

WAGDI

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1. INTRODUCTION

1.1 FAMILY AFFILIATION

Wagdi is a language of the Central Group of the Indo-Aryan language family having a good number of mother tongues grouped under it. The language is named after the name of the Scheduled tribe in Rajasthan state, namely *Bhil*, *Bhil Garasia*, *Dholi Bhil*, *Dungri Bhil*, *Dungri Garasia*, *Mewasi Bhil*, *Rawal Bhil*, *Tadvi Bhil*, *Bhagalia*, *Bhilala*, *Pawra*, *Vasava*, *Vasave* etc. However, there are also other tribal communities available in Rajasthan state like *Bhil Mina*, *Mina*, *Damor*, *Kathodi* etc., *Kokna* etc., *Koli Dhor*, *Naikda* etc., *Patelia*, *Seharia* etc. The term 'Bhil' is supposed to refer to a Dravidian word 'Bhilli' meaning 'Bow' which is the characteristic weapon of the tribe. A Sanskrit name 'Bhid' meaning 'pierce', 'shoot and kill', also is connected to their name with reference to their proficiency in archery.

Wagdi is one of the Non-Scheduled languages spoken in India. As a linguistic community Wagdi is majorly concentrated in Madhya Pradesh, Rajasthan, Gujarat, Maharashtra as per the latest Census publication, i.e. 2001.

The present study has been conducted in Rajasthan state under Linguistic Survey of India – Rajasthan Scheme. The informants located in Udaipur, Banswara, Dungarpur were identified by the Competent Authority of Rajasthan State for collection of elicited data. Accordingly, the informants named Shri. Babu Bhil (from *maDa* village, Dungarpur) and Shri. Devo Bhil (from Banswara) were contacted for field data collection. As per the information of the above informants the Bhili speakers in the region like to identify themselves as Wagdi speakers. Hence the present report gives a description of the Wagdi variety of Bhili under the title Wagdi.

According to Grierson (Linguistic Survey of India, pp.14-15) Bhili has several minor dialects which have been identified with separate names. These are Ahiri, Anarya, Baori, Barel, Charani, Chodhari, Dehawali, Dhodia, Dubli, Gamti, Girasia etc.

As per 2001 Census, Bhili/Bhilodi is a language with 17 specified mother tongues and a category of others. The 17 Mother Tongues grouped under Bhili/Bhilodi at all India level are as follows :-

Name of the Mother Tongues Grouped under Bhili/Bhilodi	Speakers' Strength as per 2001 Census
1. Baori	27,242
2. Barel	637,751
3. Bhilali	680,689
4. Bhili/Bhilodi	3,313,481
5. Chodhari	209,363
6. Dhodia	169,290
7. Gamti/Gavit	283,697
8. Garasia	51,183
9. Kokna/Kokni/Kukna	110,602
10. Mawchi	99,474
11. Paradhi	49,290
12. Pawri	154,918
13. Rathi	101,458
14. Tadavi	99,348
15. Varli	475,433
16. Vasava	417,665
17. Wagdi	2,510,811
Others	191,262

As per Grierson (1907, pp.12-13) in his Linguistic Survey of India, "Bhili/Bhilodi is an Indo-Aryan language under Central group. Ethnographically Bhils are sometimes stated to be Dravidians, and sometimes to belong to Munda stock. But whatever their original speech may have been, there can be no doubt that, at present they speak an Aryan dialect, closely related to Gujarati and Rajasthani [but it should be borne in mind that the Bhils are not of Aryan origin, and that they have, accordingly, adopted a foreign tongue]. We cannot under such circumstances expect the same consistency as in

the case of the genuine Aryan vernaculars, and as a matter of fact we often meet with a state of affairs that reminds us of the mixed character of the language of other aboriginal tribes, which have, in the course of time, adopted the speech of their Aryan neighbours”. About Wagdi community Grierson opines that “Wagdi is the dialect of Bhil tribe which is found in Rajputana and the adjoining districts. In the Mewar state we find them in the hilly tracts in the south-west. They are also found in the adjoining parts of Gwalior, Partapgarh, Banswara and Dungarpur”.

1.2 LOCATION

In Rajasthan, Wagdi is concentrated mainly in the districts of Banswara, Dungarpur and Udaipur. Udaipur, Dungarpur and Banswara districts have the boundary with Gujarat and Banswara also has boundary with Madhya Pradesh. Therefore in the adjoining districts of both Gujarat and Madhya Pradesh, Bhils are also available. A good number of Bhils are also available in the state of Maharashtra.

In Udaipur district, Bhils are found mainly in Kharwara, Rishab Dev and Kotra-Ghatol tehsils. Bhils of Kotra do not identify themselves with Wagdi rather with Bhomati. Bhili-Wagdi shows lots of variations with Rajasthani. Wagad is actually the region of Rajasthan like Mewar, Marwar etc.

1.3 SPEAKER’S STRENGTH

Language-Demography

The distribution of Wagdi mother tongue in the districts of Rajasthan state as per 2001 Census is presented below:

State/ District	Total			Rural			Urban		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
Rajasthan	2500574	1252872	1247702	2391575	1196622	1194953	108999	56250	52749
Banswara	1240596	627679	612917	1193116	603184	589932	47480	24495	22985
Dungarpur	828183	408658	419525	780162	384038	396124	48021	24620	23401
Udaipur	388516	194042	194474	376574	187765	188809	11942	6277	5665
Chittaurgarh	27721	14251	13470	27274	13997	13277	447	254	193

1.4 BILINGUALISM

Out of total Bhil tribal population in Rajasthan i.e 2600933 (which includes Bhil, Bhil Garasia, Dholi Bhil etc.) the Wagdi is returned by 2500574 speakers. The remaining Bhili/Bhilodi returns out of total Bhili/Bhilodi returns in Rajasthan state is constituted by other Bhili/Bhilodi mother tongues. Since Wagdi is a mother tongue under Bhili/Bhilodi the Bilingualism in respect of Bhili/Bhilodi language in India as well as in Rajasthan as per 2001 Census are presented below which take care of Wagdi Bilingualism also.

Language-India	Total Speakers	Mono Linguals	Bi- Linguals		
			Total	II Language	Strength
1	2	3	4	5	6
Bhili/Bhilodi	9582957	5937937	3645020	HINDI	1893788
				GUJARATI	1191112
				MARATHI	476036

Language-Rajasthan	Total Speakers	Mono Linguals	Bi- Linguals		
			Total	II Language	Strength
1	2	3	4	5	6
Bhili/Bhilodi	26009338	1729584	871319	HINDI	850065
				GUJARATI	8030
				PUNJABI	9157

The majority of Wagdi speakers are bilingual in Hindi as well as Rajasthani. Among them who reside in the state of Gujarat, Maharastra speaks Gujarati, Marathi respectively. Few Bhils who are educated and engaged in job, speaks English but this percentage is low .

1.5 SOCIOLINGUISTIC SITUATION / INFORMATION

As per the study conducted by the Division on *The Written languages of the World, India 2* (H.Kloss, Mc.Connell & B.P.Mahapatra, 1989) the Wagdi has few non-narrative literatures, some textbooks studied up to 4th standard and a few short stories. The script used here is Devnagari.

As per the present Survey conducted in Rajasthan the following facts are revealed.

Use of Wagdi as L1 in the home domain - In the home domain Wagdi is used as a mother tongue. The usage is restricted among the older people and it has started getting

modifications (with the major language spoken in the respective states) among the younger generations.

Wagdi as L1 in other than home domain - Wagdi is not used in the public places of the locality, judiciary and in the market.

Use of Wagdi in education- In schools under Tribal welfare and Development and also in some of the schools run by NGOs Wagdi is taught up to fourth standard level. There are few primary textbooks available in this language. State Government of Rajasthan is promoting the language for educational purpose.

Use of Wagdi in Mass Media - In different All India Radio stations and Doordarshan of Rajasthan state specific schedule have been programmed for presentation of programmes on Wagdi. Thus, Wagdi has been accommodated by the Ministry of Information and Broadcasting, Government of India.

Script - There is no specific script used for this language. The language is polycentric at present and Devnagari script is used for this language.

1.6 REVIEW OF EARLIER LITERATURE AVAILABLE

Earlier work done by J.Malcolm whose 'Essay of the Bhills' published in the collaboration of the Royal Asiatic Society of Great Britain and Ireland which was followed by D.Graham's 'A brief Historical sketch of Bhili Tribes'. However, the first grammatical sketch of Bhili language was done by Rev.Thompson in 'Rudiments of the Bhil language'. Among the available lexicons, 'Wagdi-Hindi-Wagdi School Dictionary' prepared by Dr.J.C.Sharma, Central Institute of Indian Languages, Mysore is the pioneering one. However, in Wagdi some primers up to 4th standard and few short stories are available for reference.

2. PHONOLOGY

2.1 PHONEMIC INVENTORY

Both the segmental and suprasegmental phonemes of Wagdi (Wagdi) are presented in the following inventory:

2.1.1 SEGMENTAL PHONEMES

Vowels

There are altogether eight vowels phonemes. Lip rounding is not distinctive. It is predictable in the case of back vowels, which are rounded.

	Front	Central	Back
High	<i>i</i>		<i>u</i>
Mid-high	<i>e</i>	<i>A</i>	<i>o</i>
Mid-low	<i>E</i>		<i>O</i>
Low		<i>a</i>	

Consonants

There are altogether 30 consonants phonemes, 9 out of them are aspirated. Aspiration plays an important role in this language as it does in Marathi, Gujarati and many other Indo-Aryan languages. It is the loathly release which immediately follows the consonants and which is voiced and voiceless when the preceding consonant is voiceless. All aspirates tend to be non-aspirates in rapid speech.

	Bilabial	Labio-Dental	Dental/Alveolar		Retroflex	Palatal		Velar	Glottal
Stop (asp.)	<i>p</i> <i>ph</i>	<i>b</i> <i>bh</i>	<i>t</i> <i>th</i>	<i>d</i> <i>dh</i>	<i>T</i> <i>Th</i>	<i>D</i> <i>Dh</i>	<i>j</i> <i>jh</i>	<i>k</i> <i>kh</i>	<i>g</i> <i>gh</i>
Nasals		<i>m</i>	<i>n</i>		<i>N</i>				
Fricative			<i>s</i>						<i>h</i>
Trill			<i>r</i>		<i>R</i>				
Lateral			<i>l</i>		<i>L</i>				
Approx.		<i>w</i>	<i>v</i>				<i>y</i>		

2.1.2 SUPRASEGMENTAL PHONEMES

Vowel length

Length is not phonemic here. Phonetically vowels are both short and long. Vowels occurring in monosyllabic words are uniformly long (2 morae duration) whether the syllable is open or close. In all other syllables vowels are shorter.

Nasalization

Nasalization in this language may be set up as a suprasegmental phoneme occurring with the vowels. For example

/ĩ/	-	/ĩ/	‘this’ (n)	
/ã/	-	/poLã/	‘honeycomb’	
/ũ/	-	/jũ/	‘yoke’	
/õ/	-	/gõmãsi/	‘gnat’	
/ẽ/	-	/mẽnDa/	‘ram’	
/Ã/	-	/sÃkh/	‘conch’	etc.

2.2 PHONEMIC CONTRAST

Vowels

/i/	~	/e/			
/iman/		‘aero plane’	~	/etan/	‘like’
/sir/		‘to split’	~	/ser/	‘tiger’
/mini/		‘cat’	~	/ine/	‘to it’
/e/	~	/E/			
/ek/		‘one’	~	/Ekla/	‘alone’
/ben/		‘sister’	~	/pEliã/	‘those’

<i>/A/</i>	~	<i>/a/</i>		
<i>/Ad/</i>		‘half’	~	<i>/ag/</i> ‘fire’
<i>/gAron/</i>		‘eclipse’	~	<i>/taro/</i> ‘star’
<i>/aNA/</i>		‘and’	~	<i>/dana/</i> ‘grains/uncooked rice’

<i>/O/</i>	~	<i>/o/</i>		
<i>/Opas/</i>		‘fasting’	~	<i>/oja/</i> ‘heavy’
<i>/tOta/</i>		‘there’	~	<i>/gol/</i> ‘sphere’
<i>/onO/</i>		‘warm’	~	<i>/oio/</i> ‘become’

<i>/o/</i>	~	<i>/u/</i>		
<i>/onO/</i>		‘warm’	~	<i>/unO/</i> ‘warm’
<i>/gol/</i>		‘sphere’	~	<i>/gup cup/</i> ‘whisper’
<i>/tyo/</i>		‘he/she’	~	<i>/siu/</i> ‘peep’

Consonants

<i>/p/</i>	~	<i>/ph/</i>		
<i>/pani/</i>		‘water’	~	<i>/phas/</i> ‘net’
<i>/popAT/</i>		‘cockatoo’	~	<i>/ maphi/</i> ‘forgive’
<i>/bap/</i>		‘father’	~	<i>/maph/</i> “forgive”
<i>/b/</i>	~	<i>/bh/</i>		
<i>/bap/</i>		‘father’	~	<i>/bhau/</i> ‘brother’
<i>/ubi/</i>		‘stands’	~	<i>/kumbhar/</i> ‘potter’
<i>/gArib/</i>		‘poor’	~	<i>/labh/</i> ‘profit’

<i>/t/</i>	~	<i>/th/</i>	
<i>/tamo/</i>	‘brass’ ~	<i>/thAnDo/</i>	‘coldness’
<i>/hatini/</i>	‘cow elephant’ ~	<i>/sathi/</i>	‘friend’
<i>/rat/</i>	‘night’ ~	<i>/lath/</i>	‘tangle’
<i>/d/</i>	~	<i>/dh/</i>	
<i>/dat/</i>	‘teeth’ ~	<i>/dhatu/</i>	‘metal’
<i>/nAdi/</i>	‘river’ ~	<i>/Andhera/</i>	‘darkness’
<i>/lid/</i>	‘home dung’ ~	<i>/rãdh/</i>	‘cook’
<i>/T/</i>	~	<i>/Th/</i>	
<i>/Tola /</i>	‘pebble’ ~	<i>/ThAna/</i>	‘police station’
<i>/moTo/</i>	‘big’ ~	<i>/saThA/</i>	‘sixty’
<i>/waT/</i>	‘road’ ~	<i>/baTh/</i>	‘molasses’
<i>/D/</i>	~	<i>/Dh/</i>	
<i>/Dikra/</i>	‘elder brother’s son’ ~	<i>/Dheu/</i>	‘break water’
<i>/dADia/</i>	‘Old’ ~	<i>/buDha/</i>	‘sacrifice’
<i>/sãnD/</i>	‘ox’ ~	<i>/sũDh/</i>	‘temple wall’
<i>/j/</i>	~	<i>/jh/</i>	
<i>/jAg/</i>	‘Universe’ ~	<i>/jhAgDa/</i>	‘quarrel’
<i>/ajai/</i>	‘grand mother’ ~	<i>/sujhi/</i>	‘swollen’
<i>/aj/</i>	‘today’ ~	<i>/yajh/</i>	‘interest’

<i>/k/</i>	~	<i>/kh/</i>					
<i>/kan/</i>	‘ear’	~	<i>/khAnD/</i>	‘main land’			
<i>/kukRo/</i>	‘cock’	~	<i>/makhri/</i>	‘fly’			
<i>/sek/</i>	‘fomentation’	~	<i>/dukh/</i>	‘sorrow’			
<i>/g/</i>	~	<i>/gh/</i>					
<i>/goRo/</i>	‘horse’	~	<i>/ghAr/</i>	‘house’			
<i>/magA/</i>	“track”	~	<i>/waghin/</i>	‘tigress’			
<i>/jAg/</i>	‘niverse’	~	<i>/wagh/</i>	‘tiger’			
<i>/m/</i>	~	<i>/n/</i>	~	<i>/N/</i>			
<i>/mama/</i>	‘mother’s brother’	~	<i>/nAmeo/</i>	‘ascends’			
<i>/aima/</i>	‘maid’	~	<i>/puniya/</i>	‘virtue’	~	<i>/paNi/</i>	‘water’
<i>/goam/</i>	‘herd’	~	<i>/kan/</i>	“ear”	~	<i>/baN/</i>	‘arrow’
<i>/s/</i>	~	<i>/h/</i>					
<i>/sal/</i>	‘barks’	~	<i>/hAL/</i>	“plough”			
<i>/asu/</i>	“tear”	~	<i>/rAhi/</i>	‘churn’			
<i>/ghAs/</i>	“rub”	~	<i>/grAh/</i>	‘star’			

/r/ ~ /R/

/bokro/ 'goat' ~ /lakRo/ 'wood'

/ghAr/ 'house' ~ /hAR/ 'bone'

/l/ ~ /L/

/cula/ "hearth" ~ /kELa/ 'banana'

/wal/ 'hair' ~ /taL/ 'rhythm of music'

/y/ ~ /w/ ~ /v/

/yai/ 'daughter in laws father' ~ /wae/ 'weather' ~ /vAl/ 'strength'

/tyal/ 'they' ~ /dAwa/ 'medicine' ~ /nAva/ 'new'

2.3 PHONEMIC DESCRIPTION AND DISTRIBUTION

Vowels

/i/ High, front, unrounded vowel

Initially /iman/ 'aero plane'

Medially /lit/ 'horse dung'

Finally /mini/ 'cat'

/e/ Mid-high, front, unrounded vowel

Initially */ek/* ‘one’

Medially */kesur/* ‘musk’

Finally */be/* ‘two’

/E/ Mid-low, front, unrounded vowel

Initially */Eparit/* ‘merchant’

Medially */pEliã/* ‘those’

/A/ Mid-high, central vowel

Initially */Ad/* ‘half’

Medially */sAmundAr/* ‘sea’

Finally */sA/* ‘hundred’

/a/ Low, central vowel

Initially */ag/* ‘fire’

Medially */haRio/* ‘crow’

Finally */aja/* ‘mother’s father’

/O/ Mid-low, back rounded vowel

Initially */Opas/* ‘fasting’

Medially */tOta/* ‘there’

Finally */onO/* ‘warm’

/o/ Mid-high, back rounded vowel

Initially */oja/* ‘burden’

Medially */gol/* ‘sphere’

Finally */oi/* ‘become’

/u/ High, back, unrounded vowel

Initially */una/* ‘warm’

Medially */gup cup/* ‘whisper’

Finally */siu/* ‘peep’

Consonants

/p/ Voiceless, bilabial, unaspirated stop

Initially */pani/* ‘water’

Medially */popAT/* ‘cockatoo’

Finally */bap/* ‘father’

/ph/ Voiceless, bilabial aspirated stop

Initially */phul /* ‘flower’

Medially */maphi/* ‘forgive’

Finally */maph/* “forgive”

/b/ Voiced, bilabial stop

Initially */bap/* ‘father’

Medially */ubi/* ‘stands’

Finally */gArib/* ‘poor’

/bh/ Voiced, bilabial, aspirated stop

Initially */bhau/* ‘brother’

Medially */kumbhar/* ‘potter’

Finally */labh/* ‘profit’

/t/ Voiceless, dental/alveolar stop

Initially */tyo/* ‘he’

Medially */hatini/* ‘female elephant’

Finally */rat/* ‘night’

/th/ Voiceless, dental/alveolar, aspirated stop

Initially */thAnDo/* ‘coldness’

Medially */sathi/* ‘friend’

Finally */lath/* ‘tangle’

/d/ Voiced, dental/ alveolar stop

Initially */dat/* ‘teeth’

Medially */nAdi/* ‘river’

Finally */lid/* ‘home dung’

/dh/ Voiced, dental/alveolar aspirated stop

Initially */dhir /* ‘patience’

Medially */Andhera /* ‘darkness’

Finally */rādh/* ‘cook’

/T/ Voiceless, retroflex stop

Initially */Tola/* ‘pebble’

Medially */moTo/* ‘big’

Finally : */waT/* ‘road’

/Th/ Voiceless, aspirated, retroflex stop

Initially */ThAna/* ‘police station’

Medially */saThA/* ‘sixty’

Finally */baTh/* ‘molasses’

/D/ Voiced, retroflex stop

Initially */Dikra/* ‘elder brother’s son’

Medially */dADia/* ‘Old’

Finally */sānD/* ‘ox’

/Dh/ Voiced, aspirated, retroflex stop

Initially */Dheu/* ‘break water’

Medially */buDha/* ‘sacrifice’

Finally */sūDh/* ‘temple wall’

/j/ Voiced, palatal stop

Initially */jAg/* ‘Universe’

Medially */ajai/* ‘grand mother’

Finally */aj/* ‘today’

/jh/ Voiced, palatal, aspirated stop

Initially */jhAgDa/* ‘quarrel’

Medially */sujhi/* ‘swollen’

Finally: */yajh/* ‘interest’

/k/ Voiced, velar stop

Initially */kes/* ‘hair’

Medially */akas/* ‘sky’

Finally */sek/* ‘fomentation’

/kh/ Voiceless, aspirated, velar stop

Initially */khAnD/* ‘mainland’

Medially */dukhi/* ‘one who is unhappy’

Finally */dukh/* ‘unhappy’

/g/ Voiced, velar stop

Initially */gai/* ‘cow’

Medially */magA/* ‘track’

Finally */jAg/* ‘Universe’

/gh/ Voiced, velar, aspirated stop

Initially */ghAr/* ‘house’

Medially */waghin/* ‘tigress’

Finally */wagh/* ‘tiger’

/m/ Bilabial nasal

Initially */mama/* ‘mother’s brother’

Medially */aima/* ‘maid’

Finally */goam/* ‘herd’

/n/ Dental/ alveolar nasal

Initially */nAkh/* ‘nail’

Medially */dAwa khana/* ‘hospital’

Finally */kan/* ‘ear’

/N/ Retroflex nasal

Does not occur Initially

Medially */mANi/* ‘gem’
Finally */baN/* ‘arrow’

/s/ Voiceless, dental/alveolar fricative

Initially */sA/* ‘hundred’
Medially */asu/* ‘tear’
Finally */ghAs/* ‘to rub’

/h/ Voiceless, Glottal, Fricative

Initially */hArAn/* ‘deer’
Medially */rAhi/* ‘left over’
Finally */grAh/* ‘star’

/r/ Dental/alveolar Trill

Initially */rAth/* ‘chariot’
Medially */cAri/* ‘to graze’
Finally */ghAr/* ‘house’

/R/ Retroflex Flap/Tap

Does not occur Initially

Medially */pākhrO/* ‘wing’
Finally */hAR/* ‘bone’

/l/ Dental/alveolar lateral

Initially : /*likh-Anar*/ ‘to write’

Medially /*culla*/ ‘hearth’

Finally /*phul*/ ‘flower’

/L/ Retroflex lateral

Does not occur Initially

Medially /*tuLi*/ ‘tower’

Finally /*kELa*/ ‘banana’

/y/ Palatal approximant

Initially /*yai*/ ‘daughter in laws father’

Medially /*tya*/ ‘they’

/w/ Bilabial approximant

Initially /*waT*/ ‘road’

Medially /*dAwa*/ ‘medicine’

/v/ Labio-dental approximant

Initially /*vidhwa*/ ‘widow’

Medially /*nAva*/ ‘new’

Finally /*dev*/ ‘God’

2.4 MAJOR ALLOPHONIC DISTRIBUTION

The following allophonic variation is available

1. /j/	[J]	i.e Affricate	word initially
	[j]	i.e Stop	else where
Examples,	/ju/	'louse'	> [Ju]
	/panj/	'five'	> [panj]

2.5 VOWEL SEQUENCE

The following are the vowel sequences available in Wagdi.

<i>ai</i>	<i>ua</i>	<i>oĩ</i>	<i>Ai</i>	<i>iũ</i>	<i>eĩ</i>	<i>Oe</i>
<i>au</i>	<i>uo</i>	<i>oi</i>	<i>Au</i>	<i>iu</i>	<i>ei</i>	<i>Ou</i>
<i>ao</i>	<i>ũa</i>	<i>oa</i>	<i>Ao</i>	<i>ia</i>	<i>eo</i>	
<i>ae</i>	<i>ũo</i>			<i>io</i>		
<i>ãu</i>						
<i>ãi</i>						
<i>ão</i>						
<i>ãe</i>						

2.6 CLUSTERS

The number of vowel clusters are very limited in this language. The following types are observed in the corpus.

Diphthong/Vowels clusters

/Ei/	-	/bEil/	'bull'
		/khEir/	'a tree'

<i>/Au/</i>	-	<i>/dAut/</i>	‘inkpot’
<i>/ai/</i>	-	<i>/khai/</i>	‘eat’
<i>/au/</i>	-	<i>/bhau/</i>	‘brother’

Consonant Clusters

Clusters of consonants occur in all the positions viz. Initial, Medial and Final. The frequency of clusters of consonants are more in the medial position than in the initial and final position. In the initial position only */w,y,r/* occur as second member of the consonant cluster and in the final position */r/* as first member is very frequent along with homorganic consonants. Hence Consonant clusters are not very productive in WagDi. The Consonant clusters in this language can be divided into three classes on the basis of number of segments involved in them.

- (i) Two - segment clusters
- (ii) Three - segment clusters
- (iii) Four - segment clusters

No consonant clusters are observed in the initial position of a word. Therefore, the clusters occur for i) medially and finally, ii) and iii) medially only.

Two Segment clusters - On the basis of distribution and intervention of syllable boundary the two segment clusters can be divided into three classes:

- (a) Occurring medially across the syllable boundary
- (b) Occurring medially within a syllable
- (c) Occurring finally only.

Examples-

Geminants –

<i>/tt/</i>	-	<i>/patta/</i>	‘harrow’
<i>/dd/</i>	-	<i>/Addoru/</i>	‘difficulty’

/nn/	-	/AnnA/	‘seven stars in the sky’
/kkh/	-	/akkhu/	‘axle’
/TT/	-	/kaTTo/	‘sradh – ceremony’
/nn/	-	/korohanno/	‘dry-yellowish vegetables’
/ll/	-	/sulla/	‘fire place’
/dd/	-	/gAddo/	‘sarpanch’
/ss/	-	/rAssi/	‘thread’

Other than Geminant Clusters –

/Ls/	-	/aLsi/	‘lazy’
/thw/	-	/Athwar/	‘weapon’
/Tk/	-	/ATkela/	‘boundary wall’
/rm/	-	/armAN/	‘here’
/mL/	-	/AmLo/	‘twisting of body’
/mb/	-	/lambu/	‘fixed’
/bl/	-	/Ablo/	‘reverse’
/khl/	-	/Akhli/	‘empty’
/thR/	-	/AthRaMbu/	‘shaking’
/kb/	-	/AsAkbuM/	‘selection’
/Rb/	-	/AlaRbuM/	‘breaking’
/nl/	-	/anlo/	‘pitcher’
/tm/	-	/atmiye/	‘in the evening’
/ln/	-	/alni/	‘vegetable curry made out of corn’
/nd/	-	/anda phanda/	‘changing’

/ kb /	-	/ aSAkbuM /	‘snatching’
/ mb /	-	/ rAmbuM /	‘misery’
/ lb /	-	/ amAl buM /	‘squeezing’
/ rb /	-	/ adArbuM /	‘starting’
/ dr /	-	/ udruM /	‘dirty’
/ gN /	-	/ ulAgNo /	‘rough’
/ ND /	-	/ kuNDi /	‘musical instrument which hangs from the neck’
/ pR /	-	/ kapRo /	‘saree’
/ mT /	-	/ kamTi /	‘bow’
/ Tl /	-	/ kaTlo /	‘buffalo’
/ tl /	-	/ kAtlo /	‘crab’
/ pD /	-	/ kũpDo /	‘staying place for cows and buffaloes made of bamboos’
/ gR /	-	/ kagRo /	‘crow’
/ tr /	-	/ katro /	‘horse’
/ tl /	-	/ katla /	‘leaf’
/ ly /	-	/ kulyo /	‘nostril’
/ ny /	-	/ kanya /	‘hair’
/ jy /	-	/ kejyagAru /	‘obedient’
/ tR /	-	/ khaTRai /	‘paternal property’
/ lR /	-	/ kholRi /	‘slum houses without doors’
/ kD /	-	/ khẽkDi /	‘wild dog’
/ bR /	-	/ gabRo /	‘neck’

<i>/ ny /</i>	-	<i>/gAnyo /</i>	‘earring’
<i>/ Dl /</i>	-	<i>/ gaDlo /</i>	‘small circle shaped thing to put of the head for carrying weights’
<i>/ kl /</i>	-	<i>/ sokli /</i>	‘spirit’
<i>/ ghl /</i>	-	<i>/ ghoghlo /</i>	‘thorn’
<i>/ wl /</i>	-	<i>/ gawli /</i>	‘arm’
<i>/ lw /</i>	-	<i>/ julwu /</i>	‘bathing’
<i>/ rkh /</i>	-	<i>/ jArkho /</i>	‘hyna’
<i>/ tR /</i>	-	<i>/ jotRo /</i>	‘jute’
<i>/ mk /</i>	-	<i>/ jumko /</i>	‘saptarsi mondal’
<i>/ nj /</i>	-	<i>/ jAnjal /</i>	‘dream’
<i>/ lR /</i>	-	<i>/ jhulRi /</i>	‘pant’
<i>/ pk /</i>	-	<i>/ jhapko /</i>	‘evening’
<i>/ lkh /</i>	-	<i>/ jhulkhū /</i>	‘group’
<i>/ kr /</i>	-	<i>/ jhakri /</i>	‘fishing rod’
<i>/ wl /</i>	-	<i>/ jhawli /</i>	‘bitch’
<i>/ mr /</i>	-	<i>/ jhimro /</i>	‘rag’
<i>/ gN /</i>	-	<i>/ ThAgNi /</i>	‘eve-teasing’
<i>/ mR /</i>	-	<i>/ DimRo /</i>	‘a stage made in the field for looking after the crops’
<i>/ sk /</i>	-	<i>/ Daski /</i>	‘bird sings like cuckoo’
<i>/ pR /</i>	-	<i>/ tepRo /</i>	‘door’
<i>/ kl /</i>	-	<i>/ Taklo /</i>	‘three times’
<i>/ rl /</i>	-	<i>/ tharlu /</i>	‘idle’

<i>/lT/</i>	-	<i>/tholTi/</i>	‘in hand’
<i>/lk/</i>	-	<i>/tolki/</i>	‘vassals used for making curds from the milk’
<i>/dr/</i>	-	<i>/dadro/</i>	‘dry fruit’

Two-segment final clusters –

<i>/ng/</i>	-	<i>/kEng/</i>	‘a type of fish’
<i>/nj/</i>	-	<i>/kArAnj/</i>	‘a type of tree’
<i>/mb/</i>	-	<i>/khamb/</i>	‘pillar’
<i>/nD/</i>	-	<i>/ArAnD/</i>	‘castor oil plant’.

Tri-Consonantal clusters -

<i>/kDy/</i>	-	<i>/bokDya/</i>	‘he goat’
<i>/gly/</i>	-	<i>/gaglyal/</i>	‘watch man’
<i>/bjy/</i>	-	<i>/thobjyo/</i>	‘flu’
<i>/ngn/</i>	-	<i>/ghingni/</i>	‘tingling of limb’
<i>/ngr/</i>	-	<i>/khengraw/</i>	‘uncultivated land’
<i>/ngL/ -</i>		<i>/ghangLe/</i>	‘mosquito’
<i>/Dky/</i>	-	<i>/phADkya/</i>	‘a species of tiger’
<i>/njr/</i>	-	<i>/mAnjri/</i>	‘wages’
<i>/ndm/</i>	-	<i>/kandmul/</i>	‘esculent roots’
<i>/ply/</i>	-	<i>/khAplya/</i>	‘pangolin’
<i>/bdy/</i>	-	<i>/sabdya/</i>	‘a plant’
<i>/bby/</i>	-	<i>/Abbyas/</i>	‘study’
<i>/mny/</i>	-	<i>/dhamnya/</i>	‘a serpent’
<i>/mby/</i>	-	<i>/tambya/</i>	‘a brass pot’

<i>/ mbr /</i>	-	<i>/ Tembrun /</i>	‘a kind of tree’
<i>/ mbhy /</i>	-	<i>/ kumbhya /</i>	‘pole’
<i>/ ruD /</i>	-	<i>/ ArnDel /</i>	‘castor-oil’
<i>/ lky /</i>	-	<i>/ bilkya /</i>	‘south’
<i>/ lphy /</i>	-	<i>/ gAlphya /</i>	‘a species of tiger’
<i>/ wnd /</i>	-	<i>/ AwndA /</i>	‘this year’
<i>/ hnD /</i>	-	<i>/ TohnDul /</i>	‘a kind of vegetable’

And also a few four-segmental cluster available, which only occur in medial positions

<i>/ mbLy /</i>	-	<i>/ kambLy /</i>	‘rock-snake’
<i>/ ndky /</i>	-	<i>/ bindkya /</i>	‘soldier’
<i>/ nDky /</i>	-	<i>/ sonDkya /</i>	‘a kind of musical instrument’ etc.

2.7 SYLLABLE

The syllabic system in this dialect is of peak type. There are as many syllable in a word as there are syllable peaks. The syllable peak is necessarily formed by a vowel. It can be preceded by an onset and followed by a coda the onset is formed by a single consonant or a cluster of two consonants preceding the peak; while the coda is also formed by a single consonant or a cluster of two consonants following the peak. If the onset is a cluster, the coda cannot be a cluster and if the coda is a cluster the onset cannot be a cluster. The syllable boundaries can be predicted on the basis of peaks and selection of consonants as on set or coda. A word can be monosyllabic, disyllabic or polysyllabic. The syllable types are as follows:

Monosyllabic types –

CV	-	<i>/ le- /</i>	‘to take’
CVV	-	<i>/ nAi /</i>	‘river’
CVC	-	<i>/ sik /</i>	‘adhesive’

Disyllable types –

CVC	-	CV	-	/ <i>kAp – Ro</i> /	‘sari’
CVV	-	CV	-	/ <i>kAi – Ro</i> /	‘when’
CV	-	CV	-	/ <i>dha – Dũ</i> /	‘dacoity’
CV	-	VC	-	/ <i>sa-Ta</i> /	‘rain’

Tri-syllabic words –

CV – CV- CV	-	/ <i>bA – pA – ro</i> /	‘in the afternoon’
CVC – VC – CV	-	/ <i>kAt – er – ko</i> /	‘for a long time’

As it is observed in other Indo-Aryan languages, the tendency of pronouncing each and every word into two Mora / syllables also founding Wagdi language. This is called Bi-morism. Therefore we can consider this as one of the characteristics to include Wagdi language into Indo-Aryan Group of Languages.

3. MORPHOPHONEMICS

When a stem is combined with a suffix or when two or more stems are combined with each other, there are often changes in the shape of the combined stem. Such types of changes take place within a word depend on the environment in which the occurrence takes place. These changes are either combined by the phonological environment, or morphological (applicable to a relatively smaller number of item). The morphophonemic process described here is mainly of the former type. Followings are the examples of the morphophonemic changes occurring in Wagdi (Wagdi) –

1. If the final / o/ is followed by / a /, then / o / is replaced by /a/.

Example, /soro/ ‘boy’ + /a / → /sora / ‘boys’

2. If the final / i / followed by / i /, then the final / i / drops.

Example, /koLi / + / in / → /koLin / ‘fisher woman’

3. If the final / i / followed by / a /, then / ia / > / ya /.

Example, /kaThi / + /a/ → /kaTya/ ‘sticks’

4. CV types bases ending in /u/, retain the final /u/ when followed by another vowel. In addition, the augment /w/ is inserted in between the vowels.

mũ + *ã* → *mũwã* ‘mouths’

5. When followed by a vowel, the polysyllabic bases ending in CVC syllable drop their penultimate vowels / u, A, i /.

/manus / + /ã / → /mansã/ ‘men’

/hAtin / + /i / → /hAtni/ ‘elephants’

6. Epenthesis –

/kAbdur / + /ã / → /kAbudrã/ ‘pigeons’

7. Assimilation –

- (a) / *sab* / + / *pun* / → / *sappun* / ‘with officer’
(b) / *pohoc* / + / *sil* / → / *pohossil* / ‘you will reach’

8. Vowel harmony –

This is a type of assimilation, where a vowel in a syllable is affected by the vowel in the preceding syllable and tends to be identical with it.

- / *kAr* / + / *aha* / → / *kArAhA* / ‘he does’
/ *bias* / + / *aho* / → / *biasAho* / ‘you sit’

4. MORPHOLOGY

The morphology can be divided into two parts – Noun morphology and verb morphology. The noun morphology includes – the descriptions of nouns along with their gender, number and cases. It also includes the morphology of Pronouns, Adjectives etc. The verb morphology includes the description of the finite and non-finite verbs along with the Tense, Aspect, Mood, Infinitives, Gerund, Participle, Causation, Passive Formation, Compound Verbs, Transitivity etc. as applicable to the verbs.

4.1 WORD FORMATION

As per the definition of ‘word’ given by C.F.Hockett, a Wagdi (Wagdi) word is pronounced with a potential pause before and after it, as for example, / *pAksa pijra mu aha* / ‘The bird is in the cage’ where *pAksa*, *pijramu aha* are different words with a particular pause between each other. And according to the definition of a word, Wagdi words also contain at least one stem, which is a free form and takes the inflectional and derivational affixes for word formation. For example,

/ <i>wag</i> /	‘tiger’	>	/ <i>wagen</i> /	‘tigress’
/ <i>LAD</i> /	‘pet boy’	>	/ <i>LAD-i</i> /	‘pet girl’

In the above examples, the /-ã/ and /-i/ are plural suffixes or plural markers. In Wagdi morphologically a word may consist of one stem (or more than one) which is followed by various prefixes and suffixes.

4.1.1 WORD CLASS

Wagdi can be divided into different groups on the basis of the inflectional endings e.g.

<i>kutto</i>	“dog”	a masculine stem (-o being the masculine marker)
<i>sori</i>	“girl”	a feminine stem (-i: being the feminine ending)

The words available in this language are divided into following grammatical categories namely Noun 2. Pronouns 3. Adjectives 4. Post-Positions 5. Conjunctions 6.

Verbs 7. Adverbs. These seven word classes are broadly grouped into two categories- Declinables and Indeclinables. Declinables are those, which are declined for numbers-genders-persons-cases etc., for example, nouns, pronouns, adjectives and verbs. And the post-positions, conjunctions, adverbs belong to the Indeclinables.

The major morphological processes found in the seven classes of words are: Suffixation, Zero Modification, Compounding etc.

Suffixation in the word like /*lAD* / ‘pet boy’ > / *lADi* / ‘pet girl’

Zero Modification in the word like /*tarol* / ‘star’ > /*tara*/ ‘stars’

Compounding in the word like /*jamphAL*/ “guava” = *jam* + *phAL*

4.2 NOUN MORPHOLOGY

The Noun is a word class which takes number, gender and case markers. The nouns function as a Subject or an Object in a construction and it denotes person, place, things etc. If a noun contains only one morpheme it is called simple noun, and if it contains more than one morpheme by means of root taking one or more affixes then it is called derived noun. This section of Noun Morphology deals with the inflections of nouns along with the various pronominal forms available in Wagdi language.

4.2.1 NOUN

A Noun is considered to be one of the word classes as belong to either of the three genders and inflect for number and case. On the other hand nouns may be either masculine, feminine or neuter and at the same time either singular or plural. Noun may inflect for case or combine to a postposition.

Gender

Nouns belong to one of the three genders – masculine, feminine or neuter. Animate nouns can be distinguished based on their natural sex distinctions as male nouns may belong to masculine gender, female to feminine and the other to neuter. For example

Masculine Nouns

 / *soro* / ‘boy’
 / *maho* / ‘mother’s sister’s husband’
 / *dado* / ‘father’

/ *babo* / 'father's elder brother'
 / *kako* / 'father's younger brother'
 / *bhobo* / 'elder brother'

Feminine Nouns

/ *ben* / 'sister'
 / *bhua* / 'father's sister'
 / *sij* / 'thing'
 / *sunke* / 'bite'
 / *duwa* / 'medicine'
 / *sas* / 'buttermilk'

Neuter Nouns

/ *bakru* / 'goat'
 / *kasbu* / 'tortoise'
 / *minu* / 'cat'
 / *hahu* / 'hare'

Derived Nouns

Masculine

/ *soro* / 'boy'
 / *bhutrijo* / 'nephew'
 / *mino* / 'cat'

Feminine

/ *sori* / 'girl'
 / *bhutriji* / 'niece'
 / *mini* / 'she cat'

The Derivative suffix for feminine formation / *-en* / added to masculine nouns ending in consonants or vowels

Masculine

/ *hap* / 'snake'
 / *hutar* / 'blacksmith'
 / *wag* / 'tiger'

Feminine

/ *happen* / 'female snake'
 / *hutaren* / 'she blacksmith'
 / *wagen* / 'tigress'

Number

In Wagdi there are two numbers – Singular and Plural.

Masculine noun

Singular

/ *ghoRo* / 'horse'
 / *kutro* / 'dog'
 / *kaglo* / 'crow'

Plural

/ *ghoRa* / 'horses'
 / *kutra* / 'dogs'
 / *kagla* / 'crows'

Feminine nouns

/ <i>thale</i> /	‘plate’	/ <i>thali</i> /	‘plates’
/ <i>baere</i> /	‘window’	/ <i>baeri</i> /	‘windows’
/ <i>ben</i> /	‘sister’	/ <i>beni</i> /	‘sisters’
/ <i>ak</i> /	‘eye’	/ <i>aki</i> /	‘eyes’

The neuter nouns

/ <i>lubru</i> /	‘cloth’	/ <i>lubrũ</i> /	‘clothes’
/ <i>gudeRu</i> /	‘donkey’	/ <i>gudeRũ</i> /	‘donkeys’
/ <i>kagud</i> /	‘paper’	/ <i>kagdũ</i> /	‘papers’

Diminutives

Wagdi nouns show contrast of small and big size and these are formed by adding suffixes. Generally the small size of the forms denote feminine genders.

Male Personal Names

Male and female personal names indicate diminutives showing little sense

/ <i>devo</i> /	/ <i>devlo</i> /
/ <i>babu</i> /	/ <i>babui</i> /
/ <i>rumi</i> /	/ <i>rumli</i> /
/ <i>huki</i> /	/ <i>hukli</i> /
/ <i>lali</i> /	/ <i>lalki</i> /

Diminutives of Inanimate Nouns:

In inanimate nouns feminine marker corresponds with the small size of the corresponding noun

/ <i>doro</i> /	‘thick thread’	/ <i>dori</i> /	‘thin thread’
/ <i>baro</i> /	‘big hole’	/ <i>bari</i> /	‘small hole’
/ <i>hiho</i> /	‘big bottle’	/ <i>hihi</i> /	‘small bottle’

Besides like personal names /-ki/ is added to some nouns to mark its small size.

/ <i>Dhol</i> /	‘drum’	/ <i>Dholki</i> /	‘small drum’
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Case

The case suffixes are bound morphemes with smaller phonetic form. Case distinction in Wagdi are as follows: -

Cases	Suffixes
1. Nominative/Agentive	- \emptyset
2. Accusative	- <i>e</i> / - <i>ne</i>
3. Instrumental	- <i>hu</i>
4. Dative	- <i>haru</i>
5. Ablative	- <i>hũ</i>
6. Genitive	- <i>nu/-ru</i>
7. Locative	- <i>e</i>
8. Vocative	- \emptyset

The different cases are explained below: -

Nominative case – The suffix for this case is \emptyset . This case is generally assigned to the subject of a sentence and referred as ‘prathama’ in Indian case system.

Accusative - This case is used to denote the direct object and location. For example, /*mastAr -ne* / ‘to the teacher’ / *ai ne* / ‘to mother’ etc. This is referred as ‘dwitiya’ in Indian case system and assigned to the object of a sentence.

Instrumental - The instrumental case suffix is / *-hu* /. It is used to denote the sense of ‘with/by’ etc. The instrumental case is known as ‘tritiya’ in the Indian case system. Example –/*dado hu* / ‘with father’, /*ai hu* / ‘with mother’ etc.

Dative - This is ‘caturthi’ in the Indian case system. It is a case of benefactive as well as indirect object also. The sense of ‘for in expressed by this case system. The marker is /*haru*/ for this case. For example, /*ghAr haru*/ ‘for the house’, /*ai haru*/ ‘for mother’ etc.

Ablative - This case is used to denote the place of departure or a point of comparison. In Indian case system this is referred as ‘pancami’. The suffix is / *-hũ* /. For example, / *ram hũ* / ‘from Ram’, /*gaw hũ* / ‘from the village’ etc.

Genitive: - In Indian case system, the genitive is known as ‘sasthi’ . In Wagdi the genitive suffix is /-nu/ inflecting for gender-number agreeing with the noun possession. The sense indicated by genitive is ‘of’. Example - /gohLa/ ‘nest’ > /gohLanu/ ‘of the nest’, /soro/ ‘boy’ > /soronu/ ‘of the boy’ etc.

Locative - The locative case is used to indicate ‘in’, ‘within’ etc. The suffix is /-e/. In Indian case system it is known as ‘saptami’. Example – / pĀjr-e / ‘in the cage’, / ta-e / ‘within an hour’ etc.

Vocative - The vocative suffix is /Ø/. Example – / wA bAhin / ‘Oh sister’ , /e kola / ‘Oh fox ‘ etc.

Postposition

Postpositions are indeclinable. In this language postpositions occur after nominal in a sentence. The postpositions cannot occur by themselves to show the relationships with other word classes and it occurs with the nominal. So it shows the case relation. For Example,

<i>nise</i> ‘below’	<i>AndAr</i> ‘within’
<i>haru</i> ‘for’	<i>pawAt</i> ‘till’
<i>sath /ate</i> ‘with’	<i>dur</i> ‘away’
<i>uper</i> ‘on’	<i>jewo</i> ‘like’
<i>hũ</i> ‘from’	<i>ma</i> ‘to’

4.2.2 PRONOUN

The pronouns are a closed class and the membership is fixed. Semantically, they are the substitutes for the nouns. Syntactically this category is reformed as PRO in Chomsky’s terminology. Pronouns are – either first person / second person / third person if they are animate. If inanimate, then they can be Interrogative/Reflexive/Relative etc. The following are the Pronouns available in Wagdi.

Personal Pronouns -

Person		Singular		Plural
First		<i>hu/me</i> ‘I’		<i>hAmu</i> ‘we’
Second		<i>tu</i> ‘you’		<i>tAmu</i> ‘you’
Third	m.	<i>tyo</i> ‘he’	m.	<i>tya</i> ‘they’
		<i>helo</i> proximate		<i>hela</i>
		<i>pelo</i> remote		<i>pela</i>
	f.	<i>ti</i> ‘she’	f.	<i>tyã</i> ‘they/these’
		<i>hEli</i> proximate		<i>hEliã</i>
		<i>pEli</i> remote		<i>pEliã</i>
	n.	<i>tu</i> ‘it/this’	n.	<i>tÃ</i> ‘these’
		<i>hElu</i> proximate		<i>helÃ</i>
		<i>pElu</i> remote		<i>pelÃ</i>

Examples,

1 st Person	sg.		pl.
Mas./Fem.	<i>hu kArvu se</i> ‘I do’		<i>hAmu kArvi se</i> ‘We do’
2 nd Person			
Mas./Fem.	<i>tu kArve se</i> ‘you do’		<i>tAmu kArvo se</i> ‘you do’
3 rd Person			
mas.	<i>tyo kArve se</i> ‘he does’		<i>tya kArve se</i> ‘they do’
fem.	<i>tye kArve se</i>		<i>tye kArve se</i>
<i>to bAcco</i>	‘This (male) child’		<i>ta bAcca</i> ‘These (male) children’
<i>ti bAcci</i>	‘This (female) child’		<i>tea bAcceya</i> ‘These (female) children’
<i>tĩ DaLa</i>	‘This tree’		<i>tã DaLeyã</i> ‘These trees’
<i>o bAcco</i>	‘That (male) child’		<i>a bAcca</i> ‘Those (male) children’
<i>i bAcci</i>	‘That (female) child’		<i>ia bAcceya</i> ‘Those (female) children’
<i>ĩ DaLA</i>	‘That tree’		<i>iã DaLeyã</i> ‘Those trees’

Interrogative -

Animate	-	<i>kun</i> ‘who’
Inanimate	-	<i>kae</i> ‘what’

kem ‘why’
kewo ‘how’
kere ‘when’

Relative Pronouns - ‘which’

	Singular	Plural
masc.	<i>jo</i>	<i>ja</i>
fem.	<i>ji</i>	<i>jiã</i>
neu.	<i>jĩ</i>	<i>jiã</i>

4.2.3 ADJECTIVE

The adjectives can be divided in two groups –

- i) Adjectives proper and ii) Numerals

The adjectives proper can be of various types depending on derivation and the attributive aspects. They can be adverbial adjectives (*/ajnu/* ‘of today’ ; */wArnul/* ‘of above’) Participial adjective (*/kunhel/* ‘rotton’ */sAdol/* ‘spoiled’); quantitative adjectives (*/sAb/* ‘all’ , */adik/* ‘much’ , */bAhũ/* ‘many’); qualitative adjectives (*/hirwAl/* ‘green’ */ALAs/* ‘idle’); Pronominal Adjectives (*/Ada/* ‘this much’ */inAl/* ‘of this type’) etc.

The main division of adjectives from inflectional point of view is into (i) indeclinable adjectives and (ii) declinable adjectives. The later inflect for the categories of gender, number while the former remain uninflected.

Indeclinable Adjectives -

The following are a few indeclinable adjectives –

/ kodu / ‘bitter’ */ niT /* ‘neat’ */ jAD /* ‘heavy’ */ ALAs /* ‘idle’ */ khArab /* ‘bad’

Declinable Adjectives –

/moTA/ ‘big’ with three genders and two numbers

Mas. *moTo*(sg.) *moTa* (pl.) Fem. *moTi*(sg.) *moTiN*(pl.) Neu. *moTu*(sg.) *moTa*(pl.)

Few derived adjectives are exemplified below -

<i>dukh</i> ‘sorrow’	>	<i>dukhi</i> ‘sorrowful’
<i>sukh</i> ‘comfort’	>	<i>sukhi</i> ‘happy living in comfort’

<i>des</i> ‘country’	>	<i>desi</i> ‘country made’
<i>daru</i> ‘wine’	>	<i>darurio</i> ‘drunkard’
<i>takAt</i> ‘power’	>	<i>takAtwar</i> ‘powerful’
<i>ukul</i> ‘wise’	>	<i>ukulwaro</i> ‘wise person’
<i>takAt</i> ‘power’	>	<i>takAtwAr</i> ‘powerful’

4.2.4 NUMERAL

Most of the speakers of this language can count up to one or two decades, but a few beyond that. For numbers higher than a decade they adhere to the method of counting in ‘twenty’ as a unit; such as /*Akisa*/ ‘one time twenty’ / *do isa* / ‘two time twenty’ etc. The numerals excluding cardinals are declinable and take overt markers distinguishing genders and numbers. The numerals are either primary, or derived, or composite stems and belonging to one of the groups: - 1) cardinals b) ordinals c) fractions.

Cardinals - The cardinals numerals are indeclinables, they are - / *ek* / ‘one’, / *be* / ‘two’ , /*tAN*/ ‘three’, / *egra* / ‘eleven’ , / *sola* / ‘sixteen’ , / *dA* / ‘ten’ , / *calis* / ‘forty’ , / *pÃcis* / ‘twenty-five’, / *beyasi* / ‘eight-two’ etc.

The numeral for hundred is / *sA* / . The multiples are expressed with the variant i.e. / *sat sA* / ‘seven hundred’ etc. / *hajar* / ‘thousand’ / *lakh* / ‘hundred thousand’ etc.

Following are alternants of cardinal numerals:

Alternants of one

/ <i>ek</i> /	‘one’
/ <i>ek bis</i> /	‘twenty-one’
/ <i>ek tis</i> /	‘thirty one’
/ <i>ek salis</i> /	‘forty one’
/ <i>-ra</i> / as in / <i>egra</i> /	‘eleven’

Alternants of two

/ <i>be</i> /	‘two’
/ <i>ba-</i> / as in	
/ <i>bara</i> /	‘twelve’
/ <i>babis</i> /	‘twenty two’
/ <i>ba sATh</i> /	‘sixty two’
/ <i>BA</i> / as in / <i>bAttis</i> /	‘thirty two’
/ <i>be</i> / as in / <i>beya si</i> /	‘eighty two’

Alternants of 'three'

<i>/tAN/</i>	'three'
<i>/-te-/</i> as in <i>-/-teis-/</i>	'twenty three'
<i>/-tetis-/</i>	'thirty three'
<i>/tre/</i> as in <i>/trepAN/</i>	'fifty three'
<i>/-tresATH-/</i>	'sixty three'

Ordinals – The ordinals are adjectives derived from cardinals by the way of suffixation.

There are four types of derivative suffixes, which are further followed by concord suffixes. e.g.

- *r* - */dusAro/* (also */bijo/*), */tisro/*, */tisri/* etc.
- *t* - */cawto/*, */cawti/* etc.
- *l* - */pAhlo/*, */pAhli/* etc.

Fractions - */Ad/* '½', */paw/* '¼', */pON/* '¾', then */-saDe-/* is added to the numerals like */-saDe tin-/* '3 and ½', */-saDe car-/* '4 and ½' etc.

4.3 VERB MORPHOLOGY

The verb morphology deals with the different formation of a verb as per its role in a sentence. The morphology of the verbs can be divided into two types Finite and Non-Finite.

4.3.1 VERB

4.3.1.1 FINITE VERB

Verbs can be of two types – finite and non-finite. Finite verb consists of a stem followed by mood, tense and aspect markers, which are further, followed by person, gender and number markers. These person, gender and number markers maintain a concord with the subject or object in a sentence and vary according to their person, gender and number markers. The inflected form of a verb for different mood, tense and aspect come under finite verbs.

Tense

The following tense markers are available in Wagdi

Transitive verb- */kAr-vu/* 'to do'

Present

	sg.	pl.
1 st Person		
Mas./Fem.	<i>hu kArvu se</i> ‘I do’	<i>hAmu kArvi se</i> ‘We do’
2 nd Person		
Mas./Fem.	<i>tu kArve se</i> ‘you do’	<i>tAmu kArvo se</i> ‘you do’
3 rd Person		
mas.	<i>tyo kArve se</i> ‘he does’	<i>tya kArve se</i> ‘they do’
fem.	<i>tye kArve se</i>	<i>tye kArve se</i>

Present Progressive

1 st Person		
Mas.	<i>hu kAri rio se</i> ‘I am doing’	<i>hAmu kAri riA se</i> ‘We are doing’
Fem.	<i>hu kAri ri se</i>	<i>hAmu kAri rio se</i>
2 nd Person		
Mas.	<i>tu kAri rio se</i> ‘you(sg.) are doing’	<i>tAmu kAri riA se</i> ‘you(pl.) are doing’
Fem.	<i>tu kAri ri se</i>	<i>tAmu kAri rio se</i>
3 rd Person		
Mas.	<i>tyo kArvi rio se</i> ‘he is doing’	<i>tyA kArvi riA se</i> ‘they are doing’
Fem.	<i>tye kArvi ri se</i>	<i>tye kArvi rio se</i>

Past and Past Progressive

1 st Person		
mas.	<i>hu kArte lo</i> ‘I did/was doing’	<i>hAmu kArte lA</i> ‘We did/were doing’
fem.	<i>hu kArte li</i>	<i>hAmu kArte lio</i>
2 nd Person		
mas.	<i>tu kAr le lo</i> ‘you(sg.) did/were doing’	<i>tAmu kArte lA</i> ‘you(pl.) did/were doing’
fem.	<i>tu kAr le li</i>	<i>tAmu kArte lio</i>
3 rd Person		
mas.	<i>tyo kArte lo</i> ‘he did/was doing’	<i>tyA kArte lA</i> ‘they did/were doing’
fem.	<i>tye kArte li</i>	<i>tye kArte lio</i>

Present Perfect and Simple Past

1st Person

mas. *hu kArio se* 'I have done/did' *hAmu kAriA se* 'We have done/did'

fem. *hu kArvi se* *hAmu kArvio se*

2nd Person

mas. *tu kArio se* 'you(sg.) have done/did' *tAmu kAriA se* 'you(pl.) have done/did'

fem. *tu kArvi se* *tAmu kArvio se*

3rd Person

mas. *tyo kArio se* 'he has done/did' *tyA kAryA se* 'they have done/did'

fem. *tye kArvi se* *tye kArvio se*

Past Perfect

1st Person

mas. *hu kArve lo* 'I had done' *hAmu kArve lA* 'We had done'

fem. *hu kArve li* *hAmu kArve lio*

2nd Person

mas. *tu kArve lo* 'you had done' *tAmu kArve lA* 'you had done'

fem. *tu kArve li* *tAmu kArve lio*

3rd Person

mas. *tyo kArve lo* 'he had done' *tyA kArve lA* 'they had done'

fem. *tye kArve li* *tye kArve lio*

Future

1st Person

mas. *hu kArvA no* 'I shall do' *hAmu kArvA nA* 'We shall do'

fem. *hu kArvA ni* *hAmu kArvA nio*

2nd Person

mas. *tu kArvA no* 'you will do' *tAmu kArvA nA* 'you will do'

fem. *tu kArvA ni* *tAmu kArvA nio*

3rd Person

mas. <i>tyo</i>	<i>kArvA no</i>	‘he will do’	<i>tyA</i>	<i>kArvA nA</i>	‘they will do’
Fem. <i>tyo</i>	<i>kArvA ni</i>		<i>tye</i>	<i>kArvA nio</i>	

Aspect

There are three aspects found in Wagdi. They are Habitual, Perfect and Progressive.

The Habitual Aspect denotes the action of the verb takes place from time to time, the Perfect Aspect denotes the action of the verb takes place once and in case of Progressive aspect the action of the verb continues.

Example :

Mas./Fem. <i>hu</i>	<i>kArvu se</i>	‘I do’	<i>hAmu</i>	<i>kArvi se</i>	‘We do’(Habitual Present)
Mas. <i>hu</i>	<i>kArio se</i>	‘I have done/did’	<i>hAmu</i>	<i>kAriA se</i>	‘We have done/did’ (Present Perfect)
Mas. <i>hu</i>	<i>kAri rio se</i>	‘I am doing’	<i>hAmu</i>	<i>kAri riA se</i>	‘We are doing’ (Present Progressive)

Mood

There are four moods – Indicative, Imperative, Permissive and Subjunctive.

Indicative mood

In the Indicative mood, the verb denotes an objective fact.

For Example:

<i>/sora tAre se/</i>	‘The boys swim’
<i>/ram tAri riyo se/</i>	‘Ram is swimming’

Imperative Mood

Verbs in the imperative mood denotes command a request. A verb base, intransitive, transitive or causative functions as imperative form.

Command

For example:

<i>/a toR/</i>	‘break it’
<i>/ai a/</i>	‘come here’
<i>/ubo tha/</i>	‘stand up’

Request

For example:

/(mehArbani kArine) i toRo/ ‘You (please) break’

/i toRo/ ‘(you please) break it’

Permissive Mood

It marks seeking permission from others.

For example:

/ hAmu sarala ai saku se / ‘May we all come?’

/ tya sarala jAi sAku se/ ‘May all of them go?’ etc.

Subjunctive Mood

The subjunctive mood denotes desire or wish and one subordinate clause is required to complete the desire or wish of the subject of the main clause.

For example:

/thAi sAke hu jai/ ‘If possible, I will go’

/jo hu khai ri to hu kale avi/ ‘If I eat, I will come tomorrow’

4.3.1.2 NON FINITE VERB

The non-finite Verbs consist of a stem followed by mood, tense and aspect markers only. The inflected forms of verbs for Participles, Gerund and Infinitive come under the non-finite verbs.

Infinitive

The suffix is */-vu/* . For Example – */ wAc vu /* ‘to choose’ ‘to die’, */mAr vu /* etc. Therefore, the infinitives are formed by adding infinitive morpheme to different bases. i.e. intransitive, transitive, causative etc. These forms can have full paradigms of conjugations of numbers, genders etc. when they are formed from the transitive bases.

Examles : */-sivu-/* ‘to sew’, */-melvu-/* ‘to mix’, */-orvu-/* ‘ to sow’, */-tolvu-/* ‘to weight’, */-dekhvu-/* ‘ to see’ etc.

Gerund

The suffix occurring in the forms of gerund is */-inA/*. For Example - */ga – inA /* ‘while singing’ , */kuT – inA /* ‘while fighting’ */ pōe – inA /* ‘while wipping’ , */ jhAtak – inA /* ‘while throwing’ etc. Sometimes we get reduplication also */bista bista/* ‘while sleeping’ as in other Indo-Aryan Languages.

Participle

Participial verb stem inflect as a verb and decline as a noun or as an adjective. Therefore, these stems can have inflectional suffixes as well as case-suffixes. Participial verbal stems are of three types – Present Participle, Past Participle and Perfect Participle.

Present Participle

The suffix for present participle is */-A/*. For Example - */ ga-A/* as in */ gaA a /* ‘come for singing’ */law-A/* as in */lawA a/* ‘come for planting’ etc.

Past participle

The examples of Past Participles are as follows :

<i>kArio se</i> ‘he has done’	<i>tyA kAryA se</i> ‘they have done’
<i>jaio se</i> ‘he has gone’	<i>jaiA se</i> ‘they have gone’

Perfect Participle

This participle is used to form compound verbs of Past Perfect and subjunctive. The suffixes and construction is identical with that of pluperfect. However, these forms are non-finite. For Example, */cAlelo/* ‘had walked’ , */ginelo/* ‘had taken’ , */kAMelo /* ‘had combed’ etc.

4.3.1.3 CAUSATIVE VERB

A number of Causative verbal stems are derived from transitive as well as intransitive verbal stems by addition of derivational suffix */-rOvu/*. All causative verbs are derived from transitive and intransitive verbs with a common root with and without phonological change in the stem formation. The following is a representative list of causative verbs.

<i>/-dhovu-/</i> ‘to wash’	<i>/-dhovA rOvu-/</i> ‘cause to wash’
<i>/-kArvu-/</i> ‘to do’	<i>/-kArvA rOvu-/</i> ‘to get done’

<i>/-hiwu-/</i> ‘to sew’	<i>/-hiwArOvu-/</i> ‘to get sewed’
<i>/-rovu-/</i> ‘to weep’	<i>/-rovArOvu-/</i> ‘to cause to weep’
<i>/-bhAnOvu-/</i> to read’	<i>/-bhAnOvA rOvu-/</i> ‘ cause to read’

4.3.1.4 AUXILIARY VERB

Wagdi language has two Verbal forms : Main Verb and Auxiliary verbs. Auxiliary verbs always occur with main verbs and mark tenses. In Indian languages Auxiliary verbs generally follows the main verb and in English it precedes the main verb. These verbs are also called ‘helping verbs’.

The auxiliary verbs in Wagdi are as follows

Present Auxiliary - */se/* ‘verb to be’ in all the three persons.

Past Auxiliaries - */hAt-/* ‘was/were’. In Masculine gender */hAto/*, in feminine gender */hAti/* and in neuter gender */hAtu/*.

Examples. Present	sg.	<i>hu se</i>	‘I am’
	pl.	<i>hAmu se</i>	‘we are’

Past	Mas. sg.	<i>hu hAto</i>	‘I was’
	Fem. sg.	<i>hu hAti</i>	‘I was’

4.3.1.5 NEGATIVE VERB

The negation is denoted by */nA/*, */ la /*, */nahi /*, */be/*, */An/* etc. The word negative depends upon some prefixes, which help to give the word negative meaning, but for sentence

negative some specific negative word is there which can occur with different word classes and affect the position of the verb.

For Example –

<i>/jan/</i>	‘known’	<i>/An-jan/</i>	‘unknown’
<i>/kam/</i>	‘work’	<i>/nA-kam/</i>	‘without work’
<i>/mArAd/</i>	‘man’	<i>/nA-mArAd/</i>	‘impotent’
<i>/pArwa/</i>	‘care’	<i>/be pArva/</i>	‘careless’
<i>/kabu/</i>	‘control’	<i>/be kabu/</i>	‘uncontrolled’
<i>/jAwab/</i>	‘answerable’	<i>/la jAwab/</i>	‘unanswerable’
<i>/ilaj/</i>	‘treatment’	<i>/be-ilaj/</i>	‘incurable’

4.3.1.6 PASSIVE FORMATION

The Passive formations are the round about way of representing a sentence with the same meaning. For Example – ‘I see the moon’ (active) > ‘The moon is seen by me’ (passive). So in passive, the object (of active) becomes the subject and the subject (of active) becomes object, the verb changes to its past participle form and ‘by’ is added before object. Example */kola suha mar se/* ‘The fox kills the rats’ > */kolahu suhane marvA no/* ‘By the fox the rats are killed’ etc.

4.3.1.7 TRANSITIVITY

A transitivity verb is a verb which requires an object to complete its meaning, the effect of the action, denoted by the verb whereas in intransitive verb no object is required to express the feeling. Examples,

<i>me</i>	<i>nAdi e</i>	<i>wAh vu</i>	<i>soro</i>	<i>nao e</i>	<i>wAh vu rAvu</i>
I	river-in	to float	boy	boat-in	floats
Sub.	Obj.	Vb.			
“I float in the river”			“The boy floats boat”		

4.3.2 ADVERB

Adverbs and particles are indeclinable. Adverbs can be simple or derived. Simple adverbs are monomorphemic i.e. they consist of single morpheme and derived adverbs consist of more than one morpheme.

Simple adverbs:	<i>/kAldi/</i>	‘yesterday’
Derived adverbs:	<i>/O – ta/</i>	‘there’

Some of the adverbs are reduplicated having both the elements from one class: e. g.

<i>/laha laha/</i>	‘quickly’
<i>/gArgAr/</i>	‘round manner’
<i>/ata - tAta/</i>	‘here and there’
<i>/pArAt pArAt/</i>	‘often’

This type of adverbs can be called as Compound adverbs. Therefore, the distinction we can draw between a complex and a compound adverb is in complex adverb there is at least one bound morpheme whereas the Compound adverb contains all free morphemes. Except these, there are few adverbs which are called adverbs of place.

There are some adverbs, which are basic, and these are not derived from any other word category. These adverbs are time, place and manner.

Adverbs of Place :

<i>/ata/</i>	‘here’
<i>/tAta/</i>	‘there’
<i>/saN/</i>	‘with’
<i>/khal/</i>	‘below’
<i>/mAjar/</i>	‘inside’
<i>/bahar/</i>	‘outside’
<i>/uca/</i>	‘above’
<i>/dur/</i>	‘far’
<i>/maN/</i>	‘behind’

Interrogative forms

<i>/kAbol/</i>	‘When’
<i>/kon/</i>	‘Who’
<i>/kai/</i>	‘What’

Adverbs of time :

/nAntAr/ 'Next / then'

/aj/ 'today'

/be bar/ 'twice'

/tin bar/ 'thrice'

Adverbs of manner :

/sarkhaj/ 'similarity'

/magni/ 'costly'

/imandari/ 'honesty'

4.3.3 PARTICLE

Particles are those forms, which are used in a sentence to strengthen and emphasize the meaning. Particles are indeclinable. They can occur with all word classes like noun, adjective and adverb. The examples of the emphatic particle 'only' are as follows:

i eklo bhari khush se 'He only is very happy'

sita bhari khus se 'Sita is in very happy mood'

aj ekli soriyo awi 'Girls came today only'

Conjunctions and Interjections are called Particles.

Conjunctions connect the link between the two words, phrases and sentences. The followings are the different types of Conjunctions –

Conjunctive	-	<i>/ aNA /</i>	'and'
Adversative	-	<i>/ pAN /</i>	'but'
Disjunctive	-	<i>/ ka /</i>	'or'
Conditional	-	<i>/ AgAr /</i>	'if'
Casual	-	<i>/ tãhAt /</i>	'because'
Adverbial	-	<i>/ tAb /</i>	'then'
Complementary	-	<i>/ o /</i>	'that'

Interjections

Interjections are of two types : Basic and functional. The basic interjections are those which occur only as interjections : e.g. / *wa wa* / ‘well done’ , / *hae hae* / ‘alas’ etc.

Functional interjections are those which belong to other parts of speech but functions as interjections in the use. e.g.

- a. Noun : / *ram ram ti kai ha* / ‘Oh God ! what is that?’
- b. Pronoun : / *kai yi na kAh* / ‘What !don’t say this?’
- c. Adjective : / *bes/hane me nahi ja* / ‘well, I am not going.’ etc.

4.3.4 ECHO WORD / REDUPLICATION

These formations are used as interjections or as indeclinable nouns in reference –

Example –

/ <i>bhubhu</i> /	(dog’s bark)
/ <i>kar kar</i> /	(crow’s sound)
/ <i>tsaw tsaw</i> /	(sparrow’s sound)
/ <i>likalik</i> /	‘act of writing etc’.
/ <i>sud bud</i> /	‘intelligence’ etc.
/ <i>hirAn wirAn</i> /	‘dear etc.’

The following words are formed in this language by altering the first consonant to /ph/ in the second reduplicated element and there is no change in the first element which actually carries the meanings. The second element is only the echo-form does not occur by itself, extends the meaning of the stem like “etc.” A few examples are :

<i>kam - pham</i>	:	‘work’ etc.
<i>sakkAr - phakAr</i>	:	‘sugar’ etc.
<i>kai - phai</i>	:	‘what’ etc.

In the following type both the elements have similar meanings or both are synonyms but these elements occur in the same order. The second element simply extends the meaning of the first – element.

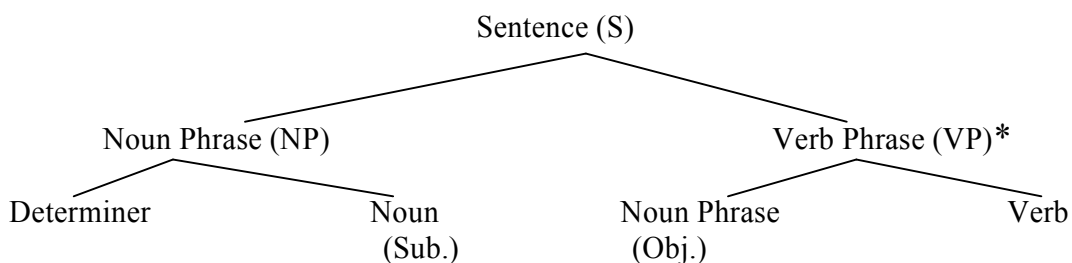
<i>dApi - lApi</i>	:	‘gossips’	
<i>jani - juni</i>	:	‘lot of things’	
<i>jani - buli</i>	:	‘knowing’ etc.	
<i>bol - cal</i>	:	‘talks’	etc.

5. SYNTAX

The study of syntax deals with the structure of the sentences i.e. how the different types of sentences are organized and spoken in this language.

5.1 ORDER OF WORDS IN SENTENCES

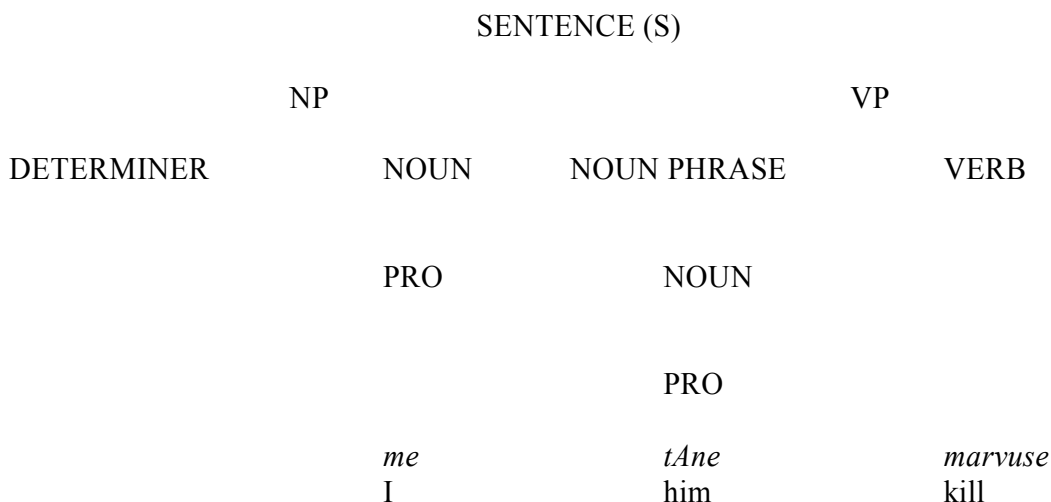
As in other Indo-Aryan languages, Wagdi also follows the word order of Subject–Object – Verb i.e. SOV type. English is having the SVO i.e. Subject-Verb-Object type of word order whereas Indian languages (as Wagdi also shows) are having SOV type of word order. As per the bottom-up tree structure –



[*In case of English the Verb Phrase is Verb + Noun Phrase]

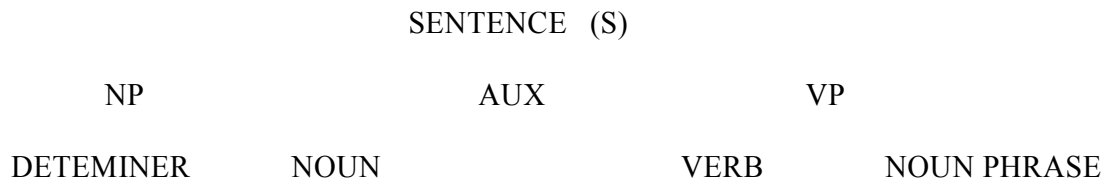
The Subject generally assigned Nominative case and the variation of case makings are visible in objects and in verbs.

Examples:	<i>/ me</i>	<i>tAne</i>	<i>marvuse /</i>	‘I	kill	him’
	I	him	kill	S	V	O
	S	O	V			

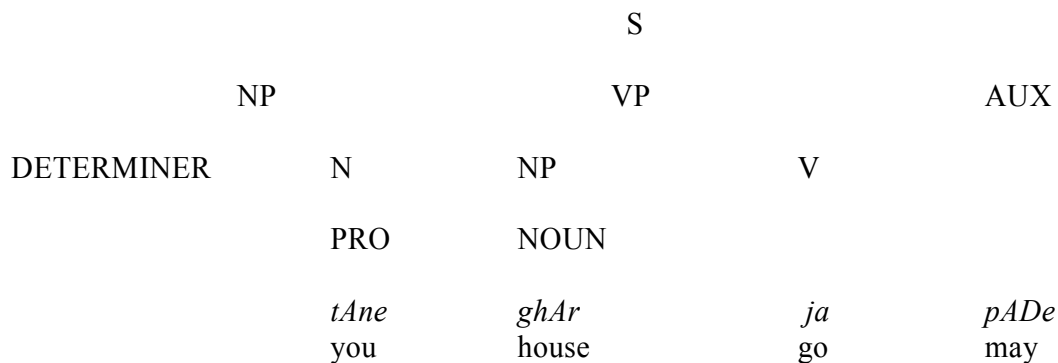


Here the subject is assigned Nominative case which is indicated by Ø marker and the object in assigned accusative case which is indicated by /-e,-ne/ suffix.

Now consider the following sentence tree –



This is the Structure of ‘I may go home’ and the tree shows the Auxiliary verb appears in a sentence which precedes the main verb but In Indian languages the tree will be as shown below. So here, ‘you may go home’, auxiliary verb follow the main verb in a Sentence.



5.2 DESCRIPTION OF TYPES OF SENTENCES

The Sentences may be of different types – i.e. Interrogative, Imperative, Negative, Causative, Co-ordination etc.

Interrogative Sentences are those where a question is asked. The Interrogative Sentences are formed by adding wh- words (i.e. who, how, what, when, whom, whose, which etc.) to the sentences which (wh-words) by transformation (wh-fronting) comes in front. Also the interrogative Sentences are formed by bringing the verb of the affirmative sentences in front. For Example –

<i>pAksa</i>	<i>pijra-e</i>	<i>hAto</i>		‘The bird was in the cage’
the bird	in cage	verb to be		
<i>pAksa</i>	<i>pijra-e</i>	<i>hAto</i>	<i>ki</i>	‘Was the bird in the cage?’
the bird	in cage	verb to be	wh -word	

Imperative Sentences denote sense ordering. The verb takes zero marker (Ø) and the second person forms are the markers. For Example

<i>mAjar</i>	<i>a</i>	‘come in’
inside	come	
<i>bahr</i>	<i>ja</i>	‘go out’
outside	go	

Negative Sentences denote the negation. There are three negative markers / nAt /, / nA /, /ni / used in the sentence. Examples of the Sentence Negations are as follows :

<i>/jor nAt bolo/</i>	‘Do not speak loudly’
<i>/ tu nAt jae/</i>	‘you do not go’
<i>/tAi nAt jawo/</i>	‘Do not go there’
<i>/soro ni pARyu/</i>	‘The child did not fall’
<i>/koi ni ayu/</i>	‘No one came’
<i>/koi soro ni ayo se/</i>	‘No boy has come’

Causative Sentences are made by using causative markers (generally attached to the verbs). For example –

<i>/-dhovu-/</i> ‘to wash’	<i>/-dhovA rOvu-/</i> ‘cause to wash’
<i>/-kArvu-/</i> ‘to do’	<i>/-kArvA rOvu-/</i> ‘to get done’

In Wagdi */-rOvu/* is the causative marker. */hu i kam kArvu se/* ‘I do this work’ > */hu i kam kArvu rOvu se/* ‘I cause somebody to do it’; */hu kAppAR dhovu se/* ‘I wash the clothes’ > */hu kAppAR dhovA rOvu se/* ‘I cause somebody to wash the clothes’ etc.

Co-ordination

Co-ordination is a process where the two or more thoughts are co-ordinated in one sentence. This process is generally formed with the help of the word ‘and in English. For Example –*/sar wastin ayo anA tAne phawil ti kAr /* ‘come after four O’clock and do whatever you like’

/to salae geh anA mo meru dostar ghAr gAyeI hAto / ‘he went to school and I have gone to my friend’s house’

5.3 DESCRIPTION OF PATTERNS OF SENTENCES

Three main patterns are available among sentences. They are Simple Sentences, Complex Sentences and Compound Sentences. Examples

Simple Sentences

Simple Sentences are those where a single thought is expressed or a single message is conveyed.

/sora i kam kAryu/ 'The boys did the work'

/soriyo sikiyo/ 'The girls sneezed'

/i ek raja hAto/ 'He was a king'

/paNi pAReo/ 'It rained'

Complex Sentences

Complex Sentences are those where more than one messages, are conveyed and they (the messages) are mingled in one sentence.

1) */ tAdwA me sikta iA AsAl huy tA /* 'It would be well had I learnt then'
then I had learnt well would be

2) */ ia soriu kam kArtahat ta khahat /* 'The girls who work, (they) eat'
the girls work do who eat

Compound Sentences

Compound Sentences are those where more than one messages are joined or the sentence is compounded.

1) */me teharu sarA herna anA hAmune ti kAthAj mija nehi/*
I for it every where looked and to me it where found no

'I looked for it every where and I found it nowhere'

2) */ akas usa ah anA bhū bute ah /*
the sky above is and the earth below is

'The sky is above and the earth is below'

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WAGDI

TEXT

kemno kagRi kaLo hap maryo
How the crow-hen killed the black snake

ek baRLan saRo DaLi mAte ek kagRo Ar kagRi rAheti.
a banyan tree's spreading branches in a crow and crow-hen lived

tyanu gohla ma car ēDA hAta joanu aNana ma bap bAro khAl rakhtAto
their nest in four eggs were which the parents guarded with care

ANa rokRne pola me ek kaLo hap rAetAto juin kagRin kagRo
In the hollow of that tree trunk lived a black snake which the crow and crow-hen

kAed bitAto. hAr wAkAt kagRi ēDa altiti hap aNa gohla pahae jatA to ēDa jatAto
feared greatly. Every time the crow-hen laid her eggs the snake crawled up to the nest and ate them up.

jo kaLo hap āko dAn mare ēDa khai jae se ewā nero aNa rokRa mate neto
If the black snake all my eggs eat this time also I refuse to like in this tree any more

bije Thor nai jae ne wes rēhse kagRi ene admi kagRa thAki wat kArtiti kagRo kei
somewhere else We our nest must build – to her husband. the mother bird said

amA rAi giyo ho ēwa ne jawāe nA thAki ye be jAnA bate kAr tAto
We have lived here for a long time. I can't bear to desert my home elsewhere and go to live

kagRo kAhto atramAe kaLo hap phō pi kArto, eni hamLini ēDa hap Rewa bAlle
said the Crow. When they were talking, they heard a hissing sounds below them. They knew what

gohlan me pihi gio. te ēDa rAksama ashae ne gohlama beTo rAhi
the sound meant. They their eggs to trying protect helplessly in the nest sat

kaLo hap gohLa pahe awi gione phōpi kAr to phōpaTi thAki
black snake to the nest crept higher and closer. Then with a loud hiss

kagRin kagRA bAine uDi gio. ek ek sare ēDa kalo hap kaDi ni gAli gio.
He tried to strike the birds who flew away. one by one all the eggs the black snake ate.

ainDohA jaNtAtA ke gohLo khali thai gio tane pAse kAi pAstana. K agRo ke kemnai
The parents came back sadly to their nest knowing well that they would find it empty. The crow

kaLo hap marlo pADe hE. kAin ne rain kar wo pare hE. tamna Akla kAmna
said – I must find a way to destroy this murderous snake. How can you fight him alone?

kuThA hap tek sAlak awehE. kagR-e ne bAiri thAki ghAbraini keju.
His sting is so deadly – said the crow-hen in despair Do not worry

priyo, tAne cinta nAki kAre. maru Atlo calak kōki hapni mari nako.
my dear, I've got a friend who is cunning enough to destroy the most poisonous

Atri keini kagRA bijo rokRo mate giyo ho. rokRa nise eni hatwALE hēal rAhti
snakes – Said the crow and off he flew to another tree under which his dear friend, the jackal, lived

pAsAle hēale hambeLyu ek hap Daru ēda khai gio ho, dostaNi keju ji buru
When the jackal heard how the snake ate up the eggs, he said – my friend, those who are

kAre ni buru thae pAn tAmA pAstorAke DAro nAi hap mara bAlle hAmune ek mAtLAB hosuho
cruel and greedy always meet with a bad end. have no fear Snake to destroy a plan thought of

hAmune bataDla hū hosu he. kagRo pause taNi dAn hēal bAi gei apRe dostArne
Please tell me that – crow said. Then the jackal, fearing he might be over heard, whispered to his friend

keju ke hapne mara bAlle hū hosuhe. kagRo pase uDi giyo une bAiri pahe ne hete
what he should do to destroy the snake. The crow flew back to his wife and told her the plan.

wat keji pAse kagRi wate ghANA kaThi pare la. kAik kaTore upAare tare bane
- said the crow-hen very risky it is. We'll have to be very careful said the crow.

lua wARli kagARji jorhate keju ke mare ēDA bAlle kAi bi kAri.
– said the mother bird bravely. because my eggs to save will do anything

em kAri ne kagRin kagRo be rajan mehl mate giyo jA jANa rokRi mate rAhto
So off they flew towards the palace of the king of the country. Tree in which they lived

tA we hū mehl thoRok sidki to. aNa mehl ne wis mAe ek nanuk talawRo to
the palace was not far off from the tree They approached a big pond in the garden

we jaine. raNi jilta dekANA raNi jhilti Diti ani raNini honane rAkAm Ar Onno
where they royal ladies saw the having a bath. They had laid their golden chains and other

ene male talawne ēkho rem mille kagRi tA hua weRji nise aji ne pAse
jewelleries on the edge of the pond. The mother-bird flew down. Picked up a golden chain in her beak

honane hEr lAi nAigiyo. pAse mAhlwALE rAkoaLe kagRin muRam hEr Dititi. jyabi
and started flying slowly towards the tree where she lived. The palace guards when saw the bird is

lakRe lAine aNi kagRi wahē dorja. kagRine moDame hEr polame DartA DiTu
flying with the gold chain, they took up their weapons and chased the bird. They saw the bird

hE. rakwal ji aNe herbAlle rokRa mate sARi giyo. ANano at rokAR ne polamAE
dropped the chain into the hollow of a tree. One guard climbed up the tree to get the chain.

jAb we gAhlo mAde hat Dalyeo pAsALE kaLo happAnDIA wALin beTAta.
As he inside the nest his hand puts , then he saw a black snake curled up there with

pAsLe aNa rakhwala lakRi lAini mili mari makkiyo Ar ye kaLo hapni Ant thiyo
one hard stroke of his weapon he the snake killed and that of the black snake was end

pASALe *kagRon kagRi* *sukhi thAki rewa lagA ANi kAik*
Afterwords, the crow and the crow-hen happily lived and they had many

nanhana sora kagRa *pAeda kida.*
Little baby crows given birth

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