

Many nouns and stative verbs are subject to an alternation of their initial consonant (the most frequent set is *t-/r-/h-*) depending on the construction in which the form occurs; e.g., *téra* 'name,' *che-réra* 'my name,' *héra* 'his/her name.' Most prefixed forms take *-r-*; forms with initial *r-* also indicate the core of a genitive construction, in which the modifier precedes the modified; e.g., *yvága rape* [ĩ'va;a ra'pe] 'the road to heaven' (*yvága* 'heaven,' *tape* 'road').

Grammatical relations, except subject and inanimate object, are indicated by case markers, postpositions, or combinations of both. Case markers tend to merge with pronouns or pronominal prefixes into special forms; for instance, *ha'e* [ha'ʔe] 'he, she, it' with ablative *-gui(ve)* [i'w'i(ve)] is realized as *(i)chugui* [(i)ʃu'w'i]; with comitative *-ndi(ve)* [ndi(ve)] as *hendive* [hēndi've], etc.

Guaraní is widely known from the linguistic literature as an example of the existence of prosodic nasality or nasal harmony (a common feature in Amazonian languages). It has six oral and six nasal vowels. Prosodic nasality takes its source from a (stressed) nasal vowel or a nasal consonant and spreads leftward covering the root that contains the source as well as all its prefixes. Suffixes show a more independent behavior: they may adapt to the root or maintain their own nasality/orality structure. When

nasality is generated by a nasal consonant (/m/, /n/, /ŋ/, /ŋʷ/) the latter marks the beginning of an oral domain, hence it is realized as half-nasal half-oral [mb, nd, ŋg, ŋgʷ], e.g., in *marangatu* /maraŋa'tu/ [MARÁŋga'tu] 'holy' (the nasal domain is indicated in small caps). Guaraní roots generally have final stress. When stress is penultimate, rightward nasal spread can occur as well. Some suffixes are affected by rightward spread, e.g., *kuña + -pe* → *kuña-me* /ku'jā-me/ [kū'nāmē] 'to the woman' (*-pe* 'dative').

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## Gujarati

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Gujarātī belongs to the southwestern family of Modern/New Indo-Aryan, a subgroup of the Indo-Iranian branch of Indo-European languages. The official language of Gujarat state, it is spoken across South Asia in Maharashtra (especially Bombay), Rajasthan, Sind, lower Punjab, Madhya Pradesh, and in Karnataka and among the Parsi, Hindu, Muslim, and Jain diaspora in the Persian Gulf, East and South Africa, Britain, North America, and Australia. There were approximately 45 479 000 speakers reported in 1997 (*Indian Missions Abroad*).

### History and Literature

Scholars historically distinguish Old Gujarātī (12th–15th centuries); Middle Gujarātī (15th–18th centuries); and Modern Gujarātī (18th century onward).

Its antecedents are traceable to a distinct Old Western Rajasthānī literary form, despite the attestation of Jain Prākṛit treatises and studies by Middle Indian grammarians of *Nāgara Apabhramśa*, a literary *Apabhramśa* of Gujarat. The 12th-century *Bharateś-varabāhubalirāsa* (1185) is the earliest work written in Gujarātī. Prose and verse compilations written from the 13th century onward exist and include the seasonal poem *Vasantavilāsa* and the 14th-century commentary, the *Ṣaḍvāśyakabālabodhavyṭti*. Narasiṃha Mehtā's (c. 1414–1480) devotional ballads marked a new era in poetry, acquiring pride of place in its literary annals. The Gujarātī daily, *Mumbai Samācār* (established in 1822), is one of the oldest newspapers in Asia. Bombay Parsis were pioneers in Gujarātī and Urdū theater from the 1850s.

### Dialects

Gujarātī spoken along the Baroda-Ahmedabad corridor is regarded as the standard/prestige dialect. (Whether the register of Nāgarī Brāhmaṇs carries

'RP' status remains debatable). Other dialects are Suratī (southern Gujarat), Carotarī (Charotari; central Gujarat), Kāthiāwārī (Saurashtra), and Pāṭānī (northern Gujarat). Pakistani Gujarātī is probably a Pāṭānī subdialect, and code switching is waning as the younger generation shifts to Urdū and provincial languages. Muslim speakers there and elsewhere obviously adopt Perso-Arabic lexicons – its largest word stock after Sanskrit – especially in religious-cultural discourse. Parsi Gujarātī, an ethnolect of the subcontinent's Zoroastrians is, however, readily intelligible. East African Gujarātī now contains Swahili loanwords. Kacchī (Kachchi) is semantically intermediate between Gujarātī and Sindhī and is also influenced by Mārwarī.

### Grammar

Phonetically, Gujarātī is unique for murmured vowels developed from final /h/ and two open vowels, /e/ and /ɔ/. An absence of contrast exists between short and long /i/ and /u/ vowels. Variable or invariable substantives and adjectives, as well as pronominals, have three genders (including the neuter) and two numbers; they inflect for direct and oblique forms, the latter with post-positions and clitics. Verbal forms have temporal, modal, and aspectual contrasts. Combinations of verbal nouns and adjectives with auxiliaries produce an elaborate variety of obligational and desiderative forms, and the vocabulary is rich in passive, causative, and double causative verbs (Cardona, 1965). Vector/compound verbs, a common New Indo-Aryan feature, are employed in restricted contexts with specific semantics.

### Orthography

A manuscript dated 1592 (Mistry, 1996) attests that an alphasyllabic script derived from a Devanāgarī variant has been employed for writing Gujarātī and Kacchī since the 16th century. A cursive style replaced the standard Sanskrit script used in prose and verse when printing began during the 1830s. Independent and conjunct forms are expressed by 45 symbols: 8 vowels, 34 consonants, *anusvāra*, *visarga*, and a velar nasal grapheme. Written from left to right, Gujarātī is conspicuous for its absence of head strokes and varying phonemic modifications. As in other Brāhmī-derived scripts, the post-consonantal /a/ is evidently assumed in a consonant lacking diacritics.

Devanāgarī-derived numerals were adopted with modified shapes for the digits 3, 5, 6, and 9.

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