæe kitab deləs  
ram shyam DAT book give-PST  
‘ram gave the book to shyam’

Ablative

The ablative marker in Tharua again appears to be –se

a) Rana Tharua

kəl se bəs næe cələia hæe  
tomorrow-ABL bus NEG run be-PRS  
‘tomorrow onwards the buses will not run.’

usne g<sup>h</sup>ər upər se kud gəo  
he house top -ABL jump PST  
‘he jumped from the top of the house’

b) Kathariya Tharua

Kal -Ø bəs næi cəli  
Tomorrow-ABL bus NEG run  
‘tomorrow onwards the buses will not run’

vo g<sup>h</sup>ər -ek upər se kud gil  
he house-ACC top -ABL jump PST  
‘he jumped from the top of the house’

c) Dangura Tharua

Kal se bəs næi cəli  
Tomorrow -ABL bus NEG run  
‘tomorrow onwards the buses will not run’

U g<sup>h</sup>əre mən-se kud giləs  
he house top -ABL jump PST  
‘he jumped from the top of the house’

Possessive

There doesn’t appear to be any marker for possessive case in Tharua.

a) Rana Tharua

je səb mir g<sup>h</sup>ər hæ  
this PL. I-POSS house be-PRS.  
'these are my houses'

ja mir dilbər hæ  
this I-POSS friend be-PRS.  
'this man is my friend'

bako ləũɾa  
their-POSS son  
'their son'

b) Kathariya Tharua

u səb mor g<sup>h</sup>ər hæ  
this PL. I-POSS house be-PRS  
'these are my houses'

u mənəi mor səŋ<sup>h</sup>əria ho  
this man I-POSS friend be-PRS  
'this man is my friend'

okər c<sup>h</sup>awa  
their-POSS son  
'their son'

c) Dangura Tharua

i morik g<sup>h</sup>ər ho  
this I-POSS house be-PRS  
'these are my houses'

u mənəia morik goca ho  
this man I-POSS friend be-PRS  
'this man is my friend'

hũk<sup>h</sup>ar c<sup>h</sup>awa  
their-POSS son  
'their son'

Locative

The locative case marker in Tharua seems to be 'me'

a) Rana Tharua

mæ əpən g<sup>h</sup>ər me həũ

i my house –LOC be-PRS  
 ‘I am in my house’

sua ruk<sup>h</sup>əm bəi<sup>h</sup>o hæ / sua vo ruk<sup>h</sup>a me bəi<sup>h</sup>o hæ  
 parrot tree-LOC sit be-PRS parrot he tree LOC sit be-PRS  
 ‘the parrot is on the tree’

b) Kathariya Tharua

mæ əpən g<sup>h</sup>ər-em hũ  
 I my house-LOC be-PRS  
 ‘I am in my house’

sua ruk<sup>h</sup>-əm hæ  
 parrot tree-LOC be-PRS  
 ‘the parrot is on the tree’

c) Dangura Tharua

mæi əpən g<sup>h</sup>əre-me ba<sup>ũ</sup>  
 I my house-LOC be-PRS  
 ‘I am in my house’

sugna ruk<sup>h</sup>ua-me ba  
 parrot tree-LOC be-PRS  
 ‘the parrot is on the tree’

Pronoun

A pronoun is word used instead of a noun. From the data it can be seen that there is no gender distinction in pronoun in Tharua, as both ‘he’ and ‘she’ are presented as ‘wo/wəh’. But there is number distinction. Pronoun can be of different types. For example, personal pronouns, reflexive pronouns, emphatic pronouns, relative pronouns etc.

Personal Pronoun

The following are the different forms of personal pronouns.

First Person

Singular	Rana	Kathariya	Dangura	Plural	Rana	Kathariya	Dangura
‘I’	mæe	mæi	mæi	‘we’	həm	tum(h)re səb d <sup>h</sup> er	həmre
‘my’	mir/mero	mor	morik	‘our’	həmre/həmro	həmmər	həmar

Second Person

Singular	Rana	Kathariya	Dangura	Plural	Rana	Kathariya	Dangura
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'you'	tum	tumhər	tum	'you'	tum log	tumhər	tum
'your'	tir/tero	tor	torik	'your'	---	---	---

### Third Person

Singular	Rana	Kathariya	Dangura	Plural	Rana	Kathariya	Dangura
'he'	wo/wəh	tum	u	'They'	be/wo log/ve/vo	uine	voine/əine/ oine
'she'	wo/wəh	tum	u				
'that'	bo	u cij	i	'Those'	səbke tāhī	i bəhut cij	ūkare
'this'	ja	i cij	i	'These'	je	wo bəhut cij	i səkku
'it'	ja	i ekt <sup>h</sup> o səman ho	i				

### Reflexive Pronoun

#### a) Rana Tharua

mæ ja **k<sup>h</sup>udæ** k<sup>h</sup>ao 'I ate it **myself**'  
həm hūā **k<sup>h</sup>udæ** gæ 'we went there **ourselves**'  
vo **k<sup>h</sup>udæ** bərtən u<sup>h</sup>ai 'she lifted the pot **herself**'  
vo **əpnæ** pa<sup>h</sup> pə<sup>h</sup>i 'he studied the lessons **himself**'  
vo **əpnæ** məri gəg 'It died by **itself**'

#### b) Kathariya Tharua

mæ **əpne hi** k<sup>h</sup>ae dərnu – 'I ate it **myself**'  
həmre hūā **əpən mən se** gæli – 'we went there **ourselves**'  
u b<sup>h</sup>āra **əpnihi** u<sup>h</sup>əil – 'she lifted the pot **herself**'  
u **əpnihi** pa<sup>h</sup> pə<sup>h</sup>əl – 'he studied the lessons **himself**'  
u **əpnihi** mər gil – 'It died by **itself**'

#### c) Dangura Tharua

mæi c<sup>h</sup>ihe **k<sup>h</sup>ud** k<sup>h</sup>əile ba<sup>h</sup>u – 'I ate it **myself**'  
həmre u<sup>h</sup>ā **k<sup>h</sup>ud** gəil rəhi – 'We went there **ourselves**'  
u b<sup>h</sup>ā<sup>h</sup>ra **k<sup>h</sup>ud** u<sup>h</sup>əil – 'She lifted the pot **herself**'  
u pa<sup>h</sup> **əpne** pə<sup>h</sup>əl – 'He studied the lesson **himself**'

u **upneup** mugil – ‘It died by **itself**’

### Relative Pronoun

a) Rana Tharua

kəl **jəun** admi mæro hæe vo mođ<sup>hi</sup> rəhæe – ‘The man **who** died yesterday was a singer’  
**jəun** bæiər tus bat kəri vo mir didi / ləlo hæe – ‘The woman **who** talked to you is my sister’  
ja bæhe admi hæe **jəunəs** mæe kəl milo rəhəð – ‘This is the man **whom** I met yesterday’  
ja bæhe jəg<sup>ha</sup> hæe **jahā** gəiā cərət hæe – ‘That is the place **where** the cows graze’

b) Kathariya Tharua

kal ek mənəi mar đərnəi **ui** ek<sup>tho</sup> git gəwəia ho – ‘the man who died yesterday was a singer’  
ek mehrua bat bətkail **u** mor bəhinia ho – ‘The woman **who** talked to you is my sister’  
i u mənəi ho **uhise** məi kal b<sup>h</sup>ēt kərnə – ‘This is the man **whom** I met yesterday’  
i u jəgəh ho **ki** gəia cər<sup>t</sup> hæe – ‘That is the place **where** the cows graze’

c) Dangura Tharua

kəl muəl mənəia mə<sup>h</sup>ia rəhe – ‘the man who died yesterday was a singer’  
**jəun** jənəwa təhise batuail u mor bəhnia rəhe – ‘the woman **who** talked to you is my sister’  
i u mənəia ho **jehise** kal milnu – ‘This is the man **whom** I met yesterday’  
i u jəggaho **jahā** goru cər<sup>th</sup>əi – ‘That is the place **where** the cows graze’

### Adjective

An adjective is a word whose main syntactic role is to qualify a noun or noun phrase, giving more information about the item signified.

#### Examples:

/kən<sup>h</sup>us/ ‘miser’  
/k<sup>h</sup>ərab/ ‘bad’  
/əcc<sup>h</sup>o/, /sut<sup>h</sup>əro/, /bəđ<sup>h</sup>ia/ ‘beautiful’  
/bər<sup>o</sup>/ ‘big’  
/kəruat/ ‘bitter’  
/cəlāk<sup>h</sup> / sum clever’  
/bur<sup>t</sup>ah/ ‘old’  
/c<sup>h</sup>o<sup>t</sup>o/ ‘small’  
/bəli/ /butgəro/, /but/ ‘strong’  
/ləmbo/, /ləmbi/ ‘tall’  
/k<sup>h</sup>ərab/ ‘ugly’  
/əcc<sup>h</sup>o/, /sut<sup>h</sup>əro/ ‘good’  
/baro/ ‘innocent’

#### Examples in sentence/phrase

əcc<sup>h</sup>o ləū<sup>ra</sup> ‘The good boy’

cəlāk ləŭɾja ‘The clever girl’

bəcca baro hæ ‘The child is innocent’

badər me kitno bəq<sup>h</sup>ia d<sup>h</sup>ənukman hæ ‘What a beautiful rainbow in the sky!’

### **Adverb**

An adverb is a word that modifies the meaning of a verb, an adjective, another adverb, a determiner, a noun phrase, a clause, or a sentence.

Examples:

/ənkaciti/ ‘Suddenly’

/d<sup>h</sup>ire /, /həule/ ‘slowly’

/ikdəmse/ ‘always’

/səŋ<sup>h</sup>a/ ‘evening’

/aɟ/ ‘today’

vo bəq<sup>h</sup>əm d<sup>h</sup>ire d<sup>h</sup>ire / həule həule cələt rəhæ - ‘He was walking slowly slowly’ (Adverb of manner)

Adverbs can be of different kinds, such as

1. Adverbs of time- it tells us about the time of action. E.g. today, now, soon, yesterday etc.
2. Adverbs of place- it tells us about the place of action or where it will occur. E.g. here, outside, on the top, at some place etc.
3. Adverbs of manner- it tells us in which manner the action occurs or will occur. E.g. loudly, slowly, fast etc.
4. Adverbs of degree or quantity- it tells us how much or to what extent an action takes place. E.g partly, almost, fully etc.
5. Adverbs of frequency- it tells us how many times an action has taken place. E.g always, never, frequently etc.

However, the present data is limited for a detailed description of adverbs in Tharua.

### **Conjunction**

It is used to connect clauses or sentences or to coordinate words in the same clause.

/əur/ ‘and’

/kahe ki?/, /kiũki/ ‘because’

/lekin/, /magər/, /pərəntu/ ‘but’

Examples:

1. vo mœ marən dəuro əur mar ke b<sup>h</sup>aj gəo - ‘He hit me **and** ran away’

2. **əgər** tæ k<sup>h</sup>ub kam kərəigo təo tir mehnət ko p<sup>h</sup>əl jərur mil hæ - ‘If he works hard he will succeed’
3. din me kam kər **əur** ratək so - ‘Work in the day **and** sleep at night’
4. **əgər** tæ mo(h)e mi<sup>t</sup>hai næe de hæe təo mæe cillæ hæũ - ‘If you don’t give me the sweets, I will cry’
5. hĩã ek kutta **əur** ek biləija hæe - ‘Here is a cat **and** a dog’

### Interrogatives

Sentences that ask direct question and end in a question mark, are interrogative sentences. Examples of interrogatives in Tharua are as follows:

/kəise/ ‘how’  
 /ka/ ‘what’  
 /kəb/ ‘when’  
 /kãhã/ ‘where’  
 /kəunso/ ‘which’  
 /kəun/ ‘who’  
 /kahe/ ‘why’

1. tir nao ka hæ – ‘what is your name’
2. tæ kæe salək hui gəo - ‘How old are you?’
3. tæ kəb u<sup>t</sup>hət hæe – ‘When do you get up?’
4. ja kəun hæe – ‘Who is he?’
5. tæ kitka pao – ‘How much did you get?’
6. tæ kəiso hæe – ‘How are you?’

### Postposition

A post position unlike a preposition is placed after its complement. We can identify some post positions in the language Tharua, for example:

vo mir **təre** kam kərət hæe – ‘He works **under** me’

mæe ruk<sup>h</sup>a **upər** hæũ – ‘I am **on** the tree’

mæe ruk<sup>h</sup>a **t<sup>h</sup>in** hæu – ‘I am **beside** the tree’

kutta mir **pəcc<sup>h</sup>u** ao – ‘the dog came **behind** me’

cirəŋna muṭ **upər** se uṭ gəi – ‘The bird flew **over** the head’

### Reduplication

Examples:

a) Rana Tharua

- vo beḏ<sup>h</sup>əm **d<sup>h</sup>ire d<sup>h</sup>ire** / **həule həule** cələt rəhəe – ‘he was walking **slowly slowly**’

vo **d<sup>h</sup>ire d<sup>h</sup>ire** nəgət həe – ‘he was walking **slowly slowly**’

- vo **g<sup>h</sup>əri g<sup>h</sup>əri** ao – ‘he came **again and again**’

vo **g<sup>h</sup>əri g<sup>h</sup>əri** abəe – ‘he came **again and again**’

b) Kathariya Tharua

- u **d<sup>h</sup>ire d<sup>h</sup>ire** jaiṭa ‘he was walking **slowly slowly**’

- u **g<sup>h</sup>əri g<sup>h</sup>əri** aiṭa – ‘he came **again and again**’

c) Dangura Tharua

- u **d<sup>h</sup>ire d<sup>h</sup>ire** aiṭ<sup>h</sup> - ‘he was walking **slowly slowly**’

- u **ekḏəm ekḏəm** se aiṭ<sup>h</sup> - ‘he came **again and again**’

### Echo formation

Echo formation refers to a situation in which the second word in the paired construction is the echo of the base word and has no individual occurrence of its own.

a) Rana Tharua

- vo kuch<sup>h</sup> kitab kāpi əur **jinkaka** k<sup>h</sup>əridən gəo həe ‘he has gone to buy some stationary, etc

- bəcce j<sup>h</sup>ola **kuc<sup>h</sup> əur** ləike pəḏ<sup>h</sup>ən jat həe □Children go to study carrying bag etc.

b) Kathariya Tharua

- u kapi kələm leh gəil əur **jih<sup>i</sup> tih<sup>i</sup>** ləi ail – ‘he has gone to buy some stationary etc.

- bəcca **j<sup>h</sup>ola sola** ləike pəḏ<sup>h</sup>e gəil – ‘children go to study carrying bag etc.’

c) Dangura Tharua

- u akur kitab k<sup>h</sup>əride gəil – ‘he has gone to buy some stationary etc’

- læŋka ʃ<sup>h</sup>ola lek pəŋhek gəil – ‘children go to study carrying bag etc’

### Numerals

The Tharua community follows the Devnagari numeric system similar to that of Hindi.

- 1- ek
- 2- do
- 3- tin
- 4- car
- 5- pāc
- 6- c<sup>h</sup>e
- 7- sat
- 8- at<sup>h</sup>
- 9- nəo
- 10- dəs
- 20- bis
- 30- tis
- 40- calis
- 50- pəcas
- 60- saŋ<sup>h</sup>
- 70- səttər
- 80- əssi
- 90- nəbbəe
- 100- səo

### Quantifiers

kuc<sup>h</sup>əe / kuc<sup>h</sup>u

kitto ʃ<sup>h</sup>oŋi həe ‘Little’

beŋ<sup>h</sup>əm / ʃad<sup>h</sup>a ‘More’

t<sup>h</sup>oŋi ‘Few’

bəhut admi ‘Many’

kitto həe ‘how much’

nikkəna bəco hə ‘Very little’

[**Note:** The quantifiers are not collected in sentences. We collected them as individual words. There are variations in the four Rana speeches.]

### Classifiers

No classifier is identified in the data at present.