This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

W. H. Allen
8/23/50
3.62

STANFORD LIBRARIES

THE HOOVER LIBRARY

WAR, REVOLUTION, AND PEACE

STANFORD LIBRARIES

E. P. Wilkins

3.50

STANFORD LIBRARIES

THE

STUDENT'S MARÁṬHÍ GRAMMAR.

BY

GANPATRÁO R. NAVALKAR.

"Though it would be a mistake to attempt in our elementary schools to replace an empirical by a scientific knowledge of Grammar, that empirical knowledge of Grammar ought in time to be raised to a real, rational, and satisfying knowledge,—a knowledge not only of facts, but of reasons; a knowledge that teaches us not only what Grammar is, but how it came to be what it is."—*Max Müller.*

NEW EDITION.

Bombay:
PRINTED AT THE
EDUCATION SOCIETY'S PRESS, BYCULLA.

1880.

(All rights reserved.)

THE

STUDENT'S MARÁṬHÍ GRAMMAR.

BY

GANPATRÁO R. NAVALKAR.

"Though it would be a mistake to attempt in our elementary schools to replace an empirical by a scientific knowledge of Grammar, that empirical knowledge of Grammar ought in time to be raised to a real, rational, and satisfying knowledge,—a knowledge not only of facts, but of reasons; a knowledge that teaches us not only what Grammar is, but how it came to be what it is."—*Max Müller.*

NEW EDITION.

Bombay:
PRINTED AT THE
EDUCATION SOCIETY'S PRESS, BYCULLA.

1880.

(All rights reserved.)

OVER LIBRARY

71Y

PK 2357
N 318

193877

THE HOOVER LIBRARY

TO

THE REV. RICHARD STOTHERT, M.A.,

FREE CHURCH MISSIONARY, BOMBAY;

AS A TOKEN OF GRATITUDE AND ESTEEM.

PREFACE.

THIS is a new and enlarged edition of the "STUDENT'S MANUAL OF MARATHI GRAMMAR," designed equally for beginners and advanced students. The former are advised to pass over the *Notes*, printed in small type, as well as the portions in the text which are specified as useful at an advanced stage of study. I have given copious explanations, not seldom venturing to offer a rationale of the facts or forms discussed, as intelligent students, in these days, are expected to know more than what is merely elementary and practical. I have also endeavoured to determine the exact form and sense of every grammatical word and inflection; and the value of definite opinions on these points can be truly estimated only by those who are acquainted with the present painful state of uncertainty and doubt that generally prevails. I have, moreover, attempted to simplify and systematise several difficult departments of Maráṭhí grammar. I would specially cite, by way of example, the *Declension of Nouns*. The number of the Declensions has been reduced from six or seven to three, if not absolutely to one, while a most simple method of deriving the crude form has been suggested. By the aid of two pronominal letters any Maráṭhí noun could be declined with absolute certainty. For this and other important changes in my book, I am indebted chiefly to the *Comparative Grammar* of BOPP, a work which is not more valuable for what it explicitly teaches than for what it obscurely suggests. It is by a study of this wonderful work that I have been led to look for something deeper, truer, and

more spiritual in words than what their external form reveals, and it is under its guidance that, I believe, I have attained, though but imperfectly, to the hidden life of some of the Maráṭhí words and inflections. Indeed, there is nothing arbitrary and conventional in language: every form of it is instinct with life and reason. Páṇini may be said to have given it a body of perfect beauty and symmetry, but Bopp has the honour of having communicated to it the breath of life.*

The sections on the Inherent अ, the Accent, the Compound Verbs, &c., may be regarded as quite new and original, but they need not frighten the student by their character of novelty, or magnitude. The chapters on Etymology, though they cannot claim much originality, will not fail to prove interesting. They have been written chiefly with the aid of Dr. MUIR'S *Sanskṛit Texts*, Professor COWEL'S *Prákṛit Prakáśa*, and Mr. BEAME'S *Comparative Grammar of the Indo-Aryan Vernaculars*. Very valuable information on the Maráṭhí idioms has been derived from Mr. MOLESWORTH'S *Maráṭhí Dictionary*, while the observations on the tenses are entirely based on those of Dr. STEVENSON.

Besides the works cited above, I have profitably consulted several others, among which I would mention with prominence the miscellaneous writings of Profs. MAX MÜLLER and WHITNEY, presenting, as they do, the results of the modern philological investigations, in a simple and attractive form, lit up with original observations of great beauty and force, as well as the

* "Every form of declension and conjugation, every genitive, and every so-called infinitive and gerund is the result of a long succession of efforts and of intelligent efforts. There is nothing accidental, nothing irregular, nothing without a purpose and meaning in any part of Greek or Latin grammar. No one who has once discovered this hidden life of language, no one who has once found out that what seemed to be merely anomalous and whimsical in language is but, as it were, a petrifaction of thought, of deep, curious, poetical, philosophical thought, will ever rest again till he has descended as far as he can descend into the ancient shafts of human speech, exploring level after level, and testing every successive foundation which supports the surface of each spoken language."—*Max Müller*.

Maráṭhí Grammars of my personal friends, Messrs. DADOBA and GODBOLE, together with the Hindí and Urdú Grammars of the Rev. W. ETHERINGTON and Prof. DOWSON.

I have borrowed most of my illustrations from the BÁLMITRA, First Part, which I still regard as the most authoritative work on Maráṭhí idiom; and I would advise all the foreign students of my Grammar to read that book alone at the commencement of their studies.

In conclusion, I have great pleasure in expressing my acknowledgments to the Rev. D. Mackichan, B.D., of the Free Church College, Bombay, for his kindness in revising my proof-sheets, as well as in offering useful suggestions with reference to the form as well as the subject-matter of my book.

I pray that the Divine blessing may rest upon this humble effort to benefit students.

June 1880.

TABLE OF CONTENTS.

PART I.

Orthography.

PAGE

CHAPTER I.—*Letters: their Forms and Sounds*, § 1—§ 7 ... 1

CHAPTER II.—*The Nature of the Letters* 7

1. The Vowels, § 8—§ 13 7
2. The Consonants, § 14—§ 21..... 10

CHAPTER III.—*The Powers of the Letters*..... 13

1. Syllabification, § 22—§ 25 13
2. Syllabic Pronunciation, § 26—§ 28..... 14
   (1) The Inherent अ, § 28..... 14
   (2) The Anusvára, § 29—§ 31..... 15
   (3) The Accent, § 32 & § 33 18
3. Rules on Spelling, § 34..... 19

Etymology.

CHAPTER IV.—*The Classification and Inflection of Words*—

General Observations, § 35—§ 47 20

Gender, § 44 & § 45..... 22

Number, § 46 & § 47..... 22

CHAPTER V.—*The Substantive*—

1. The Division of Substantives, § 48—§ 53... 24
2. The Gender of Substantives, § 54—§ 63... 25
   (1) The Determination of the Gender by the form of the Substantive, § 55... 25
   (2) By the Signification of the Substantive, § 56 & § 57..... 27
   (3) The Derivation of the Gender Forms, § 58—§ 63 28

CHAPTER VI.—*Number of Substantives*, § 64 & § 65..... 33

PAGE

CHAPTER VII.—*Cases of Substantives*—

The Enumeration of the Cases, § 66—§ 77..... 36
Table of the Case Terminations, § 78—§ 80... 41

CHAPTER VIII.—*Declension of Substantives*—

Declensions enumerated and explained, § 81—§ 92 43

CHAPTER IX.—*Declensions*—continued—

The First Declension, § 93—§ 95 50
The Second Declension, § 96 & § 97 55
The Third Declension, § 98—§ 100..... 58

CHAPTER X.—*The Adjective*—

The Adjective of Quality, § 101—§ 107..... 63
The Adjective of Number—
1. The Cardinal Numerals, § 109—§ 124 ... 65
2. The Ordinal Numerals, § 125—§ 127..... 70
3. The Multiplicatives, § 128 & § 129 71
4. The Fractionals, § 130—§ 136..... 72
5. The Distributives, § 137 73
6. The Indefinites, § 138 74

CHAPTER XI.—*The Pronouns*—

Enumeration of the Pronouns, § 139—§ 141... 74
1. The Personal Pronouns, § 142—§ 147..... 74
2. The Reflexive Pronouns, § 148 & § 149 ... 78
3. The Relative Pronouns, § 150 & § 151..... 79
4. The Demonstrative Pronouns, § 152—§ 158 80
5. The Interrogative Pronouns, § 159—§ 161. 82
6. The Indefinite Pronouns, § 162 83

CHAPTER XII.—*The Verbs*—

The Classification of the Verb, § 163—§ 172..... 84

PAGE

CHAPTER XIII.—*The Inflection of Verbs*—

General Observations, § 173—§ 177 87

1. The Tenses, § 178—§ 184 88
2. The Moods, § 185—§ 190..... 92
3. The Prayogas, § 191—§ 195 96
4. The Participles and the Verbal Nouns, § 196—§ 198..... 97

CHAPTER XIV.—*Conjugation*—

Classification of the Conjugations and Paradigms, § 200—§ 204 100

CHAPTER XV.—*Conjugation*—continued.

1. Causal Verb, § 205 & § 206 110
2. Potential Verb, § 207—§ 211 113
3. Anomalous Verb, § 212 & § 213 117
4. Irregular Verbs, § 2*a*4 & § 215..... 120

CHAPTER XVI.—*The Auxiliary Verbs*—

General Observations, § 216—§ 221 123

1. The Substantive Verb, § 222 124
2. The Verb होना, § 223 128
3. The Obligational Verbs, § 224—§ 236..... 135

CHAPTER XVII.—*Compound Verbs*—

General Observations, § 237—§ 241 140

The Nominals, § 242—§ 250 142

The Verbal Compounds, § 251 145

1. The Potentials, § 252 146
2. The Passives, § 253—§ 255 147
3. The Intensives, § 256 & § 257 148
4. The Continuatives and Frequentatives, § 258 150
5. The Desideratives, § 259 151
6. The Inceptives, § 260 151
7. The Permissives, § 261..... 151
8. The Obligationals, § 262 151

PAGE

CHAPTER XVIII.—*The Compound Tenses*—
General Observations, § 263—§ 265 153
The Indicative Mood, § 266—§ 269 154
The Conditional Mood, § 270—§ 273 155
The Subjunctive Mood, § 274 156
The Participles, § 275 156
The Paradigm, § 276—
First Conjugation 157
Second Conjugation 163
CHAPTER XIX.—*The Particles*—
The Adverbs, § 277—§ 286 172
The Postposition, § 287—§ 293 178
The Conjunction, § 294 & § 295 180
The Interjection, § 296 & § 297 182

PART II.

Derivation.

CHAPTER XX.—*The Origin and Composition of Maráṭhí*—
General Observations, § 299—§ 305 185
I.—The Changes of Sanskṛit Words—
1. The Vowel Changes, § 307 188
2. Simple Consonant Changes, § 308 ... 189
3. The Compound Consonant Changes, § 309 & § 310 191
II.—Inflectional Changes, § 311 192
III.—The Changes of Prakrit Words, § 314... 195
IV.—Classification of the elements which comprise Maráṭhí, § 315 & § 316 196
V.—The Maráṭhí Roots, § 317—§ 319 198
CHAPTER XXI.—*The Principles of Maráṭhí Derivation*—
General Observations, § 320—§ 322 205
I.—Primary Derivatives—
1. The Causal Verb, § 324—§ 331 206
2. The Potential Verb, § 332—§ 334 ... 209

PAGE

II.—Secondary Derivatives—
Prefixes, § 336—§ 338..... 210
Suffixes, § 339—§ 347..... 212
III.—The Reduplicatives, § 348 & § 349 222

CHAPTER XXII.—*Principles of Derivation*—continued—
IV.—Compounds—
General Observations, § 350—§ 352 224
I.—Obvious Compounds, § 353—§ 366..... 225
1. Substantive Compounds, § 355..... 226
(1) Determinative Compounds, § 356–§ 358. 226
(2) Copulative Compounds, § 359 & § 360. 228
2. Adjective Compounds, § 361—§ 364 ... 228
3. Adverbial Compounds, § 365 & § 366 ... 229
II.—Obscure Compounds, § 367 & § 368..... 230
III.—Apparent Compounds, § 369..... 232

CHAPTER XXIII.—*The Permutation of Letters* (संधि)—
General Observations, § 370—§ 372 232
1. The Combination of Vowels, § 373 & § 374. 233
2. The Combination of Consonants, § 375 —§ 380 236
3. The Anusvára, § 381 237
4. The Visarga, § 382 238

PART III.

Syntax.

CHAPTER XXIV.—*Rules of Concordance*—
1. The arrangement of words into Sentences, § 383—§ 388 239
2. The varieties of the Subject, § 389—§ 391. 240
3. The Case of the Subject, § 392 & § 393 ... 241
4. The Relation of the Nominative to the Verb, § 394—§ 398 243
5. Two or more Nominatives, § 399..... 246
6. The Object, § 400—§ 403 248

PAGE

CHAPTER XVIII.—*The Compound Tenses*—
General Observations, § 263—§ 265 153
The Indicative Mood, § 266—§ 269 154
The Conditional Mood, § 270—§ 273 155
The Subjunctive Mood, § 274 156
The Participles, § 275 156
The Paradigm, § 276—
First Conjugation 157
Second Conjugation 163
CHAPTER XIX.—*The Particles*—
The Adverbs, § 277—§ 286 172
The Postposition, § 287—§ 293 178
The Conjunction, § 294 & § 295 180
The Interjection, § 296 & § 297 182

PART II.

Derivation.

CHAPTER XX.—*The Origin and Composition of Maráṭhí*—
General Observations, § 299—§ 305 185
I.—The Changes of Sanskṛit Words—
1. The Vowel Changes, § 307 188
2. Simple Consonant Changes, § 308 ... 189
3. The Compound Consonant Changes, § 309 & § 310 191
II.—Inflectional Changes, § 311 192
III.—The Changes of Prakrit Words, § 314... 195
IV.—Classification of the elements which comprise Maráṭhí, § 315 & § 316 196
V.—The Maráṭhí Roots, § 317—§ 319 198
CHAPTER XXI.—*The Principles of Maráṭhí Derivation*—
General Observations, § 320—§ 322 205
I.—Primary Derivatives—
1. The Causal Verb, § 324—§ 331 206
2. The Potential Verb, § 332—§ 334 ... 209

PAGE

II.—Secondary Derivatives—
Prefixes, § 336—§ 338..... 210
Suffixes, § 339—§ 347..... 212
III.—The Reduplicatives, § 348 & § 349 222

CHAPTER XXII.—*Principles of Derivation*—continued—
IV.—Compounds—
General Observations, § 350—§ 352 224
I.—Obvious Compounds, § 353—§ 366..... 225
1. Substantive Compounds, § 355 226
(1) Determinative Compounds, § 356–§ 358. 226
(2) Copulative Compounds, § 359 & § 360. 228
2. Adjective Compounds, § 361—§ 364 ... 228
3. Adverbial Compounds, § 365 & § 366 ... 229
II.—Obscure Compounds, § 367 & § 368..... 230
III.—Apparent Compounds, § 369..... 232

CHAPTER XXIII.—*The Permutation of Letters* (संधि)—
General Observations, § 370—§ 372 232
1. The Combination of Vowels, § 373 & § 374. 233
2. The Combination of Consonants, § 375 —§ 380 236
3. The Anusvára, § 381 237
4. The Visarga, § 382 238

PART III.

Syntax.

CHAPTER XXIV.—*Rules of Concordance*—
1. The arrangement of words into Sentences, § 383—§ 388 239
2. The varieties of the Subject, § 389—§ 391. 240
3. The Case of the Subject, § 392 & § 393 ... 241
4. The Relation of the Nominative to the Verb, § 394—§ 398 243
5. Two or more Nominatives, § 399..... 246
6. The Object, § 400—§ 403 248

PAGE

CHAPTER XXV.—*The Attribute*—

The Adjective, § 404—§ 419 252
1. Rules on Concordance, § 404—§ 409 252
2. Rules on Comparison, § 410—§ 417 255
3. Apposition, § 418 & § 419 258

CHAPTER XXVI.—*Pronouns*—

1. Personal Pronouns, § 420—§ 424 259
2. Reflexive Pronouns, § 425—§ 429..... 263
3. Relative Pronouns, § 430—§ 436..... 265
4. Demonstrative Pronouns, § 437—§ 442 ... 268
5. Interrogative Pronouns, § 443—§ 448..... 271
6. Indefinite Pronouns, § 449—§ 452 272

CHAPTER XXVII.—*The Uses of the Cases*—

1. The Nominative Case, § 453..... 274
2. The Accusative Case, § 454 & § 455..... 275
3. The Instrumental Case, § 456 & § 457 275
4. The Dative Case, § 458 278
5. The Ablative Case, § 459 280
6. The Genitive Case, § 460—§ 462..... 281
7. The Locative Case, § 463 & § 464..... 285

CHAPTER XXVIII.—*Postpositions governing the Cases*—

1. The Instrumental Case, § 466 286
2. The Dative Case, § 467 287
3. The Ablative Case, § 468 288
4. The Locative Case, § 469 289

CHAPTER XXIX.—*Uses of the Tenses*—

The Indicative Mood—
1. The Present Tense, § 472 —§ 475 ... 290
2. The Past Tense, § 476—§ 484..... 292
3. The Future Tense, § 485—§ 489 296
The Conditional Mood, § 490—§ 496..... 299
The Subjunctive Mood, § 497 & § 498 301

PAGE

The Imperative Mood, § 499 & § 500..... 304
The Infinitive Mood, § 501 & § 502..... 305
The Participles, § 503—§ 505..... 306
The Gerund, § 506..... 310
The Supines, § 507 310

CHAPTER XXX.—*The Particles*—

The Adverb, § 508—§ 513 312
The Postposition, § 514 & § 515..... 313
The Conjunction, § 516—§ 532 314
1. The Copulative Sentences, § 516—§ 519. 314
2. The Adversative Sentences, § 520—§ 522. 316
3. The Causative Sentences, § 523 & § 524. 318
4. The Conditional Sentences, § 525—§ 532. 319
The Interjection, § 533—§ 535 321

PART IV.

Prosody.

CHAPTER XXXI.—*The Principles of Versification*, § 536—§ 547 323

CHAPTER XXXII.—*The Varieties of Maráṭhí Versification*, § 548—§ 559..... 326

CHAPTER XXXIII.—*The Peculiar Poetical Forms*, § 560—§ 571 330

APPENDIX.

Note (A).—*The Moḍí Characters*..... 335
Note (B).— *Parsing* 336
ADDENDA..... 339

THE

STUDENT'S MARÁṬHÍ GRAMMAR.

CHAPTER I.

Orthography (वर्णविचार).

LETTERS: THEIR FORMS AND SOUNDS.

§ 1—§ 7.

§ 1. The Maráṭhí alphabet consists of forty-eight letters, each of which represents a distinct sound. The letters are methodically enumerated in the alphabet, first the *vowels* (स्वर) and next the *consonants* (व्यंजनें):—

THE VOWELS.

अ *a*, आ *á*, इ *i*, ई *í*, उ *u*, ऊ *ú*, ऋ *ṛi*, ॠ *ṛí*, ऌ *ḷi*, ॡ *ḷí*, ए *e*, ऐ *ai*, ओ *o*, औ *au*.

THE CONSONANTS.

क *ka*, ख *kha*, ग *ga*, घ *gha*, ङ *ṅa*, च *cha*, छ *chha*, ज *ja*, झ *jha*, ञ *ña*, ट *ṭa*, ठ *ṭha*, ड *ḍa*, ढ *ḍha*, ण *ṇa*, त *ta*, थ *tha*, द *da*, ध *dha*, न *na*, प *pa*, फ *pha*, ब *ba*, भ *bha*, म *ma*, य *ya*, र *ra*, ल *la*, व *va*, श *śa*, ष *sha*, स *sa*, ह *ha*, ळ *ḷa*.

Obs.—"In forming consonants, the breath or voice is stopped or squeezed, with an effect of percussion, sibilation, buzzing, or vibration, in some part of the guttural or oral passage; and in forming vowels, the breath or voice flows through similar but more open and 'fixed' configurations, which merely shape or mould the breath, without impeding its emission."—*A. M. Bell.*

Note 1.—In the alphabet, as given above, the letters are systematically arranged according to the mode in which they are uttered. The vowels, which are enumerated first, are pronounced with the larynx quite open, and are called विवृत or vocal; next come those consonants which altogether stop the flow of the breath, and which are called

स्पर्श or mutes ; and last of all the consonants, in the utterance of which the larynx is partially *open* (ईषद् विवृत) or partially *closed* (ईषद् स्पृष्ट), and which are called semi-vocals. The two classes of the semi-vocals are, also, denominated liquids or अंतस्थ, and sibilants or ऊष्म respectively.

Note 2.—Some of the mutes are uttered *with the aid of the voice*, and others without it, and are accordingly divided into *sonants* or intonated (घोषवत्), and *surds* or atonic (अघोष). In pronouncing some of the mutes, surds as well as sonants, the breath assumes a *rough, shaggy sound*, and they are called *aspirates* or महाप्राण (strong breaths). Some of the sonants are pronounced *partially through the nose*, and are denominated *nasals* or नासिक्य.

Note 3.—All the letters of the alphabet, vowels as well as consonants, are influenced in utterance by the five positions (स्थान) or *organs of the mouth*, viz. the throat, the palate, the brain, the teeth, and the lips, and they are consequently divided into *five organic classes*. The consonants are enumerated in the alphabet, according to their organic classes.

The following are the five organic classes :—

1. *Gutturals* or कंठ्य (throat sounds).
2. *Palatals* or तालव्य (palate sounds).
3. *Cerebrals* or मूर्धन्य (brain sounds).
4. *Dentals* or दंत्य (teeth sounds).
5. *Labials* or ओष्ठ्य (lip sounds).

Note 4.—In the following table the letters of the alphabet are systematically arranged, fully illustrating the above details of pronunciation :—

Organic Classes. (स्थान वर्ग)	Mutes. (स्पर्श)					Semi-Vocals. ईषद् वि०or स्पृ०		Vocals. (विवृत)
	Surds.		Sonants.			So-nants.	Surds	Sonants.
	Unaspirated. (अल्पप्राण)	Aspirated. (महाप्राण)	Unaspirated.	Aspirated.	Nasals. (नासिक्य)	Liquids. (अंतःस्थ)	Sibilants. (ऊष्म)	
Gutturals (कंठ्य)...	क	ख	ग	घ	ङ	...	ह	अ, आ, ए, ऐ
Palatals (तालव्य)..	च	छ	ज	झ	ञ	य	श	इ, ई
Cerebrals (मूर्धन्य).	ट	ठ	ड	ढ	ण	र	ष	ऋ, ॠ
Dentals (दंत्य) ...	त	थ	द	ध	न	ल	स	ऌ ॡ
Labials (ओष्ठ्य)...	प	फ	ब	भ	म	व	...	उ, ऊ, ओ, औ

§ 2. The above character, or mode of writing Maráṭhí, is popularly designated बाळबोध *Báḷbodha*, literally, "teachable to children," and classically देवनागरी *Devanágarí*, lit. "relating to the city of the gods," and is usually employed for all literary purposes. For epistolary and business transactions, another character is used, denominated *Moḍi*, lit. "crooked or broken.' See Appendix I.

Note.—The Báḷbodha character is also used in writing Sanskṛit, and is supposed to be of Semitic or Phœnician origin. It is called *Devanágarí*, as Sanskṛit was supposed to be the language spoken by the gods.

§ 3. In forming the Maráṭhí letters, the principal portion is written first, then the perpendicular line, and the transverse line last of all. Thus ०, then व, and then व *va ; so* ग, ग ग *ga ;* र, ख, ख, ख *kha.*

§ 4. The letters are thus pronounced:—

The Vowels.

अ	*a*	corresponds	in sound	to	*a*	in "Roman"
आ	*á*	,,	,,	,,	,, *a*	in "far"
इ	*i*	,,	,,	,,	,, *i*	in "pin"
ई	*í*	,,	,,	,,	,, *i*	in "police"
उ	*u*	,,	,,	,,	,, *u*	in "put"
ऊ	*ú*	,,	,,	,,	,, *u*	in "rude"
ऋ	*ṛi*	,,	,,	,,	,, *ri*	in "rid"
ॠ	*ṛí*	,,	,,	,,	,, *rea*	in "read"
ऌ	*ḷi*	,,	,,	,,	,, *li*	in "lid"
ॡ	*ḷí*	,,	,,	,,	,, *lea*	in "lead"
ए	*e*	,,	,,	,,	,, *e*	in "there"
ऐ	*ai*	,,	,,	,,	,, *ai*	in "aisle" or "Mai" (Italian).
ओ	*o*	,,	,,	,,	,, *o*	in "so"
औ	*au*	,,	,,	,,	,, *ow*	in "now"

Note.—The vowels ऋ ॠ, ऌ and ॡ do not occur in purely Maráṭhí words, and even in Sanskṛit the last three letters are but rarely used. There are only six words with an initial ऋ given by Mr. Molesworth in his Maráṭhí Dictionary, of which ऋग्वेद, the Rigveda, ऋण debt, ऋतु a season, and ऋषि a Ṛishi, a sage, are the most common.

The Consonants.

क	*ka*	corresponds to	*k*	in "*k*ing"
ख	*kha*	,, ,,	*kh*	in "*kh*an"
ग	*ga*	,, ,,	*g*	in "*g*ive"
घ	*gha*	,, ,,	*gh*	in "log-*h*ut"
ङ	*ṅa*	,, ,,	*n*	in "si*ng*"
च	*cha*	,, ,,	*ch*	in "*ch*urch"
छ	*chha*	,, ,,	*ch* + *h*	
ज	*ja*	,, ,,	*j*	in "*j*et"
झ	*jha*	,, ,,	*s*	in "plea*s*ure"
ञ	*ña*	,, ,,	*n*	in "si*n*ge"
ट	*ṭa*	,, ,,	*t*	in "*t*rumpet"
ठ	*ṭha*	,, ,,	*t* + *h*	
ड	*ḍa*	,, ,,	*d*	in "*d*rain"
ढ	*ḍha*	,, ,,	*d* + *h*	
ण	*ṇa*	,, ,,	*n*	in "di*n*t"
त	*ta*	,, ,,	*t*	in "*t*ube"
थ	*tha*	,, ,,	*th*	in "*th*in"
द	*da*	,, ,,	*d*	in "*d*ue"
ध	*dha*	,, ,,	*d* + *h*	
न	*na*	,, ,,	*n*	in "the*n*"
प	*pa*	,, ,,	*p*	in "*p*ush"
फ	*pha*	,, ,,	*ph*	in "u*ph*ill"
ब	*ba*	,, ,,	*b*	in "*b*ag"
भ	*bha*	,, ,,	*b* + *h*	
म	*ma*	,, ,,	*m*	in "*m*an"
य	*ya*	,, ,,	*y*	in "*y*ou"
र	*ra*	,, ,,	*r*	in "*R*ome"
ल	*la*	,, ,,	*l*	in "*l*ive"
व	*va*	,, ,,	*v*	in "*v*ein"
श	*śa*	,, ,,	*ss*	in "ses*s*ion"
ष	*sha*	,, ,,	*sh*	in "*sh*ew"
स	*sa*	,, ,,	*s*	in "*s*on"
ह	*ha*	,, ,,	*h*	in "*h*and"

ळ *ḷa* has no exact equivalent.

1. The letters ङ *ṅa* and ञ *ña* are never used in Maráṭhí, and even in Sanskṛit they are never written as independent letters, but only in combination with other letters.

2. च *cha*, छ *chha*, ज *ja*, and झ *jha*, do not usually assume their full palatal sound, but a dento-palatal sound, *i.e.*, they are uttered with the combined aid of the palate and the teeth; thus,

च *tsa*, छ *tsha*, ज *dza*, and झ *dzha*.

The word चाकर a servant, is not *chákar*, but *tsákar*; so also चुना *tsuná*, lime, चौरंग *tsaurang*, a stool, a seat. In combination with इ, ई and ए, the palatal sound is always preferred, though in the Konkan the dento-palatal is usually adhered to. In the pronunciation of pure Sanskṛit words occurring in Maráṭhí, the dento-palatal sound is never used; *e.g.*, आचार *áchára*, conduct; विचार *vichár*, a thought. The Maráṭhí numeral चार four, is always pronounced as *chár*, not *tsár*.

Obs.—It is customary with the educated Konkanasths to pronounce the genitive neuter singular चें as dento-palatal, although its plural चीं is uttered with *ch*, but we do not see why an exception should be made only in the case of the nasalised चें in the genitive form. In all other words composed of चें, the full palatal sound is habitually used, as, for instance, in the words चेंगट slow, चेंगरणें to squeeze, चेंचणें to bruise, चेंडू a playball, &c. In the dialect of Goa, where the dento-palatal sound is universal, the च, combined with इ and ए, is always pronounced as a full palatal.

3. The cerebrals ट *ṭa*, ठ *ṭha*, ड *ḍa*, ढ *ḍha*, and ण *ṇa*, are somewhat differently pronounced from the English "*t*," "*d*," &c. In pronouncing the Maráṭhí cerebrals the tip of the tongue is turned round, and forcibly struck against the palate.

4. The letter ड *ḍa* is pronounced in two ways; when it commences a word, it has its usual sound, but when it comes in any other position, in the middle or the end of a word, it is pronounced as *rḍ*; डफ *ḍaph*, a drum; बडबड *barḍbarḍ*, a confused noise; पडत *parḍat*, falling. It, however, assumes its initial sound, both medially and finally, when it is preceded by

the *anusvár*, or a double letter; thus बंड a rebellion, is *baṇḍ*, not *banṛḍ*; अड्डा, a stand for vehicles &c. is *aḍḍá*.

Obs.—In the Dakhan, the cerebral ण *ṇa* is often erroneously pronounced as the dental न *na*, कण *kaṇ* for कण an atom.

5. The dental letters त *ta*, थ *tha*, द *da*, and ध *dha*, have, strictly speaking, no corresponding sounds in English. The Maráṭhí letters are pronounced by making the upper surface of the tongue touch the gums, while in uttering the English "t" and "d," the tip of the tongue is raised a little higher up.

6. The Maráṭhí labial फ *pha* is a pure labial, and not dento-palatal, like the English "f", the latter letter being uttered by pressing the upper front teeth against the lower lip, and trying to emit an aspirated sound. The Maráṭhí फ *pha* is pronounced, on the other hand, by pressing the upper and lower lips against each other, and attempting to emit forcibly a rough aspirated sound.

7. The Maráṭhí व *va* cannot be accurately represented in English; it is a dento-palatal sound like "v" without its aspirate, *i. e.* its *h* sound. The English "w" is purely labial, produced by compressing and elongating the lips, as in uttering *oo* in "cool." The Maráṭhí वाल, a kind of seed, is *vál*, not "wall."

8. The letter श *śa* is a palatal, and belongs to the class of च *cha*, छ *chha*, &c.; ष *sha*, a cerebral, belonging to the class of ट *ṭa*, ठ *ṭha*, &c.; and स *sa* a dental, agreeing with the class of त *ta*, थ *tha*, &c. The full sound of each of these sibilants could be mastered by attempting to utter them along with the class of letters to which they belong; thus,

च *cha*, छ *chha*, ज *ja*, झ *jha*, श *śa*.
ट *ṭa*, ठ *ṭha*, ड *ḍa*, ढ *ḍha*, ष *sha*.
त *ta*, थ *tha*, द *da*, ध *dha*, स *sa*.

9. The letter ळ *ḷa*, which belongs to the class of the cerebrals, has no corresponding sound in English. It never

begins a word in Maráṭhí; and is usually substituted for the ल *la* of Sanskṛit words. In Sanskṛit, it occurs only in the Vedas, in the place of ड *ḍa*. In Canarese and the other Dravidian languages, it is freely interchanged with र *ra* and ड *ḍa*.

Note.—The lower classes erroneously substitute ल *la* for ळ *ḷa*, वेल for वेळ time. The Parsis change it to र *ra* with an anusvár, केरांवाला for केळावाला a plantain-seller.

OTHER CHARACTERS.

§ 5. Besides the letters enumerated above, there are four other characters included in the alphabet, viz., the compound consonants क्ष *ksha* and ज्ञ *jña*, the latter being pronounced as *dnya*, the Anusvára (◌ं) and the Visarga (:).

§ 6. The compound letter क्ष *ksha* is composed of क *ka* and ष *sha*, and ज्ञ *dnya*, of ज *ja* and ञ *ña*. Both these letters are given in the Maráṭhí Dictionary as independent letters, and are put last.

Obs.—In Gujarathi ज्ञ is pronounced as *gnya*, and in Hindi, as *gya*. The lower classes of Maráṭhí Hindus from the Dakhan pronounce it, as in Hindi,—ग्यानोबा *Gyánobá*, a man's name, for ज्ञानोबा *Dnyánobá*.

§ 7. The Anusvára is a dot put over a letter to mark a nasal sound, as अं *am*, कं *kam*. The Visarga is indicated by two points put by the side of a letter, and is pronounced after the letter, like a strong aspirate, as अः *ah*; कः *kah*.

CHAPTER II.

On the Nature of the Letters.

1. THE VOWELS.

§ 8—§ 21.

§ 8. The vowels are simple sounds, which can be uttered by themselves without the aid of other letters. They are in all fourteen in number. See § 1.

§ 9. The vowels are either *similar* समान or *dissimilar* असमान; thus, अ is similar to अ or आ, but dissimilar to every other; so इ is similar to इ or ई, but dissimilar to अ, उ, ओ, &c.

§ 10. The vowels are further considered as *short* (ह्रस्व), or *long* (दीर्घ), according to the *time* they take in utterance. The short vowels are uttered in half of the time that the long are, and are said to be equal to one मात्रा or moment. अ, इ, उ, ऋ, and ऌ are short, and the remaining nine vowels आ, ई, ऊ, ॠ, ॡ, ए ऐ, ओ, औ, are long.

§ 11. Some of the long vowels are produced by a union of two similar vowels, and some others, by the coalition of two dissimilar vowels. The former, by way of distinction, are simply denominated *long vowels*, and the latter, *diphthongs* (संयुक्तस्वर). When both the uniting vowels in the diphthong are fully sounded, it is said to be a *proper diphthong* or वृद्धि (augmentation), and when neither of the vowels is heard, but both melt into a third sound, it is said to be an *improper diphthong* or गुण (virtue).

The Long Vowels.

अ *a* + अ *a* = आ *á*	ऋ *ri* + ऋ *ri* = ॠ *rí*
इ *i* + इ *i* = ई *í*	ऌ *li* + ऌ *li* = ॡ *lí*
उ *u* + उ *u* = ऊ *ú*	

The Diphthongs.

Imp. Diph.	*Prop. Diph.*
अ *a* + इ *i* or ई *í* = ए *e*	आ *á* + इ *i* or ई *í* = ऐ *ai*
अ *a* + उ *u* or ऊ *ú* = ओ *o*	आ *á* + उ *u* or ऊ *ú* = औ *aú*

Note.—आ is considered a Vriddhi vowel, and is equivalent to अ + अ.

Note.—"That in ए *e* and ओ *o* a short, in ऐ *ai* and औ *au*, a long *a* is bound up, I infer from this, that where, in order to avoid a hiatus, the last element of a diphthong merges into its corresponding semivowel, out of ए and ओ proceed the sounds अय् and अव् (with short *a*), but out of ऐ and औ proceed *ái* and *áu*. In Zend आइ always stands in the place of ऐ, and आउ or आओ in that of औ. In combination (संधि) आ + इ does not make ऐ but only ए; for in

combination आ is shortened to अ, as in inflectional changes आ before a dissimilar vowel entirely disappears; दधा + उस् = दधुस्."—*Bopp.*

§ 12. The vowels are, also, viewed as *strong* or *weak, grave* (गुरु) or *light* (लघु), in regard to the *manner* in which they affect each other, in *inflection* and *composition.* Thus "अ and आ are graver than the corresponding quantity of the vowel इ" or ई; while ऊ and the diphthongs are most strong and obstinate. (*See Declensions.*)

Note.—In Latin, also, *i* may be considered as lighter than *a*, and takes the place of *a*, "when a root with an original *a* would be burthened with a duplication of sound. Hence, for example, *abjicio* for *abjacio, tetigi* for *tetagi.*"

"The *u* is a vowel too decided and full of character to allow of its being exchanged in this language (Sanskrit), in relief of its weight, for any other. It is the most obstinate of all, and admits of no exclusion from a terminating syllable, in cases where *a* and *i* admit of suppression. Nor will it retire from a reduplicated syllable in cases where *a* allows to be weakened down to *i.*

"In the Gothic, also, the *u* may boast of its pertinacity: it remains firm as the terminating vowel of classes of nouns where *a* and *i* have undergone suppression, and in no single case has it been extinguished or transmuted." "In Arabic the *u* takes precedence in nobility, as having its place in the nominative, while the declension is governed by the change of the terminating vowel."—*Bopp.*

Obs.—The Maráṭhí strong vowels can be *weakened;* and there are three ways of weakening them—1st, by putting the Anusvár over them; as तळें a tank, तळ्याला to a tank, the diphthong being displaced in declension; 2nd, by making them terminate feminine and neuter nouns; as बायको a woman, बायका women; जाळें a net, जाळीं nets; and 3rdly, by their being uttered by people of a soft and feeble *physique.* Now most of the words in ऊ, which strictly speaking should not change in declension, are inflected in the Konkan, but they pertinaciously retain their forms in the Dakhan. Thus, an inhabitant of the latter province will never say जळवेला, but जळूला (to a leech), or बाज्वेला, but बाजूला to a side; while the native of the Konkan will mutilate one and all such forms. But when the vowels, though weakened by being affixed to feminine nouns, terminate nouns which designate *persons,* they are raised to a position of honour and dignity, and then they reject all mutilation, whether as regards their inflection in the crude form, or in the plural form.

§ 13. The vowels इ, ई, उ, ऊ ऋ, ॠ, ऌ, ॡ, and the diphthongs are sometimes changed to the liquids (§ 1) in *inflection*

and *composition*, and the liquids in reference to these vowels, are denominated *semi-vowels*. Thus—

The Liquids.

य *ya* corresponds to इ *i*, ई *í*, ए *e*, and ऐ *ai*.
व *va* „ „ उ *u*, ऊ *ú*, ओ *o*, and औ *au*.
र *ra* „ „ ऋ *ṛi* and ॠ *ṛí*.
ल *la* „ „ ऌ *ḷi* and ॡ *ḷí*.

Note.—In Maráṭhí, the strong vowels, if forced to a displacement by a semi-vowel, not corresponding to their class, drop the distinguishing element of the obnoxious semi-vowel, and substitute a semi-vowel corresponding to their own class; thus गहूं wheat + बाला = गव्हांला to wheat, and not गह्यांला.

THE CONSONANTS.

§ 14. A consonant is a letter which cannot be sounded by itself, without the aid of a vowel. When the consonant is written without the union of a vowel, the mark, called *viráma* or stoppage, is put below it; as क् *k*. A consonant by itself is equal to half a moment. (§ 10.)

§ 15. The consonants are given in the alphabet combined with the vowel अ *a*, and its presence is indicated by the omission of the *viráma* or stoppage. The अ is said to be *inherent* in the consonants; thus क् *k* + अ = क *ka*.

§ 16. In reference to *pronunciation* and *versification*, the consonants are considered as *strong*, or *weak*. Those consonants are strong which require a *strong effort* to utter them, and those are weak which are easily uttered. The following is a table of strong and weak consonants:—

I.—*Strong consonants:*	क	ख	ग	घ	
	च	छ	ज	झ	
	ट	ठ	ड	ढ	
	त	थ	द	ध	
	प	फ	ब	भ	
II.—*Weak consonants:*	ङ	ञ	ण	न	म
	य	र	ल	व	
	श	ष	स	ह	ळ

§ 17. A consonant may combine with one or more consonants, and produce *compound consonants*; as क् *k* + न *na* = क्न *kna*; स् *s* + थ *tha* = स्थ *stha*; क् *k* + म् *m* + य *ya* = क्म्य *kmya*. The compound consonant is called in Maráṭhí जोडाक्षर a compound letter.

§ 18. In the combination of the consonants, the last letter usually retains its full form. The changes which the initial consonants undergo are confined to their perpendicular line, which is dropped. Thus, in the compound letter प्य, the प *pa*, which is the first member, drops its perpendicular stroke, while य retains its full form.

§ 19. Some consonants assume peculiar forms in combination, the principal of which are the following:—

(*a*) When र *ra* forms the first member, it is written as ◦ at the top of the letter with which it unites; thus in the word धर्म *dharma*, duty, र *ra* is combined with म *ma*. This form of र *ra* is called रेफ *reph*. Any mark over a letter, besides the *reph*, is put on the left of the *reph*, धार्मिक *dhármik*, religious; पर्यंत *paryant*, until. When the र *ra* forms the last member, it is changed to a transverse stroke put at the foot of the letter with which it unites, as क्र *kra* = क् *k* + र *ra*. The final र *ra*, in combination with the cerebrals ट *ṭa*, ठ *ṭha*, ड *ḍa*, and ढ *ḍha*, assumes two strokes, as ट्र *ṭra* = ट् *ṭ* + र *ra*; ड्र *ḍra* = ड् *ḍ* + र *ra*.

(*b*) श *śa* optionally assumes the form of श in combination with a consonant; श् *ś* + न *na* = श्न *śna*.

(*c*) The combinations of क् *k* + ष *sha*, and ज् *j* + ञ *ña*, are क्ष *ksha* and ज्ञ *jña*. (§ 6.)

(*d*) Some compounds assume two forms; क्र or क्र *kra*; त्र or त्र *tra*.

§ 20. The following is a list of the principal compound letters:—

क्क k-ka	ट्ट ṭ-ṭa	द्म d-ma	व्र v-ra
क्त k-ta	ट्य ṭ-ya	द्र d-bha	श्च s'-cha
क्त्व k-tva	ट्र ṭh-ra	ध्द dh-dha	श्र s'-ra
क्न k-na	ठ्य ṭh-ya	ध्न dh-na	श्न s'-na
क्म k-ma	ड्ग ḍ-ga	ध्र dh-ra	श्य s'-ya
क्र k-ra	ड्य ḍ-ya	ध्य dh-ya	श्ल s'-la
क्य k-ya	ड्व ḍ-va	र्ध r-dh-va	श्व s'-va
क्ल k-la	ड्म ḍ-ma	न्न n-na	ष्क sh-ka
क्व k-va	ढ्य ḍh-ya	न्ह n-ha	ष्क्र sh-k-ra
क्ष k-sha	ण्ण ṇ-ṇa	प्त p-ta	ष्ट sh-ṭa
क्ष्य k-shya	ण्म ṇ-ma	प्स p-sa	ष्ट्र sh-ṭ-ra
क्ष्व k-shva	र्ण r-ṇ-ya	प्न p-na	ष्ठ्व sh-ṭ-va
ख्य kh-ya	ण्ह ṇ-ha	प्प p-ya	ष्ठ्य sh-ṭ-ya
ग्ध g-dha	त्त t-ta	प्म p-ma	ष्ठ sh-ṭha
ग्न g-na	त्य t-ya	प्ल p-la	ष्ठ्य sh-ṭh-ya
ग्म g-ra	त्र t-ra	प्र p-ra	ष्प sh-pa
ग्र्य g-r-ya	त्प t-p-ra	ब्ध b-dha	ष्ण sh-ṇa
ग्ल g-la	त्स t-sa	ब्र b-ra	ष्य sh-ya
घ्य gh-ya	त्र्य t-r-ya	भ्य bh-ya	स्क s-ka
घ्र gh-ra	त्स्य t-s-ya	भ्र bh-ra	स्ख s-kha
घ्व gh-va	थ्य t-tha	भ्ण bh-ṇa	स्त s-ta
घ्न gh-na	स्त्न t-s-na	भ्व bh-va	स्र s-ra
ङ्क ṅ-ka	त्र t-t-ra	भ्न bh-na	स्फ s-pha
ङ्क्त ṅ-k-ta	थ्य th-ya	म्र m-ra	स्य s-ya
च्च ch-ya	द्ग d-ga	म्व m-va	ह्न h-na
च्छ ch-cha	द्द d-va	म्म m-ma	ह्म h-ma
च्छ ch-chha	द्य d-ya	य्व y-va	ह्य h-ya
च्छ्व ch-chhva	द्द d-da	ल्क l-ka	ह्र h-ra
च्म ch-ma	द्र्य d-r-ya	ल्य l-ya	ह्व h-va
च्छ्र ch-chhra	द्ब d-ba	ल्प l-pa	ह्ल h-la
ज्ज j-ja	द्ब्र d-b-ra	ल्म l-ma	
ज्र j-ra	द्व्य d-v-ya	ल्ल l-la	
ज्व j-va	द्र d-ra	व्य v-ya	

§ 21. The compound consonants are divided into three classes, according to their *composition*, viz., the *strong*, the *weak*, and the *mixed*. (See § 16.)

I.—The *strong* are wholly composed of strong letters: as क्त *kta*, प्त *pta*, ज्ज *bja*, ग्द *gda*, &c.

II.—The *mixed* are composed partly of strong and partly of weak letters: as त्र *tra*, न्द *nda*, ध्य *dhya*, &c.

III.—The *weak* are composed wholly of weak letters: as ण्य *ṅya*, र्म *rma*, ल्व *lva*, &c.

CHAPTER III.

On the Powers of the Letters.

SYLLABIFICATION.

§ 22—§ 34.

§ 22. A vowel by itself, or in union with a consonant, forms a syllable; and a syllable is as much of a word as can be uttered at once. Thus, आई *ái*, a mother, is a word of two syllables, आ *á* + ई *í*; आपण *ápaṇ* is composed of three syllables, आ *á* + प *pa* + ण *ṇa*. (See § 26, 1.)

§ 23. When a vowel combines with the consonants, it assumes a modified form; thus क् *k* + आ *á* = का *ká*: the perpendicular stroke by the side of का *ká*, represents the आ.

आ *á*, इ *i*, ई *í*, उ *u*, ऊ *ú*, ए *e*, ऐ *ai*, ओ *o*, औ *au*.
ा ि ी ु ू े ै ो ौ

§ 24. We give below क *ka* and ट *ṭa* in combination with the vowels:—

क *ka*, का *ká*, कि *ki*, की *kí*, कु *ku*, कू *kú*, के *ke*, कै *kai*, को *ko*, कौ *kau*.

ट *ṭa*, टा *ṭá*, टि *ṭi*, टी *ṭí*, टु *ṭu*, टू *ṭú*, टे *ṭe*, टै *ṭai*, टो *ṭo*, टौ *ṭau*.

Note.—The vowels ऋ *ṛi*, ॠ *ṛí*, ऌ *ḷi*, and ॡ *ḷí*, assume these modified forms respectively:—

ृ ॄ ॢ ॣ

Note.—The following is an example of क *ka* in combination with ऋ, ॠ, ऌ and ॡ:—

कृ *kṛi*, कॄ *kṛí*, कॢ *kḷi*, कॣ *kḷí*.

Note.—श *ś* is optionally changed to ष in combination with the vowels; as शु or षु *śu*.

§ 25. The Maráṭhís denominate the tables of syllabification बाराखडी *Bárákhaḍí* (= बारा + अक्षरी "twelve-lettered" row), and to make up the number "twelve," the *Anusvára* and the *Visarga* are added; as कं *kam* and कः *kah*; तं *tam* and तः *tah*. Here is a *Bárákhaḍí* with its complete number of twelve syllables:—

ग *ga*, गा *gá*, गि *gi*, गी *gí*, गु *gu*, गू *gú*, गे *ge*, गै *gai*, गो *go*, गौ *gau*, गं *gam*, गः *gah*.

SYLLABIC PRONUNCIATION.

§ 26. The letters or syllables which compose a Maráṭhí word are not all pronounced in a uniform way. Some are *fully* sounded, some *imperfectly*, and some others *forcibly*.

1. A syllable, *composed of* अ *a*, may, or may not, be fully sounded; thus, कळप a flock = *ka-ḷap*: the last letter प is imperfectly uttered, making as it were a dissyllabic word, while क and ळ are fully sounded.

2. When a syllable is *nasalised*, or is *followed* by a *Visarga* or by a *compound letter*, it is forcibly pronounced, or, in other words, *accented*: as अंग a body = *aṅg*; धिःकार contempt = *dhih-kár*; घट्ट firm = *ghaṭṭ*.

§ 27. Hence the laws of Maráṭhí syllabic pronunciation apply to—(1) the Inherent अ, (2) the Anusvára, (3) the Visarga, and (4) the Compound letters.

Obs.—Most of these laws of syllabic pronunciation have been announced for the first time, but they are most useful, and apply to all the Indian vernaculars derived from Sanskṛit. They are treated in a detailed form below, to which the student might be advised to direct his attention after he has made some advance in Maráṭhí reading and grammar.

(1) *The Inherent* अ.

§ 28. The following rules apply to the pronunciation of the *inherent* अ:—

1. The final अ is always silent, and the initial fully sounded; घर *ghar*, a house.

2. In a word of *three* letters or syllables, the inherent अ, immediately preceding the final silent अ, is always sounded; कापड *ká-pa-ḍ*, cloth; वळण *va-ḷa-ṇ*, inclination. If the final be any other vowel, the preceding अ becomes silent, कापडें *ká-p-ḍen*, clothes; चालणी *tsá-l-ṇí*, a sieve.

3. In a word of *four* syllables, the first and the third inherent अ are always sounded, and the second and the fourth are silent; as करवत *ka-r-va-t* or करवती *ka-r-va-ti*, a saw; उलगडा *u-l-ga-ḍá*, an explanation; मेहनत *me-h-nat*, labour.

Note.—Persons often infringe this rule when two *similar* consonants with the inherent अ come together in a word: they erroneously pronounce both the letters fully. For instance, येववत being able to come = *yev-vat*, is pronounced as *ye-va-vat*. The existence of two similar consonants is indicated by the *accent*, as in the case of the compound letters. (See § 32.)

4. In a word of *five* syllables, the first, the third, and the fourth अ are fully sounded, if the final is अ, otherwise, only the first and the third, as in a word of four syllables; (1) कळमळत *ka-ḷ-ma-ḷa-t*; (2) कळमळतें *ka-ḷ-ma-ḷ-ten*; वरतवळा *va-r-ta-v-ḷá*, an extra payment.

Note.—These rules, so important in reference to Maráṭhí and the other Indian vernaculars, do not apply to Sanskṛit, in which every letter is fully uttered unless a *viráma* be subscribed at the foot of it; as देव a god = Sk. *de-va* (but in Maráṭhí = *de-v*).

Obs.—In the Dakhan, every inherent अ is fully sounded, and even the educated classes, unless they have long resided in Poona and its vicinity, are prone to do the same; thus, गोधडी, a coverlet = *godh-ḍí* (but in the Dakhan = *go-dha-ḍí*).

(2) *The Anusvára.*

§ 29. The Anusvára, in regard to its pronunciation, has other peculiarities besides those of the accent, and we shall treat of the former, before we consider the latter characteristics.

§ 30. The Anusvára is a convenient sign for the nasal sounds

in the language, which are of four kinds. They are the *Organic*, the *Násikya*, the *Provincial*, and the *Classical*.

1. When the Anusvára is pronounced like any of the nasals ङ, ञ, ण, न, and म, representing the five *organs* of speech (§ 1), it is said to have an *Organic* sound; कंठ the throat = कण्ठ *kaṇṭh*; अंक a figure = अङ्क *aṅk*.

2. When the Anusvára is simply pronounced through the nose, without giving it any organic sound, as in the French word *bon*, it is said to be a *Násikya* (नासिक्य), or a pure nasal. This is the original and principal sound of the Anusvára, and may be optionally represented by this mark, as अँ; *ă*; जँव *dzău*, barley.

Note.—The Násikya is usually omitted in the Dakhan, and when it is considered necessary to pronounce it distinctly, chiefly in honorific forms, it is changed, even by the higher classes, to the dental न; त्यांला *tyăla* to them, erroneously त्यानला *tyá-n-lá*.

3. When the Anusvára assumes the sound of *nv*, a Maráṭhí substitution for the Sanskṛit म्, it is said to be *provincial*; as संरक्षण protection, is *sanvrakshaṇa*.

4. When the Anusvára, as in purely Sanskṛit words, doubles the letter which follows it, assuming, at the same time, a weakened nasalised sound, it is said to be *classical*; as संयोग junction = सय्यँयोग *sayyoga*.

§ 31. The Anusvára assumes the above four sounds in the following positions:—

1. When the Anusvára is followed by a *sonant mute* (§ 1, *Note* 2), it assumes the *organic* sound, *i.e.*, the sound of the nasal corresponding to the class of that mute;

Sk. दंभ hypocrisy = दम्भ *dambha* (म् *m.*)

M. मांडी a thigh = माण्डी *mánḍi* (ण् *ṇ.*)

2. But when the Anusvára is followed by a *surd mute*, it may assume either (*a*) the *organic* sound, or (*b*) the *násikya* sound.

(*a*) It assumes the *organic* sound if it is placed over a

short letter; as, सुंठ dry ginger = सुण्ठ *suṇṭh*; डेंका a drum = डङ्का *ḍaṅkā*.

(*b*) It takes the *násikya* sound, if it is placed over a long vowel; कांटा a thorn = *kā'ṭā*; आंत in = *ā't*. This rule does not apply to Sanskṛit words occurring in Maráṭhí; as, कांता a wife = कान्ता *kántā*.

Note.—In Sanskṛit words, the Anusvára always assumes the sound of the nasal corresponding to the class of the mute that follows it; as अंत = अन्त *anta*, an end; शंख = शङ्ख *śankha*, a shell. In Sanskṛit, moreover, the Anusvára might be optionally substituted, in writing, by its corresponding nasal letter, as in the above examples, अंत or अन्त, शंख or शङ्ख. In Maráṭhí this mode of writing should not be followed even in regard to Sanskṛit words.

3. When the Anusvára is followed by the semi-vocals (§ 1, *Note* 1), it assumes *three* kinds of sounds, viz. (*a*) the *násikya*, (*b*) the *provincial*, and (*c*) the *classical*.

(*a*) In all pure Maráṭhí words, the Anusvára assumes the *násikya* sound; as दंव dew = *dāv*; भोंसकणें to pierce = *bhōsakṇē*; सांइ a religious mendicant = *sā'i*.

It assumes the *násikya* sound, also, when it is placed over the final letter of a Maráṭhí word; कं *kā*, a musical note. In Sanskṛit कं would be pronounced as कम् *kam*.

(*b*) In all Sanskṛit words, the Anusvára assumes either the *provincial*, or the *classical* sound.

1. The Anusvára followed by र *ra*, श *śa*, ष *sha*, स *sa*, and ह *ha*, assumes the *provincial* sound, *i.e.* the sound of *nv*. Thus

संरक्षण protection = *sanvrakshaṇa*.
संशय a doubt = *sanvśaya*.
संसार the world = *sanvsára*.
संहार massacre = *sanhára*.

(2) The Anusvára followed by य *ya*, ल *la*, and व *va*, takes the classical sound; *i.e.* it doubles the letters य, ल, and व, giving them a slightly nasalised sound (§ 30, 4):—

संयोग junction = सय्योग *sañyoga*.
संलग्न connection = सल्लग्न *sallagna*.
संवाद conversation = सव्वाद *sañvāda*.

Note.—"Besides the five nasal letters, there are still three nasalised letters, the य्, ल्, and व्, or य्ँ ल्ँ, and व्ँ, *y, l, v,* which are used to represent a final म् *m,* if followed by an initial य् *y,* ल् *l,* व् *v,* and modified by the pronunciation of these three semi-vowels."—*Max-Müller.*

Note.—"The only consonants which have no corresponding nasals are र् *r,* श् *s,* ष् *sh,* स् *ś,* and ह् *h.*"—*Max-Müller.*

The Accent.

§ **32.** In Maráṭhí every word is uttered in an even tone, the initial syllable being alone, in the effort of utterance, slightly raised above the others; but accent, in the sense of *increased force,* as in English, is foreign to Maráṭhí, except in the three following instances:—

1. When a letter is followed by a compound letter, it is accented; as घट्ट *ghaṭṭ,* forcibly; पक्का *pakka,* complete.

§ **33.** The accent is either *weak,* or *strong.* If the compound letter is composed of strong letters (§ 16), the accent is strong, but if of weak letters, it is weak.

I.—*Strong:* खड्ग a sword; शब्द a word; भक्त a devotee; मुक्ति salvation.

II.—*Mixed:* कङ्कण a bracelet; चञ्चु a beak; चंद्र the moon; लग्न marriage; शुष्क dry; पुस्तक a book; मार्ग a road; सर्प a serpent; सत्य truth; मद्य wine.

III.—*Weak:* अन्य other; अरण्य a desert; कर्ण a ear; कृष्ण Krishṇa; चौर्य theft; मौल्य price.

Note.—In English the double letters are pronounced as single letters, but not so in Maráṭhí. In English the adjective "better" is pronounced as बॅटर, not बॅहर, and consequently Englishmen are apt to pronounce words like उद्देश *uddeś* aim, as *udeś, without a strong force.*

2. When a letter has the Anusvára over it, it is usually accented; बंड *banḍ,* a rebellion. If the Anusvára is *násikya* (§ 30, 2), it is not accented; कांटा *kā̆'ṭá,* a thorn; दंव *dā̆v,* dew.

3. When a letter is followed by a Visarga, it is fully accented; दुःख *duhkha,* grief.

Note.—In versification, the accented letters, though short, are reckoned as long, and equal to two *mátrás* or moments.

Note.—In Latin, Greek, and Sanskṛit, "the ordinary accented syllable is described as one uttered in a higher tone than the rest. In each one, moreover, is recognised a second accent, a 'circumflex,' which is defined as a combination of a higher and a lower tone within the limits of the same syllable, a downward leap or shot of the voice. A syllable is, according to Sanskṛit grammarians, उदात्त ('taken up, varied, elevated') or acute अनुदात्त ('not raised, elevated'), or grave, and स्वरित ('toned') or circumflex."—*Whitney.*

RULES ON SPELLING.

§ 34. The following rules on spelling apply to Maráṭhí words only. The Sanskṛit words occurring in the language cannot be reduced to any fixed rules of orthography.

1. All words ending in इ and उ take the long vowels; गढी a fortress; बाई a lady; लाडू a sweet cake; ऊ a louse.

2. When a word ends in the inherent अ, the preceding इ or उ is always long; पीठ flour; लाकूड wood. But if the इ or उ has an Anusvára over it, the vowels are short; चिंच tamarind; उंट a camel.

3. The short इ or उ in any other position is always short; शिवण sewing; फुकट gratis; भुसकट chaff; भुगा powder.

4. When a word is inflected, the penultimate, if long इ or उ, is shortened; मीठ *míṭh*, salt, मिठास *miṭhás*, to salt; शेंदूर *śendúr*, red lead, शेंदुरास *śenduráś*, to red lead. In a word of three or more syllables, the penultimate इ or उ, may be, in inflection, either shortened, or changed to अ; as उंदीर a rat, उंदिरानें or उंदरानें by a rat; दऊत an inkstand, दउतीची or दवतीची of an inkstand.

Note.—The penultimate इ or उ of Sanskṛit words, if long, may or may not be shortened in inflection; नीति virtue, नी or नितीस to virtue.

5. None but Sanskṛit words may end in a short इ or उ; मति intelligence; भानु the sun.

6. In inflection, the termination affixed, if beginning with a vowel, displaces the final vowel of the word to which it is joined; as घर a house + ईं = घरीं in a house; कर do thou + ईन = करीन I shall do; गाडी a carriage + ईला = गाडीला to a carriage. But if the root is a monosyllable, both the vowel of the termination and of the root retain their places; ने take thou + ईल = नेईल he will take. आ in combination with the ई or ए of the root is changed to या, and ओ is changed to वो; ने + आ = न्या take ye; पी + आ = प्या drink ye; घे take thou + ओ = घेवो may he take; पी + ओ = पिवो may he drink. ओ before आ is also changed to वो; जा go thou + ओ = जावो may he go.

7. When postpositions are affixed, the final अ of the root is always displaced; घर a house + आंत in = घरांत in a house. If the final vowel is any other than अ, it usually retains its place; गाडी a carriage + आंत in = गाडींत in a carriage.

8. All neuter words, not ending in अ, take an *Anisvára* over the final letter, मोतीं a pearl; लेंकरूं a child.

9. Finally ई is preferable to यी; बाई a lady, not बायी, but the abbreviated form in य, as बाय, is correct.

CHAPTER IV.

Etymology.

GENERAL OBSERVATIONS ON THE CLASSIFICATION AND INFLECTION OF WORDS.

§ 35—§ 47.

§ 35. Etymology treats of the *Classification* (जाति), *Inflection* (प्रत्यय), and *Derivation* (व्युत्पत्ति) of words.

§ 36. Words are divided into three principal classes, viz. *Nouns* (संज्ञा), *Verbs* (क्रियापद), and *Particles* (अव्यय).

§ 37. Under nouns or names are comprehended *Sub-*

stantives, or names of things (नाम); *Adjectives*, or names of qualities (विशेषण); and *Pronouns*, or substitutes for nouns (सर्वनाम).

§ 38. Under Verbs are included such words as directly or indirectly affirm an action of a noun; those which affirm action directly are strictly verbs, and those which predicate action indirectly, are called *participles* (धातुसाधित), or words derived from verbs.

§ 39. Under Particles are included *Adverbs* (क्रियाविशेषण), or words describing actions; *Postpositions* (शब्दयोगी), or words connecting words; *Conjunctions* (उभयान्वयी), or words connecting clauses; and *Interjections* (उद्गारवाचक), or words denoting a sudden emotion.

Note.—Adverbs "are claimed by some to be properly case forms of pronouns," originally denoting place and direction, and latterly converted into words of time.

Postpositions are of more recent origin, "created a separate part of speech by the swinging away of certain adverbs from apprehended relation to the verb, and their connection in idea with the noun-cases which their addition to the verb had caused to be construed with it."

"Conjunctions . . . are of secondary origin, being among the most characteristic products of the historical development of speech. To be able to part clauses together into periods, with due determination of their relation to one another, is a step beyond the power to put words alike determinately together into clauses."—*Whitney*.

§ 40. Words of the first two classes, viz. the Nouns and Verbs, are *inflected*, *i.e.* modified in their terminating letters to express their relation to other words in the sentence; those of the last class, viz. the Particles, are uninflected.

Note.—Adverbs and postpositions, ending in आ, are inflected (§ 47); तो घरा भोंवताला फिरला, He walked round the house; ती त्या झाडाच्या भोंवताली चांगली नाचली, She danced well round the tree. In both of the above sentences the postposition भोंवताला around, is changed to agree with the agents तो he and ती she, while in the last, the adverb चांगला is modified to agree with the agent ती she.

§ 41. The inflection of a noun, called the *case-ending*, indicates its *case* (कारक), *number* (वचन), and *gender* (लिंग). The inflec-

tion of a verb, denominated the *personal-ending*, denotes its *gender*, *number*, *person* (पुरुष), *tense* (काळ), and *mood* (रूप). The distinctions of gender and number are common to both classes of words.

Note.—"The characteristic of the noun is the case-ending, as that of the verb is the personal-ending; case and number are to the noun what person and number are to the verb, fitting it to enter into definite relation with anything, &c."—*Whitney*.

§ 42. I.—Gender is a difference in words, or their inflections, indicating the distinction of sex लिंग, whether really existing or imagined to exist in objects; पुरुष a man, स्त्री a woman; घोडा a horse, घोडी a mare; दिवा a lamp, *m.*; भित a wall, *f.*

§ 43. II.—Number is a difference in the inflection of words, denoting whether the object is one, or many; लॅकरू a child, लॅकरें children; बायको a woman, बायका women.

§ 44. There are three genders in Maráṭhí, viz. the *Masculine* पुल्लिंग, the *Feminine* स्त्रीलिंग, and the *Neuter* नपुंसकलिंग.

§ 45. The Masculine gender denotes objects of the male kind; the Feminine, objects of the female kind; and the Neuter, objects which are neither male nor female. Thus, masculine बाप a father, feminine आई a mother, neuter घर a house.

Note.—It is but natural that living beings should be considered as male or female, but in Maráṭhí, as in Sanskṛit and all its offshoots, this distinction of sex belongs even to inanimate objects. Originally in Sanskrit, however, all lifeless objects were arranged under a separate class, called क्लीब *klíb*, *i.e.* eunuch, but, gradually, the old limits were disregarded. For "language imparts life to what is inanimate, and, on the other hand, impairs the personality of what is by nature animate."—*Bopp*.

Note.—"Great classes of names are masculine or feminine partly by poetical analogy, by an imaginary estimate of their distinctive qualities, as like those of the one or the other sex in the higher animals, especially man; partly by grammatical analogy, by resemblance in formation to words of gender already established."—*Whitney*.

Note.—In English the natural distinction of genders is maintained, all inanimate objects being considered as neuter, *i.e.* of neither sex.

§ 46. There are two numbers in Maráṭhí, the *Singular*

(एकवचन) and the *Plural* (बहुवचन). The *Singular* number denotes one object, and the *Plural*, more than one.

Note.—In some languages, such as Sanskṛit, Greek, Hebrew, Arabic, &c., there are three numbers, the singular, dual (द्विवचन), and plural; as रामः Ráma, रामौ two Rámas, and रामाः Rámas.

§ 47. The following terminations are usually employed to modify nouns, verbs, and even some particles, to indicate their *gender* and *number;* and they have been denominated in this book the *Principal Gender Terminations* :—

Singular.			*Plural.*		
M.	*F.*	*N.*	*M.*	*F.*	*N.*
आ	ई	एं	ए	आ	ईं

EXAMPLES.

Masculine.

	Pron.	*Noun.*	*Adj.*	*Verb.*	
Singular आ	माझा	घोडा	काळा	होता	My horse was black.
Plural ए	माझे	घोडे	काळे	होते	My horses were black.

Feminine.

Singular ई	माझी	घोडी	काळी	होती	My mare was black.
Plural आ	माझ्या	घोड्या	काळ्या	होत्या	My mares were black.

Neuter.

Singular एं	माझें	तळें	मोठें	होतें	My tank was large.
Plural ईं	माझीं	तळीं	मोठीं	होतीं	My tanks were large.

Note.—These terminations are derived from Sanskṛit. The masculine singular आ which, along with the feminine ई, is common to most of the Indian Sanskṛitic vernaculars, is derived from the Sanskṛit visarga (:) changed to ओ in Prákṛit; thus, Sk. घोटकः a horse, Prák. घोडो, M. घोडा. In Gujarati, the Prákṛit ओ is often retained, but in Maráṭhí it occurs only in one or two pronominal forms; Sk. यः who, Prák. जो, M. जो. The feminine ई is generally employed even in Sanskṛit "as a characteristic addition in the formation of the feminine bases; the feminine base महती great, springs from महत्. This holds good in Zend."—*Bopp.* The neuter एं is the modification of the Sanskṛit anusvár: Sk. अंडं an egg, M. अंडें; Sk. तं it, Prák. तं, M. तें: In Gujarati it is changed to उं, and occasionally as well in Maráṭhí. When the Maráṭhí neuter forms indicate "a young one," they assume कूं, otherwise only एं; बकरूं a kid, लेंकरूं a child, तळें a tank. Some Maráṭhí forms drop the Prákṛit anusvár; Sk. गृहं a house, Prák. गेहं,

M. घर. The anusvár is an appropriate expression of the neuter gender, "as it is less personal, less animated, and hence appropriated to the accusative as well as the nominative in the neuter."—*Bopp.*

The Maráṭhí plural terminations could be easily traced to their Sanskṛit originals in the following forms:—

Plu. M. Sk. सर्वे all, Prák. सव्वे, M. ए. (घोडे horses).

„ *F.* Sk. सर्वाः all, Prák. सव्वाओ or सव्वा, M. आ (घोड्या).

„ *N.* Sk. सर्वाणि all, Prák. सव्वाणि or सव्वाइं, M. इं (घोडीं).

Note.—The feminine plural आ is changed to या or वा when the singular ends in ई or ऊ, in harmony with the Sanskṛit rules of the Permutation of Letters; नदी a river + आ = नद्या rivers; जळू a leech + आ = जळवा leeches. In Hindi the presence of ई always changes the आ or ओ to या or यो; माली a gardener + ओंनें = मालीयोंनें by gardeners; बुद्धि intellect + आं = बुद्धियां intellects.

CHAPTER V.

The Substantive (नाम).

DIVISION OF SUBSTANTIVES.

§ 48—§ 63

§ 48. A substantive is the name of a being or thing, whether material or immaterial, or the name of its attribute, viewed as a distinct object; घर a house, देव God, मन mind, शहाणपण wisdom.

§ 49. The substantives are *proper* (विशेष), *common* (सामान्य), and *abstract* (भाववाचक).

§ 50. The proper noun is a name pertaining to a particular object; as रामा Rámá, पुणें Puṇa.

§ 51. The common noun is a name common to every one of a class of objects; माणूस a man, गांव a village, पुस्तक a book.

§ 52. The abstract noun is the name of a quality, considered as a distinct entity; नम्रता humility, चांगुलपणा goodness.

Note.—A common noun has sometimes the force of a proper noun and *vice versá;* राणीचा जाहीरनामा तुम्हीं पाहिला काय? Have you seen the proclamation of the Queen? In this sentence राणी denotes the

Queen Victoria; तो केवळ राम होता, वचनाला फिरत नसे He was quite a Ráma; he never swerved from his promise.

§ 53. A substantive is inflected to indicate its gender, number, and case (कारक).

THE GENDER OF SUBSTANTIVES.

§ 54. The gender of Maráṭhí nouns can be determined neither by their *form* nor *signification*, and it is, consequently, impossible to give any precise rules on the subject. The following observations may, however, prove of some utility to the Maráṭhí student.

§ 55. *Rules for determining the Gender of Substantives by their Forms.*

1. The Maráṭhí nouns ending in अ are of all the three genders.

2. The pure Maráṭhí substantives in आ are always masculine, but Sanskṛit nouns ending in आ are either masculine or feminine; M. आंबा a mango, *m.*; M. दोरा a thread, *m.*; Sk. कथा a tale, *f.*; Sk. आत्मा spirit, *m.*

Note.—The following Sanskṛit feminine words ending in आ are of common use in the language.

आज्ञा an order; कथा a tale; परीक्षा a trial; विद्या science; घटिका twenty-four minutes; छाया a shade; पूजा worship; वेदना agony; तारा a star, *m.*, *f.*; प्रजा the subject of a king; भाषा a language; व्यथा pain; दशा state; यात्रा a pilgrimage; शिक्षा instructor; सत्ता authority; निंदा a reproach; वार्ता news; सभा an assembly; सूचना a suggestion; हत्या murder.

Note.—Maráṭhí derivatives from Sanskṛit words in आ sometimes retain the classical आ; as M. जतरा, Sk. यात्रा pilgrimage.

Note.—The names of women and rivers usually end in आ:—

Names of women: चंद्रा, चांपुना, चिमणा, मैना, रमा, सीता.

Names of rivers: कृष्णा, गंगा, नर्मदा, भीमा, यमुना.

Obs.—The names of women are courteously written with the final आ, and familiarly or contemptuously with ई; as यमुना and यमुनी; रमा and रमी. The vulgar change even the radical ई to आ to give the word a respectful form; thus, मायीयांबाई is changed to मायीयांबाई; भागीरथीबाई to भागरथाबाई. The lawgiver Manu thus observes on the dignity of the open vowel आ, and its fitness, in consequence, to make up feminine names, "The names of women should be agreeable, soft, clear, captivating the fancy, auspicious, ending in long vowels, resembling words of benediction."—*Manu* I., 30.

Note.—"The feminine in Sanskrit, both in the base and the case terminations, loves a luxurious fulness of form; and when it is distinguished from the other genders, in the base or the termination, it marks the distinction by broader and more sonant vowels."—*Bopp.*

Obs.—It is vulgar to address females above the rank of a menial without the honorific word बाई a lady, attached to the radical form, as बसुनाबाई, राधाबाई, आनंदीबाई; and foreigners should take special note of this. The modified form in ई instead of आ, should never be attempted to be used by foreigners, and they would be always on the safer side by habitually employing the full form in बाई.

Note.—The following Hindustani feminine words ending in आ are of common use in Maráṭhí:—इजा vexation; परवा care; खुशा full permission; जमा a collected sum; पागा a stable; रजा leave; सजा punishment; जागा a place, *m.*, *f.*; मजा flavour, taste; साया cream; जिम्मा charge, trust, *m.*, *f.*; तऱ्हा a kind or sort; बोलवा rumour, *f.*, *m.*; सुंता circumcision; थट्टा jesting; मका Indian corn, *m.*, *f.*; हवा air; दवा medicine; मनुका raisins.

3. Maráṭhí nouns in ई are usually feminine, as गाडी a carriage. The following words are exceptions:—

(*a*) पक्षा a bird, *m.*; मणी a jewel; हत्ती an elephant, *m.*; लोणी butter, *n.*; पाणी water, *n.*

(*b*) All words denoting *profession, character, office,* &c., are masculine; as धोबी a washerman; माळी a gardener; वाटाडी a guide; कारभारी a manager; पापी a sinner, &c.

(*c*) All words ending in ई, having an anusvár on them, are neuter; मोतीं a pearl. (See para. 8.)

4. The nouns ending in short इ and उ are pure Sanskṛit words, and belong to all the three genders; कवि a poet, *m.*; मति intelligence, *f.*; अस्थि bone, *n.*; भानु the sun, *m.*; धेनु a cow, *f.*

5. The nouns in ऊ, which are very few, belong to all the three genders.

6. The nouns in ए and ऐ are feminine, but those in the nasalised एं, are neuter. The feminine nouns in ए and ऐ are but two or three, and are usually written with य or ई; as तिवै a tripod, being written as तिवय or तिवई; सवे a habit, as सवय or सवई.

7. There are some seven or eight words in the language which end in ओ and औ, and which, except बायको a woman, *f.*,

are masculine; as लाहो covetousness, *m.*; पौ a mark on a die, *m.* The final औ is often changed to अऊ or अव, as पौ, or पऊ or पव. The word मोहो bees' nest, is either masculine or neuter.

Note.—The solitary feminine word in ओ, is thus formed; Sk. मातृ a mother, Prak. माई or माअ, M. माय or बाय; and the बाय with the diminutive suffix कू or को makes बायकू, or बायको a little mother or a wife. Similar forms exist in Gujarati; बायडी.

Note.—"Few monosyllabic primary forms end in Sanskṛit in the diphthongs, not any at all in ए; in ऐ only ै *m.*, ऐ being changed in many languages to आ." "Primary forms in ओ are rare in Sanskṛit; the only ones known to me are द्यो heaven, and गो cow." "I know only two words in Sanskṛit which end in औ, नौ a ship, and ग्लौ moon." —*Bopp.*

8. The Maráṭhí nouns ending in the anusvár are all neuter; मोतीं a pearl, कुंकूं a red powder, भांडें a vessel.

Note.—"The euphonic *n* is most frequently employed by the neuter gender, less so by the masculine, and most rarely by the feminine," in the Sanskṛit language.—*Bopp.*

9. A compound noun takes the gender of its last member; भाजीपाला vegetables, *m. sing.*, नाकडोळे nose and eyes, *m. plu.*

§ 56. *Rules for determining the Gender of Substantives by their Signification.*

1. Names of living beings are according to their sex either masculine or feminine; मुलगा a boy *m.*, मुलगी a girl *f.*

Note.—Some nouns expressing a person may denote either a male or a female; as माणूस a person. When these nouns are used without any reference to the sex of the individual named, they are considered to be in the neuter gender; तो पोर कुणब्याचा? Is it a Kuṇbí boy? तें पोर कोणाचें हो? Whose child is that? तें माणूस नाहीं, It is not a human being.

Note.—Many names of animals have a standing form common to animals of both sexes; these are what are called *class names.* Thus कोल्हा is a male jackal, or a jackal generally, male or female. The following are the principal standing-forms: भाल्वल a bear, *f.*; उंट a camel, *m.*; डुकर a pig, *n.*, a hog, *m.*; कुत्रा a dog, *m.*; मांजर a cat, *f.*; कोंबडी a hen, *f.*; हैस a she-buffalo, *f.*; खबुतर a pigeon, *n.*; मेंढरूं a sheep, *n.*; गाय a cow, *f.*; शेळी, बकरी a she-goat, *f.*; घोडा a horse, *m.*; हरण a deer, *n.*

2. The names of large and powerful inanimate objects are often masculine; डोंगर a mountain, समुद्र the sea, सूर्य the sun.

Note.—Some names of inanimate objects are of more than one gender; तारा a star, *f.*, *m.*; ढग *n.*, *m.*; दुकान *n.*, *f.*; पितळ *f.*, *n.* The masculine gender is preferred in the Dakhan: in the Konkan, तारा a star, is always feminine, and ढग a cloud, neuter.

§ 57. Imperfect as these rules are, they will be found useful by the intelligent student of Maráṭhí. He will, however, be greatly helped in determining the gender of the nouns in the *reading lesson* by the *inflections* of the adjectives, pronouns, verbs and adverbs which may relate to them. Thus in the sentence हें मोठें पुस्तक रामानें चांगलें वाचिलें, Ráma read this large book well, the neuter gender of the noun पुस्तक is indicated by the demonstrative pronoun हें this, the adjective मोठें large, the adverb चांगलें well, and the verb वाचिलें read.

Rules for deriving Feminine and Neuter Forms from Masculine Nouns.

§ 58. Substantives, denoting males, have sometimes corresponding feminine and neuter forms, and these feminine and neuter forms are of two kinds—

(1) Some are derived from the root by means of *suffixes*, and (2) some are *distinct original words*:—

1. Derivatives: मेंढा a ram; मेंढी a ewe; आजा a grandfather; आजी a grandmother.

2. Distinct words: उंट a he-camel; सांड a she-camel; पुरुष a man; स्त्री or बायको a woman.

§ 59. I.—*Derivative Forms.*

1. When a Maráṭhí word ending in आ indicates a living being, whether rational or irrational, it is usually in the masculine gender (see § 55, 2,) and assumes ई and ए to make up its feminine and neuter forms. The neuter form, however,

is not so commonly derived as the feminine, particularly in reference to nouns denoting human beings. Thus:

Masculine.		*Feminine.*		*Neuter.*
आजा	a grandfather	आजी	a grandmother	
काका	a paternal uncle	काकी	a paternal aunt	
मामा	a maternal uncle	मामी	a maternal aunt	
दादा	an elderly man	दादी	an elderly woman	
मुलगा	a boy	मुलगी	a girl	मुलगें
कुत्रा	a dog	कुत्री	a bitch	कुत्रें
कोल्हा	a fox	कोल्ही	a vixen	कोल्हें
घोडा	a horse	घोडी	a mare	घोडें
बकरा	a he-goat	बकरी	a she-goat	बकरें
मेंढा	a ram	मेंढी	a ewe	मेंढें
लांडगा	a he-wolf	लांडगी	a she-wolf	लांडगें.

Note.—मावळा a maternal uncle, makes मावळण (Sk. मातुलानि) a maternal aunt, not मावळी.

Note.—Words denoting professions, characters, &c. substitute ईण for ई; hence, मराठा a Maráṭhá, मराठीण a Maráṭhá woman. (See § 61, 1.)

§ 60. Some nouns assume two neuter inflections, viz. कें and एं; as बकरा a he-goat, बकरी a she-goat, and बकरें a kid, or बकरें. Of these two neuter forms the one in कें denotes "a young animal," and that in एं, "the species generally without reference to the sex," or "an individual in contempt." Thus तें बकरें आण Bring that kid; हें बकरें कोणाचें? Whose goat is that? The form in कें may have a synonymous word, not cognate with it; as बकरें or करडूं a kid; मेंढरें or कोंकरें a lamb. But sometimes the derivative form may be wanting; as दादा a horse, घोडी a mare, and शिंगरें a foal, not घोडूं.

Note.—The word लेंक, denoting a son or daughter, has a neuter form in कें, as लेंकरें a child.

Note.—When nouns take only the neuter कें, and not एं as well, the neuter form in कें may not imply "a young animal," but an individual in contempt; गायरें a cow, in endearment or disparagement; वाघरें a tiger.

§ 61. Nouns ending in any other vowel than आ, and implying living beings, rational as well as irrational, make up their feminine forms by affixing either ई or ईण. Some of these may assume the neuter कं to form neuter diminutives. Thus, वाघ a tiger, वाघीण a tigress; वाघकं a tiger in contempt. The terminations ई and ईण are affixed according to the following rules :—

1. Masculine nouns indicating *persons* are modified only if they express *surnames, characters, castes, professions,* &c. ; and, then, they assume ईण alone. Thus, *surnames:* पवार Powar, *m.*, पवारीण *f.*; खिस्ती Khisti, *m.*, खिस्तीण *f.*; रानडा Ránadá, *m.*, रानडीण *f.*; चिपळोणकर Chiploṇkar, *m.*, चिपळोणकरीण *f.* *Castes, professions:* सोनार a goldsmith, सोनारीण *f.*; भट a Brahman priest, भटीण *f.*; मराठा a Maráṭhá, मराठीण *f.*; परभू a Parbhú, परभीण *f.*; धोबी a washerman, धोबीण *f.* *Characters :* पापी a sinner, पापीण *f.*; कोडी a leper, कोडीण *f.*

Note.—Surnames, words denoting castes, &c., may end in आ and yet take the feminine suffix ईण; as गोरा Gorá, गोरीण; कानडा a Kanarese man, कानडीण.

Note.—The words देव a god, ब्राह्मण a Brahman, दास a slave, शूद्र a Śúdra, which are pure Sanskṛit words, assume only ई; as देवी a goddess, ब्राह्मणी a Brahman woman, दासी a female slave, शूद्री a Śúdrí. गवळी a cowherd, makes गवळण a cowherdess.

Note.—Some Persian words derived from Urdu, such as मोगल a Mogul, मेहतर a sweeper, take आणी for ईण; as मोगल, मोगलाणी *f.*; मेहतर, मेहतराणी *f.*

2. Masculine nouns indicating *irrational animals*, assume either ई or ईण to make up the feminine forms. These terminations are affixed in the following manner :—

(*a*) Maráṭhí words, composed only of two syllables, assume ईण; thus, उंट a camel, उंटीण *f.*; वाघ a tiger, वाघीण *f.*; सिंह a lion, सिंहीण *f.* (in poetry, सिंही); हत्ती an elephant, हत्तीण *f.*

(*b*) Pure Sanskṛit words of two syllables, not quite naturalised in the language, assume ई; thus मृग a deer, मृगी *f.*; हंस a swan, हंसी *f.*

(*c*) Maráṭhí polysyllabic words assume ई; thus उंदीर a mouse, उंदरी *f.*; गोचीड a dog-louse, गोचडी *f.*; गाडव an ass, गाडवी *f.*; ढेंकूण a bug, ढेंकणी *f.*; पोपट a parrot, पोपटी *f.*; बेडूक a frog, बेडकी *f.*; माकड a monkey, माकडी *f.*; सांवर an ell, सांवरी *f.*; हरण a deer, हरणी *f.*

§ 62. The names of inanimate objects are sometimes modified in Maráṭhí by the gender terminations, आ *m.*, ई *f.*, and ए *n.*, to express the following senses :—

1. The sense of *hugeness* or *clumsiness* is indicated by the masculine termination आ; thus, the radical form भाकर bread, by the addition of आ, becomes भाकरा, signifying a huge loaf of bread; from कातर a pair of scissors, कातरा a huge pair of scissors; गाडा a cart, from गाडी a carriage.

2. The sense of *softness* or *delicacy* is expressed by the feminine ई; भाकरी a loaf of bread, but भाकरा a huge loaf of bread; पोळा a large cake, पोळी a cake. When there are two feminine forms, one in अ and the other in ई, that in ई is softer than that in अ; as त्यानें भाकरी खाल्ली is softer than त्यानें भाकर खाल्ली he ate bread. The vigorous inhabitants of the Dakhan use the form in अ, but the soft Konkaṇís, that in ई.

Note.—इ being a light and feeble vowel, naturally indicates the feminine gender. अ and आ are grander than the corresponding quantity of the vowel इ. "In Latin, also, *i* may be considered as lighter than *a*."—*Bopp.*

3. The sense of *indifference* or *contempt* is denoted by the neuter inflection ए; गाडें from गाडी a carriage, denotes a carriage in contempt. Thus, ही गाडी कोणाची? whose carriage is this? हें गाडें कोणाचें? whose miserable apology for a carriage is this? हा गाडा कोणाचा? whose cart or waggon is this?

Note.—Sometimes हें is used to make up the neuter termination of contempt; गळ्यांत दोरें (दोर + हें) बाळगून त्याचा आचार शूद्राचा, though he wears the (sacred) cord (revilingly), he acts like a Śúdra.

Note.—The neuter inflection हें and its masculine and feminine forms डा and डी, are affixed to nouns denoting persons, as well as things, to

§ 61. Nouns ending in any other vowel than आ, and implying living beings, rational as well as irrational, make up their feminine forms by affixing either ई or ईण. Some of these may assume the neuter कं to form neuter diminutives. Thus, वाघ a tiger, वाघीण a tigress; वाघकं a tiger in contempt. The terminations ई and ईण are affixed according to the following rules :—

1. Masculine nouns indicating *persons* are modified only if they express *surnames, characters, castes, professions*, &c. ; and, then, they assume ईण alone. Thus, *surnames:* पवार Powar, *m.*, पवारीण *f.*; खिस्ती Khisti, *m.*, खिस्तीण *f.*; रानडा Ránadá, *m.*, रानडीण *f.*; चिपळोणकर Chiploṇkar, *m.*, चिपळोणकरीण *f.* *Castes, professions:* सोनार a goldsmith, सोनारीण *f.*; भट a Brahman priest, भटीण *f.*; मराठा a Maráṭhá, मराठीण *f.*; परभू a Parbhú, परभीण *f.*; धोबी a washerman, धोबीण *f.* *Characters :* पापी a sinner, पापीण *f.*; कोडी a leper, कोडीण *f.*

Note.—Surnames, words denoting castes, &c., may end in आ and yet take the feminine suffix ईण; as गोरा Gorá, गोरीण; कानडा a Kanarese man, कानडीण.

Note.—The words देव a god, ब्राह्मण a Brahman, दास a slave, शूद्र a Súdra, which are pure Sanskṛit words, assume only ई; as देवी a goddess, ब्राह्मणी a Brahman woman, दासी a female slave, शूद्री a Súdrí. गवळी a cowherd, makes गवळण a cowherdess.

Note.—Some Persian words derived from Urdu, such as मोगल a Mogul, मेहतर a sweeper, take आणी for ईण; as मोगल, मोगलाणी *f.*; मेहतर, मेहतराणी *f.*

2. Masculine nouns indicating *irrational animals*, assume either ई or ईण to make up the feminine forms. These terminations are affixed in the following manner :—

(*a*) Maráṭhí words, composed only of two syllables, assume ईण ; thus, उंट a camel, उंटीण *f.* ; वाघ a tiger, वाघीण *f.*; सिंह a lion, सिंहीण *f.* (in poetry, सिंही) ; हत्ती an elephant, हत्तीण *f.*

(*b*) Pure Sanskṛit words of two syllables, not quite naturalised in the language, assume ई; thus मृग a deer, मृगी *f.*; हंस a swan, हंसी *f.*

(*c*) Maráṭhí polysyllabic words assume ई; thus उंदीर a mouse, उंदरी *f.*; गोचीड a dog-louse, गोचडी *f.*; गाढव an ass, गाढवी *f.*; ढेंकूण a bug, ढेंकणी *f.*; पोपट a parrot, पोपटी *f.*; बेडूक a frog, बेडकी *f.*; माकड a monkey, माकडी *f.*; सांबर an ell, सांबरी *f.*; हरण a deer, हरणी *f.*

§ 62. The names of inanimate objects are sometimes modified in Maráṭhí by the gender terminations, आ *m.*, ई *f.*, and ए *n.*, to express the following senses:—

1. The sense of *hugeness* or *clumsiness* is indicated by the masculine termination आ; thus, the radical form भाकर bread, by the addition of आ, becomes भाकरा, signifying a huge loaf of bread; from कातर a pair of scissors, कातरा a huge pair of scissors; गाडा a cart, from गाडी a carriage.

2. The sense of *softness* or *delicacy* is expressed by the feminine ई; भाकरी a loaf of bread, but भाकरा a huge loaf of bread; पोळा a large cake, पोळी a cake. When there are two feminine forms, one in अ and the other in ई, that in ई is softer than that in अ; as त्यानें भाकरी खाल्ली is softer than त्यानें भाकर खाल्ली he ate bread. The vigorous inhabitants of the Dakhan use the form in अ, but the soft Konkaṇiś, that in ई.

Note.—इ being a light and feeble vowel, naturally indicates the feminine gender. अ and आ are grander than the corresponding quantity of the vowel इ. "In Latin, also, *i* may be considered as lighter than *a*."—*Bopp.*

3. The sense of *indifference* or *contempt* is denoted by the neuter inflection ए; गाडें from गाडी a carriage, denotes a carriage in contempt. Thus, ही गाडी कोणाची? whose carriage is this? हें गाडें कोणाचें? whose miserable apology for a carriage is this? हा गाडा कोणाचा? whose cart or waggon is this?

Note.—Sometimes डें is used to make up the neuter termination of contempt; गळ्यांत दोरडें (दोर + डें) घालून त्याचा आचार शूद्राचा, though he wears the (sacred) cord (revilingly), he acts like a Śúdra.

Note.—The neuter inflection डें and its masculine and feminine forms डा and डी, are affixed to nouns denoting persons, as well as things, to

produce forms of contempt; हा कासारडा कशाला आला? why has this miserable fellow of a coppersmith come? ती भिकारडी आली that miserable beggar woman has come; असे भिकारडे चाळे काय कामाचे of what profit are such beggarly pranks?

The डा may also be employed by way of endearment; गरीब बापडा, काय करील, poor fellow, what could he do?

When the word is dissyllabic, it assumes उरडा instead of simple डा; भट a Brahman priest, भट्टुरडा.

डा may be substituted by डा, ला, ळा &c.; गांव a village, गांवडें a small village.

Note.—The forms of the word दोर are peculiar; दोर a rope, *m.*; दोरा a thread, *m.*; दोरी a string, *f.*; दोरडें a string in contempt, *n.*

Note.—"The neuter prefers the greatest conciseness, and distinguishes itself from the masculine, not in the base only, but in the nominative and its perfect counterpart, the accusative; in the vocative, also, where this is the same as the nominative." The distinguishing sign of the neuter, which is the anusvár, is, as has been remarked above, the least personal and animated of all the grammatical sounds, and therefore fitted to express the sense of contempt.—*Bopp.*

II.—Distinct Feminine Words:—

§ 63. The following words do not derive the feminine forms from the root, but assume distinct words. Thus,

उंट a he-camel	सांड a she-camel
काळवीट a male antelope	हरणी a female antelope
दीर a brother-in-law	जाऊ a sister-in-law
नवरा a husband	बायको a wife
पिता a father	माता a mother
पुरुष a man	स्त्री, बायको a woman
बाप a father	आई a mother
बैल an ox	गाय a cow
बोकड a he-goat	शेळी a she-goat
बोका a he-cat	मांजर a she-cat
भाऊ a brother	बहीण a sister
मोर a peacock	लांडोर a pea-hen
राजा a king	राणी a queen
रेडा a he-buffalo	म्हैस a she-buffalo
वाघ्या a male devotee	मुरळी a female devotee
सासरा a father-in-law	सासू a mother-in-law

CHAPTER VI.

Numbers of Substantives.

§ 64—§ 65.

§ 64. In Maráṭhí the plural of nouns is formed in the following way:—

Masculine Nouns.

1. All Masculine nouns, except those ending in आ, remain unchanged in the plural; the nouns ending in आ change their final vowel to ए.

(1) *Sing. and Plural* बाप a father, or fathers.
„ „ बाळी a gardener, or gardeners.
„ „ लाडू a cake, or cakes.
„ „ लाहो covetousness.
„ „ पो a mark, or marks on a die.

(2) *Sing.* आंबा a mango; *Plu.* आंबे mangoes.

Feminine Nouns.

2. All Feminine nouns, except the nouns ending in अ, which belong to the first declension (§ 95), assume आ in the plural; the nouns in अ of the first declension assume ई.

(1) *Singular.*	*Plural.*
वाट a way	वाटा ways
कथा a tale	कथा tales
गाडी a carriage	गाड्या carriages
बी a seed	बिया (or ब्या in the Dakhan) seeds
ऊ a louse	उवा (or वा in the Dakhan) lice

Singular.	*Plural.*
जळू a leech	जळवा leeches
सवे (सवई) a habit	सवया habits
तिवे (तिवई) a tripod	तिवया tripods
बायको a wife	बायका wives

Note.—Some words of foreign origin ending in ऊ may not assume आ in the plural; as बाजू (Pers.) a side, *plu.* बाजू sides. In the Konkan they are sometimes inflected, as बाजू, बाजवा.

Note.—The plural inflection आ, in union with the final ई and ऊ, is changed to या and वा respectively.

Note.—सू a needle makes सुया in the plural, as its genuine form is सुई (Sk. सूची).

(2) *Sing.* भिंत a wall, *plu.* भिंती walls.

Neuter Nouns.

3. All Neuter nouns, except those ending in एं, assume एं in the plural: the nouns ending in एं assume ईं in the plural.

(1) *Singular.*	*Plural.*
घर a house	घरें houses
मोतीं a pearl	मोत्यें pearls
लेंकरूं a child	लेंकरें children
तारूं a ship	तार्वें ships
निंबूं a lime	निंबें limes

Note.—Nouns ending in ईं and ऊं change the एं to यें and वें respectively. The neuter diminutives, (§ 100, *Note* 3,) which end in डूं, रूं, लें, &c.; and others specified in § 100, *Note* 2, retain however the plural एं, as लेंकरूं a child, लेंकरें children; करडूं a kid, करडें kids; पिलूं a cub, पिलें cubs; निंबूं a lime, निंबें limes.

(2) *Singular* तळें a tank. *Plural* तळीं tanks.

Masculine, Feminine and Neuter Nouns ending in इ *and* उ.

4. The nouns terminating in the short इ and उ are pure Sanskṛit words, and they do not change in the plural. Thus, *Masculine,* कवि a poet or poets; *Feminine,* मति intelligence or intelligences; अणु an atom or atoms; धेनु a cow or cows; *Neuter,* अस्थि a bone or bones.

A Table of the Plural Inflections.

Masculine.	Feminine.	Neuter.
No change (or ए)	आ (or ई)	एं (or ईं)

Note.—(*a*) Names of materials and abstract nouns are usually used in the singular number, as तांबें copper; साखर sugar; चांगुलपणा goodness. The names of materials are employed in the plural when varieties are indicated; बाजारांतील सर्व साखरा पाहिल्या I saw all the sugars in the bazar.

(*b*) Some nouns have only a plural form; मुस्क्या arms, as tied behind the back.

(*c*) Some nouns have both collective and plural forms; पैसा is singular in form, but denotes one or many; पैसे is plural. पैका is used only in the collective sense of पैसा. Thus, एक पैसा, दोन पैसे, चार पैसे one pice, two pice, four pice; त्याचा सर्व पैसा or पैका नाहींसा झाला all his money was lost.

(*d*) Some nouns have two singular, but one plural form; नारळ or नारळी a cocoanut tree, *plural* नारळी cocoanut trees.

(*e*) Some nouns have two singular, and two plural forms; भाकरी or भाकर a loaf of bread, *plural* भाक-या or भाकरी loaves of bread; केळें or केळ a plantain, *plural* केळीं or केळें plantains. The latter forms are common in the Dakhan, and the former in the Konkan.

(*f*) Some words ending in ई or य in the singular, have corresponding forms in the plural; बाई or बाय a lady, *plural* बाई or बाया ladies; आई or आय, mother, *plural* आई or आया mothers; गाई or गाय a cow, *plural* गाई or गाया cows. The forms in ई, both singular and plural, are classical, and those in य and या colloquial. The plural forms in ई are used respectfully, as well as to denote the sense of plurality, while those in या simply express the latter sense. बाई आल्या होत्या, the lady had come; बाया आल्या होत्या, the ladies had come; आमच्या दोघींच्या आई जिवंत आहेत, the mothers of both of us are alive.

§ 65. The following table will be found helpful in determining the plural form of a noun by the terminating vowel of its root. For instance, the plural inflection of बायको a woman, must be आ making up बायका, as आ stands opposite to the vowel ओ in the column superscribed Feminine.

Terminating Vowels of the Root.	Plural Inflections.		
	Masculine.	*Feminine.*	*Neuter.*
अ	No change.	आ, ई	ए
आ	ए	आ	.....
इ	No change.	No change.	No change.
ई	No change.	आ	ं
उ	No change.	No change.	No change.
ऊ	No change.	आ	एं
ए	.....	आ	ई
ऐ	.....	आ	.....
ओ	No change.	आ	.....
औ	No change.	.....	.....

CHAPTER VII.

Cases of Substantives.

§ 66—§ 80.

§ 66. A case is that inflected form of the noun by which its relation to other words in the sentence is indicated; as तो प्रसंग शाहू राजाच्या मरणानें निर्माण झाला that opportunity presented itself by the death of king Sháhú. In this sentence, the modified form राजाच्या of the noun राजा, indicates its relation to the succeeding word मरणानें, and the modified form मरणानें is related to the verb निर्माण झाला.

§ 67. The inflections employed to modify nouns for this purpose are denominated विभक्ति (case-endings), and there are *eight* principal relations expressed by these inflections. Hence there are *eight Cases* (कारक) in Maráṭhí.

Note.—The Maráṭhí case inflections are derived, as will be shown below, from the Sanskṛit through the Prákṛit, and the Sanskṛit origi-

nals are, in their turn, modifications or corruptions of demonstrative pronouns.

"The case terminations express the reciprocal relations of nouns, principally and originally referred only to nouns, but from space were extended also to time and cause, the relations of the persons spoken of, to one another."

"According to their origin they are, for the most part, pronouns." These "exponents of the relations of space have been naturally taken from those words which express personality, with their inherent secondary idea of room, of that which is near or more distant, of that which is on this or that side."

"In the more sunken, insensible sense of the language, the spiritually dead case terminations are, in their signification of space, replaced, supported, and explained by postpositions."—*Bopp.*

§ 68. The Maráṭhí eight cases are thus enumerated :—

1.	*Nominative*	or	कर्त्ता also	(प्रथमा first).
2.	*Accusative*	or	कर्म	(द्वितीया second).
3.	*Instrumental*	or	करण	(तृतीया third).
4.	*Dative*	or	संप्रदान	(चतुर्थी fourth).
5.	*Ablative*	or	अपादान	(पंचमी fifth).
6.	*Genitive*	or	संबंध	(षष्ठी sixth).
7.	*Locative*	or	अधिकरण	(सप्तमी seventh).
8.	*Vocative*	or	संबोधन	

§ 69. The Nominative case (कर्त्ता कारक) is the radical form of the noun, and expresses the agent कर्त्ता of an action, or the verb; as हरि ईश्वराची प्रार्थना करितो Hari prays to God. In this sentence हरि Hari is the nominative case.

§ 70. The Accusative case (कर्म कारक) is, like the Nominative, uninflected, and expresses the *immediate object* (कर्म) in which the action of the verb terminates; as प्रथम बाबरानें हें शहर घेतलें, first Bábar took this city. The word शहर is the Accusative case. The form of the Accusative does not differ from that of the Nominative.

Note.—In Sanskṛit, as well as in Prákṛit, the Nominative and

Accusative have distinct inflections, both of which are dropped in Maráṭhí; hence the identity of their forms:—

Nom. Sk. देवः, Prák. देवो, M. देव.

Acc. Sk. देवं, Prák. देवं, M. देव.

Note.—The nasal sign of the accusative is dropped in several other languages besides Maráṭhí and the other Indian Aryan vernaculars. In Gothic substantives, as well neuter as masculine, the case sign *m* is wanting. "Even in Sanskṛit this *m* is dropped in words ending in इ and उ; probably वारि was वारिम् and मधु, मधुम्; in किम् from the stem कि, there is a trace of it."—*Bopp.*

Note.—The Accusative being the most dependent case, the most perfect counterpart of the Nominative, the nasal is its characteristic sign in many languages, such as Sanskṛit, Zend, Greek, Latin, &c. The nasal "is less personal, less animated, and hence appropriated to the accusative as well as to the nominative in the neuter."—*Bopp.*

Note.—Though this feebleness and inferiority of the accusative is not discernible in Maráṭhí, so far as its form is concerned, still it is quite clear from the *use* which is made of it in the language. It is never used when the object of a verb is a word denoting a *person*; तो गोविंदाला मारितो, he beats Govind, not तो गोविंद मारितो; but तो दगड मारितो, he pelts stones, is correct, as दगड expresses an inanimate object. This incompetency of the accusative to represent a person is common to Hindi, Gujarati, &c. In Hindi, even a word denoting a lifeless object is put in the dative case, when it is necessary to make it emphatic; हरीने उस पथरको उठाया Hari took up that stone. The sentence, "Hari took up a stone," would be rendered with an accusative object, thus हरीने पथर उठाया. This idiom is not altogether foreign to Maráṭhí; हा नासक्या आंड्याला काय मी खाऊं? तुझा आग्रह असला तर खाऊन टाकीन, what, shall I eat this rotten mango? If you insist, I will eat it up. The accusative object would not be so emphatic; हा नासका आंबा काय मी खाऊं?

§ 71. The Instrumental case (करण कारक) is inflected by means of the terminating नें singular and नीं plural, and indicates the instrument (करण) of an action; त्यानें तरवारीनें राजाचा शिरच्छेद केला, he beheaded the king with a sword; आपण डोळ्यांनीं पाहातों, we see with our eyes.

Note.—The instrumental termination is derived from the Sanskṛit through the Prákṛit:—

Singular Instrumental Sk. देवेन, Prák. देवेण, M. देवानें.

Plural „ „ देवैः Prák. देवेहिं, M. देवांहीं—नीं.

The Plural नीं is evidently a modification of the Singular नें, and it has almost entirely superseded the old form हीं.

Note.—Since it is neuter nouns ending in एं that alone assume ईं in the plural, the case ending नें, which in the plural is changed to नीं, must originally have really had an anusvár over it, as all neuter nouns ending in एं have, otherwise it could never have been changed to नीं in the plural; hence both नें and नीं should be nasalised.

§ 72. The Dative case (संप्रदान कारक) is inflected by स, ला singular, and स, ला, ना plural, and expresses the idea of a recipient or donee; पादशाहानें अबदुल्लास जीवदान दिलें, the emperor spared Abdulla's life.

Note.—The inflections of the dative are partly derived from Sanskṛit, and partly from Maráṭhí: the स and ना are of Sanskṛit origin, and ला is a corruption of the Maráṭhí postposition लागीं near (लागणें to touch Sk. लग्). Both स and ना are modifications of the Sanskṛit genitive terminations स्य and नां; thus,

Singular Genitive Sk. देवस्य, Prák. देवस्स, M. देवास (Dative).

Plural „ „ देवानां, Prák. देवाणं, M. देवांना (Dative).

The Prákṛit, through which Maráthí is immediately derived, being deficient in the dative case, substituted the forms of the genitive for it; and hence the identity of the Maráṭhí dative inflections with those of the classical genitive. The Gujarati and Hindi dative forms claim the same origin.

§ 73. The Ablative case (अपादान कारक) is made up by the inflection ऊन or हून, and expresses the relation of separation; तो घरून आला, he came from home; मी पुण्याहून साताऱ्यास गेलों, I went from Puna to Sattara.

Note.—The Ablative हून or ऊन is a corruption of the Prákṛit हिंतो or सुंतो. The termination हिंतो has a causal sense in Prákṛit, and सुंतो, local; and in Maráṭhí हून is often causal, and ऊन (सुंतो) is always local, and chiefly affixed to local particles, as मध्यें inside + ऊन = मधून from inside; तूं घरामधून कां ओरडतोस? why do you shout from inside the house? तो मजहून मोठा आहे he is bigger than I.

Note.—The Ablative हून may convey a local, as well as a causal, sense when it is affixed to nouns that signify a *place*; तो घराहून आला, he came from the house; ह्या घराहून तें घर लहान आहे, that house is smaller than this.

§ 74. The Genitive case (संबंध कारक) is the substantive inflected by चा, and expresses the relation of origin, or possession, existing between two objects; ह्या बलाढ्य वजीराचा मृत्यु छावणींत झाला, the death of this brave minister occurred in the camp. The relation between the two nouns वजीर and मृत्यु is indicated by the inflection चा.

§ 75. The Genitive case is adjectival in character, and may be said to qualify the noun by which it is governed. Hence it is modified like an adjective to agree with the noun it refers to:—

Masc. sing. त्या चा घोडा his horse, *plu.* त्याचे घोडे his horses.
Fem. ,, त्या ची घोडी his mare, ,, त्याच्या घोड्या his mares.
Neut. ,, त्याचें घोडें his horse, ,, त्यांचीं घोडीं his horses.

Note.—The genitive चा is the modification of the Sanskṛit genitive inflection स्य, Prákṛit स्स. In the dative form, which is derived from the same classical source, the स्य or स्स is reduced simply to स, but in the genitive, it is changed, by way of variety, to च or चा. In Mahárâshtra, the स and च (*tsa*), which is the Maráṭhí sound of च (*cha*), are always interchangeable; thus सोसत नाहीं, I can't bear, or सोचत नाहीं; ठेंस striking of the foot against a stone, or ठेंच. In the upper provinces, where Hindi prevails, the letter क *ka* occupies the place of the Maráṭhí च, and स is frequently changed to क by the illiterate classes. The author heard the English word "station" pronounced as इसटेकन "is taken," at Jabalpur. The Hindi genitive and dative differ in form, only in reference to their final vowels, Dat. को *ko*, and Gen. का *ká*.

Note.—Of all the Aryan Indians, the Maráṭhís are most partial to the dento-palatal च *tsa* and the letter ळ *ḷa*; and the reason why they are so disposed to these sounds is their close proximity to the Dravidians, in whose vernaculars they are abundantly used. Moreover, in the principal Dravidian dialect, the Tamil, there is no sound or letter corresponding to स, and the letter स occurring in Sanskṛit words, is invariably substituted in that language by च *tsa*. It is no wonder, then, that the Maráṭhís should prefer the *tsa* sound of स *sa* to the *ka* of the Hindustanis, in the matter of the genitive termination. The change of *sa* to the Sanskṛit च *cha* would be violent, but not so its change to *tsa*.

Note.—The letter स *sa* has been displaced by several other letters in other languages. It is substituted by ज *ja*, र *ra*, ह *ha*, &c., and all these changes of *sa* are found to exist in the Indian languages. "A suffix, used in the formation of words which is peculiarly the pro-

perty of neuter, is अस् *as*, which is still more frequently used in Zend than in Sanskṛit. In the plural these Zend neuters form *eṇhe* or *eñha*, and with this *ha* is evidently connected the lengthened हा in the New Persian." "As, however, the High German has, from its earliest period, repeatedly changed *s* into *r*, and *a* into *i*, I have no doubt that the *ir* the Middle, and High German *er*, is identified with the Sanskṛit neuter suffix अस्." "To the Latin, in like manner, belongs *rum* for *sum*; hence *istorum*, *istarum*."—*Bopp*.

§ 76. The Locative case (अधिकरण कारक) is inflected by ईं or आं, and indicates the relation of *position*; तूं आपल्या जागीं बैस sit in your own place; तो त्याच्या पायां पडला he prostrated himself at his feet. These inflections are not usually used in prose, but are superseded by the postposition आंत *in*. In poetry they are freely used; thus,

अंतरीं निर्मळ वाचेचा रसाळ, त्याचे गळां माळ असो नसो.—*Tukárám*.

Note.—The Locative ईं or आं is derived from the Prákṛit termination अम्मी; thus, *Sing*. Sk. वृक्षे, Prák. वच्छे, वच्छाम्मि, M. ईं or आं.

§ 77. The Vocative case (संबोधन कारक) is a modified form of the substantive, identical with what is called the *crude-form* (§ 82), and is used in addressing a person; मुला, इकडे ये, child, come here.

§ 78. The following is a table of the case-terminations:—

Cases (कारक).	*Inflections* (विभक्ति).
The Nominative	.....
The Accusative	.....
The Instrumental	ने, *sing.*, नीं, *plu.*, by, सीं, *sing.* and *plu.*, with or against.
The Dative	स, ला, *sing.*, स, ला, ना, *plu.*, to.
The Ablative	ऊन, हून, from or than.
The Genitive	चा, *m. sing.*, of.
The Locative	ईं, or आं, in.
The Vocative	The crude-form.

§ **79.** Besides these principal inflections, the following are also employed :—

Instrumental—णें, एं, *sing.*, णीं, ईं, हीं, *plu.*

Dative—तें, the crude-form.

Note.—In the Konkan these instrumental case-endings are generally used, though they are not all admitted into books at present. The inflections णें and णीं are affixed to pronouns,—the personal, relative and demonstrative; and Konkani writers always prefer these to those given in the text. हीं and its modification शीं are, at present, confined to the popular dialect of the inhabitants of the Konkan, in their original sense of *instrumental* agency, while शीं, in the sense of with or against, is universally employed at present; तूं त्याशीं बोलूं नको do not speak with him; जुलू लोक इंग्रजांशीं मोठ्या निकरानें लढले, the Zulus fought with great determination with or against the English. The forms एं and ईं chiefly occur in poetry :—

उपजला भावो तुझे कृपें (कृपा) सिद्धी जावो.—*Tukaram.*

हातीं हित आहे करील तयासी ह्मणऊनी ऋषीं (ऋषि) सांगितलें.—*Tukaram.*

Note.—The Dative तें is *exclusively* used in *poetry.*

§ **80.** The following postpositions are sometimes substituted for the case-endings :—

Instrumental कडून, करून, करवीं, जवळून, द्वारें, by or through.

Dative पाशीं, जवळ, प्रत, to; करितां, साठीं, अर्थ, स्तव, for.

Ablative पासून, जवळून, from; पेक्षां, परीस, than.

Genitive .....

Locative आंत, मध्यें, in; विषयीं, संबंधीं, about.

Vocative { अरे, रे, हे, अजी, अगा, गा O *m.* / अगे, गे, अगो, अजी, O *f.* } *sing.* अहो, अजी, O *m., f., plu.*

Note.—The postpositions are usually affixed instead of the case-terminations, when the relations to be expressed are of a material and sensible character; the abstruse and metaphorical ones take the case-endings.

Note.—The vocative particles are placed *before* the crude-form of the noun; अरे मुला, O boy; अहो बायांनों, O ladies.

CHAPTER VIII.

Declension of Substantives.

DECLENSIONS ENUMERATED.

§ 81—§ 92

§ 81. The inflection of a substantive by means of the case-terminations is called *Declension* or विभक्ति करण. The following is an example of a substantive declined in all the cases:—

घर a house.

	Singular.	*Plural.*
Nom.	घर a house	घरें houses
Acc.	घर a house	घरें houses
Inst.	घरानें by a house घराशीं with a house	घरांनीं by houses घरांशीं with houses
Dat.	घरास, घराला to a house	घरांस घरांला, घरांना to houses
Abl.	घरून, घराहून from a house	घरांहून from houses
Gen.	घराचा of a house	घरांचा of houses
Loc.	घरीं in a house	घरीं in houses
Voc.	घरा O house	घरांनों O houses

§ 82. From the above example of the declension of the noun घर, it is evident that the noun changes its radical form before assuming the case-terminations. Thus, for instance, the above word घर becomes घरा before assuming the case-terminations. *The form which the noun assumes before taking the case-endings to make up its complete case-form or* कारक, *is called its* CRUDE-FORM, *i.e.* the unfinished or imperfect form.

The Maráthí grammarians call it the सामान्यरूप *Samányarúpa*, *i.e.* a form *common* to nouns before the case-endings.

§ 83. THE CRUDE-FORMS ARE PRODUCED BY THE UNION OF THE DEMONSTRATIVE PRONOUNS या AND ई WITH NOUNS; as आंबा a mango + या = आंब्या; भिंत a wall + ई = भिंती.

§ 84. THE MASCULINE AND NEUTER NOUNS ASSUME या, AND THE FEMININE NOUNS ASSUME ई.

§ 85. If the vowels in which Maráṭhí nouns terminate were of a uniform nature, all the nouns would regularly assume the या and ई; but the vowels are, as we have noticed in the chapters on Orthography, of various properties and powers, and the nouns, consequently, assume the demonstratives somewhat irregularly.

SOME NOUNS ASSUME THE DEMONSTRATIVES IN THEIR PURE FORMS, OTHERS IN THEIR IMPURE OR MODIFIED FORMS, AND THE REST ENTIRELY REJECT THEM.

§ 86. Hence there are three classes of the crude-forms, or, in other words, there are THREE DECLENSIONS in Maráṭhí.

§ 87. The three Declensions are thus enumerated and described:—

I.—In the First Declension are included all those nouns which assume the या and ई in their PURE FORMS.

II.—In the Second Declension are comprehended all those nouns which assume the या and ई in their IMPURE FORMS.

III.—In the Third Declension are contained all those nouns which ENTIRELY REJECT the या and ई.

§ 88. THE IMPURE OR MODIFIED FORMS OF या AND ई ARE आ AND ए RESPECTIVELY. The आ is obtained by dropping the semi-vowel य् of या, and the ए, by changing the ई to its corresponding diphthong ए.

Note.—Strictly speaking there is only one declension in Maráṭhí, viz., the first, and the other two may be considered its sub-divisions.

§ 89. The following is a table of the Distinguishing Terminations of the crude-form in the Three Declensions:—

First Declension.	Second Declension.	Third Declension.
या *m.*, *n.*, ई *f.*	आ *m.*, *n.*, ए *f.*	No change for the crude-form.

§ 90. The Maráṭhí Substantives are thus arranged under the Three Declensions :—

THE FIRST DECLENSION.

Masculine Nouns.

1. All the Masculine nouns ending in आ and ई ; thus, गाडा a cart, crude-form गाड्या ; धोबी a washerman, crude-form धोब्या.

Feminine Nouns.

2. Most of the Feminine nouns ending in अ, and all those ending in ई ; thus, भित a wall, crude-form भिती ; गाडी a carriage, crude-form गाडी.

Neuter Nouns.

3. All the Neuter nouns ending in ईं and एं ; as, मिरीं a pepper, crude-form मिऱ्या ; केळें a plantain, crude-form केळ्या.

THE SECOND DECLENSION.

Masculine and Neuter Nouns.

1. All Masculine and Neuter nouns ending in अ ; as, Masc. देव a god, crude-form देवा ; Neut. दार a door, crude-form दारा.

Feminine Nouns.

2. Some of the Feminine Nouns which end in अ, and all those ending in आ ; thus, जीभ the tongue, crude-form जिभे ; माता a mother, crude-form माते.

THE THIRD DECLENSION.

Masculine, Feminine, and Neuter Nouns.

1. All the nouns ending in short इ and उ , as कवि a poet, *m.*; धेनु a milch cow, *f.*; अक्षि an eye, *n.* *Though these nouns reject the demonstrative अ and ई, they lengthen their terminating vowels before assuming the case-endings ; as,* कवीनें *by a poet,* धेनूनें *by a cow.*

2. All the nouns ending in ऊ; as, चाकू a penknife, चाकूला to a penknife.

3. All nouns ending in the diphthongs, viz. ए (except the neuter nouns in एं), ऐ, ओ and औ; as, बायको a woman, बायकोला to a woman.

§ 81. The Maráṭhí nouns are arranged in the following Table according to their *Terminating Vowels*:—

First Declension.

Masculine. आ, ई.	Feminine. अ, ई.	Neuter. ई, एं.

Second Declension.

Masculine. अ.	Feminine. अ, आ.	Neuter. अ.

Third Declension.

Masculine. इ, उ, ऊ and the diphthongs.	Feminine. इ, उ, ऊ and the diphthongs.	Neuter. इ, उ, and ऊ.

§ 82. It is thus evident that it is only those nouns which end in अ, आ, ई, एं, *four vowels*, that are changed in the crude-form, while the others remain unaltered. This is an important fact for the student to know, as a knowledge of it would very much facilitate his study of the Declensions. To impress this important truth still further on the mind, we will give another Table, in which the terminating vowels of the nouns are given in their alphabetical order, and opposite to them the vowels terminating their crude-forms are put down in separate columns.

This Table will, also, help the student to determine the crude-forms by means of the radical terminations of nouns. If the noun is Masculine, the termination of its crude-form will be found in the column marked "Masculine." Thus, for instance, the crude-form of the neuter noun द्वार a door, is द्वारा, as आ stands opposite to अ in the Neuter column.

Root Terminations.	Crude-form Terminations.		
M., F., N.	Masculine.	Feminine.	Neuter.
अ	आ	ई or ए	आ
आ	आ	ए	०
ई	आ	ई	आ
एं (Neut.)	०	०	आ
इ, उ, ऊ ए, ऐ, ओ, औ	No Terminations.		

Note.—The information suggested by the above Table is embodied in the following rules, that they be committed by the student to memory :—

Masculine Nouns.

1. All the Masculine nouns in अ assume आ (2nd declension).
2. All the Masculine nouns in आ and ई assume या (1st declension).
3. All the remaining Masculine nouns remain unchanged (3rd declension).

Feminine Nouns.

1. The Feminine nouns in अ may assume either ई or ए (1st or 2nd declension).
2. All the Feminine nouns in आ assume ए (2nd declension).
3. All the Feminine nouns in ई assume ई (1st declension).
4. All the remaining Feminine nouns remain unaltered (3rd declension).

Neuter Nouns.

1. All the Neuter nouns in अ assume आ (2nd declension).
2. All the Neuter nouns in ई and एं, assume या (1st declension).
3. All the remaining Neuter nouns remain unchanged (3rd declension).

NOTE.

1. The employment of या and ई to make up the crude-forms of nouns, though suggested for the first time in this book, is not exclusively

confined to Maráṭhí, but extends to several other languages of the Indo-Aryan family. In the Hindi there is a trace of the demonstrative हे in the crude-forms of substantives ending in आ; as बेटा a son, the *crude-form* बेटे, and the *dative case-form* बेटेको, to a son. In Sanskṛit, the letter य is similarly used, as for instance, in the forms स्याम and स्याम, the य being combined with the pronominal bases त *ta* and स *sa*. The य in Sanskṛit is relative and not demonstrative. In the Gothic dialects, which bear a strong resemblance to the Pali and the Mahárástri (Maráṭhí), the demonstrative या is used, in the form of य *ya* or यो *yo*, denoting he or तो. The य or यो is inserted between the adjective to be declined and the case-endings. Sometimes the pronoun loses its semi-vowel य, as in Maráṭhí, and the terminations of the adjective are shortened. The Old Sclavonic, differing from the Lithuanian, declines only in some cases the adjective together with the appended pronoun, but in most cases, the latter alone. "While, however, in the Lithuanian, the approved pronoun has lost its य् only in some cases, in the Old Sclavonic, that pronoun has lost, in many more, not only the य्, but also its vowel, and therefore the whole base, and the termination alone is left" (as is the case in Maráṭhí in reference to the words of the Third Declension).—*Bopp*.

2. The demonstrative or relative या or यो came to be used by way of apposition to the noun: a kind of support to aid the noun in bearing the weight of the case-endings. And this appositional use of या in the crude-form is clearly established by the old archaic forms extant in Maráṭhí. In poetry these old forms are common; thus, स्वगडियांस वंदे वचनामृता.—*Wáman*.

In this line स्वगडियांस is written for the modern form स्वगडयांस, and even, at present, Sástris unacquainted with the current modes of spelling, write the appositional demonstratives separate. Indeed, the presence of या is discovered in some forms of verbs, as well as nouns; and the Maráṭhí verbs, etymologically nominal or participial, assume it when they end noun sentences, governed by a postposition; as, मूठमाती दिल्यावर घरीं जाऊं, We shall go home after we have buried him.

सोडविलिया विषें आह्मांसि सहसा नाहीं जावें.—*Mukteshvar*.

3. The demonstrative forms या and हे were employed in Old Maráṭhí without distinction; hence the present crude-forms derived from the genitive and the adjectives are of two kinds, in या and ए; रामाच्या or रामाचे घरीं गेलों होतों, I went to Rama's house.

उन्हाळेनी (उन्हाळयानी) न तापे.—*Dnyánobá*.

भावेवीण (भावावीण) भाक्ति.—*Dnyánobá*.

4. The changes of या and हे in the Second Declension, or their utter rejection in the Third Declension, is easily explained. The अ is, indeed, a grave vowel, but being short, it is too feeble to bear the full weight of या, together with that of the case-endings; and it therefore

changes the आ to अा. The short vowels इ and उ are too delicate to assume the demonstratives आ and ई, though they are lengthened to bear the weight of the case-endings. The grave vowel अा usually submits to a mutilation by आ; but it rejects it entirely when it comes at the end of a *proper name*, as derogatory to the dignity of a proper name. Indeed, all nouns resist changes of the crude-form as *degrading*, and when they are forced to submit, they usually become deteriorated. Thus, a proper noun, when modified by आ or ई, degenerates into a form of contempt; as रामा Rámá, a man's name, राम्या a contemptuous form of Rámá; यमुनी Yamuni, a contemptuous form of यमुना, a woman's name. Even common nouns when used honorifically retain their radical form; माळी (for माळेआ) इकडे ये gardener, come here. In Hindi, also, those words of Sanskṛit origin which are not quite naturalised in the language, are not changed in the crude-form. Thus, घोडा a horse, becomes घोडे in the crude-form, but राजा a king, retains its form, as राजाको to a king; दाताको to a donor. The vowel ऊ, and the diphthongs are too dignified (§ 13) to yield to a mutilation, and too strong not to be able to bear singly the weight of the case-endings. The feeble vowel ई, essentially characteristic of the feminine gender, and the neuter diphthong एं, weakened by the anusvár, bend their necks without the least resistance to the absolute domination of the demonstratives आ and ई. The feminine nouns ending in अा, and a few in अ derived from Sanskṛit nouns in अा, are too proud to submit tamely to the modifying influences of a purely vernacular or vulgar inflection. Painfully conscious, however, of their feminine weak nature, they assume the Sanskṛit ए rather than the vulgar ई, in conformity with the laws of combination, denominated संधि; not an unusual mode of submission among proud mortals, who, when forced to submit, seek to bow the head in a dignified manner.

When it is necessary to express extreme contempt, a double inflection is employed, in Maráthi, in utter defiance of the rules of grammar: पोर a child, usually in contempt, of which पोरा is its regular crude-form, and पोऱ्या = पोरा + या, is its doubly inflected form, indicative of extreme contempt; रे पोऱ्या O you brat, instead of रे पोरा.

CHAPTER IX.

Declensions—*continued.*

THE FIRST DECLENSION.

§ 93—§ 100

Masculine Substantives.

§ 93. Masculine Nouns ending in आ and ई assume या.

Examples.

Root, आंबा A mango; crude-form, आंब्या.

	Singular.	*Plural.*
Nom.	आंबा a mango	आंबे mangoes
Acc.	आंबा a mango	आंबे mangoes
Instr.	आंब्यानें by a mango आंब्यायीं with a mango	आंब्यांनीं by mangoes आंब्यांयीं with mangoes
Dat.	आंब्याला-स to a mango	आंब्यांला-स-ना to mangoes
Abl.	आंब्याहून from a mango	आंब्यांहून from mangoes
Gen.	आंब्याचा of a mango	आंब्यांचा of mangoes
Loc.	आंब्यांत in a mango	आंब्यांत in mangoes
Voc.	आंब्या O mango	आंब्यांनों O mangoes

Root, माळी A gardener; crude-form, माळ्या.

	Singular.
Nom.	माळी a gardener
Acc.	माळी a gardener
Instr.	माळ्यानें by a gardener माळ्यायीं with a gardener
Dat.	माळ्याला-स to a gardener
Abl.	माळ्याहून from a gardener
Gen.	माळ्याचा of a gardener
Loc.	माळ्यांत in a gardener
Voc.	माळ्या O gardener

Plural.

Nom.	माळी gardeners
Acc.	माळी gardeners
Instr.	माळ्यांनीं by gardeners माळ्यांशीं with gardeners
Dat.	माळ्यांला-स-ना to gardeners
Abl.	माळ्यांहून from gardeners
Gen.	माळ्यांचा of gardeners
Loc.	माळ्यांत in gardeners
Voc.	माळ्यांनों O gardeners

Note.—Proper names of persons and respectful appellations reject the या in the crude-form; thus, आबा a respectful word for a father, makes आबाला to a father, and not आब्याला; रावजी Rávjí, रावजीला to Rávjí, not रावज्याला; so also मुनशी a Mahomedan teacher, मुनशीला; वादी a plaintiff, वादीला to a plaintiff, &c.

Note.—The word हत्ती an elephant, is irregularly declined; it does not assume या:—

	Singular.	*Plural.*
Nom.	हत्ती an elephant	हत्ती elephants
Acc.	हत्ती an elephant	हत्ती elephants
Instr.	हत्तीनें by an elephant हत्तीशीं with an elephant	हत्तींनीं by elephants हत्तींशीं with elephants
Dat.	हत्तीला to an elephant	हत्तींला-स-ना to elephants
Abl.	हत्तीहून from an elephant	हत्तींहून from elephants
Gen.	हत्तीचा of an elephant	हत्तींचा of elephants
Loc.	हत्तींत in an elephant	हत्तींत in elephants
Voc.	हत्ती O elephant	हत्तींनों O elephants

Note.—The word राजा *rádzá*, a king, is often written in the crude-form without the या, but pronounced as if united with या; राजा a king, राजाला *rájálá*, to a king; but it is unnecessary to follow this exceptional mode of spelling. The reason why this ungrammatical mode of spelling is adopted, is that there might be difference made in writing between the crude-form of राजा a king, and of राज्य a kingdom; but are there not many words in the language which, though used in different senses, are both written and pronounced in the same manner? The words in स are optionally written with श, instead of ष; as आरसा a looking-glass, आरशाला or आरस्याला to a looking-glass. Words ending in या in the root do not append an additional या; as, वाटाड्या a guide, वाटाड्याला to a guide.

Neuter Substantives.

§ **94.** Nouns ending in ई and एं assume वा.

Examples.

Root, मोतीं A pearl; crude-form, मोत्वा.

	Singular.	*Plural.*
Nom.	मोतीं a pearl	मोत्वें pearls
Acc.	मोतीं a pearl	मोत्वें pearls
Instr.	मोत्वानें by a pearl मोत्वाचीं with a pearl	मोत्वांनीं by pearls मोत्वांचीं with pearls
Dat.	मोत्वाला-स to a pearl	मोत्वांला-स-ना to pearls
Abl.	मोत्वाहून from a pearl	मोत्वांहून from pearls
Gen.	मोत्वाचा of a pearl	मोत्वांचा of pearls
Loc.	मोत्वांत in a pearl	मोत्वांत in pearls
Voc.	मोत्वा O pearl	मोत्वांनों O pearls.

Root, तळें A tank; crude-form, तळ्वा.

	Singular.	*Plural.*
Nom.	तळें a tank	तळीं tanks
Acc.	तळें a tank	तळीं tanks
Instr.	तळ्वानें by a tank तळ्वाचीं with a tank	तळ्वांनीं by tanks तळ्वांचीं with tanks
Dat.	तळ्वाला-स to a tank	तळ्वांला-स-ना to tanks
Abl.	तळ्वाहून from a tank	तळ्वांहून from tanks
Gen.	तळ्वाचा of a tank	तळ्वांचा of tanks
Loc.	तळ्वांत in a tank	तळ्वांत in tanks
Voc.	तळ्वा O tank	तळ्वांनों O tanks

Feminine Substantives.

§ **95.** Feminine nouns ending in अ and ई assume ईं.

There are in all 2,500 feminine nouns ending in अ in the Maráṭhí language, out of which all except some 290 that

belong exclusively to the Second Declension and are given below (§ 97,) fall under this, *i.e.* the First Declension.

Examples.

Root, भित A wall; crude-form, भिती.

	Singular.	*Plural.*
Nom.	भित a wall	भिती walls
Acc.	भित a wall	भिती walls
Instr.	भितीनें by a wall भितीचीं with a wall	भितींनीं by walls भितींचीं with walls
Dat.	भितीला-स to a wall	भितींला-स-ना to walls
Abl.	भितीहून from a wall	भितींहून from walls
Gen.	भितीचा of a wall	भितींचा of walls
Loc.	भितींत in a wall	भितींत in walls
Voc.	भिती O wall	भितींनों O walls

Note.—The Maráṭhí nouns which come under this declension are principally of this description:—

(*a*) Such words as are derived from Sanskṛit nouns ending in ई:—

आग fire (Sk. अग्नि *m.*)
कूस side (Sk. कुक्षि *m.*)
केळ a plantain tree (Sk. कदली)
गांठ a knot (Sk. ग्रंथि)
चूल a fireplace (Sk. चुल्ली)
धूळ dust (Sk. धूलि)
भित a wall (Sk. भित्ति)
मूठ a fist (Sk. मुष्टि)
रास a heap (Sk. राशि)
वात a wick (Sk. वर्त्ति)
वेल a creeper (Sk. वल्ली)
सवत a rival wife (Sk. सपत्नी)
सुंठ dry ginger (Sk. शुंठी)

(*b*) Such nouns as are derived from Maráṭhí verbs:—

ओळख acquaintance, from ओळखणें to be acquainted.
चाळण a sieve, from चाळणें to strain.
ठेव a deposit, from ठेवणें to keep.
तूट a deficiency, from तुटणें to break (*intrans. verb*).
तोड a device, from तोडणें to break (*trans. verb*).
भेट a meeting, from भेटणें to meet.
वांक a bending, from वांकणें to bend.
सूट an abatement, from सुटणें to get loose.

(*c*) Such nouns as are derived from Persian and Arabic, ending in त, द, न, र, श, स :—

जामीन a security	तरवार (1st and 2nd) a sword
जाहिरात an advertisement	दऊत an inkstand
तकरार striving	मांद intoxication
तब्यत disposition	मिजास temper

(*d*) English words introduced into the language, when viewed as feminine, usually assume ई ; thus,

टिकीट a ticket	स्लेट a slate
पेनसिल a pencil	नोटीस a notice

When the penultimate इ of English words is changed to अ, the word is usually considered as neuter ; ती टिकीट that ticket, *f.* ; but तें टिकट *n.*

Note.—The Sanskrit word स्त्री may optionally follow the classical mode of declension, as स्त्रीला or स्त्रीवेला, to a woman. In Sanskrit व is inserted in the singular forms :—

SANSKRIT DECLENSION.

	Singular.	*Plural.*
Nom.	स्त्रीः a woman	स्त्रियः women
Instr.	स्त्रिया by a woman	स्त्रीभिः by women
Dat.	स्त्रियै to a woman, &c.	स्त्रीभ्यः to women

Root, गाडी A carriage ; crude-form, गाडी (= गाडी + ई).

	Singular.	*Plural.*
Nom.	गाडी a carriage	गाडघा carriages
Acc.	गाडी a carriage	गाडघा carriages
Instr.	गाडीनें by a carriage गाडीशीं with a carriage	गाडघांनीं by carriages गाडघांशीं with carriages
Dat.	गाडीला-स to a carriage	गाडघांला-स-ना to carriages
Abl.	गाडीहून from a carriage	गाडघांहून from carriages
Gen.	गाडीचा of a carriage	गाडघांचा of carriages
Loc.	गाडींत in a carriage	गाडघांत in carriages
Voc.	गाडी O carriage	गाडघांनों O carriages

THE SECOND DECLENSION.

Masculine Substantives.

§ 96. Masculine nouns ending in अ assume आ.

Examples.

Root, बाप A father; crude-form, बापा.

	Singular.	*Plural.*
Nom.	बाप a father	बाप fathers
Acc.	बाप a father	बाप fathers
Instr.	बापानें by a father बापाशीं with a father	बापांनीं by fathers बापांशीं with fathers
Dat.	बापाला-स to a father	बापांला-स-ना to fathers
Abl.	बापाहून from a father	बापांहून from fathers
Gen.	बापाचा of a father	बापांचा of fathers
Loc.	बापांत in a father	बापांत in fathers
Voc.	बापा O father	बापांनों O fathers

Note.—The letters of the Alphabet, क *ka*, ख *kha*, ग *ga*, &c., do not assume आ; as कला to *ka*; बला to *ba*.

Feminine Substantives.

§ 97. Feminine nouns ending in आ, and a few nouns ending in अ, assume ए.

Examples.

Root, कथा A tale; crude-form, कथे.

	Singular.	*Plural.*
Nom.	कथा a tale	कथा tales
Acc.	कथा a tale	कथा tales
Instr.	कथेनें by a tale कथेशीं with a tale	कथांनीं by tales कथांशीं with tales
Dat.	कथेला-स to a tale	कथांला-स-ना to tales
Abl.	कथेहून from a tale	कथांहून from tales
Gen.	कथेचा of a tale	कथांचा of tales
Loc.	कथेंत in a tale	कथांत in tales
Voc.	कथे O tale	कथांनों O tales

Note.—The names of females, when used respectfully, do not assume ए in the crude-form; thus, यमुना Yamuná, dat. यमुनाला To Yamuná; यमुनेला, the regular form, is not respectful.

Note.—All the feminine words in आ are of Sanskṛit origin (§ 55, 2).

Root, खाट A cot; crude-form, खाटे.

	Singular.	*Plural.*
Nom.	खाट a cot	खाटा cots
Acc.	खाट a cot	खाटा cots
Instr.	खाटेनें by a cot खाटेशीं with a cot	खाटांनीं by cots खाटांशीं with cots
Dat.	खाटेला-स to a cot	खाटांला-स-ना to cots
Abl.	खाटेहून from a cot	खाटांहून from cots
Gen.	खाटेचा of a cot	खाटांचा of cots
Loc.	खाटेंत in a cot	खाटांत in cots
Voc.	खाटे O cot	खाटांनों O cots

The number of words in अ under this declension is about 290 (§ 95), and they are the following:—

अटक	कांच	खेम	चुणूक	डांग	तान	नणंद
अडक	काव	खेव	जंजीर	डेग	तान्ह	नथ
अलंग	कास	गजक	जट	डेंग	तांब	नमाज
अहेव	किलच	गंजीफ	जांग	ढांग	तार	नरद
अळवीण	किलीच	गप	जाग	ढेंग	तारीख	नाव
आउंज	किळळ	गरज	जांघ	ढेलच	तालीम	नीज
आत	कुमक	गुंज	जाणीव	तज	तिडक	नीद
आंब [वस	कुळीक	गुंफ	जिऱ्हorऱ्हे	तजवीज	तिडीक	नेणीव
आवोस,आं	कैद	गुराब	जीभ	तन	तीज	पईज
इरजीक	कोईल or	गोद	झडप	तनाव	तीट	पत्राजorस
ईट	कोईळ	चपडास	झीज	तरफ	तूळ	पश्चिम
ईद	खच	चाईन	झूम	तलफ	तेरीख	पहाट
उणीव	खडव	चार	झूर	तवसाळ	तेरीज	पाच
ऊब	खरूज	चिंच	झोप	तसर	तोफ	पीण
एळ	खाक	चितंग	टांग	तसरीफ	दरज	पुनव
एरीण	खाट	चिवार	टिंच	तहान	दाढ	पुन्वेव
कड	खारीक	चीज	टिवाटीव	तळवाट	दुरव	पूर्व
कणीक	खीज	चीढ or ड	टीक	तक्षीम	दुशाख	पेंठ
कंबरorक-	खूण	चीप	टीच	ताऊज	धूव	पैज
करप [मर	खूप	चीर	टीप	ताज	धोप	फातमा
कव	खेप	चील	डांक	साजीम	नजर	फाम

फिरंग	भिक्षाळ	माळ	रेष	लौंग	शाळ	सांज or झ
फुंक	भीक	मेंग	रेष	वज्रटीक	शिंक	सांड
फौज	भीड	मोच	रेंव	वदणूक	शिपक	साण
ब	भूक	मोट	रेवड	वर्त्तणूक	शिंप	साद
बग	भूज	मोहनमाल	रोंथ	वस्त	शीर	सांव
बाग	भोवंड	मोहोर	लंब	वहाण	शिलक	सिंक
बाज	भोवळ	मोहीम	लवंग	वाट	शिव	सिकल
बाम	मध	मौज	लसुन	वाफ	शेंक	सींव
बीज	मसक	म्हसक	लांक	वाभळ	शेंज	सूज
बीद	मसूर	रकम	लाख	वांव	शेंच	सून
बूज	महमाव	रचत	लांच	विलायत	शेंद	सोंड
बैत	माठ	राख	लाज	वीज	शेंप	सोनकाव
बाद	मांडणूक	राखूळ	लाट	वीट	शेंस	हाक
बोंब	मात	रांग	लाण	वीड	सकाळ	हांव
भाक	मांद	रांड	लात	वीळ	सडक	हुरडभूज
भांग	मादवान	रांडसुंड	लाताड	वेंग	सदर	हुरमूज
भाज	मांदस	रानघोळ	लालूच	वेण	समीध	
भाड	मान	रीघ	लांब	वेळ	सव	
भाष	मानणूक	रीझ	लाळ	वेळ	सवन	
भांस	माब	रीप	लीख	शाक or ख	सहाण	
भिकाळ	माव	रीस	लीद	शाल	साखर	

Note.—Of the above feminine nouns, most are derived from Sanskṛit words ending in आ, and it is on this account that they, in spite of their altered form in a final अ, conform to the classical mode of declension. We shall, for illustration, trace a few Maráṭhí words in अ to their Sanskṛit originals in आ :—

M. आंब an acid	Sk. आम्ला
M. ईट or वीट a brick	Sk. इष्टिका
M. कणीक flour	Sk. काणिका
M. कास udder	Sk. कच्छा
M. खाट a cot	Sk. खट्वा
M. चीर a crevice	Sk. चिरा
M. जीभ the tongue	Sk. जिव्हा
M. नीज sleep	Sk. निद्रा
M. भीक alms	Sk. भिक्षा
M. माळ a garland	Sk. माला

M. राख ashes	Sk. रक्षा
M. लाज shame	Sk. लज्जा
M. सांज evening	Sk. संध्या
M. साळ a school	Sk. शाला

Note.—Some of these feminine words are derived from nouns ending in other vowels than आ—

M. वाट a way, Sk. वाट *m.*
M. वाफ a vapour, Sk. वाष्प *m.*
M. मध honey, Sk. मधु *n.*

Note.—Some Maráṭhí words, though derived from Sánskṛít nouns in आ, assume ई in the crude-form; कावीळ jaundice (Sk. कामिला), Dative काविळीला to jaundice; so also हळद, turmeric (Sk. हरिद्रा), Dative हळदीला, to turmeric.

Note.—Sometimes a word is declined either in the First or Second Declension; as शिंप or शिंपी a shell, Dative शिंपेला or शिंपीला to a shell; तर्वार a sword, तर्वारीला or तर्वारेला to swords.

THE THIRD DECLENSION.

Masculine Substantives.

§ 93. Masculine Substantives in ऊ, ओ and औ reject the वा. There are no masculine nouns ending in the diphthongs ए and ऐ. (§ 55, 6.)

Examples.

चाकू, A penknife.

	Singular.	*Plural.*
Nom.	चाकू a penknife	चाकू penknives
Acc.	चाकू a penknife	चाकू penknives
Instr.	चाकूनें by a penknife चाकूचीं with a penknife	चाकूंनीं by penknives चाकूंचीं with penknives
Dat.	चाकूला-स to a penknife	चाकूंला-स-ना to penknives
Abl.	चाकूहून from a penknife	चाकूंहून from penknives
Gen.	चाकूचा of a penknife	चाकूंचा of penknives
Loc.	चाकूंत in a penknife	चाकूंत in penknives
Voc.	चाकू O penknife	चाकूंनों O penknives

Note 1.—A few words ending in ऊ assume वा in the form of वा, व being the semi-vowel corresponding to ऊ (§ 13). In the Dakhan this inflection in वा is almost entirely ignored, but in the Konkan it is invariably adopted. The following words are usually inflected: गहूं wheat, पू pus, भाऊ a brother, रू cotton. When भाऊ is used as a respectful appellation, it is not inflected; भाऊला आमंत्रण आहे, पण माझ्या भावाला नाहीं, Bhau is invited, but not my brother.

Note 2.—The following seven words may take, or reject, the वा: गू fœces, चाटू a ladle, नारू a guinea-worm, पणतू a great-grandson, लाडू a sweet cake, विस्तू fire, वेळू a bamboo, सांकू a kind of bridge, साडू a brother-in-law.

Note 3.—The following two substantives may assume वा or आ, or remain unchanged: नातू a grandson, विंचू a scorpion.

Note 4.—The following four words may retain their form, or assume आ: तट्टू a pony, परभू a Parbhu, वाटेकरू a pilgrim, वाटसरू a traveller.

Examples.

(2) लाडू A cake.

	Singular.	*Plural.*
Nom.	लाडू a cake	लाडू cakes
Instr.	लाड्यानें or लाडूनें by a cake	लाड्यांनीं or लाडूंनीं by cakes
Gen.	लाड्याचा or लाडूचा of a cake	लाड्यांचा or लाडूंचा of cakes
Voc.	लाड्या or लाडू O cake	लाड्यांनों or लाडूंनों O cakes

(3) नातू A grandson.

Singular.

Nom.	नातू a grandson
Instr.	नात्वानें नातानें or नातूनें by a grandson
Voc.	नात्वा, नाता, नातू O grandson

Plural.

Nom.	नातू grandsons
Instr.	नात्वांनीं, नातांनीं, नातूंनीं by grandsons
Voc.	नात्वांनों, नातांनों, नातूंनों O grandsons

(4) वाटेकरू A pilgrim.

Singular.

Nom.	वाटेकरू a pilgrim
Instr.	वाटेकरूनें or वाटेकरानें by a pilgrim
Voc.	वाटेकरू or वाटेकरा O pilgrim

Plural.

Nom. यात्रेकरू pilgrims
Instr. यात्रेकरूंनीं or यात्रेकरांनीं by pilgrims
Voc. यात्रेकरू or यात्रेकरांनों O pilgrims

लाहो, Covetousness.

	Singular.	*Plural.*
Nom.	लाहो covetousness	लाहो covetousness
Instr.	लाहोनें by covetousness	लाहोंनीं covetousness
Voc.	लाहो O covetousness	लाहोंनों O covetousness

पौ, A mark on a die.

	Singular.	*Plural.*
Nom.	पौ a mark on a die	पौ marks on a die
Instr.	पौनें by a mark on a die	पौंनीं by marks on a die
Voc.	पौ O mark on a die	पौंनों O marks on a die

Note.—Masculine nouns in ओ and औ are few and not in common use, § 55, 7. The words डोहो *m.*, a deep hole in a river, and मोहो *m.*, *n.*, a bee's nest, are better written as डोह and मोह, and inflected accordingly in the Second Declension.

Feminine Substantives.

§ 99. The Feminine nouns in ऊ, ए, ऐ and आ, do not change in the crude-form. There are no feminine nouns in औ.

Examples.

दारू, Spirituous liquor; crude-form, दारू.

	Singular.	*Plural.*
Nom.	दारू liquor	दारू liquors
Acc.	दारू liquor	दारू liquors
Instr.	दारूनें by liquor दारूसीं with liquor	दारूंनीं by liquors दारूंसीं with liquors
Dat.	दारूला-स to liquor	दारूंला-स-ना to liquors
Abl.	दारूहून from liquor	दारूंहून from liquors
Gen.	दारूचा of liquor	दारूंचा of liquors
Loc.	दारूंत in liquor	दारूंत in liquors
Voc.	दारू O liquor	दारूंनों O liquors

Note.—The following feminine nouns in ऊ usually assume वे in the crude-form: ऊ a louse, जाऊ a sister-in-law, and दुरू a kind of grass, though the uninflected form is not wrong:—

	Singular.	*Plural.*
Nom.	ऊ a louse	उवा lice
Instr.	उवेनें by a louse	उवांनीं by lice
Voc.	उवे O louse	उवांनों O lice

Note.—The following twelve words are usually modified in the Konkan by वे :—जळू a leech ; दारू spirits ; बाजू a side ; भाऊ a woman ; पिसू a flea ; भाल a bear ; वाळू a sand ; जळू a leech ; पेरू a coil of rope ; सासू a mother-in-law ; टाळू palate ; सू a needle ; ताळू the fore-part of the head.

बायको, A woman.

	Singular.	*Plural.*
Nom.	बायको a woman	बायका women
Instr.	बायकोनें to a woman	बायकांनीं to women
Voc.	बायको O woman	बायकांनों O women

Neuter Substantives.

§ 100. The Neuter Substantives in ऊं usually retain the ऊं. There are no neuter nouns ending in the diphthongs, except those which terminate in the nasalised एं, and which belong to the First Declension, § 92.

Examples.

राजाळूं, A vegetable.

	Singular.	*Plural.*
Nom.	राजाळूं a vegetable	राजाळें vegetables
Acc.	राजाळूं a vegetable	राजाळें vegetables
Instr.	राजाळूनें by a vegetable	राजाळ्यांनीं by vegetables
Dat.	राजाळूला-स to a vegetable	राजाळ्यांला-स-ना to vegetables
Abl.	राजाळूहून from a vegetable	राजाळ्यांहून from vegetables
Gen.	राजाळूचा of a vegetable	राजाळ्यांचा of vegetables
Loc.	राजाळूंत in a vegetable	राजाळ्यांत in vegetables
Voc.	राजाळू O vegetable	राजाळ्यांनों O vegetables

Note.—1. The following nouns are often declined with वा :

असूं a tear	जूं a yoke
अळूं a vegetable	ताळूं a ship
गळूं a boil	

Example.

तारूं, A ship.

	Singular.	*Plural.*
Nom. & Acc.	तारूं a ship	तार्वे ships
Instr.	तार्वानें by a ship	तार्वांनीं by ships
Voc.	तार्वा O ship	तार्वांनों O ships

Note.—2. The following nouns may be declined either in ऊं, वा, or भा, the last inflection being most generally employed :—

कुंकूं a particular powder	निंबूं a lime
कुसूं a town wall	परसूं a yard
गुरूं a horned cattle	पाखरूं a bird
गोखरूं a particular shrub	फाळें a part of a plough
पिपरूं a drum-stick	रताळूं a sweet potato
सडूं a pony	सुकाणूं a helm
थरूं a haft	

Note.—3. The diminutives in कूं, डूं, रूं and लूं invariably assume भा. The following are the principal :—

करडूं a kid	मेंढरूं a sheep
किरडूं a reptile	रेडकूं a buffalo calf
कोंकरूं a lamb	वासरूं a calf
गाबरूं a cow	शेरडूं a goat
पाखरूं a bird	लेंकरूं a child
पिलूं a cub	वाघरूं a tiger
मांजरूं a cat	

Example.

पाखरूं, A bird.

	Singular.	*Plural.*
Nom. & Acc.	पाखरूं a bird	पाखरें birds पाखरां birds
Instr.	पाखरानें by a bird	पाखरांनीं by birds
Voc.	पाखरा O bird	पाखरांनों O birds

निंबू, A lime.

Nom. & Acc.	निंबूं a lime	निंबें limes
Instr.	निंबानें by a lime	निंबांनीं by limes
Voc.	निंबा O lime	निंबांनों O limes

CHAPTER X.

The Adjective.

§ 101—§ 138.

§ 101. The Adjective is a word which is joined to a substantive, to qualify it; माझ्या बाबानें हरजीला चांगली शिक्षा केली, My father gave Harji a good punishment; एक सगळा महिना झाला असावा, It must be one whole month since.

§ 102. The adjective may describe a noun, or limit its signification. Hence adjectives are considered as adjectives of quality, or adjectives of number, or numerals; त्या दुष्ट मनुष्याला मरून तीस वर्षें झालीं, It is thirty years since the death of that wicked man. In this sentence दुष्ट wicked is an adjective of quality, and तीस thirty is a numeral.

§ 103. When the adjective ends in आ, it is inflected, to show its agreement with the noun which it qualifies. The inflections which it assumes are the *General Gender Terminations* specified in § 47:—

Sing.	चांगला *m.*	चांगली *f.*	चांगलें *n.*, good
Plu.	चांगले *m.*	चांगल्या *f.*	चांगलीं *n.*, good

§ 104. Before an inflected noun, the adjective in आ assumes its crude-form made up with the demonstrative वा; काळा black; काळ्या घोड्यानें by the black horse; मोठ्या घरांना, to large houses. Sometimes ए is optionally substituted for the demonstrative या; भल्या or भले बायकोचा Of a good woman.

Note.—In poetry sometimes the adjective takes the case-terminations of the noun it qualifies. In the following line the adjective उदासीन, takes the instrumental case ending of the noun मानस:—

हास्य करावें भावें न असावें मानसें उदासीनें.

§ 105. When the adjective does not end in आ, it remains unaltered before the noun it qualifies; आंबट फळें Sour fruits; कडू भोपळ्याला काय करूं, What shall I do with the bitter gourd?

Note.—In poetry the adjectives that do not end in आ may be inflected:—हास्य करावें भावें न असावें मानसें उदासीनें.—*Moropant.*

§ 106. But when the final vowel of the root is changed to आ, the adjective becomes subject to inflectional changes like any ordinary adjective in आ. Thus लहान small, may be changed to लहाना; कडू bitter, to कडवा, &c., कडू or कडवें तूप bitter ghee, *n.*

§ 107. When an adjective is used as a substantive, it is declined like a substantive. The masculine, feminine, and neuter adjectives ending in आ, ई and ए respectively, follow the First Declension, those ending in अ follow the Second, and the rest, the Third:—

शहाणा, Wise.

Singular.

	Masculine.	*Neuter.*	*Feminine.*
Nom.	शहाणा	शहाणें	शहाणी
Acc.	शहाणा	शहाणें	शहाणी
Inst.	शहाण्यानें		शहाणीनें
Dat.	शहाण्याला-स		शहाणीला-स
Abl.	शहाण्याहून		शहाणीहून
Gen.	शहाण्याचा-ची-चें *sing.* / चे-च्या-चीं *plu.*		शहाणीचा-ची-चें / शहाणीचे-च्या-चीं
Loc.	शहाण्यांत		शहाणींत
Voc.	शहाण्या		शहाणे
Attributive crude-form	शहाण्या		शहाण्या

Plural.

Nom.	शहाणे	शहाणीं	शहाण्या
Acc.	शहाणे	शहाणीं	शहाण्या
Instr.		शहाण्यांनीं	
Dat.		शहाण्यांला-स-ना	
Abl.		शहाण्यांहून	
Gen.		शहाण्यांचा *m.*, चा *f.*, चें *n.*, *sing.* / चे *m.*, च्या *f.*, चीं *n.*, *plu.*	
Loc.		शहाण्यांत	
Voc.		शहाण्यांनों	
Attributive crude-form		शहाण्यां	

वाईट, Bad.

	Singular.	*Plural.*
Nom. & Acc.	वाईट	वाईट.
Instr.	वाइटानें	वाइटांनीं
Dat.	वाइटाला-स	वाइटांला-स
Voc.	वाइटा	वाइटांनों

कडू, Bitter.

	Singular.	*Plural.*
Nom. & Acc.	कडू	कडू
Instr.	कडूनें	कडूंनीं
Dat.	कडूला-स	कडूंला-स
Voc.	कडू	कडूंनों

NUMERALS.

§ 108. There are six kinds of Numerals, viz. the Cardinals (संख्यावाचक), Ordinals (क्रमवाचक), Fractionals (संख्यांशवाचक), Distributives (भेदवाचक), Multiplicatives (गुणांक), and Indefinites (अनिश्चित संख्यावाचक).

1. *The Cardinal Numerals.*

§ 109. The Cardinals denote the *number* of objects, and answer to the question, *how many?* As, एक one, पन्नास fifty.

§ 110. In compound numerals, such as एकवीस twenty-one, बावीस twenty-two, &c. &c., the smaller number comes first in Maráṭhí, while in English it is just the reverse.

Note.—In Maráṭhí the elements of the compound word, designating the numeral, cannot often be distinguished, as for instance in the compound बावन, बा stands for two, and वन, for fifty. बा is the modified form of बे (Sk. द्वि or द्वे two) and वन is derived from पन्नास (Pr. पण्णासा, Sk. पंचाशत् fifty). In Maráṭhí ए is often changed to ए in composition.

In Maráṭhí the numerals above one hundred are not used with "and," as in English; "one hundred *and* five," would be in Maráṭhí एकशें पांच; one thousand nine hundred *and* six, एक हजार नऊशें सहा.

§ 111. The idea of indefiniteness is expressed by the cardinals by joining two numbers together, without the conjunction "and" or "or;" thus, दहा पांच माणसें आलीं होतीं, some five or ten men had

come; पांच सहा वर्षांत फळें येतील, it will bear fruit in five or six years; लाख सवालाख जमले होते, a lac or a lac and a quarter had assembled; चार पांच जण होते, some four or five men were present.

§ 112. When a cardinal is repeated, it makes up a distributive form: दोन दोन, two a-piece; पांच पांच, by fives; एक एकाला दोन दोन भाकऱ्या दिल्या, each had two loaves given to him.

§ 113. The idea of multitude, expressed in English by the preposition "by," is denoted in Maráṭhí by inflecting the aggregate or collective cardinals, such as a hundred, a thousand, a lac, and a crore, by the particle ओं; as, "rupees by lacs," लाखों रुपये; अशीं म्हा शेंकडों शहरें पाहिलीं, I have seen such cities by hundreds. The following aggregates are thus inflected:— शेंकडा a hundred, शेंकडों by hundreds; हजार a thousand, हजारों by thousands; लाख a hundred thousand, लाखों by lacs; क्रोड ten millions, क्रोडों by ten millions.

This same idea of multitude is expressed, also, by the employment of the Sanskṛit forms of these aggregate numerals, combined with the word अवधि a limit; as, सहस्रावधि by thousands; कोट्यवधि लोकांच्या तोंडीं हींच वार्ता, this same story was in the mouths of millions of people.

§ 114. The numeral एक one, joined to another cardinal numeral, expresses the sense of indefiniteness denoted in English by the preposition "about;" पांच एक रुपये द्यावे, please give him about five rupees; शंभर एक माणसें आलीं होतीं, about a hundred men had come.

§ 115. The cardinal numerals denote the idea of frequency by assuming the particle दां (Sk. दा); is, एकदां once; शंभरदां a hundred times.

§ 116. The cardinals are thus written and pronounced:—

1	१	एक.	5	५	पांच.
2	२	दोन.	6	६	सहा.
3	३	तीन.	7	७	सात.
4	४	चार.	8	८	आठ.

9	९	नऊ, नव.
10	१०	दहा.
11	११	अकरा.
12	१२	बारा.
13	१३	तेरा.
14	१४	चवदा, चौदा.
15	१५	पंधरा.
16	१६	सोळा.
17	१७	सवा.
18	१८	अठरा.
19	१९	एकुणीस.
20	२०	वीस.
21	२१	एकवीस.
22	२२	बावीस, बेवीस.
23	२३	तेवीस.
24	२४	चोवीस, चौवीस, चव्वीस.
25	२५	पंचवीस.
26	२६	सव्वीस.
27	२७	सत्तावीस.
28	२८	अठ्ठावीस.
29	२९	एकुणतीस.
30	३०	तीस.
31	३१	एकतीस.
32	३२	बत्तीस.
33	३३	तेतीस, तेहतीस.
34	३४	चवतीस, चौतीस.
35	३५	पस्तीस.
36	३६	छत्तीस.
37	३७	सदतीस, सततीस.
38	३८	अडतीस, अठतीस.
39	३९	एकुणचाळीस.
40	४०	चाळीस.
41	४१	एकेचाळीस.
42	४२	बेचाळीस.
43	४३	तेचाळीस.
44	४४	चव्वेचाळीस.
45	४५	पंचेचाळीस.
46	४६	शेचाळीस.
47	४७	सत्तेचाळीस.
48	४८	अठ्ठेचाळीस.
49	४९	एकुणपन्नास.
50	५०	पन्नास.
51	५१	एकावन्न.
52	५२	बावन्न.
53	५३	त्रेपन्न.
54	५४	चौपन्न, चोपन्न.
55	५५	पंचावन्न.
56	५६	छपन्न.
57	५७	सत्तावन्न.
58	५८	अठ्ठावन्न.
59	५९	एकुणसाठ.
60	६०	साठ.
61	६१	एकसष्ट.
62	६२	बासष्ट.
63	६३	त्रेसष्ट.
64	६४	चवसष्ट, चौसष्ट.
65	६५	पांसष्ट.
66	६६	सासष्ट.
67	६७	सदसष्ट, सत्सष्ट.
68	६८	अडसष्ट, अडुसष्ट.
69	६९	एकुणहत्तर.
70	७०	सत्तर.
71	७१	एकाहत्तर, एकेहत्तर.
72	७२	बाहत्तर.
73	७३	त्रेहत्तर, त्र्याहत्तर.
74	७४	चौऱ्याहत्तर.
75	७५	पंचेहत्तर, पंच्याहत्तर.
76	७६	शाहत्तर, शेहत्तर.
77	७७	सत्त्याहत्तर, सत्तेहत्तर.
78	७८	अठ्याहत्तर, अठ्ठेहत्तर.
79	७९	एकुणऐंशी.
80	८०	ऐंशी.
81	८१	एक्यांशी.
82	८२	ब्यांशी.
83	८३	त्र्यांशी.
84	८४	चौऱ्यांशी.
85	८५	पंचांशी.
86	८६	शांशी.

87	८७	सत्त्यांयशी.	94	९४	चौऱ्याण्णव.
88	८८	अठ्ठ्यांयशी.	95	९५	पंचाण्णव.
89	८९	एकुणनव्वद, नव्यांयशी.	96	९६	शाण्णव.
90	९०	नव्वद.	97	९७	सत्त्याण्णव.
91	९१	एक्याण्णव.	98	९८	अठ्ठाण्णव.
92	९२	ब्याण्णव.	99	९९	नव्वाण्णव.
93	९३	त्र्याण्णव.	100	१००	शंभर.

101	१०१ एकशें एक.
102	१०२ एकशें दोन.
200	२०० दोनशें.
300	३०० तीनशें.
400	४०० चारशें.
500	५०० पांचशें.
1,000	१,००० हजार (Sk. सहस्र).
10,000	१०,००० दहाहजार (Sk. दशसहस्र).
1,00,000	१,००,००० लाख (Sk. लक्ष).
10,00,000	१०,००,००० दहालाख (Sk. दशलक्ष).
1,00,00,000	१,००,००,००० कोट, क्रोड (Sk. कोटि).

Note.—1. The Maráṭhí figures, indicating the numerals, being the same as the Sanskrit, are modifications of the initial letters of the Sanskrit names of the cardinals, and in their original forms as existing in ancient inscriptions, the initial letters can be distinctly recognized :—

१ = ए in एक	one (1)	६ = ष in षट्	six (6)
२ = द्व in द्वि	two (2)	७ = स in सप्त	seven (7)
३ = त्र in त्रि	three (3)	८ = अ in अष्ट	eight (8)
४ = च in चतुर	four (4)	९ = न in नव	nine (9)
५ = प in पंच	five (5)	१० = द in दश	ten (10)

Note.—2. In bills and notes the cardinals 101, 102, &c. are written as एकोत्तरशें (= एक + उत्तर exceeding + शें, one exceeding a hundred) दुवोत्तरशें, &c. instead of as एकशेंएक, एकशेंदोन, &c.

Note.—3. The numerals 24 चोवीस, 40 चाळीस and its compounds, and 54 चोपन्न, though written with च, are usually pronounced as if written with च्य.

Obs.—The English figures correspond to the Maráṭhí, and are denominated Arabic figures; but the figures, though originally introduced into Europe from Arabia, were not invented by the Arabs but by the Hindus, and the Arabs acknowledge their Indian origin.

§ 117. The cardinal numerals are irregularly declined, but it may be generally affirmed of them that those ending in अ

and ए, take आ in the crude-form, and those ending in आ, इ and ओ, remain unaltered. Thus,

(अ)	सात seven	*Dat.*	सातांला to seven
(ए)	दोघे two	*Dat.*	दोघांला to two
(आ)	सहा six	*Dat.*	सहांला to six
(ई)	चौघी four	*Dat.*	चौघींला to four

§ 118. The numeral एक one takes आ in the crude-form, but when it refers to a feminine noun, it assumes ई:—

Nom.	एक one, *m.*, *n.*	एक one, *f.*
Dat.	एकाला to one	एकीला to one
Gen.	एकाचा of one	एकीचा of one

§ 119. The numerals दोन two, तीन three, and चार four are changed to दोहों, तिहीं and चोहों respectively, in the crude-form:—

Nom.	दोन two	*Dat.*	दोहोंला to two
Nom.	तीन three	*Dat.*	तिहींला to three
Nom.	चार four	*Dat.*	चोहोंला to four

Note.—दोन or दोहों is sometimes to दों, chiefly in poetry:—

नाम न वदे ज्याची वाचा तोची लेंक दों बापांचा.—*Tukárám.*

§ 120. When दोन two, तीन three, and चार four refer to a noun denoting a person, they assume the following forms:—

दोन	= दोघे *m.*	दोघी *f.*	दोघें *n.*
तीन	= तिघे *m.*	तिघी *f.*	तिघें *n.*
चार	= चौघे *m.*	चौघी *f.*	चौघें *n.*

Note.—These forms are usually substituted for nouns denoting persons, or applied attributively to them, when the persons they refer to have been mentioned in the previous part of discourse, or when they constitute the whole number; दोन माणसें खालीं आलीं आहेत, two persons have come downstairs; but ते दोघे आले आहेत, those two persons have come, or both have come.

§ 121. The neuter forms दोघें, तिघें and चौघें are used to denote the common gender, including a male and female; गर्भ त्वद्गुणि अनादरें, दोघें मेलीं खेपंथीं:—*Mukteshwar.*

§ 122. The above numerals are thus declined:—

Nom.	दोघे *m.*, दोघें *n.*, two	दोघी *f.*, two
Dat.	दोघांला-स-ना to two	दोघींला to two
Gen.	दोघांचा of two	दोघींचा of two

§ 123. The numerals दोन two, तीन three, and चार four, with ही "even," make up the number denoting definiteness or totality; thus, दोन्ही both, तिन्ही all the three, and चाऱ्ही all the four; but with the other numerals ही is written separately, as पांचही जण all the five persons. Sometimes the न of दोन्ही and तिन्ही is dropped; as दोहीं both, तिहीं all the three; दोहीं सांज, both in the morning and evening. चाऱ्ही is changed to चोहीं or चहूं, चोहींकडे or चहुंकडे on all sides.

§ 124. The numerals, when qualifying an inflected noun assume their crude-forms; म्या दोघां माणसांनीं or दोघां जणांनीं, (जण Sk. जन persons,) by those two men; म्या एका बाईला पाहिलें, I saw a lady.

Note.—Before an inflected noun, the crude-forms of एक may be एक,एका, एके or एकया.

II.—The Ordinal Numerals.

§ 125. The Ordinals denote the *order* or succession of objects; as पहिला first, दुसरा second.

§ 126. The Ordinals, except the first four numbers, are made up by adding वा to the Cardinals: पांच five + वा = पांचवा fifth; आठ eight + वा = आठवा eighth; from एकुणीस nineteen and onwards, the ordinals change the final vowel of the cardinal to आ before taking वा; as एकुणिसावा nineteenth, शंभरावा hundredth. The following are the ordinal forms of the first four numbers:—

पहिला first, *m.*	पहिली *f.*	पहिलें *n.*
दुसरा second, *m.*	दुसरी *f.*	दुसरें *n.*
तिसरा third, *m.*	तिसरी *f.*	तिसरें *n.*
चौथा fourth, *m.*	चौथी *f.*	चौथें *n.*

§ 127. The ordinals belong to the First Declension:—

पहिला the first.

Singular.

Nom.	पहिला the first, *m.*	पहिली *f.*	पहिलें
Dat.	पहिल्याला to the first	पहिलीला	पहिल्याला
Gen.	पहिल्याचा of the first	पहिलीचा	पाहल्याचा

Plural.

Nom.	पहिले the first, *m.*	पहिल्या *f.*	पहिलीं *n.*
Dat.	पहिल्यांला to the first		
Gen.	पहिल्यांचा of the first		

सातवा the seventh.

Singular.

Nom.	सातवा seventh, *m.*	सातवी *f.*	सातवें
Dat.	सातव्याला to the seventh	सातवीला	सातव्याला.

Plural.

Nom.	सातवे *m.*	सातव्या *f.*	सातवीं *n.*
Dat.	सातव्यांला		

Note.—The instrumental case of the ordinals expresses the adverbial sense of time; as पहिल्यानें or पहिल्यान first or at first; सातव्यानें a seventh time, सातव्यान.

III.—The Multiplicatives.

§ 128. The Multiplicatives denote how many fold a thing is, as एकपट one-fold, or single; दुप्पट two-fold, or double. These forms are made up by adding पट (Sk. पट, a fold) to the cardinal numeral, as पांच five + पट = पांचपट five-fold.

§ 129. The numerals, दोन two, तीन three, चार four, and दहा ten, are changed to दु, ति and चौ respectively before पट, and the ट of पट is doubled in the forms of दोन and तीन. Thus,

दुप्पट double	चौपट four-fold
तिप्पट treble	दसपट ten-fold

Note.—The forms एकेरा or एकेरी single, दुहिरी or दुहेरी double, तिहिरी or तिहेरी three-fold, are used chiefly in reference to the *folding of cloth*, or *a rope*; दुहेरी दोरा a double thread. Also दुहेरी संरंजाम a double set.

IV.—Fractionals.

§ 130. The Fractionals denote one or more parts of a whole number; as सव्वा or सवा one and a fourth; पाव a fourth.

§ 131. The fractionals may be used with the cardinals, simple or aggregate; as सव्वादोन two and a quarter, or सव्वाशें one hundred and twenty-five. When the fractionals are united with the cardinals, they are put first and then the cardinals, which is just the reverse of what is done in English; साडेचार four and a half. The following are the fractional numbers, with their peculiar signs :—

Fractional Numbers.

¼	·।· पाव.
½	·॥· अर्धा-धीं-धें, &c.
¾	·।॥· पाऊण.
1¼	१।· सव्वा.
1½	१॥· दीड.
1¾	१।॥· पावणेदोन, पाउणेदोन.
2¼	२।· सव्वादोन.
2½	२॥· अडीच.
2¾	२।॥· पावणेतीन, पाउणेतीन.
3¼	३।· सव्वातीन.
3½	३॥· साडेतीन.
3¾	३।॥· पावणेचार, पाउणेचार.

§ 132. The numbers from three and onwards are regularly denominated. Like सव्वातीन (3¼) we have सवाचार (4¼), सवापांच (5¼), and so on. The words सव्वा and दीड prefixed to the cardinal signify ¼ and ½ plus, while पाउणे prefixed to the cardinal, signify ¼ minus. Thus पावणे दोन means 2 — ¼ (= 1¾); but सव्वा दोन means 2 + ¼ (= 2¼); साडेतीन 3 + ½ (= 3½).

§ 133. The fractionals may be reduced still lower in Maráthí :—

¼ पाव a fourth, a quarter.
⅛ अधपाव.

$1\frac{1}{4}$ of $\frac{1}{4} = \frac{5}{16}$ दीडपाव.
$2\frac{1}{4}$ of $\frac{1}{4} = \frac{9}{16}$ अडीचपाव.

Note.—One-eighth ($\frac{1}{8}$) of a measure is called नवटांक or छटांक.

§ 134. The fractionals are thus employed with the aggregate numbers :—

पाउणशें (100 — $\frac{1}{4}$ of 100) 75.
सव्वाशें (100 + $\frac{1}{4}$ of 100) 125.
दीडशें ($1\frac{1}{2}$ of 100) 150.
पाउणे दोनशें (200 — $\frac{1}{4}$ of 100) 175.
सव्वा दोनशें (200 + $\frac{1}{4}$ of 100) 225.
अडीचशें ($2\frac{1}{2}$ of 100) 250.

§ 135. In this way any fraction might be joined to thousands, lacs, crores, &c. Beyond the number two, as दोन two, दोनशें two hundred, दोन हजार two thousand, &c., the word साडे is used to denote a half; as साडेतीन हजार 3,500; साडेदहा हजार 10,500.

Note.—"The symbols for pice, annas, and rupees are these—) । one pice,) ।। two pice,) ।।। three pice, -) one anna, =) two annas, ≡) three annas, ।) four annas, ।।) eight annas, ।।।) twelve annas, ।-) । five annas and one pice, ।=) ।। six annas and two pice, ।।≡) ।।। fifteen annas and three pice, १) one rupee, ५०।।) fifty rupees and eight annas, ६३४।।=) ।।। six hundred and thirty-four rupees ten annas and three pice."—*Hindi Grammar.*

§ 136. The fractionals are regularly declined. Those ending in अ are of the Second Declension, and those in आ, ई and ए of the First. सव्वा is irregular; as सव्वाला to one and a quarter, not सव्वाला.

V.—Distributive Numerals.

§ 137. The distributive numerals indicate how many each time a thing is; as हरएक, हरएक, प्रत्येक each, every. The sense of distribution is usually expressed by repeating the cardinals; एकएकानें यावें you may come one by one; दोन दोन आंबे आणा bring two mangoes at a time; पन्नास पन्नास जेवायाला बसले they sat down to dine by fifties.

Note.—By affixing ला to a numeral ending in आ, the distributive sense is expressed; सगळाला द्या, अर्धाला देऊं नका give a whole to each, do not give a half; अर्धाला खांब पूर fix the posts, each half deep.

VI.—The Indefinite Numerals.

§ 138. The indefinite numerals denote a number indefinitely; as बहुत many; थोडे a few, *m.* plural; सर्व, अवघा, all, *m.* The indefinite numerals are regularly declined, § 107; बहुत बहुतांला to many; अवघा all, अवघ्यांला to all.

CHAPTER XI.

Pronouns.

§ 139—§ 162.

§ 139. A pronoun is a word which supplies the place of a noun, or refers to a noun mentioned before or after it; as रामा ह्मणतो मी येणार आहें Rámá says that he intends to come; जो मनुष्य काल आला होता तो हाच आहे this is the very man that came yesterday.

§ 140. There are six kinds of pronouns, viz. the Personal, the Reflexive, the Relative, the Interrogative, the Demonstrative, and the Indefinite.

§ 141. The Pronouns, with the exception of the First and Second Personal Pronouns, are regularly declined. The masculine pronouns in आ or ओ are changed to ई in the feminine, and to ए in the neuter gender; as तो he, ती she, and तें it, while the rest remain unaltered. The pronouns in आ or ओ belong to the First Declension, and the others either to the Second or the Third.

1. *The Personal Pronouns.*

§ 142. The Personal Pronouns (पुरुषवाचक सर्वनामें) are chiefly employed as substitutes for the names of *persons*, and represent *three* persons, viz. the speaker, the person spoken to, and the

person spoken of. The form indicating the *speaker* is called the *First Person,* the form for the person *spoken to* is called the *Second Person,* and the form denoting the person *spoken of* is called the *Third Person.* The following are the forms for the three persons:—

Sing. 1*st Pers.* मीं I *m., f., n.* *Plu.* आह्मी we *m., f., n.*
„ 2*nd* „ तूं thou *m., f., n.* „ तुह्मी you *m., f., n.*
„ 3*rd* „ तो he, ती she, तें it. „ ते *m.,* त्या *f.,* तीं *n.,* they

Note.—The personal pronouns are thus derived from the Sanskṛit language, through the Prákṛit:—

Singular.

1*st Pers.* Sk. अहं, Prák. अहम्मि, Mar. मीं I
2*nd Pers.* Sk. त्वं, Prák. तुं, Mar. तूं thou

Plural.

1*st Pers.* Sk. वयं, Prák. अम्हे (also वअं), Mar. आह्मी we
2*nd Pers.* Sk. यूयं, Prák. तुम्हे, Mar. तुह्मी you

§ **143.** The Third Personal forms are also demonstrative in sense, and denote *that* and *those,* as well as *he, she, it,* and *they.*

Note.—The Sanskṛit base त *ta,* feminine ता *ta,* from which these forms are derived, signifies he, "this, that." The Zend forms are identified with the Sanskṛit.—*Bopp.*

§ **144.** The pronouns मीं I and तूं thou are thus declined:—

मीं I.

	Singular.	*Plural.*
Nom.	मीं I	आह्मी we
Acc.	मीं me	आह्मी us
Instr.	म्या or मीं by me मजसीं with me	आह्मीं by us आह्मांसीं with us
Dat.	मला-मजला to me	आह्माला-स to us
Abl.	मजहून from me	आह्मांहून from us
Gen.	माझा *m.* of me	आमचा *m.* of us
Loc.	माझ्यांत in me	आह्मांत in us

तूं Thou.

	Singular.	*Plural.*
Nom.	तूं thou	तुम्ही you
Acc.	तूं thee	तुम्ही you
Instr.	त्वा or तूं by thee	तुम्हीं by you
	तुजशीं with thee	तुम्हांशीं with you
Dat.	तुला, तुजला to thee	तुम्हाला-स to you
Abl.	तुजहून from thee	तुम्हांहून from you
Gen.	तुझा *m.* of thee	तुमचा *m.* of you
Loc.	तुज्यांत in thee	तुम्हांत in you

Note.—The instrumental singular of these pronouns is usually written with the anusvár, though etymologically there is no warrant for it; but there is sufficient authority for the nasalisation of the plural form:—

मी I.

Sing.	*Nom.*	Sk. अहं,	Prák. अहम्मि,	Mar. मीं, I
,,	*Acc.*	Sk. मां,	Prák. मं,	Mar. मीं, he
,,	*Instr.*	Sk. मया,	Prák. मे or मए,	Mar. म्या or मीं, by me

तूं Thou.

Sing.	*Nom.*	Sk. त्वं,	Prák. तुमं or तं,	Mar. तूं thou
,,	*Acc.*	Sk. त्वां,	Prák. तुमं or तं or तुं,	Mar. तूं thee
,,	*Instr.*	Sk. त्वया,	Prák. तुमे or तइ or तए,	Mar. त्वा or तूं by thee
Plu.	*Instr.*	Sk. अस्माभि,	Prák. अम्हेहिं,	Mar. आम्हीं by us
,,	,,	Sk. युष्माभि,	Prák. तुम्हेहिं,	Mar. तुम्हीं by you

Note.—The following forms occur chiefly, but not exclusively, in poetry:—

मी I.

	Singular.	*Plural.*
Instr.	मसी with me	आम्हासी with us
Dat.	मज, मजसी, मातें to me	आम्हातें to us
Gen.	माजा of me	

तू or तूं Thou.

Instr.	तुजसी, तुसी against thee	तुम्हासी against you
Dat.	तुज, तूतें, तूस to thee	तुम्हातें to you
Gen.	तुजा of thee	

§ 145. The Third Personal Pronouns तो he, ती she, and तें it, are thus declined:—

Singular.

Nom.	तो he	ती she	तें it
Acc.	तो him	ती her	तें it
Instr.	त्यानें by him	तिनें by her	त्यानें by it
Dat.	त्याला, त्याजला, त्यास to him	तिला, तिजला, तीस to her	त्याला-स to it
Abl.	त्याहून, त्याजहून from him,	तिहून, तिजहून from her,	त्याहून from it
Gen.	त्याचा *m.*, of him	तिचा *m.* of her	त्याचा *m.* of it
Loc.	त्यांत in him	तींत in her	त्यांत in it

Plural.

Nom.	ते *m.* they	त्या *f.*	तीं *n.*
Acc.	ते *m.* them	त्या *f.*	तीं *n.*
Instr.	त्यांनीं by them, *m.*, *f.*, *n.* त्यांशीं or त्यांजशीं with them.		
Dat.	त्यांला, त्यांजला, त्यांस, त्यांना to them.		
Abl.	त्यांहून, त्यांजहून from them.		
Gen.	त्यांचा *m.*, of them.		
Loc.	त्यांत in them.		

§ 146. When the First and Second Personal Pronouns are employed attributively, they assume the cases of the nouns before which they stand, except in the Dative, the Ablative, the Genitive, and the Locative cases. In the last four cases the personal pronouns assume their following crude-forms:

1*st Sing.*	मज	*Plu.* आम्हां
2*nd* ,,	तुज	,, तुम्हां

Examples.

Nom. मीं गोविंद आलों आहें I Govind have come.
Instr. म्या गोविंदानें तें लिहिलें I Govind wrote it.
Dat. मज गोविंदाला विचारावें you should ask me Govind.

Abl. मज गोविंदाहून तूं मोठा आहेस you are bigger than I Govind.

Gen. मज गोविंदाचा अन्याय it is the fault of me Govind.

Loc. मज गोविंदांत नाहीं it is not in me Govind.

§ 147. The other pronouns, the Third Personal Pronoun, तो he, ती she, and तें it, the Demonstrative हा this, the Relative जो who, &c., always assume their crude-form before an inflected noun; जो मनुष्य the man who; ज्या काठीनें the rod by which; ह्या घराला to this house.

II.—The Reflexive Pronoun.

§ 148. There are two reflexive pronouns in Maráṭhí, viz. आपण self and स्वतः self, which are substituted for the personal pronouns, whether singular or plural; म्यां त्याला जेवूं घातलें, मग आपण जेवायास बसलों, I first fed him, and then myself sat down to dinner; तिनें आपणास मारून घतलें, she killed herself; म्यां आपली बदली करून घेतली, I have got my transference effected; त्यानें स्वतःला मारून घेतलें, he killed himself; स्वतः तुह्माला गेलें पाहिजे, you must go yourself.

Note.—आपण is derived from the Sanskṛit word आत्मन् self, changed to आपणो in Prákrit; and आत्मन्, in the former language, is used like आपण, in all the genders, numbers, and persons. स्वतः is the Sanskṛit ablative of स्व self, and in the form स्वयं self, is used as freely as आत्मन्; स्वयं वृतवान्, I chose it myself, or thou chosest it thyself, or he or she chose it himself or herself; स्वयं वृतवतः we, you, or they chose it of ourselves or yourselves or themselves.—*Max Müller.*

§ 149. आपण is declined like the masculine nouns of the Second Declension, the final अ being changed to आ, and स्वतः is changed to स्वतां in the crude-form. Thus,

आपण Self.

Nom.	आपण self
Acc.	आपण self
Instr.	आपण by self
Dat.	आपणाला-स to self
Abl.	आपणाहून from self
Gen.	आपणाला *m.* of self
Loc.	आपणांत in self

Crude-form आपणा.

स्वत: Self.

Nom.	स्वत: self	*Abl.*	स्वतांहून from self
Acc.	स्वत: self	*Gen.*	स्वतांचा of self
Instr.	स्वत: by self	*Loc.*	स्वतांत in self
Dat.	स्वतांला-स to self	Crude-form	स्वतां

Note.—In the plural the crude-form of आपण assumes the anusvára; स्वांनीं आपणांस मारून घेतलें, they killed themselves.

Note.—The genitive आपला is derived from the Prákrit आपुलो.

Note.—आपला is often erroneously substituted for आपण; ते आपल्याला (for आपणांला) भेटायास येणार आहेत, they are going to come to see your honour.

III.—The Relative Pronoun.

§ 150. The Relative Pronoun has a relational force, and always refers to some other word or phrase in the sentence; जो मुलगा येणार होता तो आला आहे, the boy who intended to come has come. In the sentence, जो is a relative, referring to मुलगा a boy, followed by the demonstrative तो that.

Note.—The relative is always followed by तो that.

Note.—जो is derived from the Sanskrit य: who, changed to जो in the Prákrit.

§ 151. The relative जो assumes the forms जी feminine, and ज neuter (§ 141), and follows the First Declension :—

Singular.

Nom.	जो *m.* who	जी *f.* who	जें *n.* which
Acc.	जो whom	जी	जें which
Instr.	ज्यानें by whom	जिनें	ज्यानें by which
Dat.	ज्याला-स-ज्याजला to whom	जिला-जीस-जिजला	ज्याला-स-ज्याजला to which
Abl.	ज्याहून-ज्याजहून from whom	जिहून-जिजहून	ज्याहून-ज्याजहून from which
Gen.	ज्याचा *m.* of whom	जिचा *m.*	ज्याचा *m.* of which
Loc.	ज्यांत in whom	जींत	ज्यांत in which
Crude-form	ज्या	ज्या	ज्या

Plural.

Nom.	जे *m.* who	ज्या *f.* who	जीं *n.* which
Acc.	जे whom	ज्या whom	जीं which
Instr.	ज्यांनीं by whom or which		
Dat.	ज्यांला-स-ज्यांजला to whom or which		
Abl.	ज्यांहून-ज्यांजहून from whom or which		
Gen.	ज्यांचा *m.* of whom or which		
Loc.	ज्यांत in whom or which		
Crude-form	ज्यां		

IV.—The Demonstrative Pronouns.

§ 152. The Demonstrative Pronoun directly points out the word or phrase to which it refers; हा मुलगा, this boy; तो चाकर, that servant.

§ 153. There are two demonstrative pronouns, viz. हा this, pointing to an object near the speaker, and तो that, pointing to a distant object.

§ 154. The declension of तो that, is given under the Personal Pronouns (§ 145).

§ 155. The pronoun हा is changed to ही feminine, and हें neuter, and is thus declined:—

Singular.

Nom.	हा *m.* this	ही *f.*	हें *n.*
Acc.	हा this	ही	हें
Instr.	ह्यानें by this	हिनें	ह्यानें
Dat.	ह्याला-स-ह्याजला to this	हिला-हीस-हिजला	ह्याला-स-ह्याजला
Abl.	ह्याहून-ह्याजहून from this	हिहून	ह्याहून
Gen.	ह्याचा *m.* of this	हिचा *m.*	ह्याचा *m.*
Loc.	ह्यांत in this	हींत	ह्यांत
Crude-form	ह्या	ह्या	ह्या

Plural.

Nom.	हे these *m.*	ह्या *f.*	हीं *n.*
Acc.	हे these *m.*	ह्या	हीं
Instr.	ह्यांनीं by these		
Dat.	ह्यांला-स to these		
Abl.	ह्यांहून from these	*m. f. n.*	
Gen.	ह्यांचा of these		
Loc.	ह्यांत in these		

Crude-form ह्या

§ 156. या is often substituted for the crude-form ह्या, and इ for हि; याला or ह्याला to this; इला or हिला to this, *f.*:—

आर्वा आर्वासि रुचे, ईच्या ठायीं जशी असे गोडी।
आहे इतरा छंदीं गोडी, परि या परीस तीं थोडी॥

Note.—ह्या is derived from the Sanskrit अयम् that or this, changed in Prákrit to the undeclinable अह.

§ 157. The following demonstrative derivatives are important, by the aid of which corresponding relative, interrogative, and several other pronominal forms are derived:—

1. Forms denoting *number*: इतका so many. (Sk. इयत्.)

2. Forms denoting *quantity*: एवढें so much. (Sk. एतावत्, Prák. एअहं.)

3. Forms denoting *distribution*: इतकाला, एवढाला so much to any or each person; इतकाला देऊं नका do not give so much to each.

4. Forms denoting *order* or *series*: इतकावा, एवढावा, so much*th* (if we may coin an equivalent expression).

5. Forms indicating *kind* or *sort*: असा, असला, असलाला such. (Sk. ईदृश; Prák. एरिसो.)

§ 158. When the relative जो, the interrogative कोण, and the demonstrative तो are united with the above demonstrative forms, they simply retain their initial consonants, ज, क and त; कोण who? + असा = कसा, how? जो + असा = जसा as; तो + असा = तसा so.

Relative जो ज	Demonstrative तो त	Interrogative कोण क

The Interrogative Pronouns.

§ 159. The Interrogative Pronouns are used to form questions, as, कोण आहे, who is there? त्याला काय पाहिजे, what does he want?

§ 160. The interrogative pronouns are कोण who? कोणता which or what one? काय what? किती how many?

Note.—कोण is derived from the Prákrit कोण्णे, Sk. कः who? + अन्यः other = कोन्यः किती how many? from Sk. कति? Sk. किम्, Prákrit कीआ, काय Mar., क्या Hindi.

§ 161. The interrogatives are declined in the following manner:—

(1) कोण who? belongs to the Second Declension, and takes आ; कोण who? कोणाला to whom?

(2) कोणता which one? is inflected in the three genders, and follows the First Declension.

(3) किती how many? belongs to the Third Declension.

(4) काय what? is irregularly declined.

Examples.

कोण who?

	Singular.	*Plural.*
Nom. & Acc.	कोण who	कोण
Instr.	कोणीं by whom	कोणीं
Dat.	कोणाला-स to whom	कोणांला-स
Abl.	कोणाहून from whom	कोणांहून
Gen.	कोणाचा of whom	कोणांचा
Loc.	कोणांत in whom	कोणांत
Crude-form	कोणा	कोणां

कोणता which one ?

Singular.

Nom. & Acc.	कोणता, *m.*	कोणती, *f.*	कोणतें, *n.*
Instr.	कोणत्यानें	कोणतीनें	कोणत्यानें
Dat.	कोणत्याला-स	कोणतीला-स	कोणत्याला-स
Crude-form	कोणत्या	कोणत्या	कोणत्या

Plural.

Nom. & Acc.	कोणते, *m.*	कोणत्या, *f.*	कोणतीं, *n.*
Instr.	कोणत्यांनीं.		
Dat.	कोणत्यांला-स-ना.		
Crude-form	कोणत्यां.		

किती how many ?

Nom. & Acc.	किती how many ?
Instr.	कितींनीं by how many ?
Dat.	कितींला to how many ?
Crude-form	कितीं

काय what ?

	Singular.	*Plural.*
Nom. & Acc.	काय what	काय
Instr.	कशानें by what	कशांनीं
Dat.	कशाला-स to what	कशांला स-ना
Abl.	कशाहून from what	कशांहून
Gen.	कशाचा of what	कशांचा
Loc.	कशांत in what	कशांत
Crude-form	कशा	कशां

The Indefinite Pronouns.

§ 162. The Indefinite Pronouns express an indefinite generality. They are these: कोण, some one; कोणी, any one; कोणएक, some one; कोणसा, some one; कोणता, any one; अमुक, अमका, फलाणा, a certain one; उभय, उभयतां, both; कित्येक, several;

कांहीं, something, some; आणिक, आणखी, अन्य, इतर, वरकड, others; अवघा, सर्व, सगळा, all. Of these words, those ending in आ are of the first declension; those in अ of the second, assuming आ in the crude-form; and the rest are of the third, remaining the same in the crude-form.

CHAPTER XII.

THE VERB.

The Classification of Verbs.

§ 163—§ 172.

§ 163. A verb is the chief word in the sentence, and expresses either being, or action: as रामा चालतो, Rama walks; गोविंद पोथी वाचितो, Govind reads a book; देव चांगला आहे, God is good.

§ 164. The noun or pronoun of which an action is affirmed by the verb, is called the *Subject* (कर्ता), and the noun or pronoun towards which the action of the verb tends, is called the *Object* (कर्म). In the above sentence, गोविंद पोथी वाचितो Govind reads a book, गोविंद is the subject, and पोथी is the object, of the verb वाचितो.

§ 165. The Subject of the verb is often the agent or doer (कर्ता) of the action denoted by it.

§ 166. Verbs may be thus classified according to their *signification, derivation,* and *conjugation*:—Transitive (सकर्मक) or Intransitive (अकर्मक), Potential (शक्य), Causal (प्रयोज्य), Substantive (अस्तित्वदर्शक), Defective (गौण), and Regular (नियमित) or Irregular (अनियमित).

§ 167. When an action denoted by the verb passes on to the object, it is *transitive* (सकर्मक), and when the action terminates in the subject, it is *intransitive* (अकर्मक); as, रामा आंबा खातो, Rámá eats a mango (transitive); रामा येतो, Rámá comes

(intransitive). This is a division of verbs exclusively according to their *signification*; it is neither according to their form, nor their conjugation.

1. The action of the transitive verb may be reflected on the subject instead of passing on to another object. When the action is reflected on the subject, without implying the sense of *foreign agency*, the transitive verb is denominated *Reflexive*, and is conjugated as an intransitive verb; हरबरे दळतात, the gram grinds. But when the verb conveys the sense of foreign agency, *i.e.* that the action denoted by the verb is wrought on the subject by some agent *other* than the subject, the transitive verb is designated *Passive*, and is conjugated not quite transitively; जात्यांत हरबरे त्याच्याकडून दळिले जातात, the gram is ground in the mill by his agency.

The former class of the reflexive verbs might be called *verbs of the Middle Voice*, and the latter, *verbs of the Passive Voice*. The radical transitive forms are called *verbs of the Active Voice*.

Note.—In Maráṭhí neither of the passive forms is produced by a verbal change, but by conjugation. The first is conjugated singly, the second with the aid of the auxiliary verb जाणें to go.

Note.—Every transitive verb can be used in the Passive Voice, but not in the Middle. Some of the principal verbs capable of being used in the Middle Voice are दळणें to grind, मोडणें to break, लोटणें to push, सरकणें to move, &c. They are denominated उभयविध or verbs of two conjugations, by the native grammarians.

Note.—The incapacity of some transitive Actives to express the reflexive sense in the Middle Voice, is made up by the use of distinct *intransitive* forms of cognate origin; as, transitive active, सोडणें to unloose; intransitive, सुटणें to get loose; गाईला सोडा unloose the cow; गाय सुटली the cow got loose. These intransitive verbs, expressing a reflexive sense, might be called *Deponents*, and their corresponding transitive forms, *Causals*, a list of which is given under the conjugations: मरणें to die, मारणें, to cause to die, *i.e.* to kill.

2. There are some transitive verbs in Maráṭhí which have an active meaning, but are conjugated intransitively like the verbs of the Middle Voice. In their radical Sanskṛit forms they had,

however, a reflexive force, which they have now entirely lost. They have been denominated in this book *Anomalous verbs* (विधिभंजक); मी आपला धडा शिकेन, I shall learn my lesson. A list of the Anomalous verbs is given under their conjugation.

Note.—In Sanskrit these Anomalous verbs originally denoted that the action expressed by them was performed for the *benefit* of the agent. Sk. पचति he cooks, transitive; पचते he cooks for himself, intransitive; यजति he sacrifices, यजते he sacrifices for himself. Some of the Sanskrit reflexive verbs are the following,—चू, जन्, वंश्, प्राप्, शू, विस्मृ, हृ, &c.; and corresponding Maráthí derivatives for them are चुकणें to miss, जनणें to bear, डसणें to bite, पावणें to obtain, बोलणें to speak, विसरणें to forget, हरणें to take away.

Note.—"These distinctions, however, rest, in many cases, in Sanskrit as well as Greek, on peculiar conceptions which it is difficult to analyse or realise; and in Sanskrit, as well as Greek, the right use of the Active and Middle voices is best learnt by practice. Thus नी to lead, is used as parasmaipada in such expressions as गंडं विनयति he carries off a swelling; but as atmanepada, in क्रोधं विनयते he turns away or dismisses with wrath; a subtle distinction which it is possible to appreciate when stated, but difficult to bring under any general rules."—*Max-Müller.*

3. Some intransitives express merely the sense of *existence* and are called *Substantive Verbs;* मी आहें I am, or I exist; रामा बरा झाला Rámá has got well. When these and a few other verbs are employed to make up the *Compound Tenses*, they are designated *Auxiliary Verbs;* तो वाचीत आहे he is reading.

Note.—The substantive verbs unite nouns and adjectives to their subjects, and are, therefore, called also *copulative* or linking verbs.

Note.—Some substantive verbs denote existence in a *particular* state; तो चांगला दिसतो he looks well, *i.e.* he is *in appearance* well. They, in addition to the union of a noun or adjective to the subject, indicate some other particular, and may, therefore, be called *strengthened copulæ*, तो शहाणा झाला he has become wise.

4. Some intransitives are conjugated *without a subject*, and are denominated *Impersonal Verbs;* उजाडलें it is daybreak; पोटांत कळमळतें I feel sickish.

§ 168. The *Potential Verb* is derived from the verbal root by the insertion of व, and expresses the *power* or *ability* of

the agent to do the action denoted by it; शिवाच्यानें चालवत Śivá can walk; चालणें to walk + व = चालवणें to be able to walk. This is a division of verbs both according to *sense* and *form*.

§ 169. The *Causal Verb* is a derivative from the verbal root by the insertion of अव, and expresses *indirect agency*; त्याच्याकडून म्या तें करविलें I caused him to do it; करणें to do + अव = करवणें to cause to do. This is a division of verbs, both according to *form* and *sense*.

§ 170. The *Compound Verb* is made up of two or more words; as मार खाणें to get a beating, or to be beaten, *lit.* to eat a beating. These verbs are like the English verbs, "to put on," "to fall in," "to come across," &c. This is a division of verbs simply according to *form*.

§ 171. The *Defective Verb* is wanting in some forms of conjugation; as पाहिजे it is wanted. This is a division of verbs according to *conjugation*.

§ 172. A verb is *Regular* when the verb is conjugated in the *past tense* in the ordinary way, by affixing the past tense-ending to the root; and it is *Irregular*, when the root is modified before the fixing of the termination; as मारणें to strike, मारिलें struck (regular); करणें to do, केलें did (irregular), not करिलें. This is a division of the verbs according to the *form* of the *Past Tense*.

CHAPTER XIII.

The Inflection of Verbs.

§ 173—§ 199.

§ 173. The verb is given in the Maráṭhí Dictionary in what is called its gerundial form, *i.e.* it is given with the particle णें affixed to it; करणें to do.

§ 174. A verbal root (धातु) is the form which remains after the वें is dropped, कर do thou.

§ 175. The verbal root, when employed to predicate action of a noun, is modified, by means of certain particles, called *personal-endings*, to indicate its relation to the noun. Thus, the gerund, बोलणें to speak; the root, बोल speak thou; the inflected form, बोलतो speaks (= बोल + तो); हरि बोलतो Hari speaks: the तो in बोलतो is a *personal-ending*.

§ 176. The personal-endings indicate the following particulars:—

1. The Genders (लिंग)—Masculine, Feminine, and Neuter.
2. The Numbers (वचन)—Singular and Plural.
3. The Persons (पुरुष)—the First, the Second, and the Third.
4. The Tenses (काळ)—the Present, the Past, and the Future.
5. The Moods (अर्थ)—the Indicative, the Conditional, the Subjunctive, the Imperative, and the Infinitive.
6. The Constructions (प्रयोग or *Prayogas*)—The Subjective, the Objective, and the Neuter.
7. The Participles and the Verbal Nouns (धातुसाधितें)—four Participles, and two Verbal Nouns.

§ 177. The mode or manner in which the verbal inflections or personal-endings are joined to the root, is called *Conjugation* (आख्यातरूप).

Tenses.

§ 178. A tense (Lat. *tempus*, time) is the form of the verb made up by inflection, or by the aid of the auxiliary verbs (§ 167, 2), in order to indicate the *time* of the action signified by it; thus, बोलतो he speaks; बोलेल he will speak, the root being बोल speak thou. The forms that are produced by inflection are

called *Simple Tenses*, and those made up by the aid of the auxiliary verbs are denominated *Compound Tenses*.

§ 179. There are four Simple Tenses in Maráṭhí, three of which indicate the principal divisions of time—the *Present*, the *Past*, and the *Future*; the fourth expresses a particular feature of past time, and is called the *Past Habitual Tense*.

§ 180. (1) The *Present Tense* (वर्तमान काळ) is that form of the verb which denotes that an action is going on in the present time; घोडा चालतो the horse walks; साधु सर्वांवर दया करितात virtuous men show kindness to all.

§ 181. (2) The *Past Tense* (भूत काळ) expresses an action as completed in time already past or spent; हरण पाशांत पडला the deer fell into the snare; माशाचें हंसणें आजपर्यंत कोणी पाहिलें किंवा ऐकिलें नाहीं until this day no one has seen or heard of the laughter of a fish.

§ 182. (3) The *Future Tense* (भविष्यकाळ) expresses an action to occur in time subsequent to the present; मी मरून देवाजवळ जाईन after I die I shall go to God; ते सांगतील तें मी मागेन I shall ask what they will bid.

§ 183. (4) The *Habitual Past Tense* (रीति भूतकाळ) indicates the habitual doing of an action in past time; रामा रोज चार तास वाचीत बसे Rámá used to sit reading four hours a day; तो बाहेर निघे व कमरेस चार पांच चिरगुटें बांधी he was in the habit of sallying forth, and tying four or five pieces of cloth around his loins.

§ 184. The following are the *Inflections* which make up the forms of the simple tenses:—

PRESENT TENSE.
1st and 2nd Conjugations.

	Singular.			*Plural.*
	M.	*F.*	*N.*	*M. F. N.*
1.	तों	तें	तें	तों
2.	तोस	तेस	तेंस	तां
3.	तो	ते	तें	ताव

PAST TENSE.
1st Conjugation.

	Singular.			*Plural.*
	M.	*F.*	*N.*	*M. F. N.*
1.	लों	लें	लें	लीं
2.	लास	लीस	लेंस	लां
3.	ला	ली	लें	ले त्या लीं

Future Tense.

	1st Conjugation.		2nd Conjugation.	
	Singular.	Plural.	Singular.	Plural.
	M. F. N.	M. F. N.	M. F. N.	M. F. N.
1.	एन •	ऊं	ईन	ऊं
2.	शील (or सील)	आल	शील (or सील)	आल
3.	एल	तील	ईल	तील

Note.—The Second Singular शील is preferable to सील.

Past Habitual.

	1st Conjugation.		2nd Conjugation.	
	Singular.	Plural.	Singular.	Plural.
	M. F. N.	M. F. N.	M. F. N.	M. F. N.
1.	एं	ऊं	ई	ऊं
2.	एस	आं	ईस	आं
3.	ए	अत	ई	ईत

Note.—अस is sometimes substituted for the Second Singular Intransitive Past Habitual एस.

Note.—The inflections of the tenses are of *two* kinds; those directly derived from Sanskrit through the Prákrit, and those of a purely Maráṭhí origin. It has not yet been ascertained when the latter terminations came into use, but the former, which make up the Past Habitual forms, are found in the oldest Maráṭhí poetical works. These are, in fact, the source from which all the existing forms of the tenses are derived, and they are found, with slight changes, in Hindi and Gujaráti, serving the purpose of the aorist. What we have designated purely Maráṭhí forms are produced by the union of the demonstrative pronoun तो that, (used, also, as the Third Personal Pronoun,) with the Past Habitual inflections. Thùs,

The pronoun तो *m.* + P. H. एं = तों; करितों I do, *sing. 1st pers.*
„ तो *m.* + P. H. एस = तोस; करितोस *sing. 2nd pers.*
„ तो *m.* + P. H. ए = तो; करितो *sing. 3rd pers.*
„ तो *m.* + P. H. ऊं = तों; करितों *plu. 1st pers.*
„ तो *m.* + P. H. आं = तां; करितां *plu. 2nd pers.*
„ तो *m.* + P. H. अत = तात; करितात *plu. 3rd pers.*

In the same way the feminine and neuter inflections are derived:—

	Feminine.					*Neuter.*			
Sing. 1.	ती	+ एं	= तें	(or त्यें)		तें	+ एं	= तें	
„ 2.	ती	+ एस	= तेस	(or त्येस)		तें	+ एस	= तेस	
„ 3.	ती	+ ए	= ते	(or त्ये)		तें	+ ए	= तें	
Plu. 1.	ती	+ ऊं	= तों			तें	+ ऊं	= तों	
„ 2.	ती	+ आं	= तां			तें	+ आं	= तां	
„ 3.	ती	+ अत	= तात			तें	+ अत	= तात	

The feminine forms in त्ये are employed in the Konkan. In the Dakhan the third person singular is ती, instead of ते or त्ये, and the neuter first person singular is तों. The Dakhan forms have no etymological authority. Nor are the singular forms in त्ये of much authority, as the plural forms do not take य. Besides, according to the Maráṭhí rules of combination, when two vowels are united, the weaker is displaced by the stronger.

Note.—The inflections of the past tense are derived from those of the present tense by a slight change. For the vowels of the second and third personal inflections are substituted the general gender-terminations specified in § 47 ; and the forms thus produced are joined to the past participle in ल or ला.

In the first person the vowels do not submit to a displacement, as personality is most emphatically asserted in the forms for that person.

Note.—The modified forms of the present tense, before they are united with the past participle ला, are the same as those of the Conditional Mood, § 187.

Note.—The following are the modified forms of the present tense used to make up the forms of the past tense and the conditional mood:—

Sing. 1.	तों		तों	M.	*Plu.*	तों		तों	M.
„ 2.	तोस	+ आ	= तास	M.	„	तां	+ आं	= तां	M.
„ 3.	तो	+ आ	= ता	M.	„	तात	+ ए	= ते	M.

Note.—The above modified forms of the present tense are thus combined with ला to make up the past forms:—

Sing. 1.	ला	+ तों	= लों	M.	*Plu.*	ला	+ तों	= लों	M.
„ 2.	ला	+ तास	= लास	M.	„	ला	+ तां	= लां	M.
„ 3.	ला	+ ता	= ला	M.	„	ला	+ ते	= ले	M.

Note.—The feminine and neuter forms are derived in the same way as the masculine. ला + सें = लें *f. 1st Sing.*; ला + सी = ली *f. 3rd Sing.*

Note.—The Future and the Past Habitual retain their classical forms. The Past Habitual is the original Maráthí tense, immediately derived from the Sanskṛit through the Prákrit, and from the Future is derived:—

First Conjugation (Sk. *Átmanepada*).

			Past Habitual.				Future.	
Sing.	1.	Sk.	ए,	Prák.	मि,	Mar. एं	Mar.	एन
,,	2.	,,	से	,,	ए	,, एस	,,	एल
,,	3.	,,	ते	,,	ए	,, ए	,,	ए
Plu.	1.	,,	महे	,,	मु	,, ऊं	,,	ऊं
,,	2.	,,	ध्वे	,,	ह (ध्, त्या) आं	,, आं	,,	आल
,,	3.	,,	अते	,,	अति	,, अत	,,	तील

Second Conjugation (Sk. *Parasmaipada*).

			Past Habitual.				Future.	
Sing.	1.	Sk.	मि,	Prák.	मि,	Mar. ई	Mar.	ईन
,,	2.	,,	सि	,,	सि	,, सी, ईस	,,	शील
,,	3.	,,	ति	,,	ति	,, ई	,,	ईल
Plu.	1.	,,	मः	,,	मू	,, ऊं	,,	ऊं
,,	2.	,,	थ	,,	ह	,, आं	,,	आल
,,	3.	,,	अन्ति	,,	अति	,, ईत or आत	,,	तील

Note.—The letter ल which distinguishes the future form is a modification of the Sanskṛit स changed to ह in Prákrit; Sanskṛit करिष्यति he will do, Prák. करिस्सदि, Mar. करील.

Note.—Not only are the Present and Past inflections pronominal in regard to their origin, but even the Past Habitual and the Future are so. Such is the case with the personal-endings in most languages, "although, in the course of time, they are no longer recognized and felt to be that which by their demonstrable origin, they imply and are." "It appears to me most probable that the majority of them are pronouns, through which action or quality, which is expressed in the root, in abstract, becomes something concrete, *e. g.*, the expression of the idea 'to love' becomes the expression of the person 'who loves.' This person, however, is more closely defined by the personal terminations, whether it be 'I,' 'thou,' or 'he.' "—*Bopp.* The anusvár of the first person, the स of the second, and the त of the third, are existing remnants of the Sanskṛit personal pronouns, which are found as verbal terminations in all the Aryan languages.

Moods.

§ 185. A mood is the inflected form of the verb, expressing the *manner* of the action denoted by the verb, as *positive,*

conditional, or *obligatory*; and there are FIVE such forms or moods in Maráṭhí, viz. the *Indicative* (स्वार्थ), the *Conditional* (संकेतार्थ), the *Subjunctive* (विध्यर्थ), the *Imperative* (आज्ञार्थ), and the *Infinitive* (उद्देशार्थ).

§ 186. (1) The *Indicative* denotes whether the action expressed by the verb actually does or does not take place; as, साधु कोठेंही गेले तरी मान्यता पावतात wherever virtuous men go, they obtain respect; माझ्याजवळ तुझी भूक जाई असा पदार्थ नाहीं there is not anything by me that would satisfy your hunger; तो काय उपाय करील तें नकळे I do not know what remedy he will use. In the Indicative Mood the personal-endings of the simple tenses are simply affixed to the root.

Note.—The Indicative strictly speaking is no mood, as in it only "relations of time are expressed. The absence of modal accessory notions is its characteristic."—*Bopp.*

§ 187. (2) The *Conditional* expresses an action which is thought of as contingent, as one which may or may not happen; तो उद्यां येता तर बरें होतें it would be well if he came to-morrow. The essential sense of the conditional is that of suppositiveness—an uncertainty and indecision; it makes a supposition, which may or may not be realized. The inflections of the conditional are modified forms of those of the indicative present, and are the following:—

	Singular.			*Plural.*		
	M.	*F.*	*N.*	*M.*	*F.*	*N.*
1.	तों	तें	तें		तीं	
2.	तास	तीस	तेंस		तां	
3.	ता	ती	तें	ते	त्या	तीं

Note.—In Sanskṛit, the conditional form resembles partly the future, and partly the past, forms, and expresses that the completion of a wish that had been entertained was not actually realized; thus, the Sanskṛit अदास्यम् I would give, or I would have given, answers to

the future दास्यामि I will give, together with the privative अ of the past tense अदाम् I gave. This composite character of the Sanskṛit conditional exists most perfectly in the Maráṭhí forms. They also denote the *possible* unrealization of a felt desire or expectation, and assume the past inflectional vowels; तो हंसता तर मीही हंसतों if he had laughed I too would have laughed, *i.e.* I wished that he might laugh, but he did not, and my expectation was not realized.

Note.—The conditional inflections are derived from the indicative present by the aid of the gender terminations which make up the tenses of the indicative past. (§ 184, *Note.*)

Note.—We have given elsewhere a verbal form which expresses conditionality most absolutely. It is the dative of the past tense, or the past participle: श्लोक काढल्यास (काढला + यास) त्यांची परीक्षा होईल whenever he shall produce his slokas, they will be examined. The dative particle expresses purpose, and a purpose is fulfilled in future time; but the dative termination, by being affixed to a *past* form, comes to denote a purpose whose fulfilment is uncertain, *i.e.* a mere supposition. The same dative particle, on the other hand, by being united to a future participle, expresses a purpose most emphatically; as तो शिकायास (शिकूं + यास, § 190) गेला he has gone to learn.

§ 188. (3) The *Subjunctive* denotes the *propriety* or *impropriety* of an action; जें न मिळालें तें मिळवावें, मिळालें ते रक्षावें, रक्षिलेलें वाढवावें, वाढविल्याचा सत्पात्रीं व्यय करावा we should acquire that which has not been obtained; preserve that which has been acquired; increase that which has been preserved; and expend in good works what has been increased; ही स्त्री कोणास द्यावी हें सांगावें let it be said to whom this woman should be given. The following are the inflections of the subjunctive:—

	Singular.			*Plural.*		
	M.	*F.*	*N.*	*M.*	*F.*	*N.*
1.	आवा	आवी	आवें	आवे	आव्वा	आवीं
2.	आवास	आवीस	आवेंस	आवते	आव्वात	आवींत
3.	आवा	आवी	आवें	आवे	आव्वा	आवीं

Note.—The monosyllabic roots in ए and ई are changed to या in combination with the subjunctive suffix; ने lead thou; न्यावा (ने + आवा *m.*) he ought to be led; पी drink thou; प्यावा he ought to drink.

Note.—The subjunctive terminations आवा &c. are derived from the

Sanskrit participial particle तव्य denoting the sense of futurity as well as that of obligation. The तव्य is changed to अव्व in Prákrit and to आव in Maráṭhí, combined with the principal gender terminations. (§ 47.)

§ 189. (4) The *Imperative* expresses command, advice, exhortation, or benediction; तूं आपलें काम सुकाटयानें कर mind your own business quietly; आज आपलें राज्य पांडव पावोत may the Pándavs obtain their kingdom to-day; गोष्ट खरी पण मी काय करूं? it is true, but what can I do. The imperative has the following inflections:—

	Singular.	*Plural.*
	M. F. N.	*M. F. N.*
1.	ऊं	ऊ
2.	अ	आ
3.	ओ	ओत

Note.—The ओ and ओत are changed to वो and वोत when the monosyllabic verb ends in ई or ए; दे give thou, देवो (for देओ) may he give; पिवोत (for पीओत) may they drink. So also the 2nd plural आ changes the monosyllabic ई or ए to या; घे take thou, घ्या take ye; पी drink thou, प्या drink you.

Note.—Sometimes ऊ and ऊत, the original forms, are substituted for ओ and ओत of the third person.

Note.—In poetry, ई is affixed to the 2nd person imperative singular of the transitive verb, and एं to that of the intransitive; घेई for घे; पावें reach thou. These modified forms are more respectful and urgent.

घेई घेई माझे वाचे, गोड नाम विठोबाचें.— *Tukaram.*

नारायणा आठवि सर्पराणा पावें झणे गा पुरुषा पुराणा.— *Waman.*

Note.—The imperative terminations are thus derived from the Sanskrit:—

1.	*Sing.*	Sk.	अनि	Prák.	मु	M.	ऊं
2.	,,	,,	अ	,,	अ	,,	अ
3.	,,	,,	तु	,,	उ	,,	ऊ or ओ
1.	*Plu.*	,,	अम	,,	मो	,,	ऊं
2.	,,	,,	त	,,	ह	,,	आ
3.	,,	,,	न्तु	,,	न्तु	,,	ऊत or ओत

the future दास्यामि I will give, together with the privative अ of the past tense अदाम् I gave. This composite character of the Sanskrit conditional exists most perfectly in the Maráṭhí forms. They also denote the *possible* unrealization of a felt desire or expectation, and assume the past inflectional vowels; तो हंसता तर मीही हंसतों if he had laughed I too would have laughed, *i.e.* I wished that he might laugh, but he did not, and my expectation was not realized.

Note.—The conditional inflections are derived from the indicative present by the aid of the gender terminations which make up the tenses of the indicative past. (§ 184, *Note.*)

Note.—We have given elsewhere a verbal form which expresses conditionality most absolutely. It is the dative of the past tense, or the past participle: श्लोक काढल्यास (काढला + यास) त्यांची परीक्षा होईल whenever he shall produce his slokas, they will be examined. The dative particle expresses purpose, and a purpose is fulfilled in future time; but the dative termination, by being affixed to a *past* form, comes to denote a purpose whose fulfilment is uncertain, *i.e.* a mere supposition. The same dative particle, on the other hand, by being united to a future participle, expresses a purpose most emphatically; as तो शिकायास (शिकूं + यास, § 190) गेला he has gone to learn.

§ 188. (3) The *Subjunctive* denotes the *propriety* or *impropriety* of an action; जें न मिळालें तें मिळवावें, मिळालें ते रक्षावें, रक्षिलेलें वाढवावें, वाढविल्याचा सत्पात्रीं व्यय करावा we should acquire that which has not been obtained; preserve that which has been acquired; increase that which has been preserved; and expend in good works what has been increased; ही स्त्री कोणास द्यावी हें सांगावें let it be said to whom this woman should be given. The following are the inflections of the subjunctive:—

	Singular.			*Plural.*		
	M.	*F.*	*N.*	*M.*	*F.*	*N.*
1.	आवा	आवी	आवें	आवे	आव्या	आवीं
2.	आवास	आवीस	आवेंस	आवते	आव्यात	आवींत
3.	आवा	आवी	आवें	आवे	आव्या	आवीं

Note.—The monosyllabic roots in ए and ई are changed to या in combination with the subjunctive suffix; ने lead thou; न्यावा (ने + आवा *m.*) he ought to be led; पी drink thou; प्यावा he ought to drink.

Note.—The subjunctive terminations आवा &c. are derived from the

Sanskṛit participial particle तव्य denoting the sense of futurity as well as that of obligation. The तव्य is changed to अव्व in Prákrit and to आव in Maráṭhí, combined with the principal gender terminations. (§ 47.)

§ 189. (4) The *Imperative* expresses command, advice, exhortation, or benediction; तूं आपलें काम सुकाद्यानें कर mind your own business quietly; आज आपलें राज्य पांडव पावोत may the Pándavs obtain their kingdom to-day; गोष्ट खरी पण मी काय करूं? it is true, but what can I do. The imperative has the following inflections:—

	Singular.	*Plural.*
	M. F. N.	*M. F. N.*
1.	ऊं	ऊ
2.	अ	आ
3.	ओ	ओत

Note.—The ओ and ओत are changed to वो and वोत when the monosyllabic verb ends in ई or ए; दे give thou, देवो (for देओ) may he give; पिवोत (for पीओत) may they drink. So also the 2nd plural आ changes the monosyllabic ई or ए to या; घे take thou, घ्या take ye; पी drink thou, प्या drink you.

Note.—Sometimes ऊ and ऊत, the original forms, are substituted for ओ and ओत of the third person.

Note.—In poetry, ई is affixed to the 2nd person imperative singular of the transitive verb, and एं to that of the intransitive; घेई for घे; पावें reach thou. These modified forms are more respectful and urgent.

घेई घेई माझे वाचे, गोड नाम विठोबाचें.— *Tukaram.*

नारायणा आठवि सर्पराणा पावें ह्मणे गा पुरुषा पुराणा.— *Waman.*

Note.—The imperative terminations are thus derived from the Sanskṛit:—

1.	*Sing.*	Sk.	अनि	Prák.	मु	M.	ऊं
2.	,,	,,	अ	,,	अ	,,	अ
3.	,,	,,	तु	,,	उ	,,	ऊ or ओ
1.	*Plu.*	,,	अम	,,	मो	,,	ऊं
2.	,,	,,	त	,,	ह	,,	आ
3.	,,	,,	न्तु	,,	न्तु	,,	ऊत or ओत

§ 190. (5) The *Infinitive* expresses the action as dependent upon another action, and is chiefly employed to make up compound verbal forms; तो जाऊं लागला he began to go; राजा एक सारखी टक लावून त्या पुत्राकडे पाहूं लागला the king began to look intently at that son; मला जाऊंद्या let me go. The inflection of the infinitive is ऊं; कर do thou; करूं to do.

Note.—The Infinitive termination ऊं is a modification of the Sanskṛit infinitive तुं changed in Prákrit to उं or ऊं. The Sanskṛit तुं expresses "to be requisite, or to will, in the sense of the future."

THE PRAYOGAS, OR CONSTRUCTIONS.

§ 191. The terminations assumed by the verb in conjugation (§ 200) indicate whether it agrees in gender, number and person with the nouns to which it is related, or stands neutral.

§ 192. This agreement or disagreement of the verb with the nouns to which it is related, indicated by the inflections which it assumes in conjugation, is called प्रयोग or construction.

§ 193. The noun with which the verb agrees may be either its *subject* or its *object*. Sometimes it may agree neither with the subject nor with the object, but may be *neutral, i.e.* indifferent to both.

§ 194. There are, consequently, *three* forms of construction—the *Subjective*, the *Objective*, and the *Neuter*.

§ 195. In the Subjective or कर्तरि construction, the verb agrees with the subject; मुलगा पोथी वाचितो the boy reads a book.

2. In the Objective or कर्मणि construction, the verb agrees with the object; गांवकऱ्यांनीं सरकाराचा महसूल दिला नाहीं the villagers did not pay the revenue of the Government.

3. In the Neuter or भाव construction, the verb agrees neither with the subject nor the object, but is conjugated in the neuter singular; पंतोजीनें मुलांस फार मारिलें the schoolmaster beat the boys severely.

Obs.—Ignorance or indifference is always indicated in Maráṭhí by the neuter gender; कोण हाक मारितें who calls out to me? तें कोण येतें who is coming there? कोणी माणूस येतें some human being is coming.

Note.—The noun with which the verb agrees, whether it be the subject or the object, is always uninflected. The uninflected case of the subject is the Nominative, and the uninflected case of the object is the Accusative. Consequently in the subjective construction, the subject is in the Nominative case, and in the objective construction the object is in the Accusative case.

Since in the *Bhávе* or Neuter construction, the verb agrees neither with the subject nor the object, both the nouns are inflected. The inflected subject is usually in the Instrumental case, and the inflected object is in the Dative case. Sometimes the inflected subject is in the Dative case.

Note.—Inflection, which in reality is a mutilation, is a sign of weakness, and the inflected subject and the object are therefore incapable of influencing the verb, as for example in the *Bhávе* construction.

Obs.—The Prayogas are, strictly speaking, a department of Syntax, but we have anticipated it as it is impossible to understand the principles of Maráṭhí conjugation without some knowledge of it.

The Participles and the Verbal Nouns.

§ 196. The *Participles* are forms derived from verbs, and are chiefly employed to make up compound tenses. They are the *Present*, the *Past*, the *Pluperfect*, and the *Future*.

1. The Present Participle denotes currency of action, and assumes त, ता *m.*, तां or तांना to make up its forms; चाल walk thou; चालत, चालता, चालतां, or चालतांना walking; मी मारीत आहें I am beating.

Note.—The *Present Participle* in त, of which ता, तां and तांना are modifications, is derived from the Sanskṛit present participle in अत्; भू to be + अत् = भवत् becoming; जि to conquer + अत् = जयत् conquering. The forms in तां and तांना are the locatives of the Maráṭhí त denoting "duration."

2. The *Past Participle* implies a past action, and assumes ला or लेला *m.*; तारला or तारलेला saved; कोणी एके दिवशीं तो वनांत रडत पडली होती on a certain day she lay weeping in the forest.

Note.—The past participle ला *m.* is derived from the Sanskṛit past participle passive त, changed in Prákrit to द; thus, श्रुत heard, Prák. सुद, and द, being changed to ल in Maráṭhí. In Maráṭhí it is both active and passive in sense. In the Sclavonic languages, the passive participle त is transferred to the active voice, "with the retention of the meaning of past time," and is also weakened to *l*, probably by first becoming changed to *d*. In Persian it is usually active, and in Georgian, it becomes *l*.—*Bopp.*

Note.—There is a past participial form in the locative आं (or या), like the present participial तां, denoting *duration*. It is derived from intransitive neuter verbs, and is used only in a reduplicated form; त्या बसल्यां बसल्यां त्याला औषध पाजिलें I gave him the medicine while sitting. The intransitive neuters are बसणें to sit, निजणें to lie down, पडणें to lie down, &c., indicating an inactive state in the past form.

3. The *Pluperfect Participle* denotes an action that takes place before that mentioned in the principal cause, and assumes ऊन; जाऊन having gone; मामापुढें जाऊन मी पायां पडेन I will go into the presence of my uncle, and on my knees beg pardon.

Note.—The Pluperfect Participle ऊन is derived from the Sanskṛit indeclinable participle त्वा, which is changed to ऊण or ऊन in Prákṛit. In the Prákṛit prose, "there are a few instances of त्वा being relaxed to या, as गद्दा for कत्वा."—*Cowell.*

4. The *Future Participle* expresses the intention of the agent to do the action denoted by the verb, and takes the termination णार or णारा; ये come thou, येणार being about to come; तो येणार आहे he is about to come.

Note.—The Future Participle णार is a modification of the Sanskṛit future participial form in तृ or तार. The Sanskṛit form is employed both as a participle and as a noun of agency, and the Maráṭhí form is also used in the same manner. When the Maráṭhí participle is used in the latter sense, the final अ is lengthened; तो बोलणार आहे he is about to speak; बोलणारा a speaker. In Sanskṛit, as in Maráṭhí, the future participle is generally used with the verb "to be," as Sk. दातास्मि, I will give, M. मी देणार आहें.

Note.—"It is requisite to observe here that, in the history of languages, the case not unfrequently occurs, that one and the same form is, in the lapse of time, split into several, and then the different forms are applied by the spirit of the language to different words. Thus, in Sanskṛit, दाता, from the base दातार, means both the giver and 'he that will give'; but in Latin, this one form, bearing two different meanings, has been parted into two, of which the one has assumed to itself alone

the task of representing a future participle, while the other appears, like the Greek δοτηρ *doter*, only a name of agent."—*Bopp.*

§ 197. The participles that end in आ (not the locative आं) are declinable, and the rest are indeclinable; तो येता झाला he commenced to come; ती येती झाली she commenced to come.

Note.—The declinable participles being, by derivation, adjectival, they are capable of being used both as adjectives and nouns; वाहातें पाणी a flowing stream; पळत्याच्या पाठीस लागणें to pursue one that is running; मेलेलें लेंकरूं a dead child; मेलेल्यांस जिवंत करणें to restore the dead to life; ही रडणारी मुलगी this cry-baby; हसणारांचे दांत the teeth of those who laugh.

Note.—Though the participles may be employed as *finite verbs*, as is the case with the past participle ला, they retain their nominal character, and are, sometimes, inflected by means of the case-terminations and the postpositions, as ordinary nouns, giving the whole sentence a nominal character; फौज परगण्यांतून गेल्यावर (गेली + यावर) गांवकरी कलेक्टर साहेबाकडे खोटी फिर्याद करितात कीं शिपायांनीं आह्मांस लुटलें after troops have passed through a district, the inhabitants go to the collector and complain falsely that the soldiers have plundered them; मुलींच्या सासूची माणसें जवळ असलीं झणजे त्या लाजून कांहीं बोलत नाहींत आणि कांहीं पुसल्यावर (पुसलें + यावर) उत्तरही देत नाहींत in the presence of the relations on the side of the mothers-in-law, girls will scarcely speak for shyness or reply to a single question.

§ 198. The *Verbal Nouns*, distinct from the Participles, are two, viz. the *Gerund* and the *Supine*.

1. The *Gerund* is a neuter substantive, derived from the verbal root by the use of the suffix णें, and denotes action in a general way; करणें to do = कर do thou + णें. (§ 175.) It is declined like a neuter substantive in ए in all the cases.

Note.—The Gerund is a modification of the Sanskrit अन employed to produce abstract nouns; thus, सीव् + अन = सीवनं; Prák. सीवणा, M. सीवणें to sew. "The German infinitive in *an* (standan) belongs to the class of the Sanskrit abstract अन, as बंधनं, the binding = Gott bind."—*Bopp.* In Hindi the gerund is in आना.

2. The *Supine* is a case or cases of the Infinitive Mood, viz. the Dative and the Genitive. The dative form expresses the idea of *purpose*, and the genitive, that of *suitableness* or *requisiteness*; as तो त्यास मारायास गेला, he went to beat him; त्याला

तिकडे जायाचें आहे he has to go there; आह्मास देशांतरीं जावाचें पडेल we shall be under the necessity of going abroad.

Note.—"A case of the infinitive mood (according to C. F. Becker) ending in Latin in *um* and *u*, that in *um* being sometimes called the *former supine*, and that in *u* the *latter supine*." *Supine* is derived "from *supineness*, bent or thrown backward, probably because, although furnished with substantive case-endings, it throws itself back, as it were, on the verb."—*Webster's Dictionary*.

§ 199. The Supine forms are thus produced:—

The *Infinitive* करूं to do.

The *Dative* करावयास-ला or करायास-ला (= करूं + यास).

The *Genitive* करावयाचा or करायाचा (= करूं + याचा).

Note.—The Sanskṛit infinitive तुं is used as an adjective, as in भोक्तु काल: the time of eating, or as an "expression of purpose," as in कृष्णं द्रष्टुं व्रजति he goes to see Krishna; and the Maráṭhí infinitive, though originally conveying both these senses in the language, now usually employs its case-forms (or the Supines) for this purpose. In the Bálmitra, which still retains some of the old uses of the Maráṭhí verbs, the infinitive occurs used as an adjective, though at present it is invariably displaced by its genitive supine; याचा नेसूं (नेसायाचा) पंचा कोठें आहे? Where is his wearing garment? In the more southerly parts of the Konkan, where many archaic forms have still general currency, the infinitive is used as extensively as in Sanskṛit; तो स्वाका भेटूं आलो असो (M. तो स्वाला भेटावास आला आहे), he has come to see him. It is only to convey the sense of a dependent action that the infinitive is used now by the Maráṭhís: तो पाहूं or पाहावास लागला he began to see.

CHAPTER XIV.

CONJUGATION.

§ 200—§ 204.

§ 200. The affixing of the personal-endings (प्रत्यय) to the verb or the verbal root, is called *conjugation* (रूप चालविणें).

§ 201. The verbal roots assume the personal-endings in *two* ways; they either *modify their terminating vowels before taking the personal-endings*, or *remain unchanged before them*.

The form of the verb, whether modified or unmodified, is called, in reference to the personal-endings, its *base* (अंग).

§ 202. The verbs according to their *bases* are divided into two classes or CONJUGATIONS, viz. the FIRST CONJUGATION and the SECOND CONJUGATION.

1. The FIRST CONJUGATION includes all the verbs which *do not modify the radical terminating vowel* in making up the base; as, root, चाल walk thou; base, चाल, the same as the root; present participle, चालत walking.

2. The SECOND CONJUGATION takes in all the verbs which *change the terminating vowel of the root to* इ in the base; as, root, कर do thou; base, करी = कर + इ; present participle, करीत doing.

Note.—The intermediate इ, when shortened, as when the personal-ending has an initial long vowel, (कर + इ + तो = करितो he does) is usually omitted in conversation, but it should never be elided in writing. The illiterate affix it even to verbs of the first conjugation; for instance, they would say बोलितो, and even बोलीतो, for बोलतो he speaks.

§ 203. The distinction of conjugation is not confined simply to the verbal base, but extends also to some of the *personal-endings*. The inflections of the Past Habitual and the Future are different for the two conjugations; इ characterising the inflections of the second conjugation, and ए those of the first.

	First Conjugation.	*Second Conjugation.*
Past Hab.	मीं चालें I used to walk	मीं मारीं I used to beat
Future	मीं चालेन I shall walk	मीं मारीन I shall beat

The terminations of the other tenses, the present and the past, do not indicate this distinction of the conjugations as they are not immediately derived, as the Past and Past Habitual inflections, from the Sanskṛit, but from the Maráṭhí demonstrative pronouns (§ 184, *Note*),—otherwise the Maráṭhí verbs would have had throughout two distinct sets of terminations for the conjugations.

Note.—The two Maráṭhí conjugations correspond to the Sanskṛit *Átmanepada* (Intransitive) and *Parasmaipada* (Transitive) conjugations. The distinctive इ of the second conjugation characterises the corresponding Sanskṛit conjugation, viz. the *Parasmaipada*. The इ is the

original personal ending, the Sanskṛit ए being produced from it by the insertion of अ before it. The इ is a remnant of मि, "the weakened form of the syllable म which in Sanskṛit and Zend lies at the foundation of the oblique cases of the simple pronoun as its theme."—*Bopp.*

Note.—"In general, however, the Sanskṛit language, as it at present exists, disposes of both forms in an arbitrary manner. Of the cognate languages, only the Zend, the Greek, and the Gothic have retained their primitive form." In Maráthí the verbs regularly conform to these principles of conjugation.—*Bopp.*

§ 204. The Maráṭhí verbs are thus arranged under the two conjugations:—

THE FIRST CONJUGATION.

1. All *Intransitive* verbs; बस, बसतो he sits.

2. All *Anomalous* verbs; शीक, शिकतो he learns.

3. All *Potential* verbs; करव, करवतें I can do it.

4. All *Monosyllabic* verbs, whether transitive or intransitive, and all the *verbs ending in* इ (except लिहिणें to write), *in the present tense only*; दे, देतो he gives; पाह, पाहतो he sees; but लीह, लिहितो he writes.

5. All *Reflexive* verbs, *i.e.* transitive verbs used reflexively or passively, § 167, 1, झाड मोडतें the tree breaks, not मोडितें.

THE SECOND CONJUGATION.

1. All *Transitive* verbs; सोड, सोडितो he looses.

2. All *Monosyllabic* verbs, as well as all the *verbs ending in* इ, *in the past and future tenses only*; जा, जाईल he will go; गा, गाइलें he sang; राह, राहिलें it remained; राहील it will remain.

Paradigma.

FIRST CONJUGATION.

Root ऊठ; base ऊठ; उठतों I rise.

INDICATIVE MOOD.

Present Tense (*Kartari Prayoga*).

Singular.

	M.	*F.*	*N.*	
1.	मीं उठतों	मीं उठतें	मीं उठतें	I rise
2.	तूं उठतोस	तूं उठतेस	तूं उठतेंस	thou risest
3.	तो उठतो	ती उठते	तें उठतें	he, she, or it rises

Plural.

1. आह्मी उठतों we rise, *m.*, *f.*, *n.*
2. तुह्मी उठतां you rise, *m.*, *f.*, *n.*
3. ते उठतात *m.*, त्या उठतात *f.*, तीं उठतात *n.*, they rise

Past Tense (*Kartari Prayoga*).

Singular.

	M.	*F.*	*N.*	
1.	मीं उठलों	मीं उठलें	मीं उठलें	I rose
2.	तूं उठलास	तूं उठलीस	तूं उठलेंस	thou rosest
3.	तो उठला	ती उठली	तें उठलें	he, she, or it rose

Plural.

1. आह्मी उठलों *m.*, *f.*, *n.*, we rose
2. तुह्मी उठलां *m.*, *f.*, *n.*, you rose
3. ते उठले *m.*, त्या उठल्या *f.*, तीं उठलीं *n.*, they rose

Future Tense (*Kartari Prayoga*).

Singular.

1. मीं उठेन I shall rise *m.*, *f.*, *n.*
2. तूं उठशील thou shalt rise *m.*, *f.*, *n.*
3. तो, ती, तें उठेल, he, she, or it shall rise

Plural.

1. आह्मी उठूं we shall rise *m.*, *f.*, *n.*
2. तुह्मी उठाल you shall rise *m.*, *f.*, *n.*
3. ते, त्या, तीं उठतील they shall rise

Past Habitual (*Kartari Prayoga*).

Singular.

1. मीं उठें I used to rise *m.*, *f.*, *n.*
2. तूं उठेस thou usedst to rise *m.*, *f.*, *n.*
3. तो, ती, तें उठे he, she, or it used to rise

Plural.

1. आह्मी उठूं we used to rise *m.*, *f.*, *n.*
2. तुह्मी उठां you used to rise *m.*, *f.*, *n.*
3. ते, त्या, तीं उठत they used to rise

CONDITIONAL MOOD.

(*Kartari Prayoga.*)

Singular.

	M.	*F.*	*N.*	
1.	मीं उठतों	मीं उठतें	मीं उठतें	had I risen, or I should have risen
2.	तूं उठतास	तूं उठतीस	तूं उठतेंस	hadst thou risen, or thou shouldest have risen
3.	तो उठता	ती उठती	तें उठतें	had he, she, or it risen, or he, she or it should have risen

Plural.

1. आम्ही उठतों *m.*, *f.*, *n.*, had we risen, or we should have risen
2. तुम्ही उठतां *m.*, *f.*, *n.*, had you risen, or you should have risen
3. ते उठते *m.*
त्या उठत्या *f.*
तीं उठतीं *n.* } had they risen, or they should have risen

SUBJUNCTIVE MOOD.

(*Kartari Prayoga.*)

Singular.

	M.	*F.*	*N.*	
1.	मीं उठावा	मीं उठावी	मीं उठावें	I may or might rise
2.	तूं उठावास	तूं उठावीस	तूं उठावेंस	thou mayest or mightest rise
3.	तो उठावा,	ती उठावी	तें उठावें	he, she, or it may or might rise

Plural.

1. आम्ही उठावे, आम्ही उठाव्वा, आम्ही उठावीं we may or might rise
2. तुम्ही उठावेत, तुम्ही उठाव्वात, तुम्ही उठावींत you may or might rise
3. ते उठावे, त्या उठाव्वा, तीं उठावीं they may or might rise

(*Bháve Prayoga.*)

Singular.

M. F. N.

1. म्या उठावें I should or ought to rise
2. त्वा उठावें thou shouldest or oughtest to rise
3. त्यानें, तिनें, त्यानें उठावें he, she, or it should or ought to rise

Plural.

1. आह्मीं उठावें we should or ought to rise
2. तुह्मीं उठावें you should or ought to rise
3. त्यांनीं उठावें they should or ought to rise

IMPERATIVE MOOD.

(*Kartári Prayoga.*)

Singular.	*Plural.*
M. F. N.	*M. F. N.*
1. मीं उठूं let me rise	आह्मी उठूं let us rise
2. तूं उठ rise thou	तुह्मी उठा rise ye
3. तो, ती, तें उठो let him, her, or it rise	ते, त्या, तीं उठोत let them rise

INFINITIVE MOOD.

उठूं to rise

PARTICIPLES.

Present उठत, उठता *m.*, उठतां, उठतांना rising
Past उठला *m.*, उठलेला *m.*
Pluperfect उठून having risen
Future उठणार being about to rise

GERUND.

उठणें to rise, or rising

SUPINES.

Dat. उठायास or उठायाला, उठावयास or उठावयाला to rise or for rising
Gen. उठायाचें or उठावयाचें to rise, of rising

SECOND CONJUGATION.

Root मोड ; base मोडी ; मोडितों I break.

INDICATIVE MOOD.

Present Tense (*Kartári Prayoga*).

Singular.

	M.	*F.*	*N.*	
1.	मीं मोडितों	मीं मोडितें	मीं मोडितें	I break
2.	तूं मोडितोस	तूं मोडितेस	तूं मोडितेंस	thou breakest
3.	तो मोडितो	ती मोडिते	तें मोडितें	he, she or it breaks

Plural.

1. आम्ही मोडितों we break *m.*, *f.*, *n.*
2. तुम्ही मोडितां you break *m.*, *f.*, *n.*
3. ते, त्या, तीं मोडितात they break

Past Tense (*Karmaṇi Prayoga*).

M. F. N.

Singular.

1. म्या
   - *Sing.* मोडिला *m.* मोडिली *f.* मोडिलें *n.* — I broke (him, her, or it)
   - *Plu.* मोडिले *m.* मोडिल्या *f.* मोडिलीं *n.* — I broke (them, *m.*, *f.*, *n.*)
2. त्वा
   - *Sing.* मोडिला *m.* मोडिली *f.* मोडिलें *n.* — thou brokest (him, her, or it)
   - *Plu.* मोडिले *m.* मोडिल्या *f.* मोडिलीं *n.* — thou brokest (them)
3. त्यानें *m.*, *n.* तिनें *f.*
   - *Sing.* मोडिला *m.* मोडिली *f.* मोडिलें *n.* — he, she, or it broke (him, her or it)
   - *Plu.* मोडिले *m.* मोडिल्या *f.* मोडिलीं *n.* — he, she, or it broke (them)

Plural.

1. आह्मीं — *Sing.* मोडिला *m.* मोडिली *f.* मोडिलें *n.* we broke (him, her or it)
   Plu. मोडिले *m.* मोडिल्या *f.* मोडिलीं *n.* we broke (them)
2. तुह्मीं — *Sing.* मोडिला *m.* मोडिली *f.* मोडिलें *n.* you broke (him, her or it)
   Plu. मोडिले *m.* मोडिल्या *f.* मोडिलीं *n.* you broke (them)
3. त्यांनीं — *Sing.* मोडिला *m.* मोडिली *f.* मोडिलें *n.* they broke (him, her or it)
   Plu. मोडिले *m.* मोडिल्या *f.* मोडिलीं *n.* they broke (them)

(*Bháve Prayoga.*)

Singular.

1. म्या मोडिलें I broke
2. त्वा मोडिलें thou brokest
3. त्यानें *m.*, *n.*, तिनें मोडिलें he, she, or it broke

Plural.

1. आह्मीं मोडिलें we broke
2. तुह्मीं मोडिलें you broke
3. त्यांनीं मोडिलें they broke

Future Tense (*Kartári Prayoga*).

Singular.

M. F. N.

1. मीं मोडीन I shall or will break
2. तूं मोडिशील thou shalt break
3. तो, ती, तें मोडील he, she, or it shall break

Plural.

M. F. N.

1. आह्मी मोडूं we shall break
2. तुह्मी मोडाल you shall break
3. ते, त्या, तीं मोडितील they shall break

Past Habitual (Kartári Prayoga).

Singular.

M. F. N.

1. मीं मोडीं I used to break
2. तूं मोडीस thou usedst to break
3. तो, ती, तें मोडी he, she, or it used to break

Plural.

M. F. N.

1. आह्मी मोडूं we used to break
2. तुह्मी मोडा you used to break
3. ते, त्या, तीं मोडीत they used to break

CONDITIONAL MOOD.

(*a*) Were I to break, had I broken or
(*b*) I would break, or would have broken

Singular.

	M.	*F.*	*N.*	
1.	मीं मोडितों	मीं मोडितें	मीं मोडितें	had I broken
2.	तूं मोडितास	तूं मोडितीस	तूं मोडितेंस	hadst thou broken
3.	तो मोडिता	ती मोडिती	तें मोडितें	had he, she, or it broken

Plural.

M. F. N.

1. आह्मी मोडितों had we broken
2. तुह्मी मोडितां had you broken
3. ते मोडिते, त्या मोडित्या, तीं मोडितीं had they broken

SUBJUNCTIVE MOOD.

(*Karmani Prayoga.*)

Singular.

1. म्या
2. त्वा
3. त्यानें *m., n.,* तिनें *f.*

मोडावा *m.*, मोडावी *f.*, मोडावें *n.*, *sing.*
मोडावें *m.*, मोडाव्या *f.*, मोडावीं *n.*, *plu.*

I, thou, or he, she, or it should have broken.

Plural.

1. आह्मीं
2. तुह्मीं
3. त्यांनीं

} मोडावा *m.*, मोडावी *f.*, मोडावें *n. sing.*
} मोडावे *m.*, मोडाव्या *f.*, मोडावीं *n. plu.*

{ we, you, or they should have broken.

(*Bháve Prayoga.*)

Singular.

M. F. N.

1. म्वा मोडावें I should break
2. त्वा मोडावें thou shouldst break
3. त्यानें *m., n.*, तिनें *f.*, मोडावें he, she, or it should break

Plural.

1. आह्मीं मोडावें we should break
2. तुह्मीं मोडावें you should break
3. त्यांनीं मोडावें they should break

IMPERATIVE MOOD.

Singular.

1. मीं मोडूं let me break
2. तूं मोड break thou
3. तो *m.*, ती *f.*, तें *n.*, मोडो let him, her or it break

Plural.

1. आह्मी मोडूं let us break
2. तुह्मी मोडा break ye
3. ते, त्या, तीं मोडोत let them break

INFINITIVE MOOD.

मोडूं to break.

PARTICIPLES.

Present मोडीत, मोडिता, *m.*, मोडितां, मोडितांना breaking
Past मोडिला *m.*, मोडिलेला *m.*, broken
Pluperfect मोडून having broken
Future मोडणार being about to break

GERUND.

मोडणें to break, breaking

SUPINES.

Dat. मोडायास or मोडायाला; मोडावयास or मोडावयाला to break
Gen. मोडायाचें or मोडावयाचें to be broken

CHAPTER XV.

CONJUGATION—*continued.*

1. The Causal Verb.

§ 205—§ 215

§ 205. The Causal Verb is derived by affixing अव to the root of the Maráṭhí verb; as मोड + अव = मोडव + लें = मोडवलें, म्या मोडविलें I caused it to be broken. (§ 169.)

§ 206. The Causal Verb, being essentially transitive, invariably follows the Second Conjugation:

SECOND CONJUGATION.

INDICATIVE MOOD.

Present Tense.

मीं मोडवितों I cause it to be broken.

	Singular.	*Plural.*
1.	मीं मोडवितों *m.*,-तें *f.*,-तें *n.*	आह्मी मोडवितों *m., f., n.*
2.	तूं मोडवितोस *m.*,-तेस *f.*,-तेंस *n.*	तुह्मी मोडवितां *m., f., n.*
3.	तो, ती, तें मोडवितो, *m.*, ते *f.*, तें *n.*	ते, त्या, तीं मोडवितात *m., f., n.*

Past Tense.

(*Karmaṇi Prayoga.*)

म्या मोडविला I caused it to be broken.

Singular.	1. म्या *m., f., n.*	*sing.*	मोडविला *m.*,-ली *f.*,-लें *n.*
	2. त्वा *m., f., n.*	*plu.*	मोडविले *m.*,-ल्या *f.*,-लीं *n.*
	3. त्यानें *m., n.*, तिनें *f.*		

Plural.

1. आह्मीं *m., f., n.*
2. तुह्मीं *m., f., n.*
3. त्यांनीं *m., f., n.*

} *sing.* मोडविला *m.*,-ली *f.*,-लें *n.*
plu. मोडविले *m.*,-ल्या *f.*,-लीं *n.*

(*Bháve Prayoga.*)

म्यां or मीं मोडविलें I caused it to be broken.

Singular and Plural.

1. म्या or आह्मीं *m., f., n.*
2. त्या or तुह्मीं *m., f., n.*
3. त्यानें *m.*, तिनें *f.*, त्यानें *n.*
   त्यांनीं *m., f., n.*

} मोडविलें

Future Tense.

मीं मोडवीन I shall cause it to be broken.

	Singular.	*Plural.*
1.	मीं मोडवीन *m., f., n.*	आह्मी मोडवूं *m., f., n.*
2.	तूं मोडविशील *m., f., n.*	तुह्मी मोडवाल *m., f., n.*
3.	तो, ती, तें मोडवील	ते, त्या, तीं मोडवितील

Past Habitual.

मीं मोडवीं I used to cause it to be broken.

	Singular.	*Plural.*
1.	मीं मोडवीं *m., f., n.*	आह्मी मोडवूं *m., f., n.*
2.	तूं मोडवीस *m., f., n.*	तुह्मी मोडवा *m., f., n.*
3.	तो, ती, तें मोडवी	ते, त्या, तीं मोडवीत

CONDITIONAL MOOD.

1*st Sing.* मीं मोडवितों had I caused it to be broken; I should have caused it to be broken.

Singular.

1. मीं मोडवितों *m.*,-तें *f.*,-तें *n.*
2. तूं मोडवितास *m.*,-तीस *f.*,-तेंस *n.*
3. तो, ती, तें मोडविता *m.*,-ती *f.*,-तें *n.*

Plural.

1. आह्मी मोडवितों.
2. तुह्मी मोडवितां.
3. ते, त्या, तीं मोडविते *m.*,-त्या *f.*,-तीं *n.*

SUBJUNCTIVE MOOD.

(*Karmani Prayoga.*)

1*st Sing.* मीं or म्या मोडवावा I may or might cause it to be broken.

		M.	*F.*	*N.*	
Singular.	1.	म्या			*Sing.* मोडवावा *m.*,-वी *f.*,-वें *n.*
	2.	त्या			*Plu.* मोडवावे *m.*,-व्या *f.*,-वीं *n.*
	3.	त्यानें *m.*	तिनें *f.*	त्यानें *n.*	
Plural.	1.	आह्मीं			
	2.	तुह्मीं			
	3.	त्यांनीं			

(*Bháve Prayoga.*)

Singular and Plural.

1. म्या or आह्मीं
2. त्या or तुह्मीं
3. त्यानें *m.*, *n.*, तिनें *f.*, त्यांनीं

} मोडवावें

IMPERATIVE MOOD.

1*st Sing.* मीं मोडवूं let me cause it to be broken.

	Singular.			*Plural.*		
	M.	*F.*	*N.*	*M.*	*F.*	*N.*
1.	मीं मोडवूं			आह्मी मोडवूं		
2.	तूं मोडव or मोडीव			तुह्मी मोडवा		
3.	तो *m.*,	ती *f.*,	तें *n.*, मोडवो	ते *m.*,	त्या *f.*,	तीं *n.*, मोडवोत.

INFINITIVE MOOD.

मोडवूं to cause it to be broken.

PARTICIPLES.

Present मोडवीत, मोडविता, मोडवितां-तांना
Past मोडविला-लेला
Pluperfect मोडवून
Future मोडविणार

GERUND.

मोडवणें to cause it to be broken.

SUPINES.

Dat. मोडवावास—ला to cause to be broken.

Gen. मोडवावाचा of causing to be broken.

2. THE POTENTIAL VERB.

§ 207. The Potential Verb is derived from the simple verb by affixing व to the root; चाल walk thou + व = चालव; मला चालवतें I can walk.

§ 208. The Potential Verb, whether transitive or intransitive, does not take इ to make up its forms of conjugation; माझ्यानें सोडवतें I can unloose it; माझ्यानें सोडवेल I shall be able to unloose it.

§ 209. The Potential Verb is never conjugated in the *Kartari* construction, with the subject in the nominative case; it takes either the *Karmaṇi* or the *Bháve* construction, with the subject in the *Dative,* or the *instrumental form* derived from the *Genitive* case; मला or माझ्यानें बसवतें I can sit; त्वाला or त्वाच्यानें भाकर खाववते he can eat bread; तिला or तिच्यानें हा सगळा ग्रंथ वाचवला she could read this whole book; रामाला or रामाच्यानें चोराला धरवलें Rámá could catch the thief.

§ 210. The Potential intransitive verb is always conjugated in the *Bháve* construction, and the transitive, either in the *Karmaṇi,* or the *Bháve.*

It is when the object denotes a *person,* that the potential transitive verb takes the *Bháve* construction, otherwise it is habitually conjugated in the *Karmaṇi.*

Note.—In poetry the simple instrumental is often used for that derived from the Genitive; आह्मीं शक्तिहीनें कैसें करवेल तें नेणें.—*Tukárám.*

§ 211. The Anomalous verbs, in their potential forms, take

the *Bháve* or the *Karmaṇi* construction, like the ordinary transitive potentials :—

Simple Anomalous : मीं धडा शिकलों I learnt the lesson (*Kartari Prayoga*).

Potential Anomalous : मला or माझ्यानें धडा शिकवला I could learn the lesson (*Karmaṇi Prayoga*).

Potential Anomalous : मला or माझ्यानें त्याला शिकवलें I could learn him (*Bháve Prayoga*).

Paradigm.

INDICATIVE MOOD.

Present Tense (Bháve Prayoga).

माझ्यानें or मला चालवतें I can walk ; माझ्यानें or मला मोडवतें I can break.

Singular.	1.	माझ्यानें or मला	चालवतें *Intrans.* / मोडवतें *Trans.*
	2.	तुझ्यानें or तुला	
	3.	त्याच्यानें or त्याला *m., n.* / तिच्यानें or तिला *f.*	
Plural.	1.	आमच्यानें or आह्मांला	
	2.	तुमच्यानें or तुह्मांला	
	3.	त्यांच्यानें or त्यांला	

(*Karmaṇi Prayoga.*)

माझ्यानें (मोडवतें) *m.* I can break.

Singular.	1.	माझ्यानें or मला	*Sing.* मोडवतों *m.*,-ते *f.*,-तें *n.* / *Plu.* मोडवतात *m., f., n.*
	2.	तुझ्यानें or तुला	
	3.	त्याच्यानें or त्याला / तिच्यानें or तिला	
Plural.	1.	आमच्यानें or आह्मांला	
	2.	तुमच्यानें or तुह्मांला	
	3.	त्यांच्यानें or त्यांला	

Past Tense (Bháve Prayoga).

1*st Sing.* माझ्यानें or मला चालवलें I could walk, *Intrans.*

,, ,, माझ्यानें or मला मोडवलें I could break, *Trans.*

(Karmaṇi Prayoga.)

1*st Sing.* माइच्यानें or मला मोडवला *m.* I could break.

		M.	*F.*	*N.*		
Singular.	1.	माइच्यानें or मला			*Sing.*	मोडवला *m.*,-ली *f.*,-लें *n.*
	2.	तुइच्यानें or तुला			*Plu.*	मोडवले *m.*,-ल्या *f.*,-ला *n.*
	3.	त्याच्यानें or त्याला				
		तिच्यानें or तिला				
Plural.	1.	आमच्यानें or आह्मांला				
	2.	तुमच्यानें or तुह्मांला				
	3.	त्यांच्यानें or त्यांला				

Future Tense.

1*st Sing.* माइच्यानें or मला चालवेल I shall be able to walk.

„ „ माइच्यानें or मला मोडवेल I shall be able to break.

		M.	*F.*	*N.*		
Singular.	1.	माइच्यानें or मला			चालवेल	*Intrans.*
	2.	तुइच्यानें or तुला			मोडवेल	*Trans.*
	3.	त्याच्यानें or त्याला				
		तिच्यानें or तिला				
Plural.	1.	आमच्यानें or आह्मांला				
	2.	तुमच्यानें or तुह्मांला				
	3.	त्यांच्यानें or त्यांला				

Habitual Past.

1*st Sing.* माइच्यानें or मला चालवे I used to be able to walk.

„ „ माइच्यानें or मला मोडवे I used to be able to break.

		M.	*F.*	*N.*		
Singular.	1.	माइच्यानें or मला			चालवे	*Intrans.*
	2.	तुइच्यानें or तुला			मोडवे	*Trans.*
	3.	त्याच्यानें or त्याला				
		तिच्यानें or तिला.				
Plural.	1.	आमच्यानें or आह्मांला.				
	2.	तुमच्यानें or तुह्मांला.				
	3.	त्यांच्यानें or त्यांला.				

CONDITIONAL MOOD.

(*Bháve Prayoga.*)

1*st Sing.* माइयानें or मला चालवतें if I can or could walk.

„ „ माइयानें or मला मोडवतें if I can or could break.

		M.	*F.*	*N.*	
Singular.	1.	माइयानें or मला			चालवतें *Intrans.* मोडवतें *Trans.*
	2.	तुइयानें or तुला			
	3.	त्याच्यानें or त्याला			
		तिच्यानें or तिला			
Plural.	1.	आमच्यानें or आम्हांला			
	2.	तुमच्यानें or तुम्हांला			
	3.	त्यांच्यानें or त्यांला			

(*Karmaṇi Prayoga.*)

1*st Sing.* माइयानें or मला मोडवतो *m.*, *f.* I can or could break.

		M.	*F.*	*N.*	
Singular	1.	माइयानें or मला			*Sing.* मोडवता-ती-तें *Plu.* मोडवते-त्या-तीं
	2.	तुइयानें or तुला			
	3.	त्याच्यानें or तिला			
Plural.	1.	आमच्यानें or आम्हांला			
	2.	तुमच्यानें or तुम्हांला			
	3.	त्यांच्यानें or त्यांला			

SUBJUNCTIVE MOOD.

(*Bháve Prayoga.*)

1*st Sing.* माइयानें or मला चालवावें I may or might, should or would be able to walk.

„ „ माइयानें or मला मोडवावें I might, or should, or would be able to break.

(*Karmaṇi Prayoga.*)

1*st Sing.* माइयानें or मला मोडवावा I might or should or would be able to break.

		M. F. N.	
Singular.	1.	माझ्यानें or मला	*Sing.* मोडवावा-वी-वें *Plu.* मोडवावे-व्या-वीं
	2.	तुझ्यानें or तुला	
	3.	त्याच्यानें or त्याला	
		तिच्यानें or तिला	
Plural.	1.	आमच्यानें or आह्मांला	
	2.	तुमच्यानें or तुह्मांला	
	3.	त्यांच्यानें or त्यांला	

IMPERATIVE MOOD.

1*st Sing.* माझ्यानें or मला चालवो let me be capable of walking.

„ „ माझ्यानें or मला मोडवो let me be capable of breaking.

		M. F. N.	
Singular.	1.	माझ्यानें or मला	चालवो *Intrans.* मोडवो *Trans.*
	2.	तुझ्यानें or तुला	
	3.	त्याच्यानें or त्याला	
		तिच्यानें or तिला	
Plural.	1.	आमच्यानें or आह्मांला	
	2.	तुमच्यानें or तुह्मांला	
	3.	त्यांच्यानें or त्यांला	

PARTICIPLES.

Present चालवत, चालवता, चालवतां, चालवतांना being capable of walking, *Intrans.*

„ मोडवत, मोडवता, मोडवतां, मोडवतांना being capable of breaking, *Trans.*

Past चालवला-लेला having been capable of walking

„ मोडवला-लेला having been capable of breaking

GERUND.

मोडवणें to be able to break, *Intrans.*

चालवणें to be able to walk, *Trans.*

3. THE ANOMALOUS VERB.

§ 212. The Anomalous Verbs are conjugated intransitively, *i.e.* in the first conjugation; as ती धडा शिकली she has learnt

her lesson. They always take the Subjective or *Kartari* construction. The following are the exceptions:—

1. In the subjunctive mood the Anomalous Verbs take the *Karmaṇi* or the *Bháve* construction, like the other transitives: म्या तो ग्रंथ पढावा I should learn that book.

2. In the potential form, the Anomalous Verbs take the *Karmaṇi* or the *Bháve* construction, § 210; मला or माझ्यानें ती पोथी शिकवली I could learn that book.

Note.—All the verbal terminations derived from the Sanskṛit passive participle retain their sympathy with the suffering object with which they, by their nature, agree, and hence these particles, whenever they are affixed to transitive verbs, force them to agree with the object, whatever might be their incidental peculiarities. The past participle ला has lost much of its original passive character and energy, and it consequently does not exert any influence upon such irregular forms as the Anomalous verbs; whereas the subjunctive and potential particles are not so commonly used in the language as ला, and have not, therefore, lost any of their original passive force.

INDICATIVE MOOD.

Present Tense.

1*st Sing.* मीं शिकतों (not शिकितों) I learn

Past Tense.

Kartari Prayoga (*not the Karmaṇi or Bháve*).

1*st Sing.* मीं शिकलों I learnt

Future Tense.

1*st Sing.* मीं शिकेन (not शिकीन) I shall learn

Past Habitual.

1*st Sing.* मीं शिकें (not शिकीं) I used to learn

CONDITIONAL MOOD.

1*st Sing.* मीं शिकतों had I learnt

SUBJUNCTIVE.

Bháve Prayoga.

1*st Sing.* म्या शिकावें I may or might learn

Karmaṇi Prayoga.

1*st Sing.* म्या शिकावा *m.* I may or might learn

IMPERATIVE MOOD.

1st Sing. मीं शिकूं let me learn

INFINITIVE MOOD.

शिकूं, to learn

PARTICIPLES.

Present शिकत, शिकता, शिकतां, शिकतांना learning

Past शिकला-लेला learnt or learned

Pluperfect शिकून having learnt

Future शिकणार being about to learn

GERUND.

शिकणें to learn

SUPINES.

Dat. शिकायास—ला or शिकावयास—ला

Gen. शिकायाचा, or शिकावयाचा

Note.—The anomalous verbs are throughout conjugated like the intransitive verbs (§ 167, 2).

§ 213. The following are the anomalous verbs in the language :—

आचरणें to practise	पढणें to study
आठवणें to remember	पांघरणें to clothe
ओकणें to vomit	पावणें to obtain
चावणें to bite	पिणें to drink
चुकणें to miss	पोहणें to swim
जनणें to bear	बोलणें to tell
जिंकणें to conquer	म्हणणें to say
जेवणें to dine	विणें to bring forth
झोंबणें to seize hold of	समजणें to understand
डसणें to bite	लढणें to fight
थुंकणें to spit	लागणें to affect
नेसणें to gird on	शिंकरणें to blow the nose

स्मरणें to remember	प्रसवणें to bring forth
लेणें to put on	सुकणें to lose
विसरणें to forget	तरणें to pass over
शिवणें to touch	हरणें to lose
पसवणें to foal	

Note.—The verb सांगणें is transitive, but does not take the intermediate इ, or the transitive future and past habitual inflections. In regard to the *Prayogas*, it is regular.

Note.—The word जेवण is irregular in construction or प्रयोग, but regular in the matter of the inflections and the base; मीं जेवितों I dine; तो जेवील he will dine. In the past tense the इ is dropped; मीं जेवलों I dined, not जेवितलों.

Note.—The verbs डसणें to bite, शिवणें to touch, सुकणें to loose, take the object in the dative case; तो कुत्रा माझ्या पायाला डसला the dog bit my leg; माझ्या कापडांला शिवला he touched my clothes; तूं जिवाला सुकशील you will lose your life.

Note.—The verb लढणें to fight, takes the verb in the instrumental शीं; तो काबुली लोकांशीं लढला he fought with the Afghans.

4. The Irregular Verbs.

§ **214.** Several verbs, both transitive and intransitive, are irregularly conjugated *in the past tense*, and the following is a list of them. They are arranged in *three* groups :—

1*st.*—Those which change the final vowel of the root to आ.

2*ndly.*—Those which have a past tense formed from another root.

3*rdly.*—Those which modify the root by means of *consonants* and *semi-vowels*.

(1) *Roots which substitute* आ :—

Root.	*Past Tense.*
नीघ go out	निघाला
पळ flee	पळाला
म्हण say	म्हणाला
रीघ penetrate by force	रिघाला
हींव be cold	हिंवाला

Note.—The above verbs have only the *specified* forms for the past tense.

जीर soak into	जिराला or जिरला
ढळ slip aside	ढळाला or ढळला
तीड crack	तिडाला or तिडला
नीभ get out of	निभाला or निभला
भीज be wetted	भिजाला or भिजला
मूर be absorbed	मुराला or मुरला

Note.—The second past form is in general use.

ऊड fly	उडाला or उडला
दड lie hid	दडाला or दडला
नीम cease	निमाला or निमला
नीव cool	निवाला or निवला
बूड sink	बुडाला or बुडला
मीळ meet with	मिळाला or मिळला
वीर melt	विराला or विरला

Note.—The first past form is in general use.

ऊभ cease for a time	उभाला or उभला
खीज great	खिजाला or खिजला
गळ leak	गळाला or गळला
जळ burn	जळाला or जळला
झीज wear away	झिजाला or झिजला
दब yield or give way	दबाला or दबला
दीप be dazzled	दिपाला or दिपला
बूज start	बुजाला or बुजला
बूझ understand	बुझाला or बुझला
रीझ be delighted with	रिझाला or रिझला
लप lie hid	लपाला or लपला
वीझ be extinguished	विझाला or विझला

Note.—Both the forms are equally used.

(2) Verbs that have a past tense formed from another root :—

Root.	*Past Tense.*
जा go	गेला
ये come	आला
हो become	झाला

(3) Verbs which substitute different consonants and vowels for some of the letters of the root, in order to make up the past tense :—

गा *Sing.*	गाइलें or गालें
ध्या meditate	ध्याइलें or ध्यालें
मा hold	माइलें or मालें
घे take	घेतलें
पी drink	प्यालें
धू wash	धुतलें
भी fear	भ्यालें
वी bear	व्यालें
ले wear	ल्यालें
दे give	दिलें
बघ see	बघितलें
माग ask	मागितलें
सांग tell	सांगितलें
खण dig	खणलें or खंटलें
ह्मण say	ह्मटलें
हाण slay	हाटलें
घाल put	घातलें
कर do	केलें
मर die	मेलें
खा eat	खाल्लें

§ 215. We give below two irregular verbs conjugated in the various tenses :—

कर do (*Transitive Verb*).

Present Tense.

Singular.	*Plural.*
मीं करितों I do	

Past Tense.

मीं or म्या केलें I did	आम्हीं केलें we did
तूं or त्वा केलें thou didst	तुम्हीं केलें you did
त्यानें केलें he did	त्यांनीं केलें they did

Future Tense.

Singular.	*Plural.*
मीं करीन I shall do	आह्मी करूं
तूं करशील thou shalt do	तुह्मी कराल
तो करील he shall do	ते, त्या, तीं करतील

जा go (*Intransitive Verb*).

Present Tense.

मीं जातों I go

Past Tense.

मीं गेलों I went	आह्मी गेलों we went
तूं गेलास thou wentest	तुह्मी गेलां you went
तो गेला he went, *m.*	ते गेले they went, *m.*

Future Tense.

मीं जाईन I shall go

तूं जाशील thou shalt go, &c. &c.

CHAPTER XVI.

The Auxiliary Verbs.

§ 216—§ 236.

§ **216.** The verbs employed to make up the compound forms of Tenses and Moods are called *Auxiliary* or helping verbs; thus मला गेलें पाहिजे I must go; पाहिजे it is necessary, is the helping verb. Most of these verbs are deficient in forms of conjugation, and such as are of an imperfect nature are denominated Defective Verbs (§ 171). The verbs united with the Auxiliaries are called, in contradistinction, *Principal Verbs.*

§ **217.** The principal Auxiliary Verbs are divided into *three* general classes: the *Substantive,* the *Negative,* and the *Obligational.*

§ **218.** The Substantive Verbs are असणें to be, and होणें to become, and both denote existence. The former denotes simple existence, and the latter, a particular form of existence.

Note.—होणें to become, expresses *extrance into a new state,* or the acquisition of a new property; तो बरा झाला he has become wise.

§ 219. The Negative forms corresponding to असणें and होणें are नसणें not to be, and होत नाहीं I do not become, respectively.

§ 220. The Obligational Verbs are पाहिजे it is wanted, and लागणें to touch, and both express the necessity or obligation of performing the action denoted by the principal verb.

§ 221. The Negative forms corresponding to the above forms are नको it is not wanted, and नलगे it is not necessary or incumbent, respectively. There is a third Obligational negative form, expressing impropriety or unsuitableness, in नये; म्या करूं नये I should not do it.

1. The Substantive Verb.

§ 222. The Auxiliary Verb असणें is very irregular in conjugation, and its forms are variously made up. The student will find it best to conjugate it, in all its forms, in the regular order, without reference to the *derivation* of the general forms. It has three distinct forms for the present Indicative, and two for the Conditional Mood.

I. असणें to be.

Indicative Mood.

Present Tense (First Form).

	Singular.	*Plural.*
1.	मीं आहें I am	आह्मी आहों we are
2.	तूं आहेस thou art	तुह्मी आहां you are
3.	तो, ती, तें आहे he, she, or it is	ते, त्या, तीं आहेत they are

Note.—These forms are derived from the Sanskrit present form of the verb "to be." The inflections of the habitual past of the first conjugation are combined with the first person singular of the present tense:—

Sk. अस्मि, Prák. अह्मि, O. M. आहे, M. आहें.

	Singular.	*Plural.*
1.	आहें I am = आहे + एं	आहों we are = आहे + ऊं
2.	आहेस thou art = आहे + एस	आहां you are = आहे + आं
3.	आहे he is = आहे + ए	आहेत they are = आहे + अत

The forms in Old Maráṭhí corresponded more closely with the Sanskṛit forms of the present :—

Sing.	1.	Sk. अस्मि I am,	Prák. अह्मि, O. M. आहें
„	2.	Sk. असि thou art,	Prák. असि, O. M. आसि
„	3.	Sk. अस्ति he is,	Prák. अत्थि, O. M. आर्थि

Present Tense (*Second Form*).

	Singular.	*Plural.*
1.	मीं होव I am	आह्मी व्हों we are
2.	तूं होस thou art	तुह्मी व्हां you are
3.	तो, ती, तें होव he, she, or it is	ते, त्वा, तीं होत they are

Note.—(1) The first forms in आहे are the principal forms for the present tense, and are employed to predicate *existence* of objects, as well as their *properties; existence:* रामा घरीं आहे Rámá is at home; *properties:* रामा शहाणा आहे Rámá is wise. But the present forms in होव are used only for the latter purpose, *i.e.* to affirm qualities of objects; thus, मनुष्यांच्या तरणोपायास श्रद्धा हें मुख्य साधन होव the principal instrument for effecting man's salvation is faith. We cannot say तो एथें होव, but तो एथें आहे he is here.

(2) The forms in होव I am, are derived from the Sanskṛit भू to be or to become, changed in Prákṛit to हो, in combination with the inflections of the past habitual intransitive :—

	Singular.	*Plural.*
1.	होव = हो + एं Sk. भू	व्हों = हो + ऊं
2.	होस = हो + (ए) स	व्हां = हो + आं
3.	होव = हो + ए	होत = हो + अत

Present Tense (*Third Form*).

मीं असतों I usually am.

	Singular.	*Plural.*
1.	मीं असतों *m.*,-तें *f.*,-तें *n.*	आह्मी असतों *m.*, *f.*, *n.*
2.	तूं असतोस *m.*,-तेंस *f.*,-तेंस *n.*	तुह्मी असतां *m.*, *f.*, *n.*
3.	तो असतो *m.* ती असते *f.* तें असतें *n.*	ते *m.*, त्वा *f.*, तीं *n.*, असतात

Note.—This form has the sense of the present habitual, or the present continuative, rather than the simple present; रामा शाळेंत असतो Ramá *is usually* in school. Its forms are made up of अस and the present inflections.

Past Tense.

मीं होतों I was.

	Singular.	*Plural.*
1.	मीं होतों *m.*,-तें *f.*,-तें *n.*, I was	आम्ही होतों we were
2.	तूं होतास *m.*,-तीस *f.*,-तेंस *n.*, thou wast	तुम्ही होतां you were
3.	तो होता *m.*, he was ती होती *f.*, she was तें होतें *n.*, it was	ते होते *m.* त्या होत्या *f.* तीं होतीं *n.* } they were

Note.—These forms are the Maráṭhí conditional forms of the verb होणें to become, and होणें is derived from the Sanskṛit verb भू to be, or to become.

Future Tense.

मीं असेन I shall or will be.

Singular.

1. मीं असेन I shall be
2. तूं असशील (or असशील) thou shalt be
3. तो, ती, तें असेल he, she, or it shall be

Plural.

1. आम्ही असूं we shall be
2. तुम्ही असाल you shall be
3. ते, त्या, तीं असतील they shall be

Note.—These forms are the regular future forms of the verb असणें to be.

Past Habitual.

मीं असें I used to be or usually was.

Singular.

1. मीं असें I usually was
2. तूं असस thou usually wast
3. तो, ती, तें असे he, she, or it usually was

Plural.

1. आम्ही असूं we usually were
2. तुम्ही असा you usually were
3. ते, त्या, तीं असत they usually were

CONDITIONAL MOOD.

मीं असतों were I, had I been, or I would be, or would have been.

	Singular.	*Plural.*
1.	मीं असतों *m.*, -तें *f.*, -तें *n.*	आम्ही असतों *m.*, *f.*, *n.*
2.	तूं असतास *m.*, -तीस *f.*, -तेंस *n.*	तुम्ही असतां *m.*, *f.*, *n.*
3.	तो असता *m.*	ते असते *m.*
	ती असती *f.*	त्या असत्या *f.*
	तें असतें *n.*	तीं असतीं *n.*

DUBITATIVE CONDITIONAL.

मीं असलों should I be.

	Singular.	*Plural.*
1.	मीं असलों *m.*, -लें *f.*, -लें *n.*	आह्मी असलों *m.*, *f.*, *n.*
2.	तूं असलास *m.*, -लीस *f.*, -लेंस *n.*	तुम्ही असला *m.*, *f.*, *n.*
3.	तो असला *m.*	ते असले *m.*
	ती असली *f.*	त्या असल्या *f.*
	तें असलें *n.*	तीं असलीं *n.*

Note.—मीं त्यांच्या घरीं असलों तर मात्र ये should I be at his house, then only come.

SUBJUNCTIVE MOOD (*Kartari Prayoga*).

मीं असावा I may, can, might, could, would, or should be, or have been.

	Singular.	*Plural.*
1.	मीं असावा *m.*,-वी *f.*,-वें *n.*	आह्मी असावे *m.*,-व्या *f.*,-वीं *n.*
2.	तूं असावास *m.*,-वीस *f.*,-वेंस *n.*	तुम्ही असावेत *m.*,-व्यात *f.*,-वींत *n.*
3.	तो असावा *m.*	ते असावे *m.*
	ती असावी *f.*	त्या असाव्या *f.*
	तें असावें *n.*	तीं असावीं *n.*

(*Bhâve Prayoga.*)

म्वा असावें I should or might be.

	Singular.	*Plural.*
1.	म्वा असावें	आह्मीं असावें
2.	त्वा असावें	तुह्मीं असावें
3.	त्यानें *m.*, तिनें *f.*, त्यानें *n.*, असावें	त्यांनीं असावें

IMPERATIVE MOOD.

मीं असूं let me be.

	Singular.	*Plural.*
1.	मीं असूं	आह्मी असूं
2.	तूं अस or ऐस	तुह्मी असा
3.	तो, ती, तें असो	ते, त्वा, तीं असोत.

INFINITIVE MOOD.

असूं to be usually.

PARTICIPLES.

Present असत, असता, असतां, असतांना being

SUPINES.

Dat. असाबास, असाबाला to continue to be

Gen. असायाचें is to be

GERUND.

असणें to be or being.

II. The verb होणें to become.

§ **223.** This verb is derived from the Sanskṛit verb भू to be, or to become, and is regularly conjugated, except in the past tense.

INDICATIVE MOOD.

Present Tense.

	Singular.	*Plural.*
1.	मीं होतों I become	आम्ही होतों we become
2.	तूं होतोस thou becomest	तुम्ही होतां you become
3.	तो होतो he becomes ती होते she becomes तें होतें it becomes	ते, त्वा, तीं, होतात they become

Past Tense.

	Singular.	*Plural.*
1.	मीं झालों I became	आम्ही झालों we became
2.	तूं झालास thou becamest	तुम्ही झालां you became
3.	तो झाला *m.*, he became ती झाली *f.*, she became तें झालें *n.*, it became	ते झाले त्या झाल्या तीं झालीं } they became

Future Tense.

1.	मीं होईन I shall become	आम्ही होऊं we shall become
2.	तूं होशील (or सील) thou shalt become	तुम्ही व्हाल you shall become
3.	तो, ती, तें होईल he, she, or it will become	ते, त्या, तीं होतील they shall become

Past Habitual.

1.	मीं होई I used to become	आम्ही होऊं we used to become
2.	तूं होईस thou usedst to become	तुम्ही व्हा you used to become
3.	तो, ती, तें होई he, she, or it used to become	ते, त्या, तीं होत they used to become

CONDITIONAL MOOD.

मीं होतों were I to become, or would become, or have become.

	Singular.	*Plural.*
1.	मीं होतों *m.*,-तें *f.*,-तें *n.*	आम्ही होतों
2.	तूं होतास *m.*,-तीस *f.*,-तेंस *n.*	तुम्ही होतां
3.	तो होता *m.* ती होती *f.* तें होतें *n.*	ते होते त्या होत्या तीं होतीं

SUBJUNCTIVE MOOD.

(*Kartari Prayoga.*)

मीं व्हावा I may, might, could, would, or should become or have become.

	Singular.	*Plural.*
1.	मीं व्हावा *m.*, व्हावी *f.*, व्हावें *n.*	आम्ही व्हावे *m.*, -व्या *f.*, -वीं *n.*
2.	तूं व्हावास *m.*, व्हावीस *f.*, व्हावेंस *n.*	तुम्ही व्हावेत *m.*,-व्यात *f.*,-वींत *n.*
3.	तो व्हावा ती व्हावी तें व्हावें	ते व्हावे त्या व्हाव्या तीं व्हावीं

(*Bháve Prayoga.*)

	Singular.		*Plural.*	
1.	म्या *m., f., n.*	} व्हावें	आह्मीं *m., f., n.*	} व्हावें
2.	त्वा *m., f., n.*		तुह्मीं *m., f., n.*	
3.	त्यानें *m.*, तिनें *f.*, त्यानें *n.*		त्यांनीं *m., f., n.*	

IMPERATIVE MOOD.

मीं होऊं let me become.

1.	मीं होऊं	आह्मी होऊं
2.	तूं हो	तुह्मी व्हा
3.	तो, ती, तें होवो (ऊ)	ते, त्वा, तीं होवोत (ऊत)

INFINITIVE MOOD.

होऊं to become.

PARTICIPLES.

Present होत, होता *m.*, होतां, होतांना becoming
Past झाला *m.*, झालेला *m.*, became
Pluperfect होऊन having become
Future होणार about to become

GERUND.

होणें to become.

SUPINES.

Dat. व्हावयास-ला; व्हायास-ला to become
Gen. व्हावयाचें-व्हायाचें is to become

NEGATIVE FORMS of असणें TO BE, and होणें TO BECOME.

INDICATIVE MOOD.

Present Tense.

(First form, corresponding to आहे.)

	Singular.	*Plural.*
1.	मीं नाहीं I am not	आह्मी नाहीं we are not
2.	तूं नाहींस thou art not	तुम्ही नाहीं you are not
3.	तो, ती, तें नाहीं he, she, or it is not	ते, त्वा, तीं नाहींत they are not

(Second form, corresponding to होव.)

	Singular.	*Plural.*
1.	मीं नव्हें I am not	आम्ही नव्हों we are not
2.	तूं नव्हस thou art not	तुम्ही नव्हां you are not
3.	तो, ती, तें नव्हे he, she, or it is not	ते, त्या, तीं नव्हेत or नव्हत they are not

(Third form, corresponding to असणें.)

मीं नसतों I am not in the habit of being.

	Singular.	*Plural.*
1.	मीं नसतों *m.*, -तें *f.*, -तें *n.*	आम्ही नसतों
2.	तूं नसतोस *m.*, -तेस *f.*, -तेंस *n.*	तुम्ही नसतां
3.	तो नसतो *m.* ती नसते *f.* तें नसतें *n.*	ते, त्या, तीं नसतात

Past Tense.

(Corresponding to होतों I was.)

मीं नव्हतों I was not.

	Singular.	*Plural.*
1.	मीं नव्हतों *m.*,-तें *f.*,-तें *n.*	आम्ही नव्हतों
2.	तूं नव्हतास *m.*,-तीस *f.*,-तेंस *n.*	तुम्ही नव्हतां
3.	तो नव्हता *m.* ती नव्हती *f.* तें नव्हतें *n.*	ते नव्हते त्या नव्हत्या तीं नव्हतीं

Future Tense.

मीं नसेन I shall not usually be.

1.	मीं नसेन	आम्ही नसूं
2.	तूं नसशील	तुम्ही नसाल
3.	तो, ती, तें नसेल	ते, त्या, तीं नसतील

Past Habitual Tense.

मीं नसें I was not in the habit of being.

1.	मीं नसें	आम्ही नसूं
2.	तूं नससं	तुम्ही नसा
3.	तो, ती, तें नसे	ते, त्या, तीं नसत

CONDITIONAL MOOD.

मीं नसतों were I not, had I not been, or would not be, or would not have been.

	Singular.	*Plural.*
1.	मीं नसतों *m.*, -तें *f.*, -तें *n.*	आह्मी नसतों
2.	तूं नसतास *m.*, -तीस *f.*, -तेंस *n.*	तुह्मी नसतां
3.	तो नसता *m.*	ते नसते
	ती नसती *f.*	त्या नसत्या
	तें नसतें *n.*	तीं नसतीं

Dubitative Tense.

मीं नसलों should I not be.

1.	मीं नसल्लें *m.*, -लें *f.*, -लें *n.*	आह्मी नसलों
2.	तूं नसलास *m.*, -लीस *f.*, -लेंस *n.*	तुह्मी नसलां
3.	तो नसला *m.*	ते नसले
	ती नसली *f.*	त्या नसल्या
	तें नसलें *n.*	तीं नसलीं

SUBJUNCTIVE MOOD.

(*Kartari Prayoga.*)

मीं नसावा I may or might not have been.

1.	मीं नसावा *m.*, -वी *f.*, -वें *n.*	आह्मी नसावे
2.	तूं नसावास *m.*, -वीस *f.*, -वेंस *n.*	तुह्मी नसावेत
3.	तो नसावा *m.*, ती नसावी *f.*, तें नसावें *n.*	ते नसावे, त्या नसव्या, तीं नसावीं

(*Bhâve Prayoga.*)

म्या नसावें I should not be.

1.	म्या	नसावें	आह्मीं	नसावें
2.	त्वा		तुम्हीं	
3.	त्यानें *m.*, *n.*, तिनें *f.*		त्यांनीं	

(2nd Form.)

1.	म्या	असूंनये	आम्हीं	असूं नये
2.	त्वा		तुम्हीं	
3.	त्यानें *m.*, *n.*, तिनें *f.*		त्यांनीं	

IMPERATIVE MOOD.

	Singular.	*Plural.*
2.	तूं असूं नको do not be thou	तुम्ही असूं नका
3.	तो, ती, तें नसो let him not be	ते, त्या, तीं नसोत

INFINITIVE MOOD.

नसूं not to be.

PARTICIPLES.

Present नसत, नसता *m.*, नसतां, नसतांना not being
Past नसला *m.*, नसलेला *m.*, not been
Pluperfect नसून having not been
Future नसणार not about to be

GERUND.

नसणें not to be.

SUPINES.

Dat. नसायास-ला not to be
Gen. नसायाचें is not to be

The Negative Forms of होणें.

INDICATIVE MOOD.

Present Tense.

	Singular.	*Plural.*
1.	मीं होत नाहीं I am not becoming	आम्ही होत नाहीं
2.	तूं होत नाहींस	तुम्ही होत नाहीं
3.	तो, ती, तें होत नाहीं	ते, त्या, तीं होत नाहींत

Past Tense.

1.	मीं झालों नाहीं I did not become	आम्ही झालों नाहीं
2.	तूं झाला नाहींस	तुम्ही झालां नाहीं
3.	तो झाला नाहीं, ती झाली नाहीं तें झालें नाहीं	ते झाले नाहींत, त्या झाल्या नाहींत, तीं झालीं नाहींत

Note.—Another negative past form is मीं न झालों I did not become, तूं न झालास thou didst not become; but the one given in the paradigm is the more common.

Future Tense.

	Singular.	*Plural.*
1.	मीं होणार नाहीं I shall not become	आम्ही होणार नाहीं
2.	तूं होणार नाहींस	तुम्ही होणार नाहीं
3.	तो, ती, तें होणार नाहीं	ते, त्या, तीं होणार नाहींत

Note.—The form in न होईन is occasionally used; मीं न होईन I shall not become, तूं न होशील thou shalt not become, &c.

Past Habitual.

1.	मीं होईना I was not wont to become	आम्ही होऊंना
2.	तूं होईसना, or होईनास	तुम्ही व्हाना, or व्हानात
3.	तो, ती, तें होईना	ते, त्या, तीं होसना, or होईनात

Note.—This form is also used: मीं न होईं I was not wont to become, तूं न होईस; तो न होई &c.

Pluperfect.

1.	मीं झालों नव्हतों *m.*, I had not become	आम्ही झालों नव्हतों
2.	तूं झाला नव्हतास *m.*	तुम्ही झालां नव्हतां
3.	तो झाला नव्हता *m.*	ते झाले नव्हते
	ती झाली नव्हती *f.*	त्या झाल्या नव्हत्या
	तें झालें नव्हतें *n.*	तीं झालीं नव्हतीं

CONDITIONAL MOOD.

मीं न होतों were I not to become.

	Singular.	*Plural.*
1.	मीं न होतों *m.*, -तें *f.*, -तें *n.*	आम्ही न होतों
2.	तूं न होतास *m.*, -तीस *f.*, -तेंस *n.*	तुम्ही न होतां
3.	तो न होता *m.*	ते न होते
	ती न होती *f.*	त्या न होत्या
	तें न होतें *n.*	तीं न होतीं

SUBJUNCTIVE MOOD.

म्या होऊं नये I should not become.

Singular.		*Plural.*	
1. म्या	होऊं नये	आह्मी	होऊं नये
2. त्वा		तुह्मीं	
3. त्यानें *m.*, *n.*, तिनें *f.*		त्यांनीं	

Note.—The forms in नव्हावें are also used ; म्या, त्वा त्यानें &c. नव्हावें I should not become.

IMPERATIVE MOOD.

2. तूं होऊं नको	do not thou become	तुह्मी होऊं नका
3. तो, ती, तें न होवो	let him, her, or it not become	ते, त्या, तीं न होवोत

INFINITIVE MOOD.

न होंऊं not to become.

PARTICIPLES.

Present न होत, न होता *m.*, न होतां, न होतांना not becoming
Past न झाला *m.*, न झालेला *m.*, not become
Pluperfect न होऊन not having become
Future न होणार not about to become

GERUND.

न होणें not to become.

SUPINES.

Dat. न व्हावास-ला, न व्हावयास-ला not to become
Gen. न व्हायाचें, न व्हावयाचें is not to become

The Obligational Verbs.

(1) पाहिजे it is wanted.

§ 224. The Obligational Verb पाहिजे it is wanted, is one of the two Sanskṛit passive forms, as modified in Prákrit, existing in the Maráṭhí language. These two passive words are पाहिजे (lit., it is seen) "it is wanted," a verb, and झणजे (lit. "it is said") a particle, expressing "that is," "then."

Note.—In Sanskṛit, the passive form inserts य *y*, for which ईअ *ia* or इज्ज *ijja* is substituted in Prákrit; and the ज्ज is changed to जे in Maráṭhí, thus Sk. पठ्यते *paṭhyate*, Prák. पढिज्जई *padhijjai*, Mar. पढिजेतें it is studied. This construction in the passive voice is freely used in Old Maráṭhí poetry.

Present Tense: निस्त्य पोटीं वडवाग्नि पेट घेतो, सागरानें तो काय सांगि-जेतो.—*Waman.*

Past Tense: नळा कोठें जातोसि असें बोले नळें इंद्रासि असें बोलिजेलें भीम भूपें हें लिखित पाठवीलें सैंवरासि यालागिं वेचिजेलें.—*Ragunath Pandit.*

Future Tense: ते अनुभवाचे चमत्कार पुढें बोलिजेतील.—*Waman.*

§ **225.** The verb पाहिजे is deficient in many forms of conjugation. Its principal use is to make up the compound forms of the subjunctive mood, with the aid of the past tense of the principal verb; thus, त्याचा अभिमान सर्व गेला पाहिजे he must get rid of all his pride; तूं भुकेला आहेस, तुला or त्वा फलाहार केला पाहिजे you are hungry, and must take some refreshment.

INDICATIVE MOOD.

Present Tense.

	Singular.	*Plural.*
1.	मीं पाहिजे I am wanted	आम्ही पाहिजे we are wanted
2.	तूं पाहिजेस thou art wanted	तुम्ही पाहिजे or पाहिजेत you are wanted
3.	तो, ती, तें पाहिजे he, she, or it is wanted	ते, त्या, तीं पाहिजेत they are wanted

Note.—Sometimes the present form is compounded with आहें, as the past (the following form) is made up with होता; मीं पाहिजे आहें I am wanted.

Past Tense.

	Singular.	*Plural.*
1.	मीं पाहिजे होतों I was wanted	आम्ही पाहिजे होतों
2.	तूं पाहिजे होतास *m.*, -तीस *f.*, -तेंस *n.*, thou wast wanted	तुम्ही पाहिजे or पाहिजेत होतां
3.	तो पाहिजे होता he was wanted	ते पाहिजे होते
	ती पाहिजे होती she was wanted	त्या पाहिजे होत्या
	तें पाहिजे होतें it was wanted	तीं पाहिजे होतीं

Future Tense.

1.	मीं पाहिजे or पाहिजेन I shall be wanted	आह्मी पाहिजे
2.	तूं पाहिजे or पाहिजेस thou shalt be wanted	तुह्मी पाहिजे or पाहिजेत
3.	तो, ती, तें पाहिजे or पाहिजेल he, she, or it shall be wanted	ते, त्या, तीं पाहिजेत

§ 226. Besides these Indicative forms, there are some conditional forms in use, of which those made up with असतें and असेल are the most common; त्याला तो आंबा पाहिजे असता तर बरें होतें it would be well if the mango were required by him; त्याला तें पाहिजे असेल he might want it.

§ 227. The person for whom or by whom a thing is wanted is put in the dative case; मला ते रुपये पाहिजेत the rupees are wanted by me.

§ 228. The verb पाहिजे is usually employed to make up compound verbs, गेलें पाहिजे I must go. (§ 262, 2.)

Present Tense.

(2) नको it is not wanted.

	Singular.	*Plural.*
1.	मीं नको I am not wanted	आह्मी नको we are not wanted
2.	तूं नको thou art not wanted	तुह्मी नको you are not wanted
3.	तो, ती, तें नको he, she, or it is not wanted	ते, त्या, तीं नकोत they are not wanted

§ 229. The past form is made up with the auxiliary होता; present tense: मला द्रव्य नको money is not wanted by me; past tense: मला द्रव्य नको होतें money was not wanted by me. The present form serves the purpose of the future: मला पेढे उद्यांच्या मेजवानीकरितां नकोत I do not want the sweetmeat for to-morrow's feast.

§ 230. The verb नको, when used as an auxiliary to make up the compound negative forms of other verbs, is joined to the infinitive mood, and is capable of being used only in the

second person of the imperative mood. Thus, for instance, the imperative negative forms of देंणें to give, are as follows:—

	Singular.	*Plural.*
2.	तूं देंकं नको do not give	तुम्ही देंकं नका

Note.—In the Konkan the second personal singular is नकोस ; तूं देंकं नकोस do not give.

(3) लागणें to be wanted or necessary.

§ 231. The verb लागणें originally means to touch, as तूं त्याला लागूं नको. विटाळ होईल do not touch him, he will contract defilement; but it is used in its *secondary* sense of "to be necessary," as a grammatical form: तूं मला लागतोस thou art wanted by me. It is thus conjugated:—

Present Tense.

Singular.

1. मीं लागतों *m.*, -तें *f.*, *n.*, I am wanted
2. तूं लागतोस *m.*, -तेस *f.*, -तेंस *n.*, thou art wanted
3. तो लागतो *m.*, तो लागते *f.*, तें लागतें *n.*, he is wanted

Plural.

1. आम्ही लागतों we are wanted
2. तुम्ही लागतां you are wanted
3. ते *m.*, त्या *f.*, तीं *n.*, लागतात they are wanted

Past Tense.

मीं लागलों I was wanted आम्ही लागलों we were wanted

Future Tense.

मीं लागेन I shall be wanted आम्ही लागूं we shall be wanted

Past Habitual.

मीं लागें I used to be wanted आम्ही लागूं we used to be wanted

The other tenses, Conditional, Subjunctive, &c., are regularly formed throughout.

§ **232.** This verb is used as an auxiliary verb, to make up the compound forms of the subjunctive mood; as मला जावें लागतें it is necessary for me to go; मला जावें लागलें it was necessary for me to go; मला जावें लागेल it will be necessary for me to go. The simple subjunctive conveys the sense of propriety or ethical necessity, but the compound form with लागणें denotes *simple necessity* or *requisiteness.*

Note.—See for further information under the compound verbs. (§ 262.)

(4) नलगे (न लागणें).

§ **233.** This negative verb is used, like its corresponding positive form, लागणें to be wanted, (1) with the *subjunctive* mood, (2) with the *gerund,* or (3) with a *noun.* It is always constructed in the third person, with the dative of the agent.

(1) *The Subjunctive Mood:* मला जावें नलगे it is not necessary for me to go; तसा दिवस पुन्हा यावा नलगे such another day is not necessary.

(2) *The Gerund:* मला तीस बोध करणें नलगे it is not necessary for me to instruct her.

(3) *A noun or pronoun:* तिला तुझें वस्त्र नलगे your dress is not wanted by her.

§ **234.** The verb is thus conjugated in the third person:—

3rd Person Singular तो, ती, तें नलगे he, she, or it is not wanted

3rd Person Plural ते, त्या, तीं नलगेत they are not wanted

(5) नये it is not proper.

§ **235.** The form नये literally means, it does not come, as in the following sentence; केवळ आठवूं तर नये, परंतु आतां आठवेल अशें असणें to be in such a state that a thing won't come into the memory by trying to recollect it, but will by-and-bye occur to the mind. When joined to the infinitive mood, it expresses "a negation of the act of the verb in the *subjunctive mood,*" chiefly in the sense of *propriety;* as गरीबीची लाज कोणी धरूं नये no one ought to be ashamed of poverty. The opposite of धरूं नये would be धरावी. It is constructed with the instrumental of

the agent, and is conjugated in the *Bháve* and *Karmaṇi Prayoga*. The intransitives take the *Bháve*, and the transitives the *Karmaṇi* or the *Bháve* construction.

Bháve Prayoga.

1	त्मा or आत्मीं	बोलूं गये should not speak
2	त्मा or हुत्मीं	
3	त्मानें ... तिनें ... or त्मांनीं	

Karmaṇi Prayoga.

1	त्मा or आत्मीं	[illegible] should not eat it
2	त्मा or हुत्मीं	[illegible] should not eat them
3	त्मानें ... तिनें ... or त्मांनीं	

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

rendered in the language by two words "प्रीति करणें" "to make love," प्रीति love, being a noun, and करणें to do, a verb. The whole phrase प्रीति करणें to love, is called a *compound verb*.

Note.—There are not a few phrases in English which are analogous to what we denominate compound verbs; thus, "to make a trial" परीक्षा or पारख करणें; "to do battle" युद्ध करणें. Sometimes English compound verbs can be expressed in Maráṭhí only by simple verbs, as "to give away," "to take down," &c.; thus, "he *gave away* a hundred rupees in charity," will be in Maráṭhí त्यानें धर्मार्थ शंभर रुपये दिले; take *down* that turban, will be तें पागोटें उतर or उतरून दे.

§ **238.** The compound verb may combine a *noun* and a *verb*, or *two distinct verbal* forms. When the compound verb combines a *noun* and a *verb*, it is called a *Nominal*, and when *both* the members are *verbs*, it is denominated a *Verbal Compound*.

§ **239.** The *Nominal Compound* expresses a *simple* idea, and usually such an idea as is incapable of being expressed in the language in any other way; while the *verbal compound* simply *modifies* the sense of the verb which forms its first member. The modifying verb is called a *servile*, and the verb modified, the *principal* verb. Thus, अंगांत घालणें "to wear," is a nominal, and expresses the simple notion of wearing, and खाऊन टाकणें "to eat up" is a verbal compound, and denotes that the act of "eating," expressed by the principal participle खाऊन, is done to *perfection* by the addition of the servile टाकणें "to throw." So, also, धुऊन टाक wash it thoroughly.

§ **240.** The compound verbs, whether nominal or otherwise, may be transitive or intransitive in *sense*, and when they are transitive, they take an object. The object of a compound verb may be Accusative, Dative, Genitive, or Locative.

(1) *The Accusative Object* (*verbal comp.*) घर धुऊन टाक wash the house thoroughly; (*Nominal*) तें अंगांत घाल wear it.

(2) *The Dative Object* (*verbal comp.*) म्या त्याला न्हाऊं घातलें I bathed him; (*Nominal*) तिला शिक्षा केली they punished her.

(3) *The Genitive Object (Nominal)* त्याचा कोणीं विश्वास धरूं नये none should trust him ; माझी तिला दया आली she pitied me.

(4) *The Locative Object (Nominal)* आपल्या आईबापावर प्रीति ठेवा love your parents.

§ 241. The compound verb is conjugated like any simple verb, and can be conjugated in all the tenses in which its servile is conjugated. Thus, for instance, the servile पाहिजे is defective, and therefore the compound composed of it is deficient in the forms of conjugation. It is, thus, the *servile* alone that undergoes the changes of conjugation; thus, तो जाता झाला he commenced to go; तो जाता होईल he will commence to go (*inceptive compound*) ; ती करूं शकती she can do it; मीं करूं शकेन I shall be able to do it (*potential compound*).

Obs.—The Maráṭhí people take pleasure in using the compound verbs, even when corresponding simple verbs may exist in the language; and this somewhat extended mode of expression has a dignity which is wanting in the other forms of speech. The student will find very valuable information on this interesting subject, which is more a matter of idiom than of grammar, in *Molesworth's Maráṭhí Dictionary*, under the several serviles which are employed to make up the compound forms.

I.—The Nominals.

§ 242. The Nominals are composed chiefly of the following serviles :—

करणें to do	देणें to give	मांडणें to place
खाणें to eat	धरणें to hold	मारणें to strike
घालणें to put	फोडणें to break	येणें to come
घेणें to take	बसणें to sit	लागणें to touch
ठेवणें to place	बाळगणें to preserve	लावणें to apply

§ 243. The serviles in a Nominal Compound may be united with inflected, or uninflected nouns.

1. *Inflected Nouns :* अंगांत घालणें to wear, अंगांत is the locative case, united with the servile घालणें to put.

2. *Uninflected Nouns :* मार खाणें to receive a beating, मार is the accusative case, united with the servile खाणें to eat.

§ **244.** When the servile is transitive, it agrees with the *uninflected* noun—the internal object, § 245—that is joined with it; त्यानें फार मार खाल्ला he got a severe beating.

But if the noun making up the compound is inflected, the transitive servile agrees with the uninflected noun which it takes as the object of the whole nominal compound; त्यानें अंगांत आंगरखा घातला he wore a coat. In this sentence आंगरखा is the object of the whole Nominal अंगांत घातला wore, and the servile घातलां agrees in gender and number with आंगरखा.

§ **245.** The Nominal made up with an uninflected accusative noun may take another noun as its object, just as the Nominal made up with an inflected noun. The uninflected accusative noun composing the Nominal may be called its *Internal Object*, and the other noun governed by the whole Nominal, its *External Object*. The External Object is always inflected.

§ **246.** The External Object may be in one of these three cases—the Dative, the Genitive, and the Locative.

1. When the primary sense of the *servile* is that of *giving* or analogous to it, the External Object is dative; त्यांनीं त्याला फार मार दिला they beat him severely; लोकांनीं मला उगीच भय घातलें the people for nothing frightened him.

2. When the *nominal* expresses a *moral* or *spiritual* sense, the External Object is genitive, as the genitive is the least sensuous of the cases; राज्याचा कोणीं हेवा करूं नये no one should envy the king; आपण त्याचा विचार करूं we shall consider it.

3. When the primary sense of the *servile* is that of *place*, the external object is locative; देवावर प्रीति ठेवा love God. The servile means "to place," "to keep" in a place.

Note.—The nominal प्रीति करणें ought to take only a *genitive* object, but it takes the locative; बहिणभावांवर प्रीति करावी we should love our brothers and sisters. But this expression, so foreign to the Maráthí idiom, may have been introduced into the language by those conversant with English. It ought to take the genitive object.

Note.—But when the result of an emotion is indicated, in some tangible shape, the nominal very naturally takes the locative object; त्याचर त्यांनीं दया केली or उपकार केला they conferred a favour upon him; but when the subjective act itself is denoted, the genitive object is appropriately employed; त्यांना त्याची दया आली they felt pity for him. The servile in the latter example is intransitive.

Note.—When there is any indefiniteness implied by the nominal compound in regard to the moral act, the object is not put in the genitive case, but in the locative preceded by विषयीं; मीं त्याविषयीं विचार करीन or simply पाहीन I will consider about it; मीं त्याविषयीं यत्न करीन I will try about it; so also मेहनत घेईन I will take pains.

§ 247. Some Nominals, made up of transitive serviles, express the sense of *reflexive or passive verbs* (§ 167, 1), and this passive sense is conveyed especially by such verbs as singly *denote* acts which are apparently performed *for the benefit of the agent.* Thus खाणें to eat, expresses an action whose natural result is the benefit of the agent, the eater, and hence compounds made up with its aid are *reflexive* or *passive* in sense, as त्यानें मार खाल्ला he was beaten, literally he ate a beating. The instrumental subject here is not active, but suffers the effects of its own action. The real agent or doer of the action is put in the genitive case; त्यानें रामाचा मार खाल्ला he was beaten by Ráma. Another verb like खाणें to eat, is घेणें to take; मीं त्याचा उपका कां घ्यावा? why should I bear his reproach?

Note.—The fact that the Maráṭhí compound *reflexive* or *passive* forms are made up with the aid of such verbs as singly express acts which are *apparently performed for the benefit of the agent*, may lead to the more intelligible apprehension of those distinctions of conjunction, existing in Sanskṛit as well as Greek, which perplex the modern student. पचति he cooks, *Active Voice*; पचते he cooks for himself, *Middle Voice*. These peculiarities of conjugation are preserved in the Maráṭhí *Anomalous Verbs*, § 167, 2.

Note.—The reflexive sense may be indicated, also, by Nominals made up with intransitive serviles: त्याला धैर्य आलें he became bold.

Note.—There are active forms corresponding to the passive or reflexive expressions:—

Transitive Passive मार खाणें to be beaten; *Transitive Active* मार देणें to beat. *Intransitive Passive* भय वाटणें to be afraid, to fear; *Transitive Active* भय घालणें to frighten.

Note.—The Reflexive or Passive Nominals differ in sense according to the nature of the serviles employed to make them up. Those with the intransitive serviles resemble the Deponents, or the verbs of the Middle Voice, and those with the transitive serviles are strictly passive, implying foreign agency.

§ 248. The serviles are thus arranged according to the *cases* of their External Objects :—

1. *The Dative Object:* घालणें to put; देणें to give; लावणें to apply.

2. *The Genitive Object:* आणणें to bring; करणें to do; धरणें to hold; बाळगणें to preserve, cherish; मांडणें to place; येणें to come; वाटणें to feel. The verb करणें is variously employed.

3. *The Locative Object:* ठेवणें to place; बसणें to sit; लागणें to touch; लावणें to apply.

§ 249. When an *inflected* noun is joined to a transitive servile, the servile agrees with the uninflected object of the nominal; त्यानें पायांत जोडा घातला he put shoes on his feet. When the servile is intransitive, the nominal takes the Kartari construction; ती फार रागें भरली she was very angry.

§ 250. When the nominal is made up with an inflected noun, the inflected noun may be in any one of the following *three* cases; thus, *the Instrumental*—रागें भरणें to be angry; *the Dative*—सिद्धीस नेणें to finish; *the Locative*—अंगांत घालणें to wear.

Obs.—This is quite a new department of Maráṭhí grammar opened up to the intelligent student of the language, who will, however, find abundant illustration and confirmation of the principles announced here in the speech of educated natives, as well as in works written by them. Mr. Molesworth's *Maráṭhí Dictionary* is a storehouse of most valuable information on this point.

II.—Verbal Compounds.

§ 251. The Verbal Compounds have been divided according to their *signification* into *eight* classes, viz. (1) the *Potentials*, (2) the *Passives*, (3) the *Intensives*, (4) the *Continuatives* and *Frequentives*, (5) the *Desideratives*, (6) the *Inceptives*, (7)

the *Permissives*, and (8) the *Obligationals*. They are conjugated in all the tenses in which their serviles are.

1. *The Potentials.*

§ **252.** Three verbs are employed to make up the potential forms: the verbs शकणें to be able, येणें to come, and पावणें to obtain.

1. The verb शकणें to be able, is united with the *infinitive* of the principal verb; and the compound can be used as widely as the potential derivative in व; माझ्यानें करवतें I can do it, or मी करूं शकतों. The compound, however, is not much used in common conversation, but chiefly employed in official transactions.

Note.—This potential form is neither unidiomatic nor inelegant, as is often alleged, since it corresponds to the Sanskṛit form कर्तुं शक्नोमि I am able to do, and is used in Maráṭhí proverbs, the most idiomatic expressions in the language. For instance, it occurs in this proverb: फुटलें मोतीं तुटलें मन सांधूं न शके विधाता God cannot mend a broken pearl or an injured mind.

2. A more idiomatic expression is that made up with पावणें; तुला दोन काठ्या रगडून लाविल्या म्हणजे तूं हांसूं पावणार नाहींस you will not be able to laugh if I should give you two hard stripes on the back; मी तुला बळकट धरिलें आहे; तूं आतां सुटूं पावणार नाहींस I have held you fast; you cannot now get loose from me. But this idiom is falling into disuse.

3. The verb येणें to come, is joined either to the present participle in तां, or the dative supine of the principal verb; मला लिहितां येतें I can write, or मला लिहायास येतें. This compound verb is constructed with the dative of the agent, either in the *Karmaṇi* or the *Bháve Prayoga*. The transitive may be constructed in either Prayoga, but the intransitive only in the *Bháve*; (*Intransitive*) त्याला चालायास येतें he can walk; (*Transitive*) मला आंबा खावास येतो I can eat a mango (Karmaṇi Prayoga); त्याला लिहावास or लिहितां येतें he can write (Bháve Prayoga). This compound expresses a *potentiality* or "*capability* which is not

natural *but derived from instruction,"* or which is the fruit of reflection. It is not, therefore, as general in sense as the compounds with शकणें or पावणें.

Note.—In the form ऐकूं येतें, the servile येतें is joined to the infinitive mood; मला ऐकूं or ऐकावास येतें I can hear (not ऐकतां येतें).

2. *The Passives.*

§ 253. The Maráṭhí compound Passive forms (कर्मकर्तरि), like those of the potential in शकणें to be able, are chiefly limited to business transactions. The verb जाणें to go is joined to the past participle in ला of the transitive verb, in order to make up the passive form; as मारला गेला he was beaten, literally, he was gone beaten.

§ 254. In conjugation the whole verb agrees with the subject; thus—

Present Tense.

मीं मारला जातों I am beaten.

	Singular.	*Plural.*
1.	मीं मारिला जातों *m.*	आह्मी मारिले जातों.
2.	तूं मारिला जातोस *m.*	तुह्मी मारिले जातां.
3.	तो मारिला जातो *m.*	ते मारिले जातात.

Past Tense.

मीं मारिला गेलों I was beaten.

1.	मीं मारिला गेलों *m.*	आह्मी मारिले गेलों
2.	तूं मारिला गेलास *m.*	तुम्ही मारिले गेलां
3.	तो मारिला गेला *m.*	ते मारिले गेले

Future Tense.

1.	मीं मारिला जाईन *m.*	आह्मी मारिले जाऊं
2.	तूं मारिला जाशील *m.*	तुह्मी मारिले जाल
3.	तो मारिला जाईल *m.*	ते मारिले जातील

§ 255. Instead of employing this compound passive, the Maráṭhís usually adopt the following modes of expression:

1. The agent, when known, is supplied; प्रलयकालीं ईश्वर जगाचा लय करील God will destroy the world at the last day, for प्रलय कालीं जगाचा लय केला जाईल the world will be destroyed, &c.

2. The third plural indicative is used; as, असें म्हणतात they say so (for, it is said).

3. The perfect and pluperfect indicative tenses of transitive verbs, which are in reality passives, are employed; thus पुराणांत सांगितलें आहे it is narrated in the Purans; गाय बांधली होती the cow was tied up; म्हटलें आहे it is said.

4. An intransitive verb (the deponents, § 167, 1) of the same meaning, is substituted; तो तरेल, he will be saved, not तारिला जाईल; तो लढाईत मेला he was slain in battle.

5. A noun of a suitable sense with an auxiliary verb is used; त्याचा उद्धार होईल he will be saved.

6. The pluperfect participle of the corresponding intransitive verb with जाणें is used; तें जळून जाईल it will be burnt up.

7. The past participle in इत with होणें is used; तो संतोषित or संतुष्ट झाला आहे he is satisfied.

8. Compound passive forms made up with nominals are used; त्यानें मार खाल्ला he was beaten.

Obs.—"Whoever wishes to be understood must not content himself with using words that might convey the idea intended, but not in the way such as the natives themselves employ to express it, and take care, too, that those words are arranged in the order to which the Maráthás are accustomed."—*Dr. Stevenson.*

Note.—Read in connection with the passive verbs, the observations on the reflexive or passive nominals, § 247.

Note.—"In Sanskrit and Prákrit the passive form is made up by inflection, as Sk. क्रियते, Prák. करिजेतें it is done. The letter य is inserted to make up the passive form in Sanskrit, which is changed to ज in Prákrit, and thus the Sanskrit य is the abbreviated form of या to go. The full form of या is still used in Bengali to produce the passive verb; as कराया I am made, lit. I go in making. In Sanskrit, compound passive forms occur besides the simple in य, as in Latin. The Latin *amatum iri* to be loved, is literally to be gone in love."—*Bopp.*

3. *The Intensives.*

§ 256. The Intensives *intensify* the sense indicated by the verb which forms their first member, and which is put in the pluperfect participle; as तें तुझी शिवून घ्या finish off the sewing of it.

§ **257.** The serviles employed with the pluperfect participle are chiefly the following:—

घेणें to take	टाकणें to throw	बसणें to sit
चुकणें to miss	ठेवणें to keep	राहणें to remain
जाणें to go	देणें to give	सोडणें to unloose

1. आपण स्नान करून घ्यावें you may finish off your ablutions; म्या त्यास ठेवून घेतलें आहे I have got him to stay. Sometimes these serviles are redundant, and are employed simply to round a period, as in the last example.

2. तो सर्व करून चुकला, बाकी त्यानें कांहीं ठेविलें नाहीं he has done all he possibly could do; he has left nothing untried. This servile is used in reference to matters that are evil or calamitous; सर्व उपाय करून चकलों, गुण कांहीं आला नाहीं we have tried all possible remedies, but to no effect.

3. तळ्यांतून पाणी अटून गेलें the water of the tank is dried up; तो सगळी वाट चालून गेला he walked up the whole way. Sometimes the servile is redundant; तिला मरून जाऊन दहा वर्षें झालीं it is ten years since her decease. Emphatic imperatives are produced by joining जाणें to go, to the verbal root: आण जा bring it at once; दे जा give it at once. The servile जाणें is used with intransitive participles, like the servile टाकणें with the transitive; तो मरून गेला he is dead and gone; त्यास मारून टाकिलें they beat him to death, or killed him.

4. रोहिल्यांस आरबांनीं तरवारीनें मारून टाकिलें the Arabs put the Rohillas to the sword; पिऊन टाक drink it off.

5. पत्र लिहून ठेवा write off the letter and have it ready; पिठांत पाणी घालून ठेव put water in the flour and have it ready. The servile ठेवणें corresponds with the above servile टाकणें to throw, in that both express the finishing of an action; but टाकणें means that after the action is completed, nothing more is to be done with it, while ठेवणें implies that after the completion of the action care is to be taken to have its effects preserved: ती पोथी वाचून टाक read the book and be done with it; whereas ती पोथी वाचून ठेव

means, read the book carefully so that the knowledge acquired might be serviceable afterwards.

6. हें टाकून द्या throw this away; राजपुत्रानें प्रधान पुत्रास हांकून दिलें the prince drove away the son of the prime minister; त्यानें त्याला लावून दिलें he sent him off, *packed him off.*

7. तो सर्व गिळून बसला he has swallowed up everything, *i.e.* robbed; तो दिवाळें काढून बसला आहे, he has become insolvent. बसणें differs from टाकणें, but agrees with ठेवणें in reference to the *continuance* of the effects of the act denoted by the principal verb.

8. तो चार दिवस निजून राहिला he slept away four days. This form is more emphatic than the corresponding one in जाणें; मीं सगळा दिवस निजून राहिलों I kept sleeping the whole day; मीं सगळा दिवस निजून गेलों I slept off the whole day. The form in राहिलों expresses that the action was done intentionally; while that in जाणें may or may not be intentional: मीं त्याला सांगितलें तरी तो निजून राहिला he kept sleeping in spite of my orders; तो निजून गेला he fell asleep.

9. त्यानें त्यांस मारून सोडिलें he beat them severely.

Note.—Great care should be taken to distinguish between what is really a servile, and what *appears* to be so. In a verbal compound, the servile has no *independent sense or use;* it simply serves the purpose of modifying the sense of the verb that is united with it. When it expresses more than this, it is not a servile, and it does not combine with the verbal form preceding it. Thus, बांधून ठेवणें to tie up, may be or may not be a compound; गाय बांधून ठेव tie up the cow; पोथी पेटींत बांधून ठेव tie up the book, and keep it in the box.

4. *Continuatives and Frequentives.*

§ **258.** The Continuatives express *persistence* in a certain course of action, and the Frequentives, a *recurrence* of a certain action, and both are made up by the present participle in त of the principal verb, and the servile जाणें to go, बसणें to sit, राहणें to remain, &c. Thus, रोज औषध घेत जा take the medicine every day; बाळा तूं येत जा हो mind that you come frequently, child; चांगुणा शिवाबायें सोडून भाऊ बरोबर गप्पा मारीत बसते Tsánguṇá, neglect-

ing her sewing, keeps chatting with Bhâu; तो नेहमीं गात राहतो she always keeps singing.

5. *Desideratives.*

§ 259. The Desideratives express a *wish* or *desire*, and join the servile पाहणें to see, to the infinitive or the dative supine of the principal verb; हा मुलगा तुमच्याशीं बोलूं पाहतो this boy desires to speak with you, or, this boy stands ready to speak with you, वाटतें मला खायाला पाहतो I fancy he wants to eat me up.

Note.—The subjunctive form in पाहिजे may be considered as desiderative; आपणाला आलें पाहिजे (see the etymology of पाहिजे, § 225) your honour must come, *i. e.* I earnestly desire that you may be pleased to come.

6. *Inceptives.*

§ 260. The Inceptives express the *beginning* of an action, and there are two serviles used to make up their forms, viz. लागणें to touch, and होणें to become.

(1) लागणें is united either with the infinitive mood, or the dative supine; तो चालूं or चालायास लागला he commenced to walk; तो वाचायास लागला नाहीं इतक्यांत त्याची वाचा बंद झाली no sooner did he begin to read, than he became dumb.

(2) The verb होणें is joined to the present participle in ता; राजा बोलता झाला the king began to speak; चालते व्हा you may set off; देते व्हा begin to give (begin and go through the act).

7. *Permissives.*

§ 261. The permissives are composed of the infinitive mood and the verb देणें to give; मला जाऊं द्या permit me to go; वारा लिहूं देत नाहीं the wind will not let me write; मीं त्याला येऊं देणार नाहीं I will not allow him to come.

8. *Obligationals.*

§ 262. These compounds express obligation or moral necessity. The serviles employed to make up these forms are पडणें to fall; पाहिजे it is necessary; लागणें to touch; and असणें to be.

1. The servile पडणें is joined either to the dative, or the genitive supine of the principal verb; तूं ज्वरग्रस्त झालास झणून मला खेपा घालावास or घालाव्या पडतात as you are suffering from fever, I am obliged to go backwards and forwards; तेथपर्यंत मला चालावाचें or चालावास पडलें I was under the necessity of walking up to there. The verb is conjugated throughout with the subject in the dative case, but when the principal verb is intransitive, the servile पडणें is put in the neuter singular, and when it is transitive, it agrees with its object: त्याला फेऱ्या घालावास or घालाव्या पडतात he is forced to go about.

2. पाहिजे is used with the past tense of the principal verb; आज रात्रीसच मला गेलें पाहिजे it is necessary for me to go even to-night. The subject may be constructed in the dative case, or the instrumental, and if the verb is transitive, it takes the *Karmaṇi Prayoga*, otherwise only the *Bháve*; बायको केली तर मला or म्या घर बांधिलें पाहिजे if I marry I must build a house. The form with the instrumental subject expresses exclusively *moral* necessity or duty; म्या आलें पाहिजे I should or ought to come; but मला आलें पाहिजे I must come, denotes something requisite or essential to be done, but not necessarily morally binding.

3. The servile लागणें is joined either to the subjunctive mood, or to the dative supine; त्याच्या हातून आमचें कार्य न झाल्यास आपणास तसदी द्यावी लागेल should he not succeed in doing our business, we shall be under the necessity of troubling you; खंडू पळून गेला, झणून रुपये रामजीस द्यावास लागतील since Khandu has run away, Ramji will have to pay the money. The subject is constructed in the dative case. This form does not often denote *moral* necessity, and is conjugated regularly throughout.

4. The genitive supine of the principal verb is combined with the tenses of आहे; तुह्मास आतांच जावाचें आहे you have to go even just now.

Note.—The form मला जावाचें आहे I have to go, or I am under necessity to go, does not imply any *moral* necessity or propriety, but

a certain kind of incumbency expressed by the English "have to go," and is conjugated in all the tenses.

Present मला जावायें आहे I have to go

Past मला जावायें होतें I had to go

Future मला जावायें पडेल I shall have to go (*Irreg. form*)

Conditional मला जावायें असतें if I had to go, &c.

Dubitative मला जावायें असेल I may have to go

In the past indicative only, it could be constructed with the subject in the *instrumental case*, instead of the dative, and then it denotes moral obligation; म्या जावायें होतें I should have or ought to have gone. It is used as the past form of the subjunctive mood.

Note.—The instrumental subject invariably gives the verbal compound forms an ethical sense, while they, with the dative subject, express a kind of a general obligation or necessity, not strictly moral.

CHAPTER XVIII.

The Compound Tenses.

§ 263—§ 276.

§ 263. The Simple Tenses given in Chapter XIII. do not answer all the purposes of expression, and consequently compound forms are made up by the aid of the substantive verbs. The substantive verbs are joined, either to *the participles* of the principal verb, or to its *simple tenses;* thus, तो लिहीत आहे he is writing; मावशीनें माझे वाढदिवशीं ही आंगठी दिली होती my maternal aunt gave me this ring on my birthday. In the latter sentence the substantive verb is joined to a simple tense (the past) of the principal verb, and in the former, to a participle (the present) of the principal verb.

§ 264. Both the members of the compound tense are inflected in conjugation, unless the first is a participle ending in the inherent अ; as मीं बसत होतों I was sitting, and मीं बसलों होतों I had sat. In the former sentence the participle बसत is not inflected, but in the latter, both the verbs are inflected.

§ 265. The Compound Tenses indicate modifications of time present, past, and future.

THE INDICATIVE MOOD.

§ 266. The Indicative has *three* compound forms for the Present, *seven* for the Past, and *four* for the Future.

Present Tense.

§ 267. 1. The *Present Imperfect* or *Progressive* is formed of the present participle in त, and the present tense of the verb to be; तो वाचीत आहे he is reading.

2. The *Present Imperfect Emphatic* is the present tense with the verb आहे; तो रडतो आहे he is crying.

3. The *Present Habitual* is the present participle in त and the present tense of the verb असणें; मासे समुद्रांत रहात असतात fishes live in the sea.

Past Tense.

§ 268. 1. The *Past Imperfect* or *Progressive* is the present participle in त with the past tense होता was; इतक्यांत एक वाघ येत होता at that instant a tiger was approaching.

2. The *Perfect Tense* is formed with the past tense and आहे; यानें ग्रंथ केला आहे he has written a book (which book remains to the present day).

3. The *Pluperfect Tense* is formed with the past tense and the past tense होता; त्यांनीं तिला ताटीवर निजविलें होतें तेव्हां म्या पाहिलें just after they had placed her on the bier I saw her; ती थंड झाली होती she had become cold.

4. The *Past Habitual* is the present participle in त and the past habitual tense of असणें; माला करून तो ब्राह्मण नित्य बसत असे having erected a temporary watch-tower, that Brahman was in the habit of daily sitting on it.

5. The *Inceptive Past* is formed of the present participle ending in ता with the past tense of the verb होणें; धृतराष्ट्र बोलता झाला Dhritaráshtra began to speak.

6. The *Dubitative Past* is formed with the past tense of the verb and असेन or असावा; तुम्ही शिकविलें असेल or असावें you must have taught me.

7. The *Past Prospective* is the future participle with the past tense of the verb होणें; तुम्ही माणूस पाठविला तेव्हां मी लिहिणार होतों I was going to write when you sent the man.

Future Tense.

§ 269. 1. The *Future Imperfect* or *Progressive* is the present participle with असेन; मीं बारा वाजतां तुम्ही वाट पाहत असेन I shall be waiting for you at twelve o'clock.

2. The *Future Inceptive* is the present participle in ता and the future tense of होणें; तो चालता होईल he will begin to go away.

3. The *Present Prospective* is the present participle in णार and आहे; काय खेळणार आहां what are you going to play?

4. The *Future Future* is the future participle in णार with असेन; तुम्ही बाल तेव्हां मी लिहिणार असेन I shall be going to write when you come.

THE CONDITIONAL MOOD.

§ 270. The Conditional has *two* compound forms for the Present Tense, *two* for the Past, and *two* for the Future.

Present Tense.

§ 271. 1. The *Present Progressive* is the present participle in त with the present conditional of असणें; तो जर काम करीत असता तर असा अनर्थ कशानें घडता? had he been employed at his work, how could such an accident have occurred?

2. The *Present Dubitative* is the present participle in त with असलों; तो जात असला, तर तें काम त्याला सांगा should he be going, then intrust the business to him.

Past Tense.

§ 272. 1. The *Past Conditional* is made up of the past indicative and the simple conditional of the verb असणें; तें योडक्यांत

चुकलें, नाहीं तर ती पडली असती it missed by a little, otherwise she would have fallen (she narrowly escaped a fall).

2. The *Past Dubitative* is the past tense with असलों; मीं असी लबाडी केली असली, तर मग मीं झाड खरा should I really have been guilty of such roguery, then truly I am a blackguard.

Future Tense.

§ 273. 1. The *Future Conditional* is the future participle in णार with the simple conditional of असणें; तो जाणार असता तर बरें होतें it would have been well if he had been going.

2. The *Future Dubitative* is the future participle in णार with असलों; जर तो जाणार असला, तर मला सांगा should he be going, then tell me.

THE SUBJUNCTIVE MOOD.

§ 274. The Compound Tenses of this mood are irregularly formed. There is one tense made up with the aid of the past substantive verb होता was, and the rest are formed with the aid of the various tenses of the verb लागणें to touch, joined to the subjunctive mood; त्वा सांगावें होतें you should have told him; तुला चालावें लागेल you will have to walk; मला चालावें लागत or लागतें आहे I am under necessity of walking, &c.

The subjunctive forms in लागतें to touch, together with others, have been considered under the compound verbs, § 262.

PARTICIPLES.

Present.

§ 275. The Present Participle is made up of the present participle of the verb in त, and the present participle in तां or तांना of the verb असणें; भोजराजा राज्य करीत असतां or असतांना एका ब्राह्मणानें नवी भूमि साधून धेत पेरिलें होतें during the reign of Bhoja Rájá, a certain Bráhman, having acquired a piece of waste land, sowed it with grain.

Past.

The Past Participle is the past participle with असतां; तो खालीं आला असतां त्याची बुद्धि पुनः पूर्ववत् व्हावी, whenever he came down, his disposition would become the same as before.

§ 276. We give below all the tenses, simple and compound, in their full forms of conjugation :—

FIRST CONJUGATION.

THE INDICATIVE MOOD.

Present Tense.

(1) *The Present Indefinite.*

I walk.

	Singular.	*Plural.*
1.	चालतों-तें-तैं	चालतों
2.	चालतोस-तेस-तैंस	चालतां
3.	चालतो-ते-तें	चालतात

The Present Imperfect.

I am walking.

1.	चालत आहें	चालत आहों
2.	चालत आहेस	चालत आहां
3.	चालत आहे	चालत आहेत

The Present Imperfect Emphatic.

I am walking.

1.	चालतों *m.*, -तें *f.*, -तें *n.*, आहें	चालतों आहों
2.	चालतोस *m.*, -तेस *f.*, -तैंस *n.*, आहेस	चालतां आहां
3.	चालतो *m.*, -ते *f.*, -तें *n.*, आहे	चालते-त्या-तीं आहेत

The Present Habitual.

I am wont to walk.

1.	चालत असतों *m.*, -तें *f.*, -तें *n.*	चालत असतों
2.	चालत असतोस *m.*, -तेंस *f.*, -तैंस *n.*	चालत असतां
3.	चालत असतो *m.*, -ते *f.*, -तें *n.*	चालत असतात

Past Tense.

The Past Indefinite.

I walked.

	Singular.	*Plural.*
1.	चाललों *m.*, -लें *f.*, -लें *n.*	चाललों
2.	चाललास *m.*, -लीस *f.*, -लेंस *n.*	चाललां
3.	चालला *m.*, -ली *f.*, -लें *n.*	चाललें-ल्या-लीं

The Past Imperfect.

I was walking.

1.	चालत होतों-तें-तें	चालत होतों
2.	चालत होतास-तीस-तेंस	चालत होतां
3.	चालत होता-होती-होतें	चालत होते-ल्या-तीं

Perfect Tense.

I have walked.

1.	चाललों-लें-लें आहें	चाललों आहों
2.	चालला-ली-लें आहेस	चाललां आहां
3.	चालला-ली-लें आहे	चाललें-ल्या-लीं आहेत

Pluperfect Tense.

I had walked.

1.	चाललों होतों-तें-तें	चाललों होतों
2.	चालला होतास-तीस-तेंस	चाललां होतां
3.	चालला होता चाललीं होती चाललें होतें	चाललें होते चाललया होत्या चाललीं होतीं

The Past Habitual.

I was wont to walk.

1.	चालत असें	चालत असूं
2.	चालत असेस	चालत असां
3.	चालत असे	चालत असत

The Inceptive Past.

I began to walk.

	Singular.	*Plural.*
1.	चालता झालों-ती झालें-तें झालें	चालते-ल्या-तीं झालों
2.	चालता झालास-ती झालीस-तें झालेंस	चालते-ल्या-तीं झालां
3.	चालता झाला-ती झाली-तें झालें	चालते झाले-ल्या झाल्या-तीं झालीं

The Dubitative Past.

(1) I must have walked.

1.	चाललों-लें-लें असेन	चाललों असूं
2.	चालला-ली-लें असशील	चाललें असाल
3.	चालला-ली-लें असेल	चालले-ल्या-लीं असतील

(2) I must have walked.

1.	चाललों असावा-लें असावें-लें असावें	चाललों असावे-ल्या-वीं
2.	चालला असावास-ली असावीस-लें असावेंस	चाललां असावेत-ल्यात-वींत
3.	चालला असावा-ली असावी-लें असावें	चालले असावे-ल्या असाव्या-लीं असावीं

The Past Prospective.

I was going to walk.

1.	चालणार होतों-तें-तें	चालणार होतों
2.	चालणार होतास-तीस-तेंस	चालणार होतां
3.	चालणार होता-ती-तें	चालणार होते-ल्या-तीं

Future Tense.

The Future Indefinite.

I shall walk.

1.	चालेन	चालूं
2.	चालशील	चालाल
3.	चालेल	चालतील

The Future Imperfect.

I shall be walking.

1.	चालत असेन	चालत असूं
2.	चालत असशील	चालत असाल
3.	चालत असेल	चालत असतील

The Future Inceptive.

I will begin to walk.

	Singular.	*Plural.*
1.	चालता-ती-तें होईन	चालते-त्या-तीं होऊं
2.	चालता-ती-तें होशील	चालते-त्या-तीं व्हाल
3.	चालता-ती-तें होईल	चालते-त्या-तीं होतील

The Present Prospective.

I am going to walk.

1.	चालणार आहें	चालणार आहों
2.	चालणार आहेस	चालणार आहां
3.	चालणार आहे	चालणार आहेत

Future Future.

I shall be going to walk.

1.	चालणार असेन	चालणार असूं
2.	चालणार असशील	चालणार असाल
3.	चालणार असेल	चालणार असतील

THE CONDITIONAL MOOD.

Present Tense.

Were I to walk ; I should walk.

1.	चालतों-तें-तें	चालतों
2.	चालतास-तीस-तेंस	चालतां
3.	चालता-ती-तें	चालते-त्या-तीं

The Present Progressive.

Had I been walking or I should have been walking.

1.	चालत असतों-तें-तें	चालत असतों
2.	चालत असतास-तीस-तेंस	चालत असतां
3.	चालत असता-ती-तें	चालत असते-त्या-तीं

The Present Dubitative.

Should I be walking.

	Singular.	*Plural.*
1.	चालत असलों-लें-लें	चालत असलों
2.	चालत असलास-लीस-लेंस	चालत असलां
3.	चालत असला-ली-लें	चालत असले-ल्या-लीं

Past Tense.

Should I have walked, or I should have walked.

1.	चाललों असतों *m.*,-लें असतें *f.*, *n.*	चाललों असतों
2.	चालला असतास-ली असतीस-लें असतेंस	चाललां असतां
3.	चलला असता-ली असती-लें असतें	चालले असते-ल्या असत्या-लीं असतीं

The Past Dubitative.

Should I really have walked.

1.	चाललों असलों *m.*,-लें असलें *f.*, *n.*	चाललीं असलों
2.	चालला असलास-ली असलीस-लें असलेंस	चाललां असलां
3.	चालला असला-ली असली-लें असलें	चालले असले-ल्या असल्या-लीं असलीं

The Future Tense.

Had I to walk or I had to walk.

1.	चालणार असतों *m.*, -तें *f.*, *n.*	चालणार असतों
2.	चालणार असतास-तीस-तेंस	चालणार असतां
3.	चालणार असता-ती-तें	चालणार असते-त्या-तीं

Future Dubitative.

Should I be walking.

1.	चालणार असलों *m.*,-लें *f.*, *n.*	चालणार असलों
2.	चालणार असलास-लीस-लेंस	चालणार असलां
3.	चालणार असला-ली-लें	चालणार असले-ल्या-लीं

THE SUBJUNCTIVE MOOD.

Present Tense.

(1) I should or ought to walk.

1.	म्या चालावें	आम्हीं चालावें
2.	त्वा चालावें	तुम्हीं चालावें
3.	त्यानें *m.*, *n.*, तिनें *f.*, चालावें	त्यांनीं चालावें

(2) I might walk.

	Singular.	*Plural.*
1.	मीं चालावा-वी-वें	आह्मी चालावें-व्या-वीं
2.	तूं चालावास-वीस-वेंस	तुह्मी चालावेत-व्यात-वींत
3.	तो चालावा ती चालावी तें चालावें	ते चालावे त्या चालाव्या तीं चालावीं

(3) It is necessary for me to walk.

1.	मला or आह्मांला	चालावें लागतें
2.	तुला or तुह्मांला	
3.	त्याला *m.*, *n.*, तिला *f.*, or त्यांला	

Past Tense.

(1) I should or ought to have walked.

1.	म्या चालावें होतें	आह्मीं चालावें होतें
2.	त्वा चालावें होतें	तुह्मीं चालावें होतें
3.	त्यानें *m.*, *n.*, तिनें *f.*, चालावें होतें	त्यांनीं चालावें होतें

(2) It was necessary for me to walk.

1.	मला or आह्मांला	चालावें लागलें
2.	तुला or तुह्मांला	
3.	त्याला *m.*, *n.*, तिला *f.*, or त्यांला	

Future Tense.

It will be necessary for me to walk.

1.	मला or आह्मांला	चालावें लागेल
2.	तुला or तुह्मांला	
3.	त्याला *m.*, *n.*, तिला *f.*, or त्यांला	

Note.—All the other tenses, simple and compound, could be formed in the above manner.

THE IMPERATIVE MOOD.

मीं चालूं let me walk.

1.	चालूं let me walk	चालूं let us walk
2.	चाल walk thou	चाला walk ye
3.	चालो may he, she, or it walk	चालोत may they walk

THE INFINITIVE.

चालूं to walk.

THE PARTICIPLES.

Simple Present चालत, चालता, चालतां, चालतांना walking
Comp. Present चालत असतां, चालत असतांना while walking
Simple Past चालला-चाललेला walked
Comp. Past चालला असतां if or while engaged in walking
Future चालणार-चालणारा about to walk

THE GERUND.

चालणें to walk

THE SUPINES.

Dat. चालायास-चालावयास to walk
Gen. चालायाचा-चालावयाचा of walking

THE SECOND CONJUGATION.

THE INDICATIVE MOOD.

Present Tense.

The Present Indefinite.

मीं वाचितों I read.

	Singular.	*Plural.*
1.	वाचितों *m.*, -तें *f.*, *n.*	वाचितों *m.*, *f.*, *n.*
2.	वाचितोस *m.*, -तेस *f.*, -तेंस *n.*	वाचितां *m.*, *f.*, *n.*
3.	वाचितो *m.*, -ते *f.*, -तें *n.*	वाचितात *m.*, *f.*, *n.*

The Present Imperfect.

मीं वाचीत आहें I am reading.

1.	वाचीत आहें *m.*, *f.*, *n.*	वाचीत आहों
2.	वाचीत आहेस *m.*, *f.*, *n.*	वाचीत आहां
3.	वाचीत आहे *m.*, *f.*, *n.*	वाचीत आहेत

The Present Imperfect Emphatic.

मीं वाचितों आहें I am reading.

1.	मीं वाचितों आहें *m.*, वाचितें आहें *f.*, *n.*	वाचितों आहों *m.*, *f.*, *n.*
2.	वाचितो *m.*, वाचिते *f.*, -तें *n.*, आहेस	वाचिते *m.*, -त्या *f.*, -तीं *n.* आहां
3.	वाचितो *m.*, -ते *f.*, -तें *n.*, आहे	वाचिते *m.*, -त्या *f.*, -तीं *n.*, आहेत

The Present Habitual.

मीं वाचीत असतों I am wont to read

	Singular.	*Plural.*
1.	वाचीत असतों *m.*, -तें *f.*, *n.*	वाचीत असतों *m.*, *f.*, *n.*
2.	वाचीत असतोस *m.*, -तेस *f.*, -तेंस *n.*	वाचीत असतां *m.*, *f.*, *n.*
3.	वाचीत असतो *m.*, -ते *f.*, -तें *n.*	वाचीत असतात *m.*, *f.*, *n.*

Past Tense.

The Indefinite Past (Karmaṇi Prayoga).

म्या वाचिलें I read.

1.	म्या or आह्मीं *m.*, *f.*, *n.*	वाचिला *m.*,-ली *f.*,-लें *n. Sing.*
2.	त्वा or तुह्मीं *m.*, *f.*, *n.*	वाचिले, -ल्या, -लीं *Plu.*
3.	त्यानें *m.*, *n.*, तिनें *f.*, or त्यांनीं *m.*, *f.*, *n.*	

The Bháve Prayoga.

म्या वाचिलें I read.

1.	म्या or आह्मीं *m.*, *f.*, *n.*	वाचिलें
2.	त्वा or तुह्मीं *m.*, *f.*, *n.*	
3.	त्यानें *m.*, *n.*, तिनें *f.* or त्यांनीं	

The Past Imperfect.

मीं वाचीत होतों I was reading.

1.	वाचीत होतों *m.*, -तें *f.*, *n.*	वाचीत होतों *m.*, *f.*, *n.*
2.	वाचीत होतास *m.*, -तीस *f.*, -तेंस *n.*	वाचीत होतां *m.*, *f.*, *n.*
3.	वाचीत होता *m.*, -ती *f.*, -तें *n.*	वाचीत होते, -त्या *f.*, -तीं *n.*

Perfect Tense.

Karmaṇi Prayoga.

म्या वाचिला आहे I have read (ग्रंथ in a book).

1.	म्या or आह्मीं *m.*, *f.*, *n.*	वाचिला, -ली, -लें आहे *Sing.*
2.	त्वा or तुह्मीं *m.*, *f.*, *n.*	वाचिले, -ल्या, -लीं आहेत *Plu.*
3.	त्यानें *m.*, *n.*, तिनें or त्यांनीं	

The Bháve Prayoga.

म्या वाचिलें आहे I have read.

Singular.	*Plural.*
1. म्या or आह्मीं *m., f., n.*	वाचिलें आहे
2. त्वा or तुह्मीं *m., f., n.*	
3. त्यानें *m.*, त्यानें, तिनें *f.* or त्यांनीं	

Pluperfect Tense.

The Karmaṇi Prayoga.

म्या वाचिला होता I had read.

1. म्या or आह्मीं *m., f., n.*	वाचिला होता,-ली होती,-लें होतें *Sing.*
2. त्वा or तुह्मीं *m., f., n.*	
3. त्यानें *m.*, त्यानें, तिनें *f.*, or त्यांनीं	वाचिले होते,-ल्या होत्या,-लीं होतीं *Plu.*

The Past Habitual.

(1) मीं वाचीं I was wont to read.

1. वाचीं *m., f., n.*	वाचूं *m., f., n.*
2. वाचीस *m., f., n.*	वाचा *m., f., n.*
3. वाची *m., f., n.*	वाचीत *m., f., n.*

(2) मीं वाचीत असें I was wont to read.

1. वाचीत असें *m., f., n.*	वाचीत असूं *m., f., n.*
2. वाचीत असेस *m., f., n.*	वाचीत असां *m., f., n.*
3. वाचीत असे *m., f., n.*	वाचीत असत *m., f., n.*

The Past Inceptive.

I began to read.

1.	मीं वाचिता झालों *m.*	आह्मी	वाचिते झालों
	,, वाचिती झालें *f.*	,,	वाचिल्या झालों
	,, वाचितें झालें *n.*	,,	वाचितीं झालों
2.	तूं वाचिता झालास *m.*	तुह्मी	वाचिते झालां
	,, वाचिती झालीस *f.*	,,	वाचिल्या झालां
	,, वाचितें झालेंस *n.*	,,	वाचितीं झालां
3.	तो वाचिता झाला *m.*	ते	वाचिते झाले
	ती वाचिती झाली *f.*	त्या	वाचिल्या झाल्या
	तें वाचितें झालें *n.*	तीं	वाचितीं झालीं

Dubitative Past (*First Form*).

(*Karmaṇi Prayoga.*)

म्या वाचिलें असेल I must have read.

Singular.		*Plural.*	
1.	म्या or आह्मीं *m., f., n.*	वाचिला *m.*, -ली *f.*, -लें *n.*, असेल *Sing.*	
2.	त्वा or तुह्मीं *m., f., n.*	वाचिले *m.*, -ल्या *f.*, -लीं *n.*, असतील *Plu.*	
3.	त्यानें *m., n.*, तिनें *f.*, or त्यांनीं		

(*Bháve Prayoga.*)

1.	म्या or आह्मीं *m., f., n.*	वाचिलें असेल
2.	त्वा or तुह्मीं *m., f., n.*	
3.	त्यानें *m., n.*, तिनें *f.*, or त्यांनीं	

(*Second Form.*)

(*Karmaṇi Prayoga.*)

म्या वाचिलें असावें I must have read.

1.	म्या or आह्मीं *m., f., n.*	वाचिला असावा *m.*, -ली असावी *f.*, -लें असावें *n. Sing.*
2.	त्वा or तुह्मीं *m., f., n.*	
3.	त्यानें *m., n.*, तिनें *f.*, or त्यांनीं	वाचिले असावे *m.*, -ल्या असाव्या *f.*, -लीं असावीं *n. Plu.*

(*Bháve Prayoga.*)

म्या वाचिलें असावें I must have read.

1.	म्या or आह्मीं *m., f., n.*	वाचिलें असावें
2.	त्वा or तुह्मीं *m., f., n.*	
3.	त्यानें *m., n.*, तिनें *f.*, or त्यांनीं	

Past Prospective.

मीं वाचणार होतों I was to read.

1.	वाचणार होतों *m.*, -तें *f., n.*	वाचणार होतों *m., f., n.*
2.	वाचणार होतास *m.*, -तीस *f.*, -तेंस *n.*	वाचणार होतां *m., f., n.*
3.	वाचणार होता *m.*, -ती *f.*, -तें *n.*	वाचणार होते *m.*, होत्या *f.*, होतीं *n.*

Future Tense.

Future Indefinite.

मीं वाचीन I shall read.

	Singular.	*Plural.*
1.	वाचीन *m., f., n.*	वाचूं
2.	वाचिशील *m., f., n.*	वाचाल
3.	वाचील *m., f., n.*	वाचितील

The Future Imperfect.

मीं वाचीत असेन I shall be reading.

1.	वाचीत असेन *m., f., n.*	वाचीत असूं *m., f., n.*
2.	वाचीत असशील *m., f., n.*	वाचीत असाल *m., f., n.*
3.	वाचीत असेल *m., f., n.*	वाचीत असतील *m., f., n.*

The Future Inceptive.

मीं वाचिता होईन I shall begin to read.

1.	मीं वाचिता होईन *m.*	आह्मी वाचिते होऊं *m.*
	,, वाचिती होईन *f.*	,, वाचित्या होऊं *f.*
	,, वाचितें होईन *n.*	,, वाचितीं होऊं *n.*
2.	तूं वाचिता होशील *m.*	तुह्मी वाचिते व्हाल *m.*
	,, वाचिती होशील *f.*	,, वाचित्या व्हाल *f.*
	,, वाचितें होशील *n.*	,, वाचितीं व्हाल *n.*
3.	तो वाचिता होईल *m.*	ते वाचिते होतील *m.*
	ती वाचिती होईल *f.*	त्या वाचित्या होतील *f.*
	तें वाचितें होईल *n.*	तीं वाचितीं होतील *n.*

The Present Prospective.

मीं वाचणार आहें I am going to read.

1.	वाचणार आहें *m., f., n.*	वाचणार आहों
2.	वाचणार आहेस *m., f., n.*	वाचणार आहां
3.	वाचणार आहे *m., f., n.*	वाचणार आहेत

The Future Future.

मीं वाचणार असेन I shall be going to read.

1.	वाचणार असेन *m., f., n.*	वाचणार असूं
2.	वाचणार असशील *m., f., n.*	वाचणार असाल
3.	वाचणार असेल *m., f., n.*	वाचणार असतील

THE CONDITIONAL MOOD.

Present Tense.

मीं वाचितों were I to read, I should read.

	Singular.	*Plural.*
1.	वाचितों *m.*, -तें *f.*, *n.*	वाचितों *m.*, *f.*, *n.*
2.	वाचितास *m.*, -तीस *f.*, -तेंस *n.*	वाचितां *m.*, *f.*, *n.*
3.	वाचिता *m.*, -ता *f.*, -तें *n.*	वाचिते, वाचित्या, वाचितीं

The Present Progressive.

मीं वाचीत असतों had I been reading, or I should have been reading.

1.	वाचीत असतों *m.*, -तें *f.*, *n.*	वाचीत असतों
2.	वाचीत असतास *m.*,-तीस, *f.*,-तेंस *n.*	वाचीत असतां
3.	वाचीत असतो *m.*, -ती *f.*, -तें *n.*	वाचीत असते-त्या-तीं

Present Dubitative.

मीं वाचीत असलों should I be reading.

1.	वाचीत असलों *m.*,-लें *f.*, *n.*	वाचीत असलों
2.	वाचीत असलास *m.*,-लीस *f.*, -लेंस *n.*	वाचीत असलां
3.	वाचीत असला *m.*,-ली *f.*, -लें *n.*	वाचीत असले *m.*, असल्या *f.*, असलीं *n.*

Past Tense.

(*Karmaṇi Prayoga.*)

म्या वाचिला असता should I have read, or I should have read.

1.	म्या or आम्हीं *m.*, *f.*, *n.*	वाचिला असता, *m.*, -ली असती *f.*, -लें असतें *n. Sing.*
2.	त्वा or तुम्हीं *m.*, *f.*, *n.*	
3.	त्यानें *m.*, *n.*, तिनें *f.*, or त्यांनीं	वाचिले असते *m.*, -ल्या असत्या *f.*, -लीं असतीं *n. Plu.*

(*Bháve Prayoga.*)

1.	म्या or आम्हीं *m.*, *f.*, *n.*	वाचिलें असतें
2.	त्वा or तुम्हीं *m.*, *f.*, *n.*	
3.	त्यानें *m.*, *n.*, तिनें *f.*, or त्यांनीं	

Past Dubitative.

(*Karmaṇi Prayoga.*)

म्या वाचिला असला should I really have read.

1.	म्या or आह्मीं *m., f., n.*	वाचिला असला, -ली असली, -लें असलें *Sing.*
2.	त्वा or तुह्मीं *m., f., n.*	वाचिले असले, -ल्या असल्या, -लीं असलीं *Plu.*
3.	त्यानें *m., n.*, तिनें *f.* or त्यांनीं	

(*Bháve Prayoga.*)

1.	म्या or आह्मीं	वाचिलें असलें
2.	त्वा or तुह्मीं	
3.	त्यानें *m., n.*, तिनें *f.*, or त्यांनीं	

Future Tense.

मीं वाचणार असतों were I going to read, or I should be going to read.

1.	वाचणार असतों *m.*, -तें *f., n.*	वाचणार असतों
2.	वाचणार असतास *m.*, -तीस *f.*, -तेंस *n.*	वाचणार असतां
3.	वाचणार असता *m.*, -ती *f.*, -तें *n.*	वाचणार असते, असत्या, असतीं

Future Dubitative.

मीं वाचणार असलों should I be going to read.

1.	वाचणार असलों *m.*, -लें *f., n.*	वाचणार असलों
2.	वाचणार असलास, -लीस, -लेंस	वाचणार असलां
3.	वाचणार असला, -ली, -लें	वाचणार असले, असल्या, असलीं

SUBJUNCTIVE MOOD.

Present Tense (First Form).

(*Bháve Prayoga.*)

म्या वाचावें I should read.

1.	म्या or आह्मीं *m., f., n.*	वाचावें
2.	त्वा or तुह्मीं *m., f., n.*	
3.	त्यानें *m., n.*, तिनें *f.*, or त्यांनीं	

(*Karmaṇi Prayoga.*)

म्या वाचावा I should read.

1.	म्या or आम्हीं *m., f., n.*	वाचावा, वाचावी, वाचावें *Sing.*
2.	त्वा or तुम्हीं *m., f., n.*	
3.	त्यानें *m., n.*, तिनें *f.*, or त्यांनीं	वाचावे, वाचाव्या, वाचावीं *Plu.*

(*Second Form.*)

मला वाचावा लागतो it is necessary for me to read.

1.	मला or आम्हांला	वाचावा लागतो *m.*, -वी लागते, -वें *f.*, लागतें *n.*, *Sing.*
2.	तुला or तुम्हांला	
3.	त्याला *m., n.*, तिला *f.*, or त्यांला	वाचावे *m.*, -व्या *f.*, -वीं *n.*, लागतात *Plu.*

Past Tense (*First Form*).

म्या वाचावें होतें I should have read.

(*Bháve Construction.*)

1.	म्या or आम्हीं *m., f., n.*	वाचावें होतें
2.	त्वा or तुम्हीं *m., f., n.*	
3.	त्यानें *m., n.*, तिनें *f.*, or त्यांनीं	

(*Karmaṇi Construction.*)

1.	म्या or आम्हीं	वाचावा होता *m.*, -वी होती *f.*, -वें होतें *n.*, *Sing.*
2.	त्वा or तुम्हीं	
3.	त्यानें *m., n.*, तिनें *f.*, or त्यांनीं	वाचावे होते *m.*, -व्या होत्या *f.*, -वीं होतीं *n.*, *Plu.*

(*Second Form.*)

मला वाचावा लागला it was necessary for me to read.

1.	मला or आम्हांला	वाचावा लागला *m.*, -वी लागली *f.*, -वें लागलें *n.*, *Sing.*
2.	तुला or तुम्हांला	
3.	त्याला *m., n.*, तिला *f.*, or त्यांला	वाचावे लागले *m.*, -व्या लागल्या *f.*, -वीं लागलीं *n.*, *Plu.*

Future Tense.

मला वाचावा लागेल it will be necessary for me to read.

1.	मला or आम्हांला	वाचावा *m.*, -वी *f.*, -वें *n.*, लागेल
2.	तुला or तुम्हांला	वाचावे *m.*, -व्या *f.*, -वीं *n.*, लागतील
3.	त्याला *m.*, *n.*, तिला *f.*, त्यांला	

IMPERATIVE MOOD.

मीं वाचूं let me read.

1.	मीं वाचूं	आम्ही वाचूं
2.	तूं वाच	तुम्ही वाचा
3.	तो, ती, तें वाचो	ते, त्या, तीं वाचोत

INFINITIVE MOOD.

वाचूं to read.

PARTICIPLES.

Present : वाचीत, वाचिता, वाचितां, वाचितांना reading
„ वाचीत असतां, वाचीत असतांना while reading
Past : वाचिला, वाचिलेला read
„ वाचिला असतां, or वाचिला असतांना if read
Future : वाचणार, वाचणारा about to read
Pluperfect : वाचून having read

GERUND.

वाचणें to read.

SUPINES.

Dat. वाचावास or वाचावयास for reading
Gen. वाचावाचा or वाचावयाचा of reading

CHAPTER XIX.

THE PARTICLES OR INDECLINABLE WORDS.

The Adverb.

§ 277—§ 298.

§ 277. An adverb is a word which qualifies an adjective, verb, or another adverb; तो फार शहाणा आहे he is very wise; तिकडे जा go there; जरा हळू चालावें you should walk a little slowly.

§ 278. The adverbs are generally undeclined or uninflected; but whenever they end in the final आ, it does not matter what be their derivation, they assume inflections either in agreement with the subject or the object of the verb which they qualify; त्यानें चांगलें गायन केलें he sang well; तो वाटोळा फिरला he turned round.

§ 279. The present participle in त, and the pluperfect participle in ऊन, are used adverbially, to denote the manner in which an action is done; ती रडत गेली she went away weeping; त्यानें जाणून केलें he did it intentionally; आपण हें मिळून करावें we should do it unitedly; विचार करून बोलावें we should speak considerately.

§ 280. By the aid of the genitive case-endings, the indeclinable adverbs are made into adjectives; त्याची आतांची स्थिति उत्तम आहे his present state of life is very good; आजच्या दिवशीं त्यानें मला भेटावें होतें he should have come to see me to-day.

§ 281. The sense of some adverbial indeclinables is modified by the use of some of the case-terminations, as well as postpositions; तो तिकडून (तिकडे + ऊन) आला he came from thence; कोठपर्यंत जाणार ? how far would you go ?

§ 282. The following pronominal adverbs are a source of most useful compounds in the language:—

Class.	Pronouns.	Adverbs.				
		Time.	Place.	Manner.	Quantity.	Condition.
Relative.	जो who	जेव्हां when	जेथें then	जसा as तसा so	जितका,जेवढा as much	जर if जरी although
Demonstrative	तो that हा this	तेव्हां then एव्हां now	तेथें, तिकडे there, एथें, here इकडे hither	असा such कसा how	तितका,that much इतका, एवढा this much	तर then तरी still
Interrogative	कोण who	केव्हां,कधीं when?	कोठें where?		कितका,केवढा how much?	

Note.—When there are two pronominal adverbs expressing the same relation, they somewhat differ in sense.

(1) There are two interrogative forms indicating time, viz. केव्हां and कधीं when: केव्हां refers to recent time, and कधीं to a remote period; आपण सभेस केव्हां आलां तें नकळे I do not know when you came to the meeting; यमुनाबाई काशीस राहत असतात त्या इकडे आल्या तरी कधीं Yamunabai resides at Benares; when did she ever come here?

(2) There are two demonstrative forms; एथें and इकडे here. एथें (Sk. अत्र here) denotes simply rest in a place, and इकडे (हा this + कड side, direction) both rest in a place, and motion to a place. एथें would be translated into English by here, and इकडे by here and hither, hitherwards. The corresponding forms for एथें and इकडे are तेथें there, and तिकडे there or thither; आपण एथें बसावें please sit here; तूं इकडे ये come here.

एथें and इकडे are used substantively; आमच्या एथें असा प्रकार पाहायास मिळायाचा नाहीं you will not see such things at our house; तुमच्या इकडे त्याचें राहाणें किती दिवस होईल? how long will he stay at your house?

(3) The sense of कितका, केवढा how much, तितका, तेवढा, इतका, एवढा, जितका, जेवढा is given under the uses of the pronouns.

Note.—The words in the last column, जर, तर &c. are conjunctions. तर is a significant expletive having various senses; हो आतां मी जातों तर I will not budge a peg.

तरी has also the force of "at least;" शंभर नाहीं तर नाहीं, पण पांच तरी द्या if not a hundred, give at least five.

§ 283. One of the pronominal adverbs is repeated, or joined to another adverb, to make up adverbial compounds. The following are compound adverbs denoting time:—

कधीं कधीं now and then, sometimes
जेव्हां जेव्हां whenever
जेव्हां तेव्हां always
जेव्हां केव्हां sometimes
जेव्हां कधीं whensoever
कधीं नाहीं never
कधींना कधीं { some time or other / some time or ever
कधीं तरी now and again
केव्हां कधीं indefinitely

§ 284. Compound adverbs of place, manner, &c. could be produced in the same manner: जेथें जेथें wherever; जसा तसा, जसा कसा somehow or other; एथें तेथें here and there, everywhere, &c.

§ 285. Any other adverbs might be employed to make up adverbial compounds: रोज रोज daily; वारंवार frequently; पुनः पुनः again and again.

§ 286. The adverbial particles are thus classified:—

(1) Adverbs of Time (कालवाचक).

(a) *Point of Time.*

आज to-day (Sk. अद्य, Pr. अज्ज)
आतां (Sk. अतः), एव्हां now
सांप्रत at present (Sk.)
तूर्त (Sk. त्वरित) presently
झटकन instantly
अकस्मात्, (Sk.) एकाएकीं suddenly
एकदम at once
तत्काळ, तत्क्षणीं immediately (Sk.)
नुक्तें lately
लवकर soon
आज काल now-a-days
जेव्हां when
तेव्हां then
केव्हां when? [formerly
पूर्वीं, (Sk. पूर्व) अगोदर before,
नंतर afterwards (Sk. अनंतर)
मग, पश्चात् (Sk.) hereafter
उद्यां to-morrow (Sk. उदय)
काल yesterday (Sk. कालः time)
परवां two days ago, or two days hence (Sk. परस्वत्)
तेरवां three days ago, or three days hence
शेवटीं at last

Note.—एव्हां "at this very time" is more emphatic than आतां, being equivalent to आतांच at this very time ; मी एव्हां जात नाहीं I do not go just now. When reduplicated, it expresses 'about this time of the day, about this hour,' and is used in speaking of an occurrence upon a past day ; काल आपण तेथून एव्हां एव्हां निघालों नाहीं बरें? Did we not start yesterday about this time of the day?

Note.—मग as adverb means "then," "upon that," "afterwards." It is also a conjunction, expressing, like तर, "then," "in that case"; तो गेला, मग तुला जायास काय झालें, he has gone ; what harm is there, then, in your going?

Note.—तेव्हां then, at that time, is always adverbial in sense and use ; it is never a conjunction.

(*b*) *Duration of Time.*

नेहमी, (Sk. नियत) नित्य, सर्वदा, सदा always (Sk.)
सतत continually (Sk.)
प्रतिदिवशीं, रोज (Pers.) रोज रोज, रोजच्या रोज daily
सनातन eternally (Sk.)
कधीं ever (Sk. कदा)
कधीं नाहीं never
दिवसानुदिवस, दिवसेंदिवस day after day
अजून, यद्यपि (Sk.) as yet

Note.—दिवसानुदिवस or दिवसेंदिवस describes an act as daily increasing or decreasing, while प्रतिदिवशीं does not involve any notion of an increase or diminution.

(*c*) *Repetition of Time.*

वारंवार often (Sk. वार)
पुनः पुनः frequently (Sk.)
पुनः again (Sk.)
रोज रोज day by day

(2) Adverbs of Place.

(*a*) *Rest in a place.*

एथें here (Pr. एत्थ, Sk. अत्र)
तेथें there (Pr. तत्थ, Sk. तत्र)
जेथें तेथें everywhere
कोठें where? (Pr. कुत्थ, Sk. कुत्र)
कोठें नाहीं nowhere
जवळ, समीप (Sk.) near
सर्वत्र everywhere (Sk.)
वर above (Sk. उपरि)
खालीं below
मध्यें within (Sk. मध्य)
मागें behind
पुढें, समोर before
पलिकडे, पल्याड beyond
आसपास on all sides, in the neighbourhood (Sk. पार्श्व)
सभोंवतें around (Sk. भ्रमण)

(*d*) *Motion to or from a place.*

इकडे hither
तिकडे thither
दूर far (Sk.)
जवळ, समीप (Sk.) near
इकडून hence
तिकडून thence

(3) Adverbs of Manner.

(*e*) *Manner, strictly so called.*

असें so (Prak. एसो, Sk. एषः)
येणेंप्रमाणें thus
बरें well (Sk. वरं)
एकत्र together (Sk.)
यथार्थ properly (Sk.)
कदाचित् perhaps (Sk.)
तसें so (Prak. तहा, Sk. तथाः)
कसें now (Prak. कहं, Sk. कथं)
जसें as (Prak. जहा, Sk. यथा)
एऱ्हवीं, उगाच, उगेंच, उगेंच, उगां merely, or for no reason (M.)
अकस्मात्, अचानक suddenly (Sk.)
निरर्थक to no purpose (Sk.)
व्यर्थ in vain (Sk. वृथा)
फुकट *gratis*, free of charge
स्वतः of one's self (Sk.)
बहुधा: abundantly (Sk. बहुधास्) बहुतकरून.

(*f*) *Degree.*

फार (M.), अतिशय (Sk.), exceedingly
अत्यंत eminently (Sk.)
अगदीं or दी quite
किंचित् scarcely (Sk.)
जरा (A.) nearly, a little
मात्र, केवळ only (Sk.)
प्रायः for the most part, usually (Sk.)
लवकर (M.), शीघ्र (Sk.), जलद (P.)
झटपट quickly
अधिक more (Sk.)
कमी less (Sk.)
हळू slowly
अवश्य necessarily (Sk.)
च, ही, ना, पण even
निदान (Sk.) at least

Note.—च, ही, ना, पण are emphatic adverbs; आतांच जा go just now; तूंच ये you alone come; तूं ही ये you too come; तूं ना येतोस? are *you* coming, or is somebody else coming?

(4) *Adverbs of Quantity.*

(*g*) *Measure.*

फार much	कांहीं or कांहींसा somewhat
थोडा a little	अगदीं entirely
पुरें enough	बहुत much (Sk.)

(*h*) *Number or Order.*

एकदां once	दुसऱ्यानें secondly
शंभरपट, शंभरदां a hundred-fold	शेवटीं, अखेरीं, अंतीं lastly
पहिल्यानें, प्रथमतः firstly	आरंभीं at the beginning

(5) *Adverbs of Mood.*

(*i*) *Affirmation.*

होय yes; खचीत certainly; निःसंशय (Sk.) undoubtedly; खरोखर truly.

(*j*) *Negation.*

नाहीं, न, ना not; बिलकुल नाहीं, किमपि नाहीं not at all; कधीं नाहीं never.

(*k*) *Probability and Doubt.*

Sk. कदाचित् perhaps; बहुधा, प्रायः for the most part.

(6) *Adverbs of Relation.*

जेथें where; जेव्हां when; जेथें कोठें wheresoever; जसा as; जिकडे whither.

(7) *Adverbs of Demonstration.*

एथें here; तेथें there; एव्हां now; तेव्हां then; असा like this, so; तसा like that, so; इकडे hither; तिकडे thither.

(8) *Adverbs of Interrogation.*

केव्हां when? कोठें where? कशाला why? कोणाकडे where? कां why? कसा how?

(9) *Adverbs of Imitation.*

झण झण, झण झणां with a clang, quickly, briskly.

फट, फटकन, फटकर, फटकनशी, फटदिशी, pop! at once.

गट, गटकन, गटकर, गटदिनी, गटदिशी, गटगट, गटगटां, gulpingly.

II.—Postpositions.

§ 287. A Postposition is a word which shows the relation of a noun or pronoun to some other word in the sentence; तो आपल्या जाग्यावर बसला he took his seat.

Note.—"At the bottom of all genuine postpositions, at least in their original sense, there exists a relation between two opposite directions; thus, "over," "from," "before," "to," have the relations "under," "in," "towards," "from," as their counterpoles and points of comparison, as the right is opposed to the left."—*Bopp.*

Note.—Postpositions, as well as all other particles, were originally nouns, verbs, &c.; (1) *postpositions*:—कडे at, from कड aside; मध्यें inside, from मध्य middle; विषयीं about, from विषय matter; करून by means of, from करणें to do; (2) *conjunctions*:—कारण "for," from कारण a reason; म्हणून therefore, from म्हणणें to say. When particular nominal or verbal forms become stereotyped as relational words by constant use, their original character gradually comes to be forgotten and often their original form is modified. Thus, कडे at, is the dative form of कड aside (कडेस), but in its present form as a postposition it has lost its inflectional स, and signifies nothing but "at," "to," "towards." The original full dative form is, also, sometimes used; याकडेस towards this; त्याकडेस towards that.

§ 288. The noun to which a postposition is joined assumes its crude-form (§ 82) before the postposition; घर a house, घरा, घरापासून from a house. The postposition serves, in fact, the same purpose that the case-endings do; त्याला or त्याजवळ or त्यापाशीं दे, give it to him. Sometimes the noun may not assume its crude-form before a postposition; सकाळपर्यंत till morning. It is chiefly words denoting time that remain unaltered.

§ 289. The postpositions may be optionally joined to the simple crude-form of the noun, or its genitive crude-form; घराबाहेर or घराच्या बाहेर out of the house.

§ 290. The postpositions ending in आ, are inflected like the adverbs (§ 278), to agree in gender and number with the nouns to which they refer; त्या तोफेच्या भोंवताले दहा हत्ती उभे होते there were ten elephants standing round that cannon. In fact the postposition and its noun are an adverbial phrase, and

are consequently subject to the same laws of concordance or agreement that the adverbs ending in आ are. (§ 278)

§ 291. The postpositional phrase could be changed into an attributive or adjective phrase, by means of adjectival suffixes; पुण्या सभोंवतील गांवें the villages round about Puna; आमच्या घरापलिकडलें घर the house beyond ours; त्यांविषयींच्या गोष्टी ऐकल्या आहेत काय ? have you heard the accounts about them ?

Note.—The postposition करून is joined to the instrumental in ए; आपल्या कृपेंकरून आम्ही या स्थितीस पोंहचलों आहों we have attained this state by your favour. It is, also, joined to the instrumental case of the pronouns in यें; तेणेंकरून through it. In Sanskrit and other classical languages the postpositions usually govern various cases.

§ 292. Adverbs when governed by postpositions are not inflected, as कालपासून since yesterday; but they may take the genitive crude-form, कालच्यापासून since yesterday.

§ 293. The postpositions are thus classified according to the relations signified by them :—

Time.

आंत in	पर्यंत until
पुढें, नंतर after	अगोदर, पूर्वी before

Note.—नंतर simply means "after a certain action or event"; बोलल्यानंतर or वर, after speaking, but पुढें denotes "in a time future to a time specified"; ह्या गोष्टीचा पुढें कधीं विचार करूं we shall consider this matter at some future time.

Space.

आंत, ठायीं, in	मागें behind
मध्यें in, between	खालीं under
बाहेर out	वर on
पासीं, समीप, सन्निध near	अलिकडे on this side
पुढें, समोर before	पलिकडे beyond

Note.—मध्यें is more forcible than आंत, and is chiefly used to denote purely local relations; while आंत is more generally used. All metaphorical and other non-sensuous relations are denoted by आंत, never by मध्यें. The word ठायीं is used only in learned discourse for आंत; आमच्या ठायीं ईश्वरें अनेक शक्ति ठेविल्या आहेत God has put within us various powers.

Motion to or from a place.

कडे at, towards
पर्यंत, पावेतों till
वरून from above
खालून from below
पासून from

Instrumentality.

करून, करवीं, द्वारां, द्वारें, हातीं by or through

Miscellaneous Relations.

खेरीज, शिवाई or शिवाय, वांचून, विना without
बद्दल, ऐवजीं instead of
समान, सारखा, प्रमाणें like
जवळ, पाशीं near to
भोंवता around
साठीं for
विषयीं about
बरोबर, संगें, संगतीं, सवें, सह, सहित, सहवर्त्तमान with
विरुद्ध, उलटें against
सुद्धां together with

Note.—वांचून and विना signify only "without or except;" घेतल्याविना or वांचून येऊं नको do not come without taking it; but शिवाय expresses some more ideas. It expresses (1) besides, (2) without or except, and (3) in composition, additional or extra; याशिवाय त्यानें आणखी कांहीं म्हटलें besides this he said something else; माझ्याशिवाय जाऊं नको do not go without me; शिवाय जमा or खेरीज जमा extra-collections. The postposition खेरीज agrees with शिवाय in all the senses of शिवाय खेरीज is used, in addition, to express the sense of exclusion, with certain verbs like करणें to do, ठेवणें to keep; मला खेरीज करून or ठेवून बाकी-च्यांस बोलावणीं केलीं excepting me all others were invited.

Note.—The postposition सवें with, is used in poetry.

Note.—शिवाय expresses "besides" as well as "without" or "except," while वांचून has only the latter meaning; त्यावांचून मला दुसरा कोणी नाहीं I have none except him; ह्या दोघांशिवाय मला आणखी दोन भाऊ आहेत I have two brothers besides these two.

III.—Conjunctions.

§ 294. A conjunction is a word used to connect the different parts of an extended sentence, or two affirmations; औरंगझेब बऱ्हाणपूर सोडून माळव्यांत निघून गेला, आणि मुरादास जाऊन मिळाला Aurungzebe, having left Barhanpur, went to Malwa and joined Murad; त्याची रीति बोलून चालून मनमिळावू असे, त्यामुळें बहुधा

लोक त्याचर प्रीति करीत; परंतु कोंकणामध्यें मोठमोठे दरवडे पडले त्यांत हा सामील होता, असा त्याच्यावर वहमा होता, he was generally liked for his pleasing address, but was suspected to have taken part in the great robberies in the Konkan.

Note.—Even when the conjunction appears only to connect two words, it really connects two sentences. Postpositions connect two notions; conjunctions, two propositions.

§ 295. The conjunctions are thus classified :—

1. Those which unite sentences, in form as well as in meaning, are called Copulative Conjunctions, आणि, अणखी, व, and; कीं that; ही, च, देखील, also, even; पण also, likewise, even; म्हणजे that is; किंबहुना nay; thus तूं लबाड काय, चोर पण आहेस you are not only a liar, but also a thief.

2. Those which join sentences together, but disconnect their meaning, are called Disjunctive Conjunctions: किंवा, अथवा, कीं, अगर or. Thus, रामानें किंवा त्याच्या भावानें हें केलें असावें Rama or his brother must have done it.

3. Those which connect sentences, but express contrariety of senses, are called Adversative Conjunctions: पण, परंतु, परि, तरी but, यद्यपि, जरी though, तरी, तथापि still. Thus, त्यांमध्यें माझा कांहीं दोष नाहीं असें शहाजीनें खातरी पूर्वक सांगितलें तथापि तें विजापुरच्या दरबारास खरें वाटलें नाहीं, Shahaji assured them that he was not implicated in it, still the court of Bejapoor did not believe him; या धास्तीनें शिवाजी अतिशय घाबरला, तरी अशा विश्वासघातक शत्रूस तो शरण गेला नाहीं Shivaji was very much distressed by this apprehension, but he did not submit to such a treacherous enemy.

4. Those which state a reason, or purpose, are called Causative Conjunctions; कां कीं, कारण, कारण कीं because, in order that; म्हणून therefore, in order that; अत एव, यास्तव, या कारितां therefore; आतां now, in present circumstances. Thus, तो आपला सूड उगवील अशी त्यास भीति पडली, म्हणून बापें मारेकरी घालून त्यास एकदम मारण्याचा हुकूम केला he apprehended that he would take revenge on him, and therefore he ordered him at once to be assassinated.

Note.—म्हणून is derived from म्हणणें to say, this being said, this being the fact. It has these senses :—

1. It has the sense of "therefore;" त्यानें मला शिवी दिली म्हणून म्या तोंडांत मारिलें he abused me and therefore I slapped him in the face.

2. It has the force of a demonstrative pronoun हें used at the end of a sentence to make it distinct and prominent; मीं तुझे घरीं येईन म्हणून म्हणाला he said that he would come to your house; आंबा म्हणून फार चांगलें फळ आहे mango is a good fruit.

3. It has the sense of "called"; इसाक म्हणून आब्राहामाचा पुत्र होता there was a son of Abraham, called Isaac.

5. Those which express a condition or supposition are designated Conditional Coujunctions; जर if (correlative तर then); जरी although (correlative तरी still); नाहींतर otherwise, else; म्हणजे then. Thus, तुम्ही जर बरोबर लोक आणिले तर मी भिऊन जाईन if you should bring any people with you, I shall feel frightened.

Note.—म्हणजे is an ancient polite imperative form of म्हणणें to say denoting "please to say, allow, grant," and has these senses:—

1. It expresses "that is to say," "namely," &c.; अश्व म्हणजे घोडा *aśva* signifies a horse.

2. It expresses "then indeed," "that being the case"; तुम्ही बोललां म्हणजे माझें कार्य होईल should you speak, then indeed my business will be done.

6. Those which are declarative; कीं that; म्हणून saying, &c.

7. Those which express comparison; पेक्षां, परीस than.

Note.—पेक्षां, also, denotes "since," "seeing that," &c.; being constructed with ज्या, त्या, एवा; ज्या पेक्षां or पेक्षीं तुम्हीं आलां एवा पेक्षां or पेक्षीं वस्तु दिली पाहिजे I must give the thing since you have come.

IV.—Interjections.

§ 296. An Interjection is a word which expresses very sudden emotion of the mind, but no definite thought; छत! मिरू असें म्हणूं नये बरें pshaw, you should not say Miru; आहा! ती ती येत आहे oh, there there she comes.

§ 297. Interjections are thus classified according to the *emotions* they express:—

1. Those expressing *joy*: ओहो, आहा oh!

2. Those expressing *approbation* : वाहवा, ठीक, भले शाबास, धन्य bravo ! excellent.

3. Those expressing *surprise* : आहा oh ; अबब, अलल, अहाहा oh.

4. Those expressing *displeasure* : (*a*) *contempt* : छे, छत्, छी, छी छी, धिक, फें, fie ! shame ! (*b*) *disgust* : इश्श, इश्शाबो, थिव, yah ! fagh ! वाहि वाहि save ! save ! mercy ! (*c*) *reproach* : हत्, उदेव shame ! (*d*) *prohibition* : उंहूं or ऊंहूं no ! don't ! चुप ! hush ! (*e*) *indifference* : अं: umph !

5. Those used in addressing persons : masculine, अरे, रे, हे O ! fem. अगे, गे O ! अजी masc. or fem. ; plu., masc. or fem. अहो O !

Note.—अरे and रे are not respectful forms, but are frequently used in contempt or endearment : the same is true of अगे, गे, अरे माझ्या बाळा कां तूं असा रडतोस, O my child, why dost thou cry so ? अगे प्रिये, तुझें बाळ तुला पुनः स्वा सुखस्थानीं भेटेल O beloved, you will see your child again in that happy land ; अरे मूर्खा तुला काय म्हणावें O fool, what shall I say to thee ? हे is singular, but respectful ; हे देवा, तूं मला तार O God, save me. अहो which is plural is used in addressing superiors and others to whom we wish to be formally courteous ; अहो ह्यांत स्वाचा दोष नाहीं sir, in this he is not blamable ; अहो भक्तजन देवाची स्तुति करा, O worshippers, praise God. A religious mendicant or teacher, whose religious character gives him a superiority over even kings, might say, हे राजा तुझें कल्याण असो O king, may thou be happy ; but every other person would use अहो. अजी is used familiarly, though respectfully, in addressing a man or woman. अजी महाराज आपण तें सर्व विसरलां, O sir ! you have forgotten it all.

§ 298. There are a few words in the language, which are not necessary to make up the sense of a sentence, but are sometimes inserted to fill a vacancy, or for ornament ; मीं आपला वाचीत बसेन, I will just sit reading ; मीं आपला एथून उठलों, तों आपला स्वाच्या घरीं गेलों I just arose from here, and went straight to his house ; हें तूं आणलेलें पागोटें कां ? is this indeed the turban brought by you ? कां रामराव ? आज तुह्मास कसें वाटतें ? well Ramrao, how do you feel to-day ? The following are a few Maráṭhí expletives ; आपला, का, कां कीं, मातकयान, तें कीं नाहीं, आणि, &c. Sometimes whole sentences are thus inserted ; आणि काय सांगूं ? and what shall I say ? देव तुमचें बरें करो may God bless you, &c. Some of the

expletives have, it must be confessed, a force and meaning, which other words have not, and without which the Maráṭhi language would be deprived of not a little of its idiomatic vigour and grace, as is illustrated in the above sentences with आपला one's own.

PART II.

CHAPTER XX.

DERIVATION.

The Origin and Composition of the Marathi Language.

§ 299—§ 319.

§ 299. The Hindus of the higher classes or castes are denominated Aryas (nobles, but etymologically cultivators), a name which is also given to many other races whose ancient languages, literatures, and religions are analogous to those of the Hindus. As the majority of the Aryan nations inhabit Europe and India, they are also designated Indo-European or Indo-Germanic races.

§ 300. The Indo-European races are the Greeks, the Romans, the Celts, the Teutons, the Sclavones, the Persians, and the Hindus. They are descended from one common stock, and their languages coincide chiefly in regard to vocables of a purely private or domestic nature.

Note.—"It is precisely those words and elements which are the most primitive, the most fundamental, and the most essential parts of each language which they have in common. I mean, first, those words which express the natural relations of father, mother, &c., and kindred generally; secondly, the pronouns; thirdly, the prepositions and particles; fourthly, the words expressing number; and fifthly, the forms of inflection."—*Dr. Muir.*

§ 301. The vocables of the different Aryan languages differ in form, but their identity of origin can be easily traced. Their variations are such as can be accounted for by supposing such causes for them as "caprice, alteration of physical circumstances, differences of education, and varieties in the organs

of speech, which are peculiar to different races." The following letters are exclusively peculiar to Sanskṛit: the palatals च, छ, ज, झ, ञ, and श; the linguals ट, ठ, ड, ढ, and ण; and the guttural nasal ङ. These letters are modifications of certain letters which are common to all the Indo-European dialects. Thus, च् and श् are derived from क्, ज् from ग्, the linguals from the dentals त, थ, &c., and ङ from म् or न् "in consequence of certain phonetic laws."

§ 302. The affinity of origin between the Sanskṛit and three other Aryan languages, viz., the Greek, the Latin, and the Zend, will be seen from the following table :—

Sk.	Zend.	Gr.	Lat.	Pers.	
पितर्	*patar*	*patēr*	*pater*	*padar*	a father
मातर्	*mátar*	*mētēr*	*mater*	*mádar*	a mother
भ्रातर्	*brátar*	*phratria* (a clan)	*frater*	*bráthar*	a brother
स्वसर्	*quanhar*		*soror*	*khwáhar*	a sister
दुहितर्	*dughdhar*	*thugatēr*		*dukhtar*	a daughter
नप्तर्, नपात्	*napa*	*anepsios*	*nepos*		a grandson, cousin
जामातर्	*zámátar*	*gambros*	*gener*	*dámád*	a son-in-law
श्वशुर	*qasúra*	*hekuros*	*socer*	*khusra*	a father-in-law
वीर		*hērōs*	*vir*		a hero, man
पति	*paiti*	*posis*	*potis*		a lord, husband, able
अन्		*anemos*	*animus*		wind, mind
अक्षि	*aspi*	*ops, okos*	*oculus*		an eye
पद or पाद	*pádh*	*pous, podos*	*pes, pedis*	*pá*	a foot
देव	*daeva*	*theos*	*deus*		a god
नक्तम्		*nukta*	*noctem*		night
स्तार, तारा	*stare*	*aster*	*astrum*		a star
सम्	*ham*	*sun*	*con*		with
उपरि	*upairi*	*huper*	*super*	*bar*	above

Sk.	Zend.	Gr.	Lat.	Pers.	
प्र	*fra*	*pro*	*pro*		before
नूनम्	*nu*	*nun*	*nunc*		now
द्वि	*dva*	*duo*	*duo*	*do*	two
सप्तन्	*haptan*	*hepta*	*septem*	*haft*	seven
प्रथमः	*fratemo*	*protos*	*primus*		first
द्विज	*bis*	*dis*	*bis*		twice
दा. ददामि	*dadhâmi*	*didōmi*	*do*	*dádan*	to give
भर	*bar*	*pherō*	*fero*	*burdan*	to bear
जन्	*zan*	*gennao*	*gigno*	*zádan*	to beget
भू	*bu*	*phuō*	*fui*	*búdan*	to be
मा		*mnaomai*	*memini*		I think

§ 303. Sanskṛit is regarded as the oldest of the Aryan languages, and exists in its primitive form in the Vedas, the oldest literary books of the Hindus. It continued as the literary as well as the popular language of the Hindu Aryans, who were emigrants from Central Asia, up to about 900 B.C., after which it ceased to be their vernacular, although it continued to be sedulously cultivated for all the higher purposes of literature and religion. For popular purposes the Aryans used several new dialects which had sprung up among them by a mixture of their own language with those of the aborigines among whom they had settled. The popular dialects were denominated *Prákṛit*.

Note.—"The word prákṛita came from prakṛiti (procreative) 'nature' and means 'derived,' the several Prákṛita dialects being regarded as derivatives of Sanskṛit either directly or mediately. The original language from which any other springs is called *prakṛiti*, or sound. Thus Hema Chundra says, 'Prákṛit has its origin in Sanskṛit; that which is derived, or comes from the latter, is called Prákṛita.' The expressions Sanskṛit and Prákṛit are opposed to each other in another sense, when the former word denotes men of cultivated minds, and the latter those who are uncultivated. The term Prákṛit is therefore also applied to vulgar and provincial forms of speech."—*Lassen*.

Note.—In the Sanskṛit dramas that are extant, the women and servants are represented as conversing in the Prákṛit, while the priests

Motion to or from a place.

कडे at, towards
पर्यंत, पावेतों till
वरून from above
खालून from below
पासून from

Instrumentality.

करून, करवीं, द्वारां, द्वारें, हातीं by or through

Miscellaneous Relations.

खेरीज, शिवाई or शिवाय, वांचून,
विना without
बद्दल, ऐवजीं instead of
समान, सारखा, प्रमाणें like
जवळ, पाशीं near to
भोंवता around
साठीं for
विषयीं about
बरोबर, संगें, संगतीं, सवें, सह,
सहित, सहवर्त्तमान with
विरुद्ध, उलटें against
सुद्धां together with

Note.—वांचून and विना signify only "without or except;" घेतल्याविना or वांचून येऊं नको do not come without taking it; but शिवाय expresses some more ideas. It expresses (1) besides, (2) without or except, and (3) in composition, additional or extra; याशिवाय त्यानें आपखी कांहीं म्हटलें besides this he said something else; माझ्याशिवाय जाऊं नको do not go without me; शिवाय जमा or खेरीज जमा extra-collections. The postposition खेरीज agrees with शिवाय in all the senses of शिवाय खेरीज is used, in addition, to express the sense of exclusion, with certain verbs like करणें to do, ठेवणें to keep; मला खेरीज करून or ठेवून बाकी-च्यांस बोलावणीं केलीं excepting me all others were invited.

Note.—The postposition सवें with, is used in poetry.

Note.—शिवाय expresses "besides" as well as "without" or "except," while वांचून has only the latter meaning; त्यावांचून मला दुसरा कोणी नाहीं I have none except him; ह्या दोघांशिवाय मला अपखी दोन भाऊ आहेत I have two brothers besides these two.

III.—Conjunctions.

§ 294. A conjunction is a word used to connect the different parts of an extended sentence, or two affirmations; औरंगझेब बऱ्हाणपूर सोडून माळव्यांत निघून गेला, आणि मुरादास जाऊन मिळाला Aurungzebe, having left Barhanpur, went to Malwa and joined Murad; त्याची रीति बोलून चालून मनमिळावू असे, त्यामुळें बहुधा

लोक त्याचर प्रीति करीत; परंतु कोंकणामध्यें मोठमोठे दरवडे पडले त्यांत हा सामील होता, असा त्याच्यावर वहमा होता, he was generally liked for his pleasing address, but was suspected to have taken part in the great robberies in the Konkan.

Note.—Even when the conjunction appears only to connect two words, it really connects two sentences. Postpositions connect two notions; conjunctions, two propositions.

§ 295. The conjunctions are thus classified :—

1. Those which unite sentences, in form as well as in meaning, are called Copulative Conjunctions, आणि, अणखी, व, and; कीं that; ही, च, देखील, also, even; पण also, likewise, even; म्हणजे that is; किंबहुना nay; thus तूं लबाड काय, चोर पण आहेस you are not only a liar, but also a thief.

2. Those which join sentences together, but disconnect their meaning, are called Disjunctive Conjunctions: किंवा, अथवा, कीं, अगर or. Thus, रामानें किंवा त्याच्या भावानें हें केलें असावें Rama or his brother must have done it.

3. Those which connect sentences, but express contrariety of senses, are called Adversative Conjunctions: पण, परंतु, परि, तरी but, यद्यपि, जरी though, तरी, तथापि still. Thus, त्यांमध्यें माझा कांहीं दोष नाहीं असें शहाजीनें खातरी पूर्वक सांगितलें तथापि तें विजापुरच्या दरबारास खरें वाटलें नाहीं, Shahaji assured them that he was not implicated in it, still the court of Bejapoor did not believe him; या धास्तीनें शिवाजी अतिशय घाबरला, तरी अशा विश्वासघातक शत्रूस तो शरण गेला नाहीं Shivaji was very much distressed by this apprehension, but he did not submit to such a treacherous enemy.

4. Those which state a reason, or purpose, are called Causative Conjunctions; कां कीं, कारण, कारण कीं because, in order that; म्हणून therefore, in order that; अत एव, यास्तव, या कारितां therefore; आतां now, in present circumstances. Thus, तो आपला सूड उगवील अशी त्यास भीति पडली, म्हणून बापें मारेकरी घालून त्यास एकदम मारण्याचा हुकूम केला he apprehended that he would take revenge on him, and therefore he ordered him at once to be assassinated.

Note.—म्हणून is derived from म्हणणें to say, this being said, this being the fact. It has these senses :—

1. It has the sense of "therefore;" त्यानें मला शिवी दिली म्हणून त्या तोंडांत मारिलें he abused me and therefore I slapped him in the face.

2. It has the force of a demonstrative pronoun हें used at the end of a sentence to make it distinct and prominent; मीं तुझे घरीं येईन म्हणून म्हणाला he said that he would come to your house; आंबा म्हणून फार चांगलें फळ आहे mango is a good fruit.

3. It has the sense of "called"; इसाक म्हणून आब्राहामाचा पुत्र होता there was a son of Abraham, called Isaac.

5. Those which express a condition or supposition are designated Conditional Conjunctions; जर if (correlative तर then); जरी although (correlative तरी still); नाहींतर otherwise, else; म्हणजे then. Thus, तुम्ही जर बरोबर लोक आणिले तर मी भिऊन जाईन if you should bring any people with you, I shall feel frightened.

Note.—म्हणजे is an ancient polite imperative form of म्हणणें to say denoting "please to say, allow, grant," and has these senses :—

1. It expresses "that is to say," "namely," &c.; अश्व म्हणजे घोडा *aśva* signifies a horse.

2. It expresses "then indeed," "that being the case"; तुम्ही बोललां म्हणजे माझें कार्य होईल should you speak, then indeed my business will be done.

6. Those which are declarative; कीं that; म्हणून saying, &c.

7. Those which express comparison; पेक्षां, परीस than.

Note.—पेक्षां, also, denotes "since," "seeing that," &c.; being constructed with ज्या, त्या, त्या; ज्या पेक्षां or पेक्षीं तुम्हीं आलां त्या पेक्षां or पेक्षीं वस्तु दिली पाहिजे I must give the thing since you have come.

IV.—Interjections.

§ 296. An Interjection is a word which expresses very sudden emotion of the mind, but no definite thought; छत! मिरू असें म्हणूं नये बरें pshaw, you should not say Miru; आहा! ती ती येत आहे oh, there there she comes.

§ 297. Interjections are thus classified according to the *emotions* they express :—

1. Those expressing *joy* : ओहो, आहा oh!

2. Those expressing *approbation* : वाहवा, ठीक, भले शाबास, धन्य bravo ! excellent.

3. Those expressing *surprise* : आहा oh ; अबब, अलल, अहाहा oh.

4. Those expressing *displeasure* : (*a*) *contempt* : छे, छत्, छी, छी छी, धिक, फें, fie ! shame ! (*b*) *disgust* : इश्श, इश्शयो, थिव, yah ! fagh ! वाहि वाहि save ! save ! mercy ! (*c*) *reproach* : हत्, उदेव shame ! (*d*) *prohibition* : ऊंहूं or ऊंहूं no ! don't ! चुप ! hush ! (*e*) *indifference* : अंः umph !

5. Those used in addressing persons : masculine, अरे, रे, हे O ! fem. अगे, गे O ! अजी masc. or fem. ; plu., masc. or fem. अहो O !

Note.—अरे and रे are not respectful forms, but are frequently used in contempt or endearment : the same is true of अगे, गे, अरे माझ्या बाळा कां तूं असा रडतोस, O my child, why dost thou cry so ? अगे प्रिये, तुझें बाळ तुला पुनः स्वा सुखस्थानीं भेटेल O beloved, you will see your child again in that happy land ; अरे मूर्खा तुला काय ह्मणावें O fool, what shall I say to thee ? हे is singular, but respectful ; हे देवा, तूं मला तार O God, save me. अहो which is plural is used in addressing superiors and others to whom we wish to be formally courteous ; अहो ह्यांत स्वाचा दोष नाहीं sir, in this he is not blamable ; अहो भक्तजन देवाची स्तुति करा, O worshippers, praise God. A religious mendicant or teacher, whose religious character gives him a superiority over even kings, might say, हे राजा तुझें कल्याण असो O king, may thou be happy ; but every other person would use अहो. अजी is used familiarly, though respectfully, in addressing a man or woman. अजी महाराज आपण तें सर्व विसरलां, O sir ! you have forgotten it all.

§ 298. There are a few words in the language, which are not necessary to make up the sense of a sentence, but are sometimes inserted to fill a vacancy, or for ornament ; मीं आपला वाचीत बसेन, I will just sit reading ; मीं आपला एथून उठलों, तों आपला स्वाच्चा घरीं गेलों I just arose from here, and went straight to his house ; हें तूं आणलेलें पागोटें कां ? is this indeed the turban brought by you ? कां रामराव ? आज तुह्मास कसें वाटतें ? well Ramrao, how do you feel to-day ? The following are a few Maráṭhí expletives ; आपला, का, कां कीं, मातकबान, तें कीं नाहीं, आणि, &c. Sometimes whole sentences are thus inserted ; आणि काय सांगूं ? and what shall I say ? देव तुमचें बरें करो may God bless you, &c. Some of the

expletives have, it must be confessed, a force and meaning, which other words have not, and without which the Maráṭhi language would be deprived of not a little of its idiomatic vigour and grace, as is illustrated in the above sentences with आपला one's own.

PART II.

CHAPTER XX.

DERIVATION.

The Origin and Composition of the Marathi Language.

§ 299—§ 319.

§ 299. The Hindus of the higher classes or castes are denominated Aryas (nobles, but etymologically cultivators), a name which is also given to many other races whose ancient languages, literatures, and religions are analogous to those of the Hindus. As the majority of the Aryan nations inhabit Europe and India, they are also designated Indo-European or Indo-Germanic races.

§ 300. The Indo-European races are the Greeks, the Romans, the Celts, the Teutons, the Sclavones, the Persians, and the Hindus. They are descended from one common stock, and their languages coincide chiefly in regard to vocables of a purely private or domestic nature.

Note.—"It is precisely those words and elements which are the most primitive, the most fundamental, and the most essential parts of each language which they have in common. I mean, first, those words which express the natural relations of father, mother, &c., and kindred generally; secondly, the pronouns; thirdly, the prepositions and particles; fourthly, the words expressing number; and fifthly, the forms of inflection."—*Dr. Muir.*

§ 301. The vocables of the different Aryan languages differ in form, but their identity of origin can be easily traced. Their variations are such as can be accounted for by supposing such causes for them as "caprice, alteration of physical circumstances, differences of education, and varieties in the organs

of speech, which are peculiar to different races." The following letters are exclusively peculiar to Sanskṛit: the palatals च, छ, ज, झ, ञ, and श; the linguals ट, ठ, ड, ढ, and ण; and the guttural nasal ङ. These letters are modifications of certain letters which are common to all the Indo-European dialects. Thus, च् and श् are derived from क्, ज् from ग्, the linguals from the dentals त, थ, &c., and ङ from म् or न् "in consequence of certain phonetic laws."

§ 302. The affinity of origin between the Sanskṛit and three other Aryan languages, viz., the Greek, the Latin, and the Zend, will be seen from the following table :—

Sk.	Zend.	Gr.	Lat.	Pers.	
पितर्	*patar*	*patēr*	*pater*	*padar*	a father
मातर्	*mátar*	*mētēr*	*mater*	*mádar*	a mother
भ्रातर्	*brátar*	*phratria* (a clan)	*frater*	*bráthar*	a brother
स्वसर्	*quanhar*		*soror*	*khwáhar*	a sister
दुहितर्	*dughdhar*	*thugatēr*		*dukhtar*	a daughter
नप्तर्, नपात्	*napa*	*anepsios*	*nepos*		a grandson, cousin
जामातर्	*zámátar*	*gambros*	*gener*	*dámád*	a son-in-law
श्वशुर	*qasúra*	*hekuros*	*socer*	*khusra*	a father-in-law
वीर		*hērōs*	*vir*		a hero, man
पति	*paiti*	*posis*	*potis*		a lord, husband, able
अन्		*anemos*	*animus*		wind, mind
अक्षि	*aspi*	*ops, okos*	*oculus*		an eye
पद or पाद	*pádh*	*pous, podos*	*pes, pedis*	*pá*	a foot
देव	*daeva*	*theos*	*deus*		a god
नक्तम्		*nukta*	*noctem*		night
स्तार, तारा	*stare*	*aster*	*astrum*		a star
सम्	*ham*	*sun*	*con*		with
उपरि	*upairi*	*huper*	*super*	*bar*	above

Sk.	Zend.	Gr.	Lat.	Pers.	
प्र	*fra*	*pro*	*pro*		before
नूनम्	*nu*	*nun*	*nunc*		now
द्वि	*dva*	*duo*	*duo*	*do*	two
सप्तन्	*haptan*	*hepta*	*septem*	*haft*	seven
प्रथमः	*fratemo*	*protos*	*primus*		first
द्विज	*bis*	*dis*	*bis*		twice
दा, ददामि	*dadhámi*	*didōmi*	*do*	*dádan*	to give
भर	*bar*	*pherō*	*fero*	*burdan*	to bear
जन्	*zan*	*gennao*	*gigno*	*zádan*	to beget
भू	*bu*	*phuō*	*fui*	*búdan*	to be
स्मा		*mnaomai*	*memini*		I think

§ 303. Sanskṛit is regarded as the oldest of the Aryan languages, and exists in its primitive form in the Vedas, the oldest literary books of the Hindus. It continued as the literary as well as the popular language of the Hindu Aryans, who were emigrants from Central Asia, up to about 900 B.C., after which it ceased to be their vernacular, although it continued to be sedulously cultivated for all the higher purposes of literature and religion. For popular purposes the Aryans used several new dialects which had sprung up among them by a mixture of their own language with those of the aborigines among whom they had settled. The popular dialects were denominated *Prákṛit*.

Note.—"The word prákṛita came from prakṛiti (procreative) 'nature' and means 'derived,' the several Prákṛita dialects being regarded as derivatives of Sanskṛit either directly or mediately. The original language from which any other springs is called *prakṛiti*, or sound. Thus Hema Chundra says, 'Prákṛit has its origin in Sanskṛit; that which is derived, or comes from the latter, is called Prákṛita.' The expressions Sanskṛit and Prákṛit are opposed to each other in another sense, when the former word denotes men of cultivated minds, and the latter those who are uncultivated. The term Prákṛit is therefore also applied to vulgar and provincial forms of speech."—*Lassen.*

Note.—In the Sanskṛit dramas that are extant, the women and servants are represented as conversing in the Prákṛit, while the priests

the kings, and other persons of rank and education in the Sanskṛit. The changes which Sanskṛit vocables, as well as inflections, have undergone in the Prákrit, are such as would be effected by illiterate people using the learned language. "Thus, *stri* became *istri*, *rakta* became *rakat*, and *kshatriya* became *khatriya*, *khittia*, or *chhattaya*."

§ **304.** Vararuchi, the author of the oldest and most authoritative grammar of the Prákṛits, mentions four dialects, among which he assigns the foremost place to Mahárâshṭrí, the immediate source of Maráṭhí. It is *par excellence* the Prákṛit, and he devotes to it nine chapters out of the twelve into which his book is divided.

§ **305.** The four Prákṛit dialects mentioned by Vararuchi are distinguished by the names of the provinces in which they are said to have flourished. The *Mahárástri* was current in Maharashtra; the *Mágadhi*, in Magadha, the modern Bahar; the *Śaurasẹni* in Śúrasena, the region round about Mathura; and the *Paiśáchi* was the language of the Piśáchas, barbarous hill-tribes.

§ **306.** Sanskṛit words underwent the following changes in the Prákṛits :—

I.—The Vowel Changes.

§ **307.** 1. The Prákrits usually retain all the vowels except ऋ, ॠ, ऌ, ॡ, ऐ and औ.

(*a*) ऋ is changed to रि, as ऋण a debt, Pr. रिण, M. रीण; but if the ऋ is combined with a consonant, it is changed to अ, इ or उ; thus, Sk. तृण grass, Pr. तण, M. तन; Sk. दृष्टि sight, Pr. दिट्ठी, M. दीट; Sk. ऋतु season, Pr. उदू.

(*b*) ऐ becomes ए or अइ, rarely इ or ई; Sk. कैलास, Pr. केलासो; Sk. दैत्य a demon, Pr. दइच्चो; Sk. दैव fate, Pr. दइवं or देव्वं, M. दैव; सैन्धव produced in Sindh, Pr. सिंधवं; Sk. धैर्य firmness, Pr. धीर, M. धीर.

(*c*) औ is changed to ओ or अउ; sometimes to उ; Sk. यौवनम् youth, Pr. जोव्वणं, M. उवान; Sk. पौर a citizen, Pr. पउरो, M. पवार; Sk. कौशल welfare, Pr. कौसल or कोसल, M. कुशळ.

2. अ is sometimes changed to इ, ए and ओ:

(*a*) Sk. पक्व cooked, Pr. पिक्क, M. पिकें, ripe.
Sk. व्यजनं afar, Pr. विजणो, M. विजणा.
Sk. अंगारः a live coal, Pr. इंगलो, M. इंगळ or इंगोल.

(*b*) Sk. खट्वा a bed, Pr. खेड्डा, M. खेज.
Sk. वल्लि a creeper, Pr. वेल्ली, M. वेल.

(*c*) The अ becomes ओ when followed by व; Sk. लवणं salt, Pr. लोणं, M. लोण saltness in a soil.

3. A long vowel followed by a double letter is shortened:—
Sk. मार्गः a way, Pr. मग्गो, M. माग a trace, track.
Sk. दीर्घः long, Pr. दिग्घो.
Sk. पूर्व, Pr. पुव्व.

Note.—Sometimes the long vowel is retained, and the conjunct simplified; Sk. ईश्वरः a lord, Pr. इस्सरो or ईसरो.

4. A short vowel followed by a conjunct is sometimes lengthened, and the conjunct simplified; Sk. जिह्वा a tongue, Pr. जीहा, M. जीभ.

5. The short vowels इ and उ, followed by conjuncts, are usually changed ए and ओ respectively, retaining the conjuncts:—

Sk. पिण्डः a lump	Pr. पेंडं	M. पेंड
Sk. सिन्दूरः red lead	Pr. सिं or सेंदूरं	M. शेंदूर
Sk. मुण्डं the face	Pr. तोंडं	M. तोंड
Sk. मुक्ता a pearl	Pr. मोत्ता	M. मोती

II.—The Simple Consonants.

§ 308. 6. The single consonants श, ष, न, and ब are usually changed in the Prákrits: for the two sibilants स is substituted, ण for न, and ज for ब:—

Sk. शब्दः a sound	Pr. सद्दो	M. साद
Sk. षंढः a eunuch	Pr. संढो	
Sk. नदी a river	Pr. णई	

Sk. यशस् glory Pr. जसो
Sk. यक्षः a demi-god Pr. जक्खो M. जख्ख exceedingly old and infirm.

7. The aspirates are changed to ह :—

Sk. सखी a female friend Pr. सही M. सई a name of a woman
Sk. कथनं a saying Pr. कहणं M. कहाणी a story
Sk. साधु a merchant Pr. साहु M. साहू
Sk. भू to be Pr. हो M. हो become thou

8. The consonants क्, ग्, च्, ज्, द, ह्, प्, ब्, व्, and ह्, if medial, are often elided :—

Sk. मुकुलः a bed Pr. मडलो M. माळ an elevated plain
Sk. सूची a needle Pr. सूई M. सुई
Sk. गजः an elephant Pr. गओ
Sk. गदा a club Pr. गआ
Sk. विपुलः large Pr. विउलं
Sk. जीव life Pr. जीअं

9. र is sometimes changed to ल :—

Sk. हरिद्रा turmeric Pr. हलद्दा M. हळद
Sk. अंगुरि a finger Pr. अंगुली M. आंगूळ
Sk. अंगार a charcoal Pr. इंगालो M. इंगळ

10. The dentals are changed to the cerebrals:—

Sk. अस्थि a bone Pr. अट्ठि M. हाड
Sk. ग्रन्थिः a knot Pr. गण्ठि M. गांठ
Sk. धक्क to shake Pr. ढक्क M. ढकलणें
Sk. दण्डः a staff Pr. डण्ड M. दांड

Note.—In the Prákrit the cerebrals have obtained great supremacy, and have frequently supplanted the other letters. "With regard to the nasal, the substitution of ण् for न् is universal."—*Bopp.*

Note.—The dental द् is sometimes changed to ज or ल; as, Sk. अद्य to-day, Pr. अज्ज, M. आज; Sk. मृद् to grind, Pr. मल, M. मळणें.

11. The visarga at the end of Sanskrit words is invariably changed to ओ; as Sk. मार्गः a way, Pr. मग्गो, माग a track.

III.—The Compound Consonants.

§ 309. The Compound Consonants are reduced to letters of the same class, according to the following rules:—

12. (*a*) क is substituted for the conjuncts क्य, क्र, र्क, ह्क, क.

कख for क्ष, ख्क, स्क, ख्ख, स्ख.
च for च्य, र्च.
त्त for त्र, स्व, र्त.
प्प for प्त, प्र, र्प, ल्प, प्र, प्य.

13. (*b*) When a sibilant is combined with a strong letter, the sibilant is changed to an aspirate of the class of the strong letter, or to some other strong letter of corresponding sound; as Sk. कुक्षि belly, Pr. कुच्छी, M. कूस side of the body; Sk. क्षेत्र a field, Pr. छेत, M. शेत; Sk. पुष्कर a pond, Pr. पोक्खरों, M. पोखरण.

14. (*c*) Of two dissimilar strong letters, the last displaces the first:—

ख्क = क्क
ङ्ज = ञ्ज
क्त or प्त = त्त
ग्द or ब्द = द्द
क्प or स्प = प्प

15. (*d*) The sibilants, combined with the weak letters, retain a place in the modified conjunct; श्म, श्य, ष्म, ष्य, श्र, ष्व, स्व, &c. = स्य

16. (*e*) The weak letter in conjunction with ष is sometimes changed to the anusvár, and ष to स —

Sk. अश्रु a tear, Pr. असु, M. आंसू
Sk. स्पर्श a touch, Pr. फनसो, M. आफडणें

§ 310. We give below a few additional words to illustrate the above changes :—

Sanskṛit.	Prákṛit.	Maráṭhí.
आर्य respectable	अज्ज	अजी, जी
अद्य to-day	अज्ज	आज
कार्य, कर्म work	कज्ज, कम्मो	काज, काम
राज्यं kingdom	रज्ज	रांज, राज्य
कर्णः an ear	कण्णो	कान
हस्तः a hand	हत्थो	हात
दधि curds	दही	दहीं
कुंभकारः a potter	कुंभारो	कुंभार
श्रेष्ठी superior, banker	सेट्ठि	शेट
शुष्क dry	सुक्ख	सुका
बहिर् outside	बाहिर	बाहेर
बलीवर्दाः oxen	बइल्ला	बैल
स्तंभः a pillar	खंभो	खांब
देवालयं a temple	देउलु	देऊळ
स्थानं a place	ठाण	ठाण
हरिद्रा turmeric	हलद्दा	हळद
बीजं seed	विअ	बीं, बीज
विद्युत् lightning	विज्जू	वीज
पुस्तकम् a book	पोथो	पोथी
भक्तं rice	भत्तं	भात
भगिनी a sister	बहिणि	बहीण
अंधकारः darkness	अंधआर	अंधार
आत्मा self, *nom. sing.*	आपा, अप्पा	आपा a father
आत्मानम् self, *acc. plu.*	अप्पाणं	आपण
यः who	जो	जो
वदति to speak	बोलई	बोलतो
पक्व ripe	पिक्क	पिकलें

§ 311. Not only Sanskṛit words but the inflections also underwent changes in the Prákṛit :—

Declension of the noun बुद्ध Buddha.

	Singular.		*Plural.*	
	Sanskṛit.	Prákrit.	Sanskṛit.	Prákrit.
1.	बुद्धः	बुद्धो	बुद्धाः	बुद्धा or द्धे
2.	बुद्धम्	बुद्धं	बुद्धान्	बुद्धा
3.	बुद्धेन	बुद्धेण	बुद्धैः	बुद्धेहि
4.	बुद्धाय	Same as the 6th Case.	बुद्धेभ्यः	Same as the 6th Case.
5.	बुद्धात्	बुद्धादो	बुद्धेभ्यः	बुद्धाहिंतो or हुंतो
6.	बुद्धस्य	बुद्धस्स	बुद्धानाम्	बुद्धाणं
7.	बुद्धे	बुद्धे, or बुद्धम्मि	बुद्धेषु	बुद्धेसु

Conjugation of the verb हस् to laugh.

ACTIVE CONJUGATION.

Present Tense.

	Singular.		*Plural.*	
	Sanskṛit.	Prákrit.	Sanskṛit.	Prákrit.
1.	हसामि	हसामि	हसामः	हसामो-म्ह
2.	हससि	हससि	हसथ	हसह-त्था
3.	हसति	हसदि-इ	हसंति	हसंति

IMPERATIVE MOOD.

1.	हसानि	हसमु	हसाम	हसामो
2.	हस	हस-ह्य	हसत	हसह
3.	हसतु	हसदु-उ	हसंतु	हसंतु

INFINITIVE.

Sk. तुम्, Pr. तुं or दुं.

PARTICIPLES.

Sk. त्वा, Pr. तूण or ऊण; Sk. अंत, Pr. अंत or एंत.

Note.—The Prákrit languages bear a strong resemblance to the modern European dialects which are derived from Latin, and which have superseded it as a popular language. The Italian, which is at present spoken in the old home of Latin, is exactly similar, in respect of its derivation, to the Prákrit, and we shall give the following comparative table by way of illustration :—

Latin.	Italian.	Sanskṛit.	Prákrit.
perfectus	perfetto	muktas	mutto
dictus	detto	yuktas	jutto
fructus	frutto	bhaktas	bhatto
ruptus	rotto	uptas	utto
planctus	pianto	viklavas	vikkavo

Present Tense.

	Latin.	Italian.	Sanskṛit.	Prákrit.
1.	vendo	vendo	hasámi	hasámi
2.	vendis	vendi	hasasi	hasasi
3.	vendit	vende	hasati	hasadi
1.	vendimus	vendiamo	hasámah	hasamo
2.	venditis	vendete	hasatha	hasaha
3.	vendunt	vendono	hasanti	hasanti

§ **312.** The Sanskṛit, as well as the Prákrit, contains certain words which are of a peculiar nature, and are designated देशज country-born by the Indian grammarians, and they have descended into Maráṭhí from those languages. A few of these words (which however are not found in Sanskṛit) are the following:—

Pr. बप्प a father, M. बाप (Sk. पिता)
Pr. पोट or पोह a belly, M. पोट (Sk. उदरं)
Pr. छिनालिआ a harlot, M. छिनाल or चिंधळ (Sk. पुंश्चली)
Pr. खुण्ट a peg, M. खुंटा (Sk. स्तंभः)
Pr. थरतरेदि to tremble, M. थरथरणें (Sk. प्रकंपनं)
Pr. डुब्बंतं to sink, M. डुबणें (Sk. मज्जंतम्)
Pr. ढक्केहि to cover or shut, M. ढांकणें or झांकणें (Sk. पिधत्त)
Pr. घडाव to fabricate, M. घडणें (Sk. कारव)
Pr. वड्ढमि to draw, M. ओढणें (Sk. कर्षामि)
Pr. घोह gulp, M. घोटणें (Sk. पिब)
Pr. सिप्पि a shell, M. शिंपी (Sk. शुक्ति)

Note.—"The Brahmans scattered through all the different provinces of Hindustan, no doubt, adopted many of the words of the languages of the tribes among whom they resided, and introduced them into the sacred tongue."—*Stevenson.* "How could the Aryan people have spread itself over the whole of India, without adopting very much from the aboriginal population which they found there, and which had submitted to them partly in a peaceable manner, and partly under compulsion, and yet even to this day only imperfectly?" "Where peoples speaking different languages live in constant mutual intercourse, traffic or fight with one another, suffer and enjoy together, they take over much from each other without examination, and this process must have gone on in their earliest times, when their mutual relations were still of a naïf character."—*Dr. H. Gundert.*

§ **313.** Besides Maráṭhí, the following are the principal modern vernaculars derived from the Prákrit dialects:—*Gujaráti, Sindhi, Panjábi, Hindi, Bengalli,* and *Oriya.*

§ **314.** The Prákrit, that is the immediate source of Maráṭhí, has undergone the following changes in the languages:—

1. In Prákrit the different letters of a Sanskṛit conjunct are changed to the same classes, but in Maráṭhí one of the letters of the conjunct is omitted, and its preceding vowel is engthened:—

Sk. निद्रा sleep	Pr. निद्दा	M. नीज
Sk. दुग्धं milk	Pr. दुद्धं	M. दूध
Sk. पक्षः a wing	Pr. पक्खो	M. पाख
Sk. हस्तः a hand	Pr. हत्थे	M. हात
Sk. सूत्रं thread	Pr. सत्तं	M. सूत
Sk. प्राघूर्णः a guest	Pr. पाहुणो	M. पाहुणा
Sk. कोष्टं a granary	Pr. कोट्ठं	M. कोठा

2. Sometimes the compound letter is dissolved in Maráṭhí, and अ, इ, or उ is inserted:—

Sk. भक्तः a devotee	Pr. भत्तो	M. भगत
Sk. रक्तं blood	Pr. रत्तं	M. रगत
Sk. ग्रहणं an eclipse		M. गिराण
Sk. लग्नं a wedding		M. लगीन
Sk. वर्षं a year		M. वरीस

3. In Maráṭhí the hiatus of the Prákrit is often avoided:—

Sk. खादनं eating	Pr. खाअणं	M. खाणें
Sk. रुदनं crying	Pr. रुअणं	M. रडणें
Sk. राजा a king	Pr. राआ	M. राव
Sk. द्विगुण two-fold	Pr. दुउणो	M. दूण
Sk. हृदयं a heart	Pr. हिअअं	M. हिय्या

4. The visarga, which in Prákrit is changed to ओ, is either dropped in Maráṭhí, or changed to आ:—

Sk, घोटकः a horse	Pr. घोडओ	M. घोडा
Sk. घर्मः perspiration	Pr. घम्मो	M. घाम
Sk. गर्भः pith	Pr. गब्भो	M. गाभा

Note.—In Maráṭhí the Prákrit ओ is retained in two pronouns, जो who (Sk. यः, Pr. जो) and तो that or he (Sk. सः).

5. The sibilants and ह, when forming the first member of a compound, or the last letter of a word, sometimes affect the initial consonant:—

Sk. पुष्पं a flower		M. फूल
Sk. बाष्पं a vapour	Pr. वप्फो	M. बाफ
Sk. पनसः the jacktree	Pr. फणसो	M. फणस
Sk. महिषी a buffalo		M. भैंस or म्हैस

6. The initial vowels of the Sanskṛit prefixes are elided in Maráṭhí:—

Sk. अभ्यञ्जनं anointing		M. भिजणें to be wet
Sk. अवस्थानं abode		M. वठाण a room
Sk. अरघट्ट a well-wheel		M. रहाट
Sk. अरण्यं a forest	Pr. रण्णं	M. रान

§ 315. Though Maráṭhí is mainly derived from Sanskṛit, through the medium of Prákrit, there are several other languages which contribute their quota of very useful vocables to it. We shall classify below the various elements which enter into the composition of Maráṭhí.

§ **316.** The component elements of Maráṭhí may be divided into *two* general classes, viz. 1st, the *Sanskṛitic*, and 2ndly, the *Non-Sanskṛitic*. These two classes are sub-divided into more particular classes, in the following manner:—

1. The Sanskṛitic element is of *two* kinds, viz. the *Tatsama* (तत्सम) and the *Tadbháva* (तद्भाव). The former word literally signifies "like that," *i.e.* like the Sanskṛit, and comprehends pure Sanskṛit words; and the latter word means "that which is derived from it," *i.e.* Sanskṛit, and indicates words derived from Sanskṛit by a change of form.

2. The Non-Sanskṛitic element is of three kinds, and the three classes of words are of the following description:—

(1) The *Deśi* or *Deśaj*, *i.e.* indigenous words, and they are those words which have been introduced into the language from the dialects of the aborigines.

Note.—"The Deśaj element claims almost all the words beginning with the cerebral letters, which, as initials, were probably not originally in use in the Sanskṛit, almost all the words beginning with the letter *jh*."—*Dr. John Wilson.*

(2) The *Imitative Particles* (अनुकरणवाचक शब्द), or words, both simple and reduplicated, which have been produced by the Maráṭhas themselves, in imitation of sounds, real or imaginary. Thus, *simple* कट, imitative of a sharp sound; the *duplicative* कटकट a brawl.

Note.—The imitative particles are so numerous in the Maráṭhí language, and the words derived from them so multiform, that it would be possible to construct a *complete form of speech exclusively of them.* And if the legitimate mode of prosecuting enquiry into the origin of old and fully developed languages is to study them in the light of the modern languages, especially of those which are actually in the process of formation, or whose process of formation can be clearly traced, shall we not seriously consider if every language may not have *originally descended from the humble imitative particles which seem to satisfy completely the wants of savages and illiterate men?*

The action of the human mind is uniform; men reason now as they reasoned in times past. The philosophies, dramas, histories and my-

thologies indicate absolute oneness of the human thought and feeling in the rudimentary or general form. And the study of the etymology of words is a powerful evidence that men conceived of objects and gave them descriptive names in most cases in exactly the same way over the whole face of the world. Why may we not suppose that men first called objects by *audible names or sounds, in imitation of sounds which they actually heard, or fancied they heard,* as is done to this day by savages and half-civilized people. "I believe," says Leibnitz, "that languages are the best mirror of the human mind, and that an exact analysis of the signification [and forms] of words would make us better acquainted than anything else with the operations of the understanding." Words, as sounds, are "statues in sound"—representations in and by sound of our notions, as pictures hewn in stone. The first conceptions formed of things—whether objects or actions—*by the sound,* actually belonging to them, or, by analogy, imagined to belong to them, gave rise to the names, *as sounds,* by which they are called.

Note.—And, indeed, if the radical forms of words in the oldest languages be closely examined, there will be found not a few words which can be traced to imitative particles, and we shall subjoin a few such radical forms from Sanskṛit:—

Sk. कास् to cough	M. खोकणें
Sk. कुट् to bend	M. कुटका
Sk. खन् to dig	M. खणणें
Sk. गद् to speak	M. equiv. गदगदणें
Sk. चम् to eat	M. चावणें
Sk. तन् to pull	M. ताणणें
Sk. त्रुट् to break	M. तुटणें to break
Sk. त्वर् to hurry	M. equiv. तुरतुर
Sk. दर् to fear	M. & H. डर
Sk. दह् to burn	M. दाहणें
Sk. धुल् to shake	M. डोलणें
Sk. धेक्क् to destroy	M. ढकलणें
Sk. लट् to babble	M. equiv. लटलटणें
Sk. लल् to babble, to play	M. equiv. ललकारणें
Sk. लड् to put out the tongue, to play,	M. लाडका

3. *Anya-deśí* words, or words borrowed from the languages of the inhabitants of Arabia, Persia, China, England, &c., settled in the country.

§ **317.** These five classes of words have become a prolific source of new and multiform derivatives, swelling the Maráṭhí vocabulary to upwards of sixty thousand words, and have thus risen to the rank of Roots. We have styled them Marathi Roots in this grammar.

Obs.—Maráṭhí, as regards its vocabulary, is more copious than Prákṛit, and lays claim to a more vigorous idiomatic phraseology than Sanskṛit, while its perennial source of the imitative particles, in which it fondly revels, gives it a character of vitality and picturesqueness which it is impossible to find in equal degree in any of the other living languages of the world.

§ 318. We will cite a few examples to illustrate the derivation of Maráṭhí words from what we have denominated *Maráṭhí Roots.*

Note.—The Sanskṛit, Arabic, Persian, and various other words which we have denominated *Maráṭhí Roots*, are, in their turn, derived from simpler forms or roots, which often are, chiefly as regards the Indo-Germanic languages, of a monosyllabic character. They are "the elements of speech which existed prior to the whole development of the means of grammatical distinction, before the growth of inflection, before the separation of the parts of speech."— *Whitney*. "All roots are monosyllabic; all polysyllabic roots are either reduplicated forms of the root, or prepositions grown up with them; जागृ to wake; अवधीर् to despise = अव + धीर्. A monosyllable may be composed of the simple vowel and consonant, or several consonants combined; as गा to go; स्था to stand. A single vowel can express a verbal idea; as इ to go."—*Bopp*.

"By the annexation of syllables to these roots, substantives and adjectives are derived. There are, however, a few roots, feminine abstracts which in their pure forms are *used* as words, and declined with the case-terminations; these are भी fear, युध् contest, मुद् joy."—*Bopp*.

1. Maráṭhí Roots of the Tatsama Class.

Root Sk. नट a dancer, a tribe of jugglers (Sk. root. नट् to strut).

Derivatives.

Nouns: नटबाज a swaggerer, a beau; नटबाजी swaggering; नटवा a rope-dancer; नटवी an actress, a strut; नटाई roguishness; नटीण an actress; नटुवा a dancer.

Adjectives: नटखट roguish; नटबाट rascally.

Verbs: नटणें to dress finely; नटविणें to deck out finely.

Adverbs: नटून थटून pompously.

Phrases: नटामाजी नेटकी जाया an attractive, but an unreal object; literally, the guise of a lovely woman as assumed by a male actor.

2. Of the Tadbhava Class.

Root बोल (णें) to speak (Sk. ब्रू to speak).

Derivatives.

Nouns : बोल a word ; बोलणें speaking ; बोलवा, बोलवाय popular talk ; बोलाचाली conversation ; बोलवणें invitation ; बोली a language ; अबोला reserve.

Adjectives : बोलका eloquent ; बोलगडा loquacious ; बोलता that speaks.

Verbs : बोलणें to speak ; बोलाविणें to call.

3. Of the Desaj Class.

(1) Root ओढ (णें) to draw (derived through the Pr. वडमि).

Derivatives.

Noun : ओढ a pull, a tendency ; ओढकर a hauler ; ओढकाठी the draw pole ; ओढगस्ती straitened circumstances ; ओढण a heavy pull, a traditional custom ; ओढणबाकी the balance due carried forward ; ओढणचिलक balance in hand brought up ; ओढणी a shawl drawn over the head and shoulders ; ओढदोरा the draw-string of a purse ; ओढव heavy draught ; ओढपट्टी the pin which confines the beam of a loom ; ओढव the inclined plane at a draw-well ; ओढवण the dry bed of a mountain torrent ; ओढा a stay, a brook ; ओढाओढ a general and violent pulling and hauling ; ओढा खोडा a comprehensive term for brooks and streams ; ओढाताण or ओढाटाण a pulling about violently or rudely ; ओढामाणकी or ओढामाणक्या *f. plu.*, hanging or holding back affectedly ; ओढावण or णें a kind of a drag-carriage ; ओढाळकी ओढाळगिरी or ओढाळी the roaming about of a bullock, that is ओढाळ ; ओढील or ळ the two ends of a female garment tied round the waist ; ओढें an act of revenge or requital of evil ; ओढ्या जगन्नाथ an image of जगन्नाथ (of Puri), said to have been drawn out of the sea.

Adjective: ओढक that haggles, insists upon obstinately; ओढगस्त that is in straitened circumstances; ओढाळ that is ever breaking loose from the fold; ओढिस्त that is in distressed circumstances; ओढीक that draws well, embarrassed in circumstances; ओढव a gross term for a step-child.

Verb: ओढणें to pull, to hang or hold back; ओढवणें to tend impulsively; ओढविणें to stretch out (the hand, &c.) upon or towards.

Adverb: ओढून ताणून forcingly, not naturally.

Phrase: ओढून पंद्रबळ forced, far-fetched; ओढून आणणें to draw one's self up haughtily; ओढून बळका करणें to outwit one's self; वरून ओढून टाकणें to give a smattering or superficial knowledge of, &c.

(2) Root डोळा an eye (*not* derived from the Prákrit).

Derivatives.

Noun: डोळडांपणें a blind for the eyes; डोळाफोडी the name of a bird; डोऱ्हू a hole; डोऱ्हूक head of a fish; डोळेझांक connivance; डोळेझांकणी a play; डोळेझांपणी a blind for the eyes (of a bullock); डोळिफोड narrow inspection; डोळेभेट the parting look, a hurried interview; डोळमोड working.

Adjective: डोळस having sight; डोळे फुटका that has lost his sight; डोळफोड that pains the eyes; डोळमिचका that blinks.

Adverb: डोळे डजेडी in the dusk of the evening; डोळयांदेखत or तां within one's own experience; डोळ्यां मागें in the absence of.

Phrase: डोळ्यांचा अंधार करणें to err against light.

4. Of the Class of the Imitative Particles.

Root बुळबुळ imitation of light showering.

Derivatives.

Nouns: बुळक-बुळकी a loose stool; बुळकंडी, -कांडी or -कुंडी a stream from a slit receptacle; बुळका a porpoise; बुळबुळ greasi-

ness, drizzling; बुळबुळाट greasiness; बुळबुळी a particular plant; बुळबुळीत greasiness; बुळी a term at cards.

Adjective: बुळका lubricous, slack; बुळबुळीत oily; बुळा impotent.

Verb: बुळकणें to slip suddenly; बुळबुळणें to crawl about; बुळबुळाविणें to besmear with grease.

Adverb: बुळबुळ or ळां continually dripping.

5. Of the Anya-deśaj Class.

Root Ar. नाल a horse-shoe.

Derivatives.

नालकरी *m.*, नालबंद a shoer of horses; नालकी *f.*, a sort of palkhi; नालडबा *m.*, a set of horse-shoes; नालबंदी *f.*, the price for shoeing a horse; नालमेख a horse-shoe nail; नालसाहेब a familiar term for the bearer of a particular pole in the Mohurrum.

Root Pers. मिजाज temper, fastidiousness.

Derivatives.

Adjective: मिजाजी—शी, मिजाजखोर fastidious.

§ 319. The various elements which enter into the composition of Maráṭhí have each its peculiar use. The Imitative Particles and the Deśaj words occur chiefly in the speech of the lower classes, and give their thoughts and feelings a bodily form and expression. The *Tadbhávas* are employed by the higher classes for all popular purposes, while the *Tatsamas* enter copiously into their formal and learned discourse. The *Anya-Deśi* languages (the Arabic and Persian, through the Urdu) contribute a large number of valuable vocables relating to the arts and institutions of civilized life, and impart to the language into which they are incorporated, singular life and energy. When a formal discourse of a secular nature is to be sustained with courtesy and dignity, or a manly passion to be expressed with vehemence, Urdu words and phrases are

freely used by the Maráṭhís. It is no exaggeration to say that Urdu is pre-eminently a kingly language. Its phraseology has a dignity and a majesty, and, withal, a fire and energy that no other Indian vernacular possesses. Born and cradled in the camp, it has always continued to be the language of the Court and the camp, communicating its manly force and vigour to every language it has come in contact with. The English is inspiring a new moral life into Maráṭhí, and contributing to it some new useful words.

Note.—"Although the stuff and backbone of these seven (modern Indian languages) languages is pure Indo-Germanic, yet we must not ignore or underrate the influence which Arabic vocables have exercised. This influence began in Sindh so early as Muhammad Kassim's conquest of that country in the early part of the eighth century." "Mohammad of Ghazni's numerous expeditions extended the knowledge of the general language of the Mussalmans to all Western India in the eleventh century, and by the middle of the thirteenth, Arabic words were heard in almost every city and town."—*Beames.*

Note.—1. When two or more synonymous words derived from different sources exist in the language, they usually *differ in meaning.* The *Tatsama* is used when a thing is spoken of in an indefinite way or described as large and dignified the *Tadbháva* and the *Deśaj* express an idea in a particular and; popular form, and the *Anya-Deśi* (Urdu, Arabic and Persian) in a forcible, and not unfrequently, in an offensive form:—

(1) *Tat.* सर्प a snake, *Prak.* सप्पो, *M.* साप.—The *Tadbháva* means a serpent generally, except नाग the cobra, but the *Tatsama* सर्प denotes a large and terrible reptile of the serpent tribe.

(2) *Tat.* मार्ग: a way, *Prak.* मग्गो, *M.* माग a track, trace, *Urdu* रस्ता a road.—The *Tatsama* मार्ग is confined to learned discourse, while the popular current form in the language is the Urdu रस्ता. There is, therefore, no necessity for a separate *Tadbháva* derivation from मार्ग in the sense of "a way" for common use. The *Tadbháva* माग is, consequently, never used in Maráṭhí in that sense, but that of (1) a trace, track; (2) channel to conduct water; and (3) a loom.

(3) *Deśaj* पागोटें a turban; Urdu पगडी:—Now while पागोटें means a turban generally, पगडी denotes a particular kind of turban, employed chiefly in phrases denoting vanity or conceit. Thus पगडी फेंकणें to cock the turban with an air, whereas पागोटें घालणें is simply to wear a turban; so also पगडी घेणें is "to eclipse an eminent person by one's superior merit." Equivalent expressions with पागोटें are never used, and would be quite tame.

(4) *Tat.* स्वभाव disposition, *Anya-Deś j* (Persian) मिजास.—The *Tatsama* is commonly used to denote temperament or disposition, and मिजास expresses fastidiousness as well as arrogance; मिजास बादशहाची आणि भवलाद भडभुंजाची he has the airs of a prince, but is the offspring of a rustic (*lit.* of a grain parcher).

Obs.—It is usually Persian words, and not Arabic, which have an exaggerated or offensive meaning in Maráṭhí. Thus the Persian word मिजास a temper, disposition, conveys an offensive sense, while the Arabic equivalent तब्यत, also occurring in the language, is quite as good as the Sanskṛit स्वभाव; and in the provinces where Arabic words are used, the Sanskṛit equivalents are not so common.

Obs.—Urdu (Arabic and Persian) words are, however, never used to express domestic relations or feelings; it is chiefly the *Tadbhávas* that are so employed. Urdu words are generally used in reference to unlawful love, and they characterise the language of amorous poetry.

Note.—2. When two *Tadbháva* synonyms somewhat *differ in form*, the less corrupted form expresses a sense more analogous to the classical root than the other, and *vice versá*. Thus, for instance, देवर्षि a divine sage or Vaidik Rishi is a *Tatsama*, and देवरुषी and देवलषी are two *Tadbhávas* derived from it. देवलषी is more altered in form than देवरुषी, and the former has a more offensive sense than the latter. देवरुषी is a dealer with gods, and देवलषी a dealer with devils.

Note.—3. What is true of words is true also of the *inflections*. Some Maráṭhí case-endings are derived from Sanskṛit inflections, and some from Maráṭhí words. Of the inflections derived from Sanskṛit, some exist in a more, and some others in a less, corrupted form. Thus the dative स is derived from the Sanskṛit स्य, while the dative ला from the Maráṭhí word लागीं. Further, the genitive चा, which, like the dative स, is derived from the Sanskṛit स्य, is more altered in form than स:—

(1) Of the two dative terminations, the one which is more like its Sanskṛit origin is less definite and pointed in sense than that derived from a pure Maráṭhí word; तूं दिवसास or दिवसाचा (चा = स्य) ये come in the day time, but दोहोंला ये come at two o'clock.

(2) Of the two derivatives from the Sanskṛit स्य, स, which is more analogous to it, is less pointed and emphatic than चा. Both स and चा are employed to denote the adverbial relation of time, but चां is used when *attention is to be specially called* to the particular circumstance of time; तूं रात्रीचा कोठें जातोस where do you go *at night?* तूं काल रात्रीस कोठें होतास *where* were you last night? The locative ईं being immediately derived like स, from a Sanskṛit inflection, agrees with स in use; तूं काल रात्रीं or रात्रीस कोठें होतास *where* were you last night?

CHAPTER XXI.

THE PRINCIPLES OF MARÁṬHÍ DERIVATION.

§ 320—§ 349.

§ 320. All the Maráṭhí words which cannot be traced to a simpler form in the language, no matter what be the original language from which they are derived, whether Sanskṛit, Prákrit, Arabic, Persian, or English, may be denominated Maráṭhí roots. (§ 317)

§ 321. New words are formed from the Maráṭhí roots in the following seven ways:—

(1) By modifying the radical vowels or consonants: बांधणें to bind; बांध a dam; बांधा a shape; डोळा an eye; डोळू an eyelet or a little hole; पडणें to fall; पाडणें to fell; फाटणें to tear (*intrans.*); फाडणें to tear (*trans.*)

(2) By modifying both the radical vowels and consonants: सुटणें to get loose, unloose; सोडणें to loose.

(3) By joining letters or particles either before or after a word: तुटणें to break; अ + तूट = अतूट unbroken; राग anger; राग + ईट = रागीट passionate. The particle before a word is called a prefix (उपसर्ग), and the particle after it, a suffix (प्रत्यय).

(4) By doubling the simple word: दाणे grain, दाणेदुणे grain, &c.

(5) By uniting two words to express one notion, both words retaining a place in the compound: काळें black and मांजर a cat = काळमांजर a polecat.

(6) By the union of two words so that one of the words is somewhat lost: तेल oil and पाणी water = तेलवणी; आंबट sour and वास smell = आंबसाल.

(7) By the union of two words, which, without entering into formal composition, express one simple idea: as हाताखालचा an assistant.

Note.—In formal composition the inflections indicating the relation existing between the two uniting words are dropped : राजाचा वाडा a king's house ; राजवाडा a palace ; तांबडी माती red earth ; तांबडमाती red earth. The genitive चा of राजाचा and ई of तांबडी are omitted in the compounds राजवाडा and तांबडमाती.

§ **322.** The first two classes of derivatives are called (I.) Primary Derivatives ; the third class, (II.) Secondary Derivatives ; the fourth class, (III.) Reduplicatives ; and the last three classes, (IV.) Compounds.

1. The Primary Derivatives.

§ **323.** There are two principal classes of Primary Derivatives, viz. the Causals and the Potentials.

I.—*The Causal Verb.*

§ **324.** The causal verb denotes the doing of an action by the agent through the instrumentality of another ; म्या त्याच्या-कडून करविलें I got it done by him.

§ **325.** The causal verb is derived from the transitive verb by the addition of अव ; as मार to strike + अव = मारव ; त्यानें आपल्या मुलाला पंतोजीकडून मारविलें he got his son punished by the teacher.

In the Dakhan ईव is substituted for अव, and the former form is now generally adopted in the imperative mood ; त्याच्या कडून करीव get it done by him.

Monosyllabic roots like खा eat thou, पी drink thou, ये come thou, as well as the roots ending in ह, like लीह write thou, take a double व ; त्याकडू नखावविलें I caused him to eat it ; माइया लेकीच्या हातून रामाला एक रुपया देवविला I caused my daughter to give him a rupee ; त्याच्या कडून लिहवविलें I got him to write it.

Note.—The particle अव is derived from अय् or अव employed in Sanskṛit to make up the causal forms, and अय् or अव is derived either from इ to go, or from ई to wish, to demand, to pray. If derived from ई to wish, the causal form expresses "the secondary notion of the causal verbs, in which the subject completes the action, not by

the deed, but by the will; thus, *e.g.* कारयामि 'I cause to make' would properly mean 'I require the making'; whether it were intended that 'any one made,' or 'any thing was made'; but if the causal character springs from a root which originally signifies 'to go,' we must observe that in Sanskṛit several verbs of motion signify also 'to make'; *e.g.* वेदयामि might properly signify, 'I make to know', मारयामि 'I kill,' 'I make to die.' "—*Bopp.*

This अय् is changed in Prákrit either to ए or आवे, as Sk. कारयति he causes to make, Pr. कारेदि or कारावेदि; and in Maráṭhí the Sanskṛit अय is changed in correspondence with the latter Prákrit form आवे to अव; करविती he causes to make.

Note.—Some Maráṭhí verbs assume the full form of आवे, except the final ए; बोलणें to speak, बोलावणें to call.

Note.—Some Maráṭhí verbs, again, simply lengthen the initial vowel of the verb, as is done in Sanskṛit before assuming the अय; चरणें to graze, चारणें to feed; Sk. कारयति, Pr. कारावेदि he causes to do.

§ 326. When अव is added to verbs which are not strictly transitive, they become simply transitive, and not causal. Thus the anomalous verb शिकणें to learn, by the aid of अव, becomes a transitive of the Second Conjugation; त्यानें मला शिकविलें he taught me. So also the intransitive verb, by assuming अव, becomes transitive of the Second Conjugation; ती निजली she slept; तिला कोणीं निजविलें who put her to sleep?

§ 327. By the addition of another व the transitive derivatives become causals; पंतोजीकडून त्यांस शिकवविलें I got them taught by the teacher; दाईकडून तिला निजवविलें I got her put to sleep by the nurse.

§ 328. When an additional व is joined to a radical transitive, it becomes a double causative; म्या सदूला सांगून तुझांकडून आंबा आणवविला I got Sadu to cause a mango to be brought by you.

§ 329. The Maráṭhí causal particle अव may sometimes be used, also, in the form of आव. It is only some verbs of the First Conjugation that assume आव; as फितवणें or फितावणें to seduce, from फितणें to be seduced; बोलावणें to call, from बोलणें to speak.

Note.—Some nouns and adjectives assume either अव or आव to make up verbs, and the verbs so derived are used both transitively and intransitively :—

Noun दुःख pain ; *Verb* दुखणें, दुखवणें or दुखावणें to hurt or be hurt.

Adjective आंबट sour ; *Verb* आंबटवणें or आंबटावणें to make sour, or be turned sour.

When these verbs are used in the Second Conjugation, they are transitive in sense, otherwise only intransitive ; माझें मन दुखवलें or दुखावलें my mind was hurt ; त्वां माझें मन दुखविलें or दुखाविलें you hurt my mind. The form in आव is usually used in the Dakhan.

Note.—Some nouns &c. assume only आव ; राग anger, रागावणें to get angry ; दुणा two-fold, दुणावणें to become doubled ; वेडा mad, वेडावणें to become mad, or to mock.

§ **330.** The causative अव is assumed by some intransitive verbs after they have by a change of their radical form become transitive ; the form made up with the अव becomes strictly causative ; thus, चरणें to graze, चारणें to feed, and चारवणें to cause to feed.

§ **331.** The radical changes of form which the intransitive verbs undergo are of two kinds ; 1st, they lengthen their initial vowel, as पडणें to fall, *intransitive* ; पाडणें to fell, *transitive* ; and 2ndly, they both lengthen the initial vowel, as well as change a radical consonant, as फिटणें to get loose, *intransitive* ; फेडणें to loose, *transitive*. We give below some Maráṭhí verbs of both these kinds :—

1. The verbs that lengthen only the initial vowel :—

Intransitive.	*Transitive.*	*Causative.*
चरणें to graze	चारणें to feed	चारवणें to cause to feed
टळणें to pass by	टाळणें to remove	टाळवणें to cause to remove
तरणें to float, or be saved	तारणें to save	तारवणें to cause to save
दबणें to be crushed	दाबणें to crush	दाबवणें to cause to crush
पडणें to fall	पाडणें to fell	पाडवणें to cause to fell
मरणें to die	मारणें to kill	मारवणें to cause to kill
सरणें to remove	सारणें to remove	सारवणें to cause to remove

2. The verbs that modify both the initial vowel and the radical consonant :—

Intransitive.	*Transitive.*	*Causative.*
फिटणें to get loose	फेडणें to loose	फेडवणें to cause to loose
सुटणें to get loose	सोडणें to loose	सोडवणें to cause to loose
तुटणें to break	तोडणें to break	तोडवणें to cause to break

For the conjugation of the Causal Verbs, see § 206.

II.—*The Potential Verb.*

§ **332.** The Potential Verb expresses the ability of the agent to do the action denoted by it; माझ्यानें शंभर रुपये देववत नाहींत I cannot pay one hundred rupees.

§ **333.** The Potential Verb, whether transitive or intransitive, is derived from the simple verb by the insertion of व ; as करणें to do; करवणें to be able to do. The व is doubled when the verbal root is monosyllabic, as देववत नाहीं I cannot give it, or ends in ह, as माझ्यानें लिहववतें I can write.

Note.—The Potential form is derived from the Sanskṛit passive verb which annexes य to the root; Sk. root बुध्, Pass. बुध्यते. In Prakṛit this य is either retained, or changed to ईअ or इज्ज; Sk. पठ्यते, Pr. पढीअइ or पढिज्जइ. The य is also changed in Prakṛit to a double व, *i.e.* ब्ब *vva;* as Sk. श्रूयते it is heard, Pr. सुव्वइ; Sk. हूयते it is offered, Pr. हुव्वइ.

Note.—Besides the full passive sense indicated by the Sanskṛit passive form, it is capable of expressing the following two ideas:

1. It has an active meaning, having the force of a reflexive verb; पुत्रं व्यजायत she bore a son.

2. It is frequently used impersonally in expressions like श्रूयताम् "let it be heard," and आस्यताम् "let it be placed," instead of "hear thou," and "place thou;" so also मया ज्ञायते "it is known by me," for "I think."

Note.—All these different senses of the Sanskṛit Passive exist in the Maráṭhí Potential verb. It is *conjugated impersonally* in the Bháve Prayoga; and its sense of possibility or potentiality (*i.e. latent* activity) is the result of the reflexive character of its Sanskṛit original.

Note.—Some nouns and adjectives assume either अव or आव to make up verbs, and the verbs so derived are used both transitively and intransitively :—

Noun दु:ख pain ; *Verb* दुखणें, दुखवणें or दुखावणें to hurt or be hurt.

Adjective आंबट sour ; *Verb* आंबटवणें or आंबटावणें to make sour, or be turned sour.

When these verbs are used in the Second Conjugation, they are transitive in sense, otherwise only intransitive ; माझें मन दुखवलें or दुखावलें my mind was hurt ; त्वा माझें मन दुखविलें or दुखाविलें you hurt my mind. The form in आव is usually used in the Dakhan.

Note.—Some nouns &c. assume only आव ; राग anger, रागावणें to get angry ; दुपा two-fold, दुपावणें to become doubled ; वेडा mad, वेडावणें to become mad, or to mock.

§ 330. The causative अव is assumed by some intransitive verbs after they have by a change of their radical form become transitive ; the form made up with the अव becomes strictly causative ; thus, चरणें to graze, चारणें to feed, and चारवणें to cause to feed.

§ 331. The radical changes of form which the intransitive verbs undergo are of two kinds ; 1st, they lengthen their initial vowel, as पडणें to fall, *intransitive* ; पाडणें to fell, *transitive* ; and 2ndly, they both lengthen the initial vowel, as well as change a radical consonant, as फिटणें to get loose, *intransitive* ; फेडणें to loose, *transitive*. We give below some Maráṭhí verbs of both these kinds :—

1. The verbs that lengthen only the initial vowel :—

Intransitive.	*Transitive.*	*Causative.*
चरणें to graze	चारणें to feed	चारवणें to cause to feed
टळणें to pass by	टाळणें to remove	टाळवणें to cause to remove
तरणें to float, or be saved	तारणें to save	तारवणें to cause to save
दबणें to be crushed	दाबणें to crush	दाबवणें to cause to crush
पडणें to fall	पाडणें to fell	पाडवणें to cause to fell
मरणें to die	मारणें to kill	मारवणें to cause to kill
सरणें to remove	सारणें to remove	सारवणें to cause to remove

2. The verbs that modify both the initial vowel and the radical consonant :—

Intransitive.	*Transitive.*	*Causative.*
फिटणें to get loose	फेडणें to loose	फेडवणें to cause to loose
सुटणें to get loose	सोडणें to loose	सोडवणें to cause to loose
तुटणें to break	तोडणें to break	तोडवणें to cause to break

For the conjugation of the Causal Verbs, see § 206.

II.—*The Potential Verb.*

§ **332.** The Potential Verb expresses the ability of the agent to do the action denoted by it; माझ्यानें शंभर रुपये देववत नाहींत I cannot pay one hundred rupees.

§ **333.** The Potential Verb, whether transitive or intransitive, is derived from the simple verb by the insertion of व ; as करणें to do; करवणें to be able to do. The व is doubled when the verbal root is monosyllabic, as देववत नाहीं I cannot give it, or ends in ह, as माझ्यानें लिहववतें I can write.

Note.—The Potential form is derived from the Sanskṛit passive verb which annexes य to the root; Sk. root बुध्, Pass. बुध्यते. In Prakṛit this य is either retained, or changed to ईअ or इज्ज; Sk. पठ्यते, Pr. पढीअइ or पढिज्जइ. The य is also changed in Prakṛit to a double व, *i.e.* व्व *vva;* as Sk. श्रूयते it is heard, Pr. सुव्वइ; Sk. हूयते it is offered, Pr. हुव्वइ.

Note.—Besides the full passive sense indicated by the Sanskṛit passive form, it is capable of expressing the following two ideas:

1. It has an active meaning, having the force of a reflexive verb; पुत्रं व्यजायत she bore a son.

2. It is frequently used impersonally in expressions like श्रूयताम् "let it be heard," and आस्यताम् "let it be placed," instead of "hear thou," and "place thou;" so also मया ज्ञायते "it is known by me," for "I think."

Note.—All these different senses of the Sanskṛit Passive exist in the Maráthí Potential verb. It is *conjugated impersonally* in the Bháve Prayoga; and its sense of possibility or potentiality (*i.e. latent* activity) is the result of the reflexive character of its Sanskṛit original.

Note.—In Gujarati the Sanskrit Passive य is changed to आ, and the forms made up with आ are either passive or potential; Passive, रामथी रावण मराायो Rávan was killed by Rám; Potential, तेनाथी चलाय he could walk.

§ **334.** Compound Verbs, or idiomatic phrases, are often employed for the Potential forms in व (§ 252).

II.—Secondary Derivatives.

§ **335.** The Secondary Derivatives are formed by the employment of Prefixes (उपसर्ग) and Suffixes (प्रत्यय).

Prefixes.

§ **336.** The Maráṭhí Prefixes are chiefly derived from two languages, the Sanskṛit, and Urdu (Arabic and Persian), and are usually put before words of cognate origin. Sometimes, however, they are used with other words.

I.—*Sanskṛit Prefixes.*

§ **337.** अ, अन् (Gr. *a*, Anglo-Saxon *un*) not; अपार boundless; M. अबोला reserve; M. अचूक infallible. When a word begins with a vowel, the अन् is used; आयास weariness, अनायास ease; एक one, अनेक many.

अति beyond, much; अतिक्रम passing beyond, transgression; अतिस्नेह intimacy; M. अतिशहाणा too wise.

अधि over; अधिदेव a superior god; अधिकार authority.

अनु after; अनुसरण going after, imitation; अनुज born after; अनुनासिक nasal.

अप badly off; अपशकुन a bad omen.

अपि upon; अपिधान a placing upon, a covering.

अभि towards; अभिमुख having the face towards; अभिधान a name.

अव down; अवतार a crossing down, an incarnation; अवकृपा displeasure; अवज्ञा disobedience.

आ near; आकार a form; आमह entreaty.

इति so; इत्यर्थ the sum and substance; इत्यादि et cetera.

उत् up; उत्साह ardour; उत्कर्ष flourishing condition.

उप next, below; उपसर्ग a prefix; उपनेत्र spectacles; उपकार a favour.

कु bad; कर्म a bad deed; कुविचार a bad thought.

चिर a long time; चिरकाल for a long time; चिरंजीवी a daughter

दुर्, दुस् bad; दुर्गुण a bad quality; दुराचार evil practices.

न not; नास्तिक an atheist.

नाना various; नानाविध various.

नि into, downwards; निर्वाह conducting; निःपतन fallen down; निमग्न absorbed in.

निः, निर्, निस् without; निर्दोषी blameless; निराकार formless.

पर another; परजन a stranger; M. परगांव another village.

परा back, away; पराङ्मुख having the face turned back; पराजय defeat.

परि round; पर्यटन walking round about.

पश्चात् after; पश्चात्ताप repentance.

पुनर् again; पुनर्जन्म regeneration; पुनर्विवाह a remarriage.

पृथक् separately; पृथक्करण separation; पृथग्विध various, manifold.

प्र before; प्रभु the being before, a lord; प्रधान a minister.

प्रति back, again; प्रतिबिंब a reflected beam; प्रत्युत्तर a reply.

बहिर् out; बहिर्द्वार adultery.

वि apart; वियोग disjoining, a separation; विधवा a widow.

स with; सजीव having life; सजाति of the same caste.

सत् good; सत्कर्म a good action; सज्जन a virtuous person.

सम् together with; संगम going with, a junction; संबंध a connection.

सह with, together with; सहवास intercourse.

सु well; सुरूप good-looking; सुविचार a good thought.

स्व one's own; स्वदेश a native country; स्वबुद्धि one's own intellect.

स्वयं of one's self, spontaneously; स्वयंभू self-existent; स्वयंवर the choosing of a husband.

II.—*Urdu Prefixes.*

§ 338. कम (P.) deficient; कमजोर weak.

गैर (A.) other; गैरसमज a misunderstanding; गैरखर्च expenses in an improper way.

हर, हर (H.) each; हरमाहा every month; हरदिवस daily.

ना (A.) not; नापसंद or त disapproved; नामर्द effeminate.

पेश (P.) before, a leader; पेशवा Peshwá.

बद (P.) bad; बदकाम a bad deed; बदनाम *adj.* infamous.

बिन (H.) without; बिनचूक without a mistake; बिनहरकत without opposition.

बे (P.) without; बेइलाज without remedy; बेडौल shapeless, clumsy.

सर (H.) head; सरसुभेदार the head Subhédár.

Suffixes.

§ 339. The suffixes used in Maráṭhí are more numerous than the prefixes, and are derived from various languages. They are divided into three classes, according to their origin—Sanskṛit, Maráṭhí, and Urdu.

I.—*Sanskrit Suffixes.*

Abstract Nouns.

§ 340. Sanskṛit words assume the suffixes ता, त्व, and य, to make up abstract nouns, and these particles are affixed to nouns as well as adjectives. The abstract nouns formed with ता are feminine, and those ending in त्व and य are neuter. When a word is modified by य, its initial vowel is displaced by a वृद्धि vowel or proper diphthong (§ 12).

मित्र (*sub.*) a friend; मित्रता or त्व, or मैत्र्य friendship.

गुरु (*adj.*) heavy; गुरुता or त्व, or गौरव heaviness.

दृढ (*adj.*) hard; दृढता, दृढत्व, or दार्ढ्य hardness.

ब्राह्मण (*sub.*) a Bráhmaṇ; ब्राह्मणता or त्व, or ब्राह्मण्य Bráhmaṇism.

Note.—The abstract nouns, derived in the above manner, are used in Maráṭhí poetry to denote an idea of plurality or multitude; as ग्राम a town, ग्रामता a multitude of towns; केदार a field, कैदार्य a number of fields; thus, for instance, in the following line जनता means a multitude of people:—

प्रभुनें करुणा करुनि, प्रणता, जनता सदैव रक्षावी.—*Moropant.*

Adjectives.

§ **341.** By affixing अ, इ, य, आयन, इय, adjectives are derived from nouns, to denote *pertaining to.* When affixing these particles, the following radical changes take place in the noun:—

1. The final उ, ऊ or ओ is changed to अव्.

2. The final अ, आ, इ or ई is dropped.

3. The initial double letter is dissolved, and the first consonant, if originally united with र, assumes ऐ, and if united with व, assumes औ.

4. The initial letter, if not a conjunct containing र or व, is displaced by its corresponding वृद्धि vowel.

(अ) भृगु a Rishi + अ = भार्गव a descendant of भृगु; यदु Yadu, यादव; वसिष्ठ Vasishṭha, वासिष्ठ the son of Vasishṭha; सुमित्रा the wife of Daśaratha, सौमित्र the son of Sumitrá (Lakshman).

(इ) दशरथ king Daśaratha, दाशरथि pertaining to Daśaratha, *i.e.* his son; कृष्ण the god Krishṇa, कार्ष्णि pertaining to Kṛishṇa.

(य) गर्ग the Rishi Garga + य = गार्ग्य the son of Garga; दिति the name of a giant woman, दैत्य the offspring of Diti; ग्राम a village, ग्राम्य belonging to a village; तालु the palate, तालव्य palatal.

(आयन) कत a Rishi, कात्य + आयन = कात्यायन the son of Kata.

(ईय) भ्रातृ a brother + ईय = भ्रातीय the son of a brother; पर्वत a mountain, पर्वतीय mountainous.

(एय) गंगा the river Ganges + एय = गांगेय the son of Ganges; विधवा a widow, वैधवेय son of a widow.

(इक) मास a month, मासिक monthly; लोक the world, लौकिक worldly; नौ a ship, नाविक naval.

Note.—Some words do not lengthen the initial vowel when modified by the above suffixes; पर्वत a mountain, पर्वतीय pertaining to a mountain; त्वत् thee, त्वदीय relating to "thee;" अंत an end, अंत्य pertaining to an end; दंत a tooth, दंत्य dental.

§ **342.** By joining the affixes मत् (मान्), ईय, इन, लु, मय, इत, the sense of "full of or abounding" is obtained: —

इत; लज्जा shame, लज्जित ashamed; दुःख sorrow, दुःखित sorrowful.

इन; मल dirt, मलिन dirty; फल fruit, फलिन having fruit.

ईय; वेत्रक a reed or cane, वेत्रकीय abounding in reeds; स्वक self, स्वकीय one's own.

मत् (मान्); श्री wealth, श्रीमान् wealthy; मत् or मान् is changed to वत् or वान् in certain nouns; as ज्ञान knowledge, ज्ञानवान् learned.

मय; काष्ठ wood, काष्ठमय full of wood or wooden; मांस flesh, मांसमय fleshy.

लु; कृपा grace, कृपालु gracious; श्रद्धा faith, श्रद्धालु having faith.

Miscellaneous Words.

§ **343.** The following Sanskṛit words are often employed in Maráṭhí as suffixes to form new words, such as nouns, adjectives, and participles. Strictly speaking they make up compounds. Some of these words are placed before as well as after nouns to make up new words:—

अंकित marked, restrained; आज्ञा + अंकित = आज्ञांकित marked or lined by command, and hence subject to direction; खा a

woman + अंकित = स्त्र्यंकित ruled by a wife; क्रोधांकित, ज्ञानांकित, शास्त्रांकित, भ्रमांकित, &c:

अतीत past; escaped from; कामातीत (काम lust + अतीत freed) freed from lust; जरातीत exempt from decay; देहातीत disembodied; दृश्यातीत disappeared; वयातीत aged.

अधीन subject to, dependent upon; स्व self + अधीन = स्वाधीन independent; पर another + अधीन = पराधीन dependent; लोभाधीन given to avarice, पापाधीन given to sin.

अन्वित connected with, possessed or possessing; शर्करा sugar + अन्वित = शर्करान्वित mixed with sugar; क्रोधान्वित filled with anger; अकर्मान्वित connected with wickedness; दयान्वित full of kindness; विवेकान्वित discreet.

अभिमुख having the face towards, favourable to; सूर्य the sun + अभिमुख = सूर्याभिमुख facing the sun; पूर्वाभिमुख facing the east; अध्ययनाभिमुख favourable to study.

अर्थी that desires or seeks; विद्या + अर्थी = विद्यार्थी a student; धनार्थी one whose aim is to get money; पुत्रार्थी wishing to have children; मोक्षार्थी desiring to have final and eternal happiness.

अर्ह fit; पूजन worship + अर्ह = पूजनार्ह worthy of worship or respect; भक्षणार्ह fit to be eaten; अध्ययनार्ह worthy of study.

आक्रांत seized by, overcome by; चिंता anxiety + आक्रांत = चिंताक्रांत overcome by care, anxious; क्षुधाक्रांत tormented by hunger; भयाक्रांत oppressed by fear.

आकीर्ण filled with, covered with; जल water + आकीर्ण = जलाकीर्ण filled with water; सैन्याकीर्ण covered or surrounded by an army.

आकुल filled with, overcome by; क्रोधाकुल inflamed with anger. चिंताकुल distressed by anxiety; निद्राकुल overpowered by sleep; हर्षाकुल transported with joy.

आढ्य wealthy; धन riches + आढ्य = धनाढ्य rich in treasures, immensely rich; विद्याढ्य rich in learning; बलाढ्य strong; रसाढ्य, रोगाढ्य, मशाढ्य, &c.

आनुकूल्य propitiousness, favourableness; द्रव्य wealth + आनुकूल्य द्रव्यानुकूल्य affluence, or easiness of circumstances; लोकानुकूल्य favour of the people, popularity.

आतुर excited, distressed; तृष्णातुर distressed by thirst; लोभातुर carried away by covetousness.

आपन्न distressed, afflicted; खेद sorrow + आपन्न = खेदापन्न afflicted with sorrow; संशयापन्न distressed or agitated with doubt.

आरूढ mounted or ascended upon; अनुभवारूढ experienced; इंद्रियारूढ come under the cognizance of the senses, perceived; ज्ञानारूढ, योगारूढ &c.

आवह that brings, confers, occasions; सुख + आवह = सुखावह producing pleasure; संकटावह producing trouble; दोषावह, शोकावह &c.

उच्छेद utter rooting out or utter demolition; धर्मोच्छेद the utter demolition of religion; कुलोच्छेद, वनोच्छेद &c.

उत्तर after; लोकोत्तर beyond what is common, transcendent; उत्थ rising; अज्ञानोत्थ sprung from ignorance; ज्वरोत्थ arisen from fever.

उन्मुख having the face set towards; about to go or do; मरणोन्मुख about to die; गमनोन्मुख about to go.

कर doer; प्रकाशकर light producing; सुखकर, आनंदकर.

कामुक desirous; विद्याकामुक seeking knowledge; धनकामुक seeking riches; मोक्षकामुक seeking eternal happiness.

गत gone, past; गतधन lost riches; गतकाळ the past time; गतबुद्धि, गताभिमान; हस्तगत, अंतर्गत &c.

ग्रस्त devoured, seized; कामग्रस्त inflamed with lust; शापग्रस्त accursed; दारिद्र्यग्रस्त, चिंताग्रस्त, &c.

घात ruining; आत्मघात self-destruction; प्राणघात, destroying life, &c.

घ्न that kills or destroys; पापघ्न sin destroyer; रोगघ्न an antidote; कृतघ्न ungrateful.

चिंतक that thinks or is concerned about; शुभचिंतक a well-wisher; अनिष्टचिंतक an ill-wisher.

च्युत fallen; अधिकारच्युत fallen from authority; पदच्युत dethroned.

जित conquered or overcome; जितकाम one in whom lust is subdued; जितक्रोध one in whom anger is subdued; जितमनस्क one who possesses self-command; जितद्रव्य who has acquired treasures. When जित comes last, it has the opposite signification; कामजित one subdued by lust; क्रोधजित; स्त्रीजित vanquished by a woman.

दर्शी that sees; गुणदर्शी, सूक्ष्मदर्शी, तत्त्वदर्शी, दीर्घदर्शी, आत्मदर्शी.

नाशक that destroys; पित्तनाशक that destroys bile; वायुनाशक.

निष्ठ fixed in; मनोनिष्ठ fixed in mind, देहनिष्ठ &c.

पर strange, other; परधन another's treasure; परदेश. Also, appertaining to; ज्ञानपर appertaining to knowledge; लोकनिंदापर भाषण करूं नये we should not engage in scandalous conversation.

परायण following after, devoted to, appertaining to; ईश्वरपरायण; ह्या मनोवृत्ति ईश्वरपरायण झाल्या these feelings were devoted to God; ज्ञानपरायण.

भूत become; पात्रभूत becoming or constituting a vessel; त्रासभूत becoming a trouble; कारणभूत becoming a reason or occasion. Also, "become affected by," with the principal word modified by ई; कारणीभूत become, caused or occasioned; प्रमाणीभूत become proved or evidenced.

रूप like or resembling; पितृरूप like a father. Also, of the very form and essence, composed of; पिशाचरूप of the form of a devil, fiendish; नररूप like a man, human.

शून्य void, destitute of; द्रव्यशून्य destitute of wealth, ज्ञानशून्य &c.

शूर bold; eminent for some qualities or works; दानशूर eminently liberal; परोपकारशूर; रणशूर; भोजनशूर; गानशूर &c.

स्थ that stands or rests; गृहस्थ one who lives comfortably in a house, hence a gentleman; मार्गस्थ a traveller; पात्रस्थ standing in a vessel.

हत struck, destroyed; हतचैतन्य deprived of life; हतज्ञान, हतशक्ति, हतश्री &c.

हर, हारक, हारी that seizes, carries off; धनहर a thief; सुखहर, पित्तहर, दुःखहर.

MARÁṬHÍ SUFFIXES.

I.—Nouns.

1. *Abstract Nouns.*

§ **344.** Maráṭhí Abstract Nouns are derived from adjectives by affixing पण and पणा: वाईट bad, वाईटपण or -पणा badness. Those abstract nouns which end in पण are neuter, and those in पणा are masculine.

When the suffixes पण and पणा are joined to adjectives ending in आ, the आ is changed to ए: चांगला good, चांगलेपण or चांगलेपणा goodness; भला honest, भलेपण or भलेपणा honesty. चांगला is changed, also, to चांगूल in the abstract noun, चांगुलपण or -पणा.

The suffixes पण and पणा can be applied indiscriminately to every Maráṭhí adjective, and, optionally, even to Sanskṛit adjectives; as निर्दय (S.) cruel, निर्दयता, or निर्दयपण or -पणा cruelty.

Note.—The abstract noun in पण, and not in पणा, is usually declined; शहाणपण wisdom, शहाणपणाला to wisdom.

2. *Nouns of Agency.*

आडी आडया; वाट a way, वाटाडी or वाटाडया a guide.

आरी; पूजा worship, पुजारी a worshipper.

ऊ; मारणें to beat, मारू a striker; पोटभरू.

कर, करी; गांव a village, गांवकर or -करी a villager; खेळकर a player.

वान, वाला (S. पाल); गाडी a carriage, गाडीवान a coachman; भाजीवाला a seller of vegetables.

3. *Nouns denoting office, condition, &c.*

की; पाटील the head of a village, पाटीलकी the office of a patel.

4. *Diminutive Nouns.*

डी; पलंग a bedstead, पलंगडी a small bedstead.

ऊं; बकरी a she goat, बकरूं a kid; वाघ a tiger, वाघरूं a tiger in contempt.

कुली; चिंधी a rag, चिंधकुली, चिंधुकली a small rag; चांद (S. चंद्र) the moon, चांदकुली, चांदुकली a small cake; भात rice, भातुकली, &c.

5. *Miscellaneous Nouns.*

अ; चढणें to ascend, चढण an ascent; वळण, चाळण, &c.

आ; भरणें to fill, भरणा store.

अवा; बोलणें to speak, बोलवा a report.

आई; चढणें to attack, चढाई attacking; लढणें to fight, लढाई a fight.

आव; पाडणें to throw down, पाडाव overthrow; ठरविणें, ठराव a resolution.

आवळ; धुणें to wash, धुणावळ price for washing; बांधणावळ.

ई; थुंकणें to spit, थुंकी spittle; उडी jumping; चाळणी sieve.

ऊ; खाणें to eat, खाऊ an eatable; झाडणें to sweep, झाडू a broom.

ऊं; हसणें to laugh, हसूं laughing.

ती; वसणें to inhabit, वसती habitation.

वण; वाढणें to be expended, वाढवण a broom.

री; मुतणें to make water, मुतरी urinary.

II.—Adjectives.

1. *Denoting "of or pertaining to."*

§ 345. ई; कोंकण Konkan, कोंकणी belonging to Konkan.

ईल; आंत in, आंतील interior; वर up, वरील upper.

चा; घर a house, घरचा household.

ला; तेथें there, तेथला belonging to that place.

वट; रान a desert, रानवट belonging to a desert.

Note.—The suffix चा, which is the genitive ending, does not inflect the noun when it is used as an adjective suffix. The ला is the corruption of ईल, and changes the final vowel, if it be any other than अ, to अ; एथें here, एथला of this place.

2. *Denoting made or acted upon.*

ईव ; बांधणें to build, बांधीव built.

पट, वट ; धुणें to wash, धुपट, धुवट washed.

3. *Denoting "full of or abounding."*

आडू ; खेळ a play, खेळाडू frolicsome.

आळू ; झोंप sleep, झोंपाळू sleepy.

कट ; मळ filth, मळकट filthy.

कर ; खोडी mischief, खोडकर mischievous.

ईट ; राग anger, रागीट angry.

ई ; लोभ covetousness, लोभी covetous.

4. *Denoting Likeness or Manner.*

कट ; पोर a child, पोरकट childish.

चट ; पाणी water, पाणचट waterish.

या ; बायको a woman, बायकया womanish.

5. *Denoting Diminution.*

ट ; उंच high, उंचट highish.

सर ; काळा black, काळसर blackish.

सा ; लहान little, लहानसा littlish.

6. *Denoting Doing.*

का ; मार a beating, मारका given to beating.

रा ; खाजणें to itch, खाजरा itch producing.

खाऊ ; लांच a bribe, लांचखाऊ a bribe-receiver ; मार a beating, मारखाऊ that constantly undergoes a beating.

भरू ; पोट the belly, पोटभरू that stuffs his belly.

III.—Verbs.

§ **346.** A few verbs are derived in Maráṭhí from nouns and adjectives in the following manner:—

1. A great many nouns and adjectives are converted into verbs by affixing the gerundial termination णें : as दुःख pain, दुखणें to pain ; मळकट dirty, मळकटणें to get dirty.

If the noun or the adjective ends in आ, it is dropped before

affixing णें: झपाटा, a flap, झपाटणें to despatch; नागवा naked, नागवणें to strip; इच्छा a desire, इच्छणें to desire.

2. Some verbs are derived from nouns and adjectives by adding आळणें: माणूस a man, माणसाळणें to become human; वेडा mad, वेडाळणें to become mad; पोट a belly, पोटाळणें to clasp to the belly.

Note.—Very valuable verbs are derived by adding अव or आव (§ 329).

III.—Hindustani Suffixes.

I.—Nouns.

1. *Abstract Nouns.*

§ 347. आई, ई; भला honest, भलाई honesty; धीट bold, धीटाई boldness.

आ, आई; गरम warm, गरमा or गरमाई or गरमी warmth.

आस; मिठें sweet, मिठास sweetness.

ती; कम little, कमती deficiency.

ई P.; नेक true, good, नेकी goodness; खूब good, खुबी goodness; दोस्त a friend, दोस्ती friendship.

गी; बंदा a slave, बंदगी service; रवाना a pass, रवानगी sending off.

2. *Nouns of Agency.*

खोर; P.; हराम unjust, हरामखोर a wicked doer.

गर P.; जीन a saddle, जिनगर a saddler.

गार P.; चिकल polishing of weapons, चिकलगार a polisher of weapons; गुन्हा an offence, गुन्हेगार an offender.

दार P.; सुभा a province, सुभेदार the head of a province.

बंद; नाल a horse-shoe, नालबंद farrier.

वान P.; बाग a garden, बागवान a gardener; मेहर a favour, मेहरबान gracious.

वार; उमेद hope, उमेदवार an expectant.

3. *Nouns denoting office, condition, &c.*

ई; सराफ a banker, सराफी money changing.

गिरी; गुलाम a slave, गुलामगिरी slavery.

शाई; सोदा a blackguard, सोदेशाई blackguardism.

4. Nouns denoting place or receptacle.

जार P.; गुल a flower, गुलजार a garden.

दान or दानी; कलम a pen, कलमदानी a box for holding a pen; गुलाब a rose, गुलाबदानी a vessel for holding rose-water.

स्तान; कबर a grave, कबरस्तान a grave-yard.

आबाद P.; हैदर Hyder, हैदराबाद the city of Hyder, or of liars.

खाना; कार work, कारखाना a factory.

II.—Adjectives.

Denoting full of or abounding.

भा H.; भूक hunger, भुका hungry.

ई; बाजार a bazaar, बाजारी pertaining to a bazaar.

दार P.; इमान faith, इमानदार faithful.

मंद; अक्कल sense, अक्कलमंद sensible.

वर, आवर; जोर strength, जोरावर strong.

III.—Reduplicatives.

§ **348.** The Reduplicatives are made up by doubling the original word: धोंडा a stone, duplicated form, धोंडा गिंडा stones and all other such things; भाकरी भिकरी bread, &c.

§ **349.** There are five ways of the formation of the reduplicatives, which are as follows:—

1. The general *sound* of the word is simply doubled: धोंडा गिंडा stones, &c. This reduplicative expresses the sense of *comprehensiveness*.

(*a*) Sometimes the original word, which is a *verb*, is *literally* repeated, and the final vowel of the root lengthened: बांधणें to bind; बांधाबांध active or hurried packing up; सांधासांध joining or uniting of *many* things or by *many* persons, from सांधणें join; तोडातोड general or vehement hewing and cutting, from तोडणें to cut. The whole reduplicate may take a final ई; बांधाबांधी, सांधासांधी, तोडातोडी. These formations are nouns, and denote the *doing of an action with energy*.

They may denote also the mutual *action* of two or more per-

sons : मारामारी a mutual smiting, a battle ; तोडातोड a promiscuous smiting, slaughter.

(*b*) Sometimes the original word which is a *noun* is repeated with the change of the final vowel of the root to ओ : गांव a town, गांवोगांव through every town and village ; रस्तोरस्तीं through every road and street. These formations are adverbs, and express *universality*.

(*c*) Sometimes the original word which is an adjective is repeated to express the sense of intensity: लाल लाल very red. Sometimes the original adjective is slightly changed in the second member of the reduplicative: थोडा थोडका rather little ; अल्पस्वल्प somewhat little.

(*d*) Sometimes the original word is repeated, the first member being put in the genitive case: गांवचें गांव the whole village ; माशांचे थव्याचे थवे multitudes of the fish. These formations express the idea of completion or *abundance*.

(*e*) Under this general class of the reduplicatives is comprehended an important class of words, called the Imitative Reduplicatives, which are made up in imitation of certain sounds, real or imaginary (§ 318, 4). Thus, चट smack ! whack ! चट चट smack ! whack !

In deriving the imitative reduplicatives, the original particle is simply repeated, or another of similar sound is added to it ; as from झट, a sound imitative of a sharp sound, झट झट, झटकन, झटकर, झटपट, झटदिनी, झटदिशी &c. promptly ; in a trice ; *with a whisk*.

The imitative reduplicative is made intensive by the lengthening of the final अ of its first or last member ; झडाझड or झडझडां ; चटाचट or चटचटां from चटचट. These formations are adverbs.

2. Both the general *sound* and *sense* of the original word is repeated, to express the sense of *comprehensiveness* : अंधळा पांगळा blind and lame ; लंगडा लुळा lame and halt ; सगा सोयरा relatives

and kinsmen. The English equivalents are "wear and tear," "rattle and clatter."

3. The general *sense* alone is repeated: आणभाष oath and language; भातभाजी rice and vegetables. The English equivalents are "thorn and thistle," "pride and passion."

4. The general *sound* alone of the original word is repeated, with a particle inserted between the two members: डोचकें कीं बोचकें the head or the bundle. The English equivalents are "by hook or by crook."

5. The general *sound* of the original word is repeated, but the two members convey opposite, or different senses.

(*a*) कार्याकार्य proper and improper; धर्माधर्म right and wrong. These are Sanskṛit formations in which both the members are derived from the same root, with the insertion of the privative अ.

(*b*) देणें घेणें giving and taking; येणें जाणें coming and going. These are Maráṭhí formations, the two members of each of which have opposite senses, and are derived from different roots. So also काळें निळें black and blue; हिरवें पिवळें green and yellow; which combine words of *different*, but not *opposite* significations. The English equivalents are "black and blue."

Note.—The reduplicative adjectives and pronouns are most valuable, and convey a variety of most interesting senses, for which the Syntax might be looked into under the Adjectives and Pronouns.

CHAPTER XXII.

THE PRINCIPLES OF MARATHI DERIVATION—*continued.*

IV.—Compounds.

§ 350—§ 369.

§ 350. A compound is a union of two distinct words, expressing one idea: as रण battle + भूमि a field = रणभूमि a battle-field.

§ 351. The elements which enter into composition may, or may not, retain a place in the compound. Sometimes two or more words may express one simple notion, without *formally* entering into composition. Hence there are three general classes of compounds, viz. the *Obvious*, the *Obscure*, and the *Apparent*:—

1. *Obvious Compound* पोळपाट a table for rolling out cakes = पोळी a cake + पाट a table.

2. *Obscure Compound* करपटास the smell of singed food = करपट singed (food) + वास smell; आंघोळ bathing = आंग body + होळणें to wash; देव्हारा a shrine = देव god + घर house.

3. *Apparent Compound* हाताचा कुशळ an expert; प्रीति करणें to love.

§ 352. None but words of cognate origin should be combined, though there are not a few compounds in Maráṭhí of long established usage, which do not follow this rule:—

वस्त्रगाळ strained through a cloth = वस्त्र S. + गाळ M.

गाबमुख a cow's mouth = गाय M. + मुख S.

खरेदीपत्र a bond = खरेदी Pers. + पत्र S.

ज्वडजकचेरी a judge's office = ज्वडज Eng. + कचेरी H.

Note.—It may not be superfluous to add that valuable as composition is in expressing our thoughts with brevity and vigour, it is impossible to condemn adequately the bad taste which would impose long compounds, consisting of more than two words, upon a popular dialect, derived as it is from Sanskṛit and Prákṛit by a rigid process of elision. Even Sanskṛit, though it is capable of stringing together hundreds of syllables into one monstrous word, does not quietly submit to such pedantic conceit.

I.—Obvious Compounds.

§ 353. The Maráṭhí compounds are either of purely Sanskṛit, or purely Maráṭhí origin. In compounds of Sanskṛit origin, two or more words may be combined, but in those derived from Maráṭhí, only two words are united:—

Sk. ब्रह्माविष्णुमहेश the Hindu Triad = ब्रह्मा + विष्णु + महेश; विद्यागृह a school.

M. आईबाप father and mother; घरधनी a householder.

§ 354. The compounds may be SUBSTANTIVES, ADJECTIVES, or ADVERBS.

1. THE SUBSTANTIVE COMPOUNDS.

§ 355. In the substantive compound, (1) two words may be put together, the former describing or determining the sense of the latter; or (2) two words may be put together which are usually united by the conjunction "and". These two classes of substantive compounds are designated *Copulative* and *Determinative* respectively :—

1. *The Determinative Compound :* गजमोजणी measuring by rule = गजानें मोजणी.

2. *The Copulative Compound :* शेलापागोटें shawl and turban = शेला आणि पागोटें.

(1) *The Determinative Compounds.*

§ 356. The qualifying or determining word in these compounds may be a *noun*, or an *adjective*.

1. When the determining word is a noun, it may indicate a *case-relation* in reference to the noun which it precedes, or it may be used *appositionally*.

2. The determining adjective may be either an adjective of *quality*, or of *number*.

Hence the determinative compounds are divided by the Sanskrit grammarians into three classes, viz. the *Tatpurush* (तत्पुरुष his man), *Karmadháraya* (कर्मधारय), and *Dvigu* (द्विगु two oxen).

§ 357. In the *Tatpurush* Compound, the first word expresses a case-relation; as चोरभय lit. thief-fear = चोरापासून भय fear arising from thieves; the case-relation existing between the two members of this compound is *ablative*. In the *Karmadháraya*, the first word may be an adjective, or a substantive used adjectively; काळमांजर a pole-cat = काळें black + मांजर a cat; विद्याधन knowledge which is like a treasure = विद्या knowledge + धन a treasure; देवमाणूस a simple and harmless man. These

compounds correspond to the English formations "black-bird," "god-man," &c. In the *Dvigu*, the first word is a numeral adjective, and the second is the noun which it qualifies; पंचपाळें a kind of a cruet consisting of five vessels = पांच five and पाळें vessels; चौपाळा a swing; पंचांग an almanac; त्रिभुवन three worlds. The English corresponding compounds are "a twelve-month," "a two-pence," "a quadruped."

§ 358. The case-relation existing between the two single words of a *Tatpurush* compound may appertain to any case, excluding the Nominative and the Vocative.

1*st.*—*The Accusative Tatpurush*: लांचखाऊ a bribe-receiver; ग्रंथकर्ता an author. It indicates the *thing* which a person does.

2*nd.*—*The Instrumental Tatpurush*: हातचरक a mill turned by the hand; देवदत्त one given by God. It indicates the *instrument* by which a thing is done.

3*rd.*—*The Dative Tatpurush*: बाजारवाडा the market-house; देवबत्त an oblation to the gods. It indicates the *purpose* or design for which a thing is designed or done.

4*th.*—*The Ablative Tatpurush*: रोगदुःख pain arising from sickness; जातिभ्रष्ट fallen from caste. It indicates the *source* from which a thing originates.

5*th.*—*The Genitive Tatpurush*: घरधनी a householder; विद्याभ्यास the study of the sciences. It indicates the relation of *origin* or *possession*.

6*th.*—*The Locative Tatpurush*: धुळाक्षरें letters in sand; पाणकोंबडा a water-fowl. It indicates the thing *in which* anything *is*, or *is done*.

Note.—In the *Tatpurush* compound the first word drops its inflection, as for instance in गजमोजणी = गजानें मोजणी, the instrumental नें being dropped; and hence it is not always easy to determine what particular case-relation is implied by the first word. Thus, the word विद्यालय a school = विद्या knowledge + आलय a place, may mean a place *for* knowledge, or a place *of* knowledge, or a place obtained *by* knowledge, or a place *in* which विद्या or knowledge is communicated, &c., and it may therefore be a dative, a genitive, an instrumental, or a locative *Tatpurush* compound.

Note.—The *Karmadháraya* may be viewed also as a *Tatpurush*; विद्याधन may mean knowledge which is *like* a treasure, or the treasure *of* knowledge, or a treasure obtained *by* knowledge. In the last two senses, it is *Tatpurush*; and in the first *Karmadháraya*.

Note.—In the Karmadháraya, as in the Tatpurush, the first word drops its inflections; as तांबडी red + माती earth = तांबडमाती.

Note.—In the Sanskrit compounds introduced into Maráṭhí, the first word of a *Tatpurush* or *Karmadháraya*, may come last; *Tatpurush*: राजहंस king of the geese, instead of हंसराज; so also नरसिंह a man like a lion, instead of सिंहनर; पूर्वरात्र the fore part of the night; राजदंत the fore-teeth.

(2) *The Copulative Compound.*

§ **359.** The co-ordinate relation existing between two words is usually indicated by the conjunction आणि and, but when the conjunction is dropped, and the words are united, they form the copulative (or द्वंद्व) compound; घर a house + दार a door = घरदार house and other property; आईबाप parents.

Note.—In English the co-ordinate conjunction is *not omitted*; "rice and curry;" "there is *bread and butter* for the children." In Maráṭhí sometimes a fragment of आणि "and" exists in a copulative reduplicative; चिंधीनी चिंधी or चिंधीनचिंधी every shred of a rag.

§ **360.** The Reduplicative Compounds, which fall under the class of the Copulatives, are considered in detail under the Reduplicatives. (§ 348)

2. The Adjective Compound.

§ **361.** When the *whole compound* is used predicatively of a subject, it is called an Adjective Compound, or बहुव्रीहि (possessing much rice); घोडमुख having the face of a horse; किन्नर सर्व घोडमुख होते all the Kinnars were beings with the faces of horses.

§ **362.** The *Bahuvríhi* is usually derived from a substantive compound. In fact, when a substantive compound is used adjectively or predicatively, it becomes *Bahuvríhi*; *Karma.* कमलाक्ष eyes like a lotus; *Bahu.* कमलाक्ष "lotus-eyed"; ती कमलाक्ष पाहिली काय? have you seen that lotus-eyed woman? कोंबडा द्विपाद आहे, चतुष्पद नाहीं a cock is a biped, not a quadruped; अज्ञान

ignorant; *Tatpurush* गजानन an elephant's head; *Bahu.* गजानन the elephant-headed.

§ **363.** The *Bahuvríhi* is usually derived in Maráṭhí from the substantive compounds, by a modification of their final vowel.

1. If the final vowel is अ, the अ is changed to ई or या in the *Bahuvríhi*; चतुर्मुख four faces, चतुर्मुखी four-faced; वांकडमान्या crooked-necked = वांकडी + मान; दूतोंडी two-tongued; लांबनाक्या long-nosed. If the final word is of Sanskṛit origin, the अ is superseded by ई; सुगंध fragrance, सुगंधी fragrant. Sometimes the अ may not be changed; as घोडमुख horse-faced.

2. Sometimes the genitive termination चा is affixed to the compound; सभाधैर्य boldness in an assembly, सभाधैर्याचा having boldness in an assembly.

3. Words of Sanskṛit derivation affix क and other particles; पित्तमूलक causing bile; अंडज one produced in the egg; संभव produced from a lotus.

§ **364.** The *Bahuvríhi* compound *stands for the object* which it describes, and suggests it. Thus गजानन the elephant-headed, could be used predicatively, as तो गजानन आहे he is elephant-headed, or it could stand for the person usually described or suggested by it, *i.e.* for गणपति who is elephant-headed. Also लंबकर्ण long-eared is either an adjective, or a noun denoting an ass, the animal possessed of long ears. The English equivalents are "left-handed," "high-minded," &c.

3. The Adverbial Compound.

§ **365.** In the *Avyayibhâva* or Adverbial Compounds, the first word is an adverbial particle, and the second usually a substantive, the whole being used adverbially; हरदिवस every day = हर + दिवस; हररोज; daily.

§ **366.** The following elements enter into the composition of the Adverbial Compounds:—

1. *A particle and a noun:* हरदिवस daily; यथाक्रम regularly.
2. *Two particles:* जेथें कोठें anywhere; यथातथा so and so.

3. *A particle and an adjective :* यथायोग्य suitably.

4. *A particle and a participle :* यथायुक्त rightly.

5. *A particle and an inflected noun :* आजदिवशीं to-day ; हरवेळीं every time ; यथाज्ञानें according to one's knowledge.

II.—Obscure Compounds.

§ **367.** There are a few compounds in Maráṭhí, both of Sanskṛit and Maráṭhí formation, which, on account of the incompleteness of some of the true words entering into their composition, cannot be easily recognized as compounds ; they appear as derivatives, and sometimes as primitives. Thus, for instance, the word पायटा a step, or the word सोनार(-सोनी) a goldsmith, or गुराख्या a cowherd, looks like a derivative, and not at all like a compound, compounded of two distinct words ; but both these words are, in reality, compounds, each containing two words, the last existing in its imperfect form :—

M. उन्हाळा summer = उन्ह (S. उष्ण) hot, and काळ season.

M. हिंवाळा cold season = हिंव (S. हिम) cold, and काळ season.

M. पायटा a step = पाय a foot + ठाय a place.

M. सोनार a goldsmith, Pr. सोण्ण + आरो, S. सुवर्ण gold + कार a maker.

M. कुंभार a potter, Pr. कुम्हारो, S. कुम्भकार.

M. चांभार a leather maker, Pr. चम्मारो, S. चर्मकार.

M. सुतार a carpenter, S. सूत्रधार.

M. कहार a palanquin bearer, S. स्कंधधार.

M. गाभार a sanctuary, Pr. गब्भारो, S. गर्भ + आगार.

M. धुपेल oil of resin = धूप resin + तेल oil.

M. आंबसाण a sour smell = आंबट sour + घाण smell.

M. केकताड a kind of palm = केकत + ताड palm.

M. वर्ताळा an extra payment = वरती above + वळणें to turn.

M. गुराख्या cowherd = गुरें cattle + राख्या keeper.

Note.—English equivalents would be daisy = day's-eye ; biscuit = *bis coctus* twice cooked ; verdict = *verum dictum*.

Note.—The numerals, especially those above ten दहा, are obscure compounds. The following is a table of the numerals from one and upwards : —

Maráṭhí.	Prakrit.	Sanskṛit.
एक one	एक्क	एक
दोन two	दो	द्वि, द्वे
तीन three	तिण्णि	त्रि, त्रीणि
चार four	चत्तारि	चतुर, चत्वारि
पांच five	पञ्च	पंचन्
सहा six	छ	षट्
सात seven	सत्त	सप्तन्
आठ eight	अट्ठ	अष्ट
नव nine	णअ	नव
दहा ten	दस	दश

These are simple derivatives from Sanskṛit.

अकरा eleven	एआरह	एकादश
बारा twelve	बारह	द्वादश
तेरा thirteen	तेरह	त्रयोदश
चौदा fourteen	चउद्दह	चतुर्दश
पंधरा fifteen	पण्णरह	पंचदश
सोळा sixteen	सोलह	षोडश
सतरा seventeen	सत्तरह	सप्तदश
अठरा eighteen	अट्ठरह	अष्टादश
एकुणीस nineteen	ऊनविसई	ऊनविंशति
वीस twenty	वीसई	विंशति

These are from Sanskṛit compounds; अकरा eleven = Pr. एआरह = Sk. एक one + दश ten, and so on.

तीस thirty	तीसा	त्रिंशत्
चाळीस forty	चत्तालीसा	चत्वारिंशत्
पन्नास fifty	पणासा	पंचाशत्
साठ sixty	सट्ठी	षष्टि
सत्तर seventy	सत्तारी	सप्तति
ऐंशी eighty	असीह	अशीति
नव्वद ninety	नउए	नवति
शंभर hundred	सत, सअ, सअ	शत

§ 368. In the formation of the Maráṭhí obscure compounds, *i.e.* compounds in which composition is concealed, only two words are combined, and they follow the following principles of combination :—

1. Maráṭhí words do not generally contain more than four syllables, and words in composition consequently drop or elide some of their letters; thus, आंबट + वास = आंबटास sour smell.

2. When the final and the initial consonant unite, the initial is dropped, and the final assumes its vowel; गट + काणा = गटाणा, गुरें + राखवा = गुराखवा a cowherd. But if the last word ends in the semi-vowel य or व, the semi-vowel is dropped, and the initial consonant retains its place.

3. When the same letter ends both the members of the compound, one of them, particularly the last, is dropped; पाय + ठाय = पायटा a step of a ladder.

4. Sometimes the surds are changed to sonants for euphonic harmony; प is changed to ब, ट to स, or a sibilant is inserted between the surd and its preceding sonant; thus, तेल oil + पाणी water = तेलवणी; आंबट + पाप = आंबसाप or आंबटाप, or simply आंबटाप a sour smell.

5. When the initial letter of the second member is ह, the aspirate of the class of the final is substituted for both the uniting letters; as आंग a body + होळणें to wash = आंघोळ bathing.

III.—Apparent Compounds.

§ **369.** Some Maráṭhí words together express a simple notion without entering into composition; as हाताखालचा an assistant, आंगांत घालणें to wear, हाताचा जड close-fisted.

The Maráṭhí compound verbs belong to the class of the Apparent Compounds, for which see Chapter VII.

CHAPTER XXIII.

PERMUTATION OF LETTERS, OR THE LAWS OF SANDHI (संधि).

§ 370—§ 382.

§ **370.** When two Sanskṛit words are combined, the uniting letters, *i.e.* the final letter of the first word and the initial letter of the second undergo a change; thus, एक one + ईश्वर lord = एकेश्वर one lord, the अ and ई coalescing into ए. These changes of the letters are denominated संधि or combina-

tion, by the Sanskṛit grammarians. Since Sanskṛit is the predominant element in Maráṭhí, a knowledge of the laws of *Sandhi* is essential to the Maráṭhí student.

§ **371.** The Sanskṛit rules regarding the permutation of the letters are designated संधि union, and we will give the principal of them below.

§ **372.** The laws of *Sandhi* belong either (1) to *the union of the vowels*, or (2) to *the union of the consonants*, the former being denominated अच्संधि, and the latter हल्संधि.

I.—*The Ach Sandhi, or the Combination of the Vowels.*

§ **373.** 1. When two *similar* vowels (§ 11), short or long, unite, they coalesce into their long vowel. Thus अ or आ is similar to अ or आ, and when two of these vowels unite, they are changed to आ, which is their long vowel; and so with इ, उ &c.:—

अ + अ = आ; वस्त्र + अन्न = वस्त्रान्न food and clothes.
अ + आ = आ; धर्म + आश्रय = धर्माश्रय the support of religion.
आ + अ = आ; गंगा + अर्पण = गंगार्पण an offering to the Ganges
आ + आ = आ; सीता + आज्ञा = सीताज्ञा the command of Sítá.
इ + इ = ई; हरि + इच्छा = हरीच्छा the will of Hari.
इ + ई = ई; मति + ईश्वर = मतीश्वर the lord of intellect.
ई + इ = ई; करी + इंद्र = करींद्र the lord of lions.
ई + ई = ई; नदी + ईश = नदीश the lord of rivers.
उ + उ = ऊ; भानु + उदय = भानूदय the sun-rise.
उ + ऊ = ऊ; धेनु + ऊरू = धेनूरू the thigh of the cow.
ऊ + उ = ऊ; स्वयंभू + उदय = स्वयंभूदय the appearing of the self-existent.
ऊ + ऊ = ऊ; उरू + ऊर्जा = उरूर्जा careful preservative of the thigh.
ऋ + ऋ = ॠ; मातृ + ऋद्धि = मातृॠद्धि a mother's wealth.

2. When अ or आ is followed by a *dissimilar* vowel (इ, ई, उ or ऊ) they both are changed into the *improper diphthong* or गुण of the class to which the second of the uniting vowels belongs, *i.e.* if the second uniting vowel is इ or ई, the गुण substituted is

ए, and if the second uniting vowel is उ or ऊ, the गुण substituted is ओ:—

अ + इ = ए; मुख + इंदु = मुखेंदु the face of the moon.
अ + ई = ए; परम + ईश्वर = परमेश्वर the great lord; God.
आ + इ = ए; रमा + इष्ट = रमेष्ट the welfare of Ramá.
आ + ई = ए; गंगा + ईश = गंगेश the lord of Ganga.
अ + उ = ओ; अन्न + उदक = अन्नोदक food and water.
अ + ऊ = ओ; इंद्र + ऊरू = इंद्रोरू the thigh of Indra.
आ + उ = ओ; सुता + उत्साह = सुतोत्साह the joy of a daughter.
आ + ऊ = ओ; गंगा + ऊर्मि = गंगोर्मि the wave of the Ganges.

3. When अ or आ is followed by the dissimilars ऋ, ॠ, ऌ, or ॡ, they are changed to the corresponding गुण letters अर् and अल्:—

अ + ऋ = अर्; देव + ऋषि = देवर्षि a divine Rishi.
आ + ऋ = अर्; महा + ऋद्धि = महर्द्धि great wealth.
अ + ऌ = अल्; देव + ऌकार = देवल्कार the divine letter *li*.

4. When अ or आ is followed by a *diphthong*, whether proper or improper, the two are changed to their *proper diphthong*:—

अ + ए = ऐ; एक + एक = एकैक each one.
आ + ए = ऐ; महा + एकांत = महैकांत great solitude.
अ + ऐ = ऐ; देव + ऐक्य = देवैक्य unity of God.
आ + ऐ = ऐ; विद्या + ऐश्वर्य = विद्यैश्वर्य the glory of knowledge.

5. When a simple vowel (*i.e.* not diphthongal), with the exception of अ or आ, is followed by a *dissimilar* vowel, whether simple or diphthongal, the former is changed to its corresponding semi-vowel, and the latter combines with it:—

जाति+आधार= जात्य् + आधार=जात्याधार the support of caste.
इ + अ = य; नीति + अभ्यास=नीत्यभ्यास the practice of morality.
इ + ए = ये; प्रति + एक = प्रत्येक every one.
उ + अ = व; लघु + अन्वय = लघ्वन्वय short connection.
उ + ऐ = वै; विष्णु + ऐश्वर्य = विष्ण्वैश्वर्य the glory of Vishnu.
ऋ + आ = रा; पितृ + आज्ञा = पित्राज्ञा a father's command.
ऋ + औ = रौ; मातृ + औषध = मात्रौषध a mother's medicine.

6. When the improper diphthongs ए and ओ are followed by any other vowel, simple or diphthongal, they are changed to अय् and अव् respectively :—

ए + अ = अय; ने + अन = नयन the eye.
ओ + अ = अव; पो + अन = पवन wind.

7. When the proper diphthongs ऐ and औ are followed by any other vowel, simple or diphthongal, they are changed to आय् and आव् respectively :—

ऐ + अ = आय; ने + अक = नायक a leader.
औ + इ = आवि; नौ + इक = नाविक a sailor.

§ **374.** The following table will be found useful in determining the *Sandhi* change of the vowels. The *Sandhi* or union change will be found "at the junction of the perpendicular and horizontal lines;" for instance, the change of the final vowel ई, in union with the initial vowel ए, is ए, as the horizontal line beginning at ई, and the terminating line commencing at ए, meet at the letter ये.

Final Vowels.	Initial Vowels.											
	अ	आ	इ	ई	उ	ऊ	ऋ	ॠ	ए	ऐ	ओ	औ
अ	आ	आ	ए	ए	ओ	ओ	अर्	अर्	ऐ	ऐ	औ	औ
आ	आ	आ	ए	ए	ओ	ओ	अर्	अर्	ऐ	ऐ	औ	औ
इ	य	या	ई	ई	यु	यू	यृ	यृ	ये	यै	यो	यौ
ई	य	या	ई	ई	यु	यू	यृ	यृ	ये	यै	यो	यौ
उ	व	वा	वि	वी	वु	वू	वृ	वृ	वे	वै	वो	वौ
ऊ	व	वा	वि	वी	वु	वू	वृ	वृ	वे	वै	वो	वौ
ऋ	र	रा	रि	री	रु	रू	ऋ	ॠ	रे	रै	रो	रौ
ॠ	र	रा	रि	री	रु	रू	ऋ	ॠ	रे	रै	रो	रौ
ए	अय	अया	अयि	अयी	अयु	अयू	अयृ	अयृ	अये	अयै	अयो	अयौ
ऐ	आय	आया	आयि	आयी	आयु	आयू	आयृ	आयृ	आये	आयै	आयो	आयौ
ओ	अव	अवा	अवि	अवी	अवु	अवू	अवृ	अवृ	अवे	अवै	अवो	अवौ
औ	आव	आवा	आवि	आवी	आवु	आवू	आवृ	आवृ	आवे	आवै	आवो	आवौ

II.—*The Hal Sandhi, or the Combination of Consonants.*

§ **375.** When two consonants combine, they undergo either a *change of place*, or a *change of quality* and *place*. When a consonant, which is a surd, or sonant, is changed in combination to its opposite character, the change is said to be a *change of quality*: as जगत् + ईश = जगदीश Lord of the world. In this example, त्, which is a surd, is changed to its corresponding sonant द्. When a consonant of one organ or place is changed to a consonant of another organ, it is said to undergo a *change of place*: as, सत् + शास्त्र = सच् + शास्त्र = सच्छास्त्र or सच्छास्त्र the true Scriptures. In this example the letter त्, which is a dental, is changed to च्, which is a palatal.

§ **376.** In combination it is only the initial letter of the second word that has the power of assimilating. It changes the final of the first word to its own character. But the final is never changed to an aspirate, though the initial letter be an aspirate: सत् + भय = सद्भय holy fear, not सद्भय.

§ **377.** I.—The following are the rules in regard to the consonantal *changes of quality*:—

1. The final consonant, if a surd, is changed to its corresponding sonant, when the initial is a sonant:—

षट् + रिपु = षड्रिपु six enemies.
अप् + घट = अब्घट a water jar.
जगत् + ईश = जगदीश the Lord of the world.

2. The final consonant, if a sonant, is changed to a surd when the initial is a surd; thus, क्षुध् + पिपासा = क्षुत्पिपासा hunger and thirst.

Note.—The aspirate being always changed to its unaspirate in combination (§ 376), the ध् of क्षुध् becomes त्, and not थ्.

§ **378.** The nasals, chiefly न and म, which are sonants, may optionally change the finals to their corresponding nasals:

दिक् + नाग = दिग्नाग or दिङ्नाग a wild elephant.
षट् + मास = षड्मास or षण्मास six months.
जगत् + नाथ = जगन्नाथ or जगन्नाथ Lord of the world.

अप् + नदी = अब्नदी or अम्नदी a water-river.

वाक् + मय = वाग्मय or वाङ्मय eloquent.

§ 379. II.—The consonantal changes of *place* are exclusively confined to the *dentals*, the *anusvára*, and the *visarga*, and these changes take place in addition to the changes of *quality*.

§ 380. The following are the principal rules on the consonantal *changes of place* :—

1. The dental त् (including थ्, द्, and ध्) becomes palatal before the palatals, viz. च्, छ्, ज्, झ्, ञ्, and श् :—

सत् + चरित्र = सच्चरित्र good conduct.

सत् + जन = सज्जन a good man.

सत् + शास्त्र = सच्शास्त्र or सच्छास्त्र true Scripture.

2. The dentals त्, थ्, &c., before the cerebrals ट्, ठ्, ड्, ढ्, and ण् (not ळ्), are changed to the cerebrals :—

सत् + टीका = सट्टीका a good commentary.

भगवत् + डमरु = भगवड्डमरु the drum of God.

3. The त् before ल् is changed to ल्: as उत् + लंघन = उल्लंघन breach of law.

4. The dental न् before च् and छ् requires the insertion of श्; before त् and थ् the insertion of स्; and before ट् and ठ् the insertion of ष्:—

धावन् + छाग = धावंश्छाग a running goat.

महान् + ठक्कुर = महांष्ठक्कुर a great idol.

पतन् + तरु = पतंस्तरु a falling tree.

5. The dental न् before ल् is changed to a nasalised ल्: as महान् + लाभ = महाँल्लाभ a great gain.

The Anusvára.

§ 381. 1. The anusvára followed by a vowel is changed to म्: as, किं + अत्र = किमत्र what is there?

2. Before the consonants it may remain unchanged; but it is usual to change it to a nasal corresponding to the class of the letter which follows it. But it is never changed before र, ल, व, स, and ह, as these letters have no corresponding nasal letter.

The Visarga.

§ **382.** The visarga, followed by a surd, is changed to the sibilant corresponding to the class of the surd; but since the gutturals and the labials have no class-sibilants, the visarga before these surds remains unchanged :—

रजः + कण = रजःकण a particle of dust.
पूर्णः + चंद्र = पूर्णश्चंद्र the full moon.
भग्नः + ठक्कुर = भग्नष्ठक्कुर the broken idol.
नद्याः + तीर = नद्यास्तीर the bank of a river.
नद्याः + पार = नद्यःपार the opposite side of a river.

Note.—The visarga preceded by इ or उ, before क, ख, प, फ, is changed to ष्; as निष्काम loveless, which is compounded of निः + काम; निः + पाप = निष्पाप sinless man; निष्फल fruitless, दुष्कर difficult. Indeed, the words निः, दुः बहिः आविः प्रादुः and चतुः followed by words beginning with क, ख, प, फ, always take ष्; thus—

निः + काम = निष्काम loveless.
निः + फल = निष्फल fruitless.
दुः + कृत्य = दुष्कृत्य a sinful act.
चतुः + कोण = चतुष्कोण a square.

2. The visarga before the sibilants either remains unchanged or is changed to the sibilants that stand before it; as दुः + शासन = दुःशासन or दुश्शासन difficult of government; सत्यः + षंढ = सत्यःषंढ or सत्यष्षंढ; प्रथमः + सर्ग = प्रथमः सर्ग or प्रथमस्सर्ग the first six sections.

3. The visarga followed by a sonant, whether a vowel or a consonant, is usually changed to र्; as निः + धन = निर्धन without wealth, impoverished; दुः + आत्मा = दुरात्मा an evil spirit. If the visarga is preceded by अ and followed by a sonant consonant, it is dropped, and the preceding अ is changed to ओ; as, मनः + रम = मनोरम pleasing; रजः + गुण = रजोगुण the second of the three properties of the creature.

4. But if the visarga preceded by अ is followed by अ, the visarga is dropped, the preceding अ changed to ओ, and the initial अ elided. The elision is marked by the sign ऽ, called अवग्रह; अयः + अस्त्र = अयोऽस्त्र an iron weapon.

5. If the visarga is preceded by आ and followed by any sonant (vowel or consonant), or if the visarga is preceded by any vowel except अ, the visarga is dropped.

PART III.

CHAPTER XXIV.

Syntax.

THE RULES OF CONCORDANCE.

§ 383—§ 403.

§ **383.** Syntax treats of the forms discussed in the preceding parts, and the mode of combining them into *sentences*.

§ **384.** A sentence is the utterance of a complete thought. A thought is a judgment in regard to the relation subsisting between two notions, one notion being affirmed, or denied of the other; कालिदास मोठा कवि होता Kalidas was a great poet; या मंथाची कविता साधारण नाहीं the poetry of this book is not common.

§ **385.** The relation between the notions combined in a thought or sentence is indicated by inflections. The inflections so employed are called *relational*.

§ **386.** The words in a Maráṭhí sentence are usually arranged in the following order: *first* the subject, *next* the object, *then* the adverb, and *lastly*, the verb; thus, दुष्ट पारध्यानें आमची सुंदर मैना ठार मारिली, the cruel sportsman killed our pretty jay. The subject or the object may be qualified by an adjective, which is placed immediately before it, as are the adjectives दुष्ट and सुंदर in the above sentence.

§ **387.** When the verb has two objects, the accusative and dative, the accusative object is put nearest the verb: आपण एकमेकांस सुख द्यावें we should make each other happy. In this sentence सुख is the accusative, and एकमेकांस the dative object.

Note.—The order of words is changed when a person speaks with emotion, or when any special word is to be made emphatic. The emphasized word is put as near to the beginning of the sentence as

possible: संपेल कोदून? तिचा आरंभच करावास अजून कोणास फावलें आहे? how could it be finished? who has found time even to make a commencement? चिमणा किनऱ्या कोठें आहे तो a small fiddler, where is he?

Note.—Nevertheless words are made emphatic chiefly by the tone in which they are uttered, seldom or never by any grammatical construction.

§ 388. The Maráthí sentences, of whatever nature, whether assertive, interrogative, imperative, or exclamatory, are constructed in a uniform way, the distinction between them being denoted simply by the *tone* of the voice:—

Assertive: माझी तरवार खोलींत आहे my sword is in the room.

Interrogative: माझी तरवार खोलींत आहे? is my sword in the room?

Imperative: माझी तरवार आण bring my sword.

Exclamatory: माझी तरवार खोलींत आहे well done, my sword is in the room!

Note.—In the interrogative sentence the interrogative particles or words may or may not be employed.

1. When the enquiry refers to the bare assertion or negation of a fact or event, the interrogative sentence is used without any interrogative particle: माझी तरवार खोलींत आहे? is my sword in the room? तुझी त्याचे बाप आहां? are you his father? आज पाऊस पडेल? will it rain to-day? *Optionally* the interjectional particle काय what? may be put at the end of the sentence; आपण त्याचे मामा आहां काय? are you his uncle? पाऊस पडेल काय? will it rain?

2. When the enquiry refers to any other particular, such as the name, place, time, manner, &c., various interrogative words are always employed to make up the interrogative sentence: आपलें नांव काय? what is your name, Sir? तूं कोठें राहतोस? where do you reside? केव्हां आलास? when did you come? तें कोणीं आणिलें? who brought it?

The Subject, or Subjective Construction.

The Kinds of Subjects.

§ 389. The Subject may be a word, a phrase, or a sentence:—

A word: नदी वाहते the river flows.

A phrase: तिचें पारिपत्य होणें चुकलें नाहीं he did not escape punishment; मला आईबापांची आज्ञा मानणें मान्य आहे it is imperative that I should obey my parents.

A sentence : वाईट वस्त्रांवरून कोणास हंसावें हें हलके मनुष्याचें काम आहे it is the part of a low man to laugh at any one for his bad clothes ; तें ऐकून दुर्गाचे मनांत आलें कीं औदार्याविषयीं आणि विश्वास ठेवण्याविषयीं नानीनें आपणाला भागू पेक्षां अधिक चांगलें म्हणावें having heard it, Durgí wished that Nání might praise her more than Bhágú for her generosity, and her readiness to confide in her.

Note.—A phrase (क्रियापदविरहित वाक्य) is a combination of words without the finite verb. The gerund (क्रियावाचक) is used to make up a phrase, as in the above two instances.

Note.—The finite verb (सावधिक or पुरुषवाचक क्रियापद) is the form of the verb limited by the gender and number of the subject or object.

§ **390.** When a sentence is used as the subject, the demonstrative pronoun हा this, is inserted in apposition, with or without a noun : आईचें ऐकूं नये, आणि त्या दुष्ट कुळंबिणीचें ऐकावें हें तुला कसें बरें वाटलें how could you think that you should rather listen to that wicked woman than to your mother ? या द्वारांतून त्या पर्वताकडेस जायास मार्ग आहे हीं गोष्ट खरी आहे it is true that there is a way to go to the mountain through this gate.

When the demonstrative is employed by itself for this purpose, it is always in the neuter singular ; but if it is used with a noun, it agrees in gender and number with that noun, as illustrated in the above sentences.

§ **391.** The noun sentence might be used after the verb "to be," as a nominal predicate (§ 398) ; it is introduced by कीं as in English ; तुझी इच्छा आहे कीं यमाचे यातनेंत पडावें it is your desire that you should suffer the torments of hell. In English the noun sentence, as in the above sentence, is constructed with the impersonal phrase "it is . . . that &c."

The Case of the Subject.

§ **392.** THE SUBJECT OF THE VERB IS USUALLY IN THE NOMINATIVE CASE ; हा गुण स्वाभाविक आहे this is a natural quality ; हजारों लोक तेथें जमले होते thousands of people had assembled there. The subject in the nominative case is called, by way of distinction, the *Nominative*.

§ 393. In the following instances the subject of the verb does not take the Nominative Case:—

1. When the *transitive verb* is used *in the past tense,* the subject is in the instrumental case; चोरांनीं त्याचें घर लुटलें the robbers plundered his house; त्यानें मला बोलाविलें he called me.

Note.—"The Sanskṛit is entirely deficient in a tense intended to express the completion of an action. When the completion of an action is to be expressed, we most commonly find the action expressed changed into a passive one; and, in fact, so that a participle which, in form and signification, corresponds to the Latin *tus,* is combined with the present of the verb substantive, or the latter is to be supplied, as, in general, the verb substantive, in Sanskṛit is omitted almost everywhere, when it possibly can be done. In the episode of the Sávitri, it should be said, 'Thou hast gone as far as thou hast to go,' when the latter words are expressed by गतं त्वया (gatan, euphonic for gatam) gone by thee."—*Bopp.* The Maráṭhí past inflection is derived from this passive form.

2. In the *subjunctive mood* the subject is usually in the instrumental case; आह्मीं रोज त्याच्या घरीं जावें we used to go every day to his house; शिपायांनीं चोरांस धरून आणावें the sepoys should apprehend the thieves and bring them up.

When the subjunctive mood expresses the *dubitative sense,* the subject is in the nominative case; तो आला असावा he might have come.

Note.—The Sanskṛit passive participle in तव्य from which the Maráṭhí subjunctive in आवें is derived, is usually constructed with the instrumental subject, and agrees with the object; धर्मस्त्वया कर्तव्यः right is to be done by thee. (§ 188)

3. When the verb is potential, the subject is either in the *dative case,* or the *instrumental, derived from the genitive;* मला or माझ्यानें चालवतें I can walk; रामाला or रामाच्यानें हा पाण्याचा घडा उचलवला Rama could lift up this pot of water. (§ 207)

Note.—The *potential verb* is a modification of the Sanskṛit passive form which in the classical language is frequently used in the neuter construction; मया ज्ञायते it is known by me. (§ 333)

4. The *verbs expressing obligation,* simple as well as compound, take the dative subject; मला एक आंबा पाहिजे I want a mango (§ 262, 2); मला रोज वाचावें लागतें it is incumbent on me to

read every day (§ 262, 3); म्या or मला गेलें पाहिजे I must go; मला or म्या करावायें आहे I must do it.

Note.—पाहिजे is a passive form, and agrees with the subjunctive mood and the potential verb in not taking the subject in the nominative case. Strictly speaking what are considered the objects of these verbal forms are really their uninflected subjects.

The Relation of the Nominative to the Verb.

§ 394. WHEN THE SUBJECT IS IN THE NOMINATIVE CASE, THE VERB HABITUALLY AGREES WITH IT IN GENDER, NUMBER, AND PERSON; मीं त्याच्या घरीं गेलों I went to his house; तूं कां बरें घेणार नाहींस why will you not take it? तें पाहून मुलें रडूं लागलीं the children having seen that, began to cry; आह्मी गरीब आहों we are poor; आपण सगळीं मिळून त्यास वर्गणी देऊं we shall all make a collection for him.

1. When an individual is spoken of respectfully, the noun denoting the individual is considered to be in the plural number, and the verb is accordingly put in the plural; वरून गोपाळराव खालीं आले Gopálráv came downstairs; आई साहेब सांगतात म्हणून आपण परत जावें we should go back as the lady mother bids us; औरंगाबादेमध्यें शिवराव म्हणून कोणी एक गृहस्थ होते there was a gentleman living in Aurangabad of the name of Sivaráv.

Note.—The singular noun of dignity referring to females may be optionally put in the neuter plural; बाई साहेब आलीं असतीं पण मध्यें विघ्न आलें the lady would have come, but was prevented; बाई तुह्मी मोठीं सुज्ञ आहां madam, you are very considerate. The neuter gender is usually used in speaking of ladies of high rank, such as the wives of chiefs, kings, &c.

2. A noun of address is followed by a verb in the second person, whether or not a second personal pronoun is inserted; कां रामा, आज तूं कोणीकडे गेला होतास? well, Rámá, where did you go to-day? रेवा चल लवकर, तिकडे काय करितेस? Reva, come away soon; what are you doing there?

Note.—Persons of rank are addressed in the third person, and the verb is constructed in the third plural: रावसाहेब जसा हुकूम करितील तो करायास मीं तयार आहें. I am willing to act as your honour may bid me (§ 421); कां कोठें गेल्या होत्या well, where did you (lit. "they") go?

§ 395. The subject of the verb is sometimes omitted. It is omitted in the following instances:—

1. When the verb is अकर्तृक or *impersonal;* माझ्या पोटांत कळमळलें I feel sickish; उजाडलें it is daybreak. The verb is constructed in the Bhave construction, called the *Bháva kartṛik* (§ 195), in which the subject is not strictly omitted, but implied in the verb.

2. When the subject of the verb denotes indefinitely, in the conditional clause, "some one" or "somebody"; त्या वाटेनें गेलें असतां तुमचें ओझें उतरेल असें तुह्मास कोणीं सांगितलें who told you that if you went that way you would get rid of your load? ओल्या जमिनीवर निजलें तर लागलेंच अंग धरतें if one sleeps on a damp ground, he is affected immediately with rheumatism. The verb is constructed in the neuter singular.

3. In the passive phrases, the subject understood being "they"; त्यास कोश असें ह्मणतात it is called a dictionary (lit. they call it a dictionary); असें असतां त्या मार्गांत ही जी चिखलाची जागा ती बुजवून कां काढीत नाहींत when such is the case, why do not they fill up this muddy place in the road? त्या गांवांत सर्व पदार्थ तोलून विकतात all things are sold in this town by weight. (§ 255, 2)

Note.—The English passive forms are usually expressed in the above manner in Maráthí; the sentence is constructed in the ordinary way, the subject of the verb in the plural number only being omitted: या गांवांत लोक सर्व पदार्थ तोलून विकितात people sell all things in this town by weight, which in the passive form would be expressed without the subject; as, या गांवांत सर्व पदार्थ तोलून विकितात all things are sold in this town by weight. Such idioms are found in many European languages; the indicative plural active being put impersonally for the passive verb. Thus, for instance, the following Greek sentence: *τὴν ψυχήν σου ἀπαιτοῦσιν ἀπό σου they require* thy life (thy life is required). The English "they" is impersonal. In English the same idiom is sometimes used—*they call* him a gentleman, for "he is called a gentleman." It is also common in Hebrew.

§ 396. Sometimes the subject is not omitted, but used in the neuter singular, and the verb agrees with it in gender and number. This construction is employed in the following instances:—

§ 397. When the agent of an act is not known, or is supposed to be unknown; भां, कोण हाक मारितें? eh, who is calling

out to me? तिकडे कोणी निजलें आहेसें वाटतें it appears somebody is sleeping there; तें कोण येतें who comes there? कोणी माणूस येतें some human being is coming.

2. When a most general statement is made; ज्याला डोळे आहेत तें पाहील whosoever has eyes will see; ज्याला समजेल तें शिकवील whosoever understands will teach.

3. When the humble condition of a person is described with delicacy; एथें येऊन इतका श्रम घेऊन जें भाकरीकारितां दाणें टिपतें तें गरीबच असेल बाबा surely, Sir, that person who takes so much pains to glean corn for food, must be poor. This construction would not be used in reference to the happy or honourable condition of a person; जो तुला पोषितो तो तुजपेक्षां थोर असलाच पाहिजे one who feeds you must be greater than you.

§ 398. WHEN THE SUBSTANTIVE VERB "TO BE" IS FOLLOWED BY A NOMINAL PREDICATE, IT AGREES WITH ITS SUBJECT, AND NOT WITH THE NOMINAL PREDICATE; तूं फार भली बायको आहेस you are a very honest woman; तूं मुलगा झाली असतीस तर suppose you had become a boy; तूं मला पन्नास रुपये देणें आहेस you owe me fifty Rupees.

Note.—When the verb "to be" is constructed with a noun or an adjective to make up the predicate, the noun or the adjective so united is called the *nominal predicate*, and the verb "to be" is denominated the copula or link.

Note.—The verb "to be," when used as the copula, may sometimes be omitted:—

1. It is usually omitted in the interrogative sentence constructed with the interrogative pronoun काय; तुझें नांव काय? what is your name?

2. In answer to questions like the above; माझें नांव गोपाळ my name is Gopal.

3. In emphatic sentences; तूं मूर्ख खरा you are indeed foolish.

4. In definitions; कोश म्हणजे शब्दसंग्रहाचें पुस्तक a dictionary is a book containing a collection of words.

5. In proverbial expressions; जेथें गांव तेथें महारवाडा wherever there is a village there exists a ward occupied by the Mahárs, corresponding to the English proverb.

Note.—In negative sentences नाहीं is equivalent to न + आहे, and the

verb आहे is therefore inherent in नाहीं. In the Konkan, however, आहे is added to नाहीं to make up the form of the perfect definite distinct from the past; he did not come तो आला नाहीं, *past*; he has not come; तो आला नाहीं आहे he has not come, *perfect definite*.

Note.—Besides the verb to be असणें and its forms, some other verbs have a copulative force. The verb होणें to become is one of them; तो शाहाणा झाला he has become wise. The neuter passives दिसणें to look, शोभणें to look becomingly, &c., are of the same nature; तो विद्वान् दिसतो he looks a learned man.

Two or More Nominatives.

§ 399. WHEN TWO OR MORE NOMINATIVES ARE CONNECTED BY A COPULATIVE CONJUNCTION, EXPRESSED OR UNDERSTOOD, THEY ARE USUALLY FOLLOWED BY A PLURAL VERB: वडील पोवार आणि वडील सांवत तेथेंच अवसान धरून उभे होते the elder Powar and the elder Sánvat stood even there with courage; कृष्णसेनाचे सारथि आणि घोडे मरून पडले होते the charioteers and the horses of Krishnasená were lying dead; जिकडे तिकडे गवतें आणि नाना प्रकारचीं झाडें उगवलीं होतीं everywhere various kinds of trees and grasses had sprung up.

1. When the two singular nominatives denote *persons*, and are of the *same gender*, they take a plural verb: रामा आणि त्याचा बाप आले आहेत Rama and his father have come; दुर्गा आणि सावित्री या बहिणी होत्या Durga and Sávitri were sisters.

2. But when the nominatives denoting persons, differ in *gender*, they, whether singular or plural, take the verb in the *neuter plural*: रमी आणि गोविंदा चोरून दौलतसिंगाकडे पाहात होतीं Ramí and Govindá were stealthily looking at Davlatsing; जानोजी साळवी व त्याची बायको कोठें गेलीं आहेत? where have Janoji the weaver and his wife gone to? In such cases, that is, when the nominatives *differ* in gender, they are often collected into one head, and a *neuter plural demonstrative* is placed *in apposition*; एके दिवशीं सदाशिवपंत आणि बया हीं ओटीवर बसलीं आहेत इतक्यांत शस्त्र वैद्य तेथें आला one day as Sadáśivapant and Bayá sat in the veranda, a surgeon came there. Sometimes some such words as दोघें both, इत्यादिक &c., are used appositionally; as धाकू आणि साळी हीं दोघें बेकार होऊन आलीं Dháku and Sáli have both come, with the loss of employment.

3. When two or more singular nominatives denote *irrational animals*, or *inanimate objects*, the verb often agrees in gender and number with the last word: आमची गाई आणि घोडा आला नाहीं our cow and horse have not come; आपल्या जमिनींत धाणा कडबा फळफळावळ उत्पन्न होते grain, fodder, fruit, &c., grow in our fields; तर बापुडें आपणास हिंवाळा आणि उन्हाळा नाहींसा होता then we should no more have the winter and summer.

Sometimes, however, a *plural* verb may be used with the plural of the appositional demonstrative pronoun: आमची गाई, घोडा आणि बकरी हीं मेलीं our cow, horse, and goat have died. This construction is usually followed, when it is necessary to direct the attention to *each of the nominatives separately*: कारण जेथें अग्नि आणि गंधक हे प्रज्वलित आहेत अशा ठिकाणीं जाऊन पडाल for you will fall into a place which burns with fire and brimstone; धर्म अर्थ काम आणि मोक्ष हे पुरुषाचे धर्म होत the chief duty of man is the pursuit of religion, wealth, love, and salvation; इचें रम्य मुखडें व भाषणाची हातवटी हीं इचा थोरपणा सांगतात her pleasing face and address speak for her respectability.

4. When the subjects are of different *persons*, the verb, in the plural number, agrees, *in person*, with the one in the *first* in preference to that in the second or third person, and with the one in the *second* in preference to that in the third:—

1st and 2nd persons: तें तूं आणि मीं यांना वाटूं that you and I shall distribute to them.

1st and 3rd persons: मिरू आणि मीं जाऊन त्याची प्रार्थना करितों Miru and I will go and entreat him; माझी बहीण आणि मीं किती सुखी आहों! how happy my sister and I are.

2nd and 3rd persons: ती आणि तूं अर्धीं दोघें आलां होतां she and you had both come.

Note.—When the subjects are connected by a *disjunctive conjunction*, the verb agrees with the nearest: तूं अथवा दुसरा कोणी आमच्या घरीं आला तर आह्मी असें करावाचें नाहीं if you or any other person should come to our house, we would not act so.

THE OBJECT.

§ 400. WHEN THE SUBJECT IS INFLECTED (§ 393), THE TRANSITIVE VERB DOES NOT AGREE WITH IT: (1) IT MAY THEN AGREE WITH THE OBJECT, OR (2) DISAGREE WITH IT, AND ASSUME THE NEUTER SINGULAR NUMBER. (1) रामजीनें आपणांपाशीं क्षमा मागितली Rámji asked pardon of us; (2) रामानें राक्षसांस वधिलें Ráma slew the giants. (§ 195)

Note.—When the verb agrees with the subject (कर्त्रनुरोधी), it is said to be in the *subjective construction* or *Kartari Prayoga;* when it agrees with the object (कर्मानुरोधी), it is in the *objective construction* or *Karmani Prayoga;* and when it agrees neither with the subject nor with the object, but simply expresses its verbal sense (भावानुरोधी), it is in the *neuter construction* or *Bháve Prayoga,* and takes the neuter singular termination—the sign of indifference or neutrality. (§ 195)

Note.—*Bháve* (भावे) means *action* or क्रिया, and the *Bháve* construction follows the sense of the verb or क्रिया (क्रियानुरोधी). In this construction the subject is expressed though the verb does not agree with it. When, however, the subject is only *implied* in the verb, as for instance in the impersonal verb (सांजावलें it is evening), and the verb is constructed in the neuter singular (as in the Bháve Prayoga), the construction is called either भावकर्तृक or अकर्तृक (not having a subject) प्रयोग.

1. When the object is accusative, the transitive verb agrees with it, but when it is dative, the verb assumes the neuter construction: (accusative object) आज राघूनें फार लाजीरवाणें काम केलें today Rághú has committed a most shameful act; पहिल्यानें त्यानें बर्फी खाल्ली first he ate the sweetmeat; (dative object) रामानें रावणाला मारिलें Ráma killed Rávan.

2. When the object of the verb denotes a *person,* it is usually in the dative case, but when it denotes anything else, it is in the accusative case; तो रामाला गांवाबाहेर हांकून देईल he will expel Rámá from the village; म्या घोडा विकत घेतला I have bought the horse; रामानें घर बांधिलें नाहीं Rámá has not built the house.

Note.—(*a*) Nouns denoting irrational animals may be sometimes put in the dative case; त्यानें गाईला अजून सोडिलें नाहीं he has not unloosed the cow yet. When the *action* denoted by the verb is the principal idea in the mind of the speaker, the dative or the inflected object is usually used, but when the *notion of the object* is prominent, the accusative or uninflected form is used; गाईला बांधिलेंस have you tied up the cow? गाई सोडलीस? have you let loose the cow? In the first sentence the sub-

ject of inquiry is whether the cow has been *tied up or not*, and in the second, whether it is the *cow* that has been unloosed, or some other animal. The dative inflection, as it were, separates the object from the verb, and gives the verb a prominence. When the object is thus inflected, the verb appropriately takes the *Bháve* construction. (§ 195, *Note*)

(*b*) So also nouns denoting persons may sometimes be used in the accusative case; राजानें तीस वाघ नाहीं, पण तीस माणसें मारिलीं the king did not kill thirty tigers, but thirty men; त्यानें आपली मुलगी त्याच्या स्वाधीन केली (or आपल्या मुलीला &c.) he gave his daughter in his charge; मीं तुला राजा दाखवितों I will show you the king. When the *person* expressed by the object is supposed to be so acted upon by the action denoted by the verb as to be virtually deprived of life, liberty, or power, it becomes reduced to the condition of an irrational or inanimate object, and therefore capable of being constructed in the accusative, the most dependent case.

(*c*) The names of inanimate objects may be used in the dative case when they are made *emphatic*. The accusative case would indicate the absolute thraldom of the object to the verb, but the dative inflection separates the object from the verb, (*Note a*) and gives it an independent and prominent position; ह्या नासक्या आंब्याला काय मीं खाऊं? what, shall I eat this rotten mango? With the accusative object, the sense would not be so emphatic. The same idiom is used in Hindi: उस पथरको उठाया they lifted that stone (dative).

(*d*) The pronouns of the 1st and 2nd persons are always used in the dative case, as they express personality most emphatically; तुला कोणीं सांगितलें who told you? मला त्यानें मारिलें he struck me.

§ 401. THE TRANSITIVE VERB MAY TAKE TWO OR MORE OBJECTS: रावजीला सुपारी आणि नारळ दे give a betelnut and cocoanut to Rávjí.

1. The transitive verb may take two or more *accusative* objects coupled by "and;" तेथें द्राक्षें आणि निंबें आणून ठेविलीं होतीं they had placed there grapes and lemons.

(*a*) When the verb is constructed with two or more accusative objects, it usually agrees with the last; सुरंबा आणि कलिंगड खाऊं तेंही दिलें नाहीं they ate jelly and melon, of which they did not give me either; तिजकरितां खडेसाखर, बदामें आणि दुसऱ्या वस्तू कोण जाणें किती चोरल्या असतील I do not know how much sugarcandy, almonds, and several other things I must have stolen for her. Like the nominatives of the verb (§ 399, 2), the objects of the verb are often collected into one head, and a demonstrative pronoun, with or without a noun, is put in apposition; आमचे

आप्तजन आणि प्रपंचसुखें हीं सर्व सोडून यावीं काय? should we abandon all our relatives and worldly comforts? तेथें द्राक्षें, चकोत्रे, निंबें, अनानस, डाळिंबें, केळीं, अंजीर, पेरू अशीं नानाप्रकारचीं फळें आणीच आणून ठेविलीं होतीं they had placed there grapes, lemons, shaddocks, pine-apples, pomegranates, plantains, figs and guavas, and several other such kinds of fruit; त्यानें दगड विटा आणि चुना हीं आणिलीं he brought stones, bricks and mortar.

Note.—1. When the objects are connected by a disjunctive conjunction, the verb agrees only with the last word; तिजपासून पैसे किंवा तमाखू तिला मिळाला नाहीं, म्हणून तूं तिची टोपली अडकाविलीस you withheld her basket because you could not get money or tobacco from her.

2. The transitive verb may take two objects, one in the *accusative*, and the other in the *dative*, case: रामजीस चार रुपये द्या give four Rupees to Rámjí. The accusative object is called the direct (प्रत्यक्ष or मुख्य), and the dative, the indirect or personal (असन्निध or संबंधी) object.

Obs.—That object is *direct* which is immediately acted upon by the verb and which is essential to complete its sense; and that is *indirect* which is acted upon by the verb through the medium of the direct object, and therefore remotely connected with it. The indirect is called the personal object, because it often denotes a person. The native grammarians do not make this distinction.

Obs.—The verbs of करणें making, बोलावणें, म्हणणें saying, नेमणें appointing, देणें giving, शिकविणें teaching, सांगणें telling, पाठविणें sending, आज्ञा करणें commanding, पुसणें asking, &c., take two objects, the accusative and the dative; तुला तें कोणीं सांगितलें who told that to you? तो तिला इतका धर्म करील हें तुह्मी खरें मानितां? do you believe he would give her so much in charity? In Sanskrit these verbs are called द्विकर्मक क्रियापद.

Note.—1. When the direct object denotes an *action*, the gerund or the dative supine is used; म्या त्याला लिहिणें or लिहावयास शिकविलें I taught him to write. Sometimes the supine, as well as the gerund, may take its accusative object, and the finite verb then agrees either with the gerund or with the accusative object of the supine; म्या त्याला मोडी लिपि लिहावयास शिकविली I taught him to write the Modi character; तिनें शिव्या देणें सोडिलें नाहीं she has not left off calling names.

Note.—2. When the indirect object expresses an *action*, the indeclinable present participle तां or तांना is used: त्याला मारितांना पाहिलें नाहीं I did not see him striking. (§ 503)

Note.—The verbs of करणें to do, समजणें to understand, मानणें to consider, म्हणणें to say, &c. take an accusative as the indirect object, called the *factitive object*, but the verb does not agree with the accusative object; बेडकांनीं शहामृगाला राजा केलें the frogs made the ostrich king. (§ 409 (*b*))

§ **402.** THE OBJECT OF THE TRANSITIVE VERB MAY BE A SENTENCE: पण बायकोनें सांगितलें कडी काढूं नको but the wife told him not to take off the hook. The transitive verb is put in the neuter singular.

§ **403.** The objective sentence may either *follow*, or *precede* the governing verb: मला वाटतें कीं मीं आतां या यातनेंतून सुटावें I feel I must now get out of this torment; पैसे काय केलेस म्हणून गुरुजीनें पुसलें the master asked, what have you done with the money?

(*a*) When the objective sentence comes *after* the governing verb, it is introduced by कीं that, expressed or understood; मग विचार करूं लागली कीं पुढें कशी गत करावी then she began to consider how she should act in future; मला वाटलें होतें कीं मीं तुजवर कृपा ठेवेनों तेणेंकरून तूं माझे मुलीस बऱ्या गुणाची शिक्षा लाविशील I thought that if I was kind to you, you would teach my child good ways.

(*b*) But when the objective sentence comes *before* the governing verb, the demonstrative pronoun हा this, असा such, in the neuter singular, the conjunction म्हणून &c., are inserted between the objective sentence and the principal verb; आतां मीं कोणता उपाय करूं असें ती बोले then she would say, what means shall I use? मीं तुझ्या घरीं येईन म्हणून म्हणाला he said that he would come to my house; राजानें माझें घर लुटलें, माझी बायको नेली, माझीं मुलें माणसें बंदीखान्यांत घातलीं, आणि माझी चौघांमध्यें अगदीं अप्रतिष्ठा केली म्हणून हा बोलतो he says that the king has plundered his house, carried away his wife, imprisoned his children, and publicly disgraced him.

Note.—The objective sentence is usually governed by verbs of म्हणणें *saying*, वाटणें *thinking*, विचारणें *asking*, सांगणें *telling*, आज्ञा करणें *commanding*, ऐकणें *hearing*, समजणें *understanding*, *&c.*

Note.—The objective clause usually *reports the words of the speaker*. In Maráṭhí the words of the speaker are simply *quoted*, and introduced by such particles as कीं, or followed by such words as असें, हें, म्हणून &c. In English a different mode of construction is followed. It uses the narrative, or indirect form of construction employed by historians. The Maráṭhí sentence, मीं तुझे घरीं येईन म्हणून तो मला म्हणाला, lit. "he said to me, that I will come to your house," would be rendered in English, "he said to me that he would come to my house." We give below a few more examples:—

(Eng.)—Rághú said that he was going home, (Mar.) राघु म्हणाला, कीं मी घरीं जातों, lit. Rághú said that, "I am going home."

(Eng.)—I told him that he was the man that I wished to see, (Mar.) मीं त्याला सांगितलें कीं ज्या मनुष्याला पाहाबाला मीं इच्छितों तो तूं आहेस, lit. I told him that, "you are the man I wish to see."

(Eng.)—You asked him where you went yesterday, (Mar.) तूं त्याला विचारिलें कीं मीं कोठें गेलों होतों, lit. you asked him that "where did I go yesterday?"

Direct (Eng.)— I said to him, "are you a tailor?" (Mar.) मीं त्याला ह्मणालों (or त्याला विचारिलें) तूं शिंपी आहेस काय; *Indirect* (Eng.) I asked him if he were a tailor.

CHAPTER XXV.

THE ATTRIBUTE.

The Adjective.

§ 404—§ 419.

§ 404. THE ADJECTIVE IS USED EITHER BEFORE A NOUN TO QUALIFY IT, OR AFTER IT WITH THE VERB "TO BE" AS A PREDICATIVE; ज्ञानी मनुष्यें मान पावतात learned men are respected; तो फार दयाळू आहे he is very kind. In the first sentence the adjective is used attributively (गुणविशेषण), and in the last, predicatively (विधिविशेषण).

§ 405. THE ADJECTIVE AGREES WITH THE NOUN IT QUALIFIES IN GENDER AND NUMBER; तो चांगला आहे he is good.

1. The declinable adjective (§ 103) indicates its agreement by a change of its terminating vowels, while the indeclinable adjective does not undergo any change of form; रामा शहाणा आहे, मूर्ख नाहीं Ráma is wise, not foolish; तुझा भाऊ रीतीनें चांगला, मनानें मोकळा, आचरणानें स्वच्छ, स्वभावानें उदार, प्रकृतीनें निःशंक आहे your brother is of good habits, open-hearted, pure, generous, and resolute; गुरूनें त्याची आज मोठी तारीफ केली the teacher to-day spoke very favourably of him. In the second sentence the adjectives चांगला good and मोकळा open or free, which are declinable, end in आ, the masculine singular inflection, in order to agree with the

noun भाऊ brother, which they qualify, while स्वच्छ pure, उदार generous, and निःशंक resolute, which are indeclinable adjectives, retain their radical form.

2. The declinable adjective simply assumes या or ए before an inflected noun; मग मीं हलक्या लोकांशीं बोलणार नाहीं I will not then speak with low people; पहिल्या तडाक्यास तर मींच सांपडलें आहें I am the first to fall into your hands. Of the forms, that in या is preferable, but for the sake of variety both forms are sometimes used: शाळेच्या सुटीचे आरंभाचा दिवस the first day of school-holidays.

Note.—Sometimes the adjective along with the noun may be inflected for the sake of emphasis in (त्याकडे अवगणनेनें पाहातो) गरीबा बिचाऱ्या (looks at him contemptuously) O thou poor fellow! तूं माझ्या पूज्या मामा, तूं माझे अपराध क्षमा करशील O my worthy uncle, you will really pardon my faults! The adjectives गरीब and पूज्य are inflected.

Note.—A singular noun of dignity being used in the plural number, the adjective qualifying it assumes plural inflections: गोपाळराव भले खरे Gopalrao is indeed honest; हे त्या दोघां मुलांचे बाप this gentleman is the father of those two boys.

§ 406. WHEN THE ADJECTIVE IS USED ATTRIBUTIVELY TO TWO OR MORE NOUNS, IT AGREES WITH THE NEAREST: हा चांगला आंगरखा, पागोटें, सखलाट this good coat, turban and plaid; त्या हवेंतलीं जनावरें व पक्षी एथें आढळतात the beasts and birds of that climate are found here; हा चांगला मुलगा आणि मुलगी मला आवडतात I like this good boy and girl.

§ 407. WHEN THE ADJECTIVE IS USED PREDICATIVELY TO TWO OR MORE NOUNS, IT FOLLOWS THE RULES OF CONCORDANCE GIVEN BELOW:—

1. When both the nouns denote persons and are of the same gender, the adjective is used in the plural number: तूं आणि मीं नित्य अरण्यांत राहाणारे you and I are constant tenants of the forest. But if the subjects are of different genders, the predicative adjective is in the neuter plural: त्याचा बाप आणि आई मोठीं भलीं आहेत his father and mother are very good people.

2. When the subjects denote inanimate objects, the predicative adjective always agrees with the last: त्याचें डोकें आणि चोंच

मोठी होती its head and beak were large; ओढे जिकडे तिकडे झुळझुळ वाहात असतात, व त्यांच्या योगानें सर्व डोंगर व सखल हिरव्या गार दिसतात the streams flow gently here and there, and make the hills and low valleys look very green. The demonstrative pronoun हा this, may be optionally inserted in the neuter plural; त्याचें डोकें आणि चोंच हीं मोठीं आहेत. (§ 436, 2)

§ 408. Sometimes two or more adjectives may qualify a noun: म्या एक उंच व जाड झाड पाहिलें I saw a tall and thick tree; जुनीं व फाटकीं पागोटीं केवळ तेथें होतीं there were only old and torn turbans there.

When two or more adjectives are employed, the demonstrative pronoun असा such, is elegantly inserted between the adjectives and the noun they qualify: सुंदर व कुलीन असा एक तरुण तेथें अकस्मात् प्राप्त झाला a handsome and noble youth suddenly appeared on the spot; आम्ही धांडगा आणि निर्लज्ज असा एका रावाच्या समागमें आहों we are in the company of a rude and impudent gentleman.

When the noun is inflected, the demonstrative pronoun is often inserted in this way, and then the demonstrative alone is inflected to agree with the noun, and not the adjectives, as in the second of the above examples. (§ 436, 3)

§ 409. The adjective may be used as the object of a transitive verb: कोणाचें वाईट करूं नये, बरेंच करावें we should not injure anybody, but do what is beneficial to him.

1. When the declinable adjective is used by itself as the object of a transitive verb, it assumes its neuter singular form: याला खरें सांगितलें, खोटें नाहीं we told him the truth, not untruth.

2. When the declinable adjective is used along with another object, either a noun or pronoun, it may be constructed in two ways:—

(*a*) When the noun or the pronoun is accusative, the adjectival object agrees with it in gender and number: तिनें कोळशानें भित अगदीं काळी केली she made the wall quite black with charcoal; आपलें तोंड एथून काळें कर go away from here.

(*b*) When the noun or pronoun is dative, the adjective is put in the neuter singular: वैद्यानें तिला औषध देऊन बरें केलें the doctor having given her medicine, cured her; मीं तुह्माला शहाणें समजतों I consider you wise; त्याला पंतोजीनें शहाणें म्हटलें the Pantoji called him wise.

Note.—In the constructions with करणें to make, the adjective is usually made to agree with the inflected object, as वैद्यानें तिला औषध देऊन बरी केली. (§ 401, *Note*)

Note.—The verbs करणें to do, समजणें to understand, मानणें to consider, म्हणणें to call, &c., take an adjective as the secondary or indirect object.

§ 410. When two or more objects are compared, with the view of stating their resemblance or difference, or the degree in which they resemble or differ, the adjective indicative of the difference or resemblance is *inflected* in certain languages, such as Sanskṛit, Zend, English, &c.; but in Maráṭhí, the adjective is not so inflected, but is placed in the sentence *in a certain position.* The following is the rule of comparison:—

WHEN OBJECTS ARE COMPARED, THE ADJECTIVE IS SIMPLY PLACED AFTER THE ABLATIVE CASE OF THE NOUN WITH WHICH ANOTHER NOUN IS COMPARED: तीं नक्षत्रें सूर्यापेक्षां लहान नाहींत those stars are not smaller than the sun. In this sentence the "stars" are compared with the "sun," and the adjective लहान small is placed immediately after the ablative case सूर्यापेक्षां than the sun. The above Maráṭhí sentence may be thus translated literally, "those stars *than the sun small* are not." The principal noun, *i.e.* the noun with which another is compared, may be inflected by the ablative termination हून as well as by the ablative postposition पेक्षां than; हें काम तुझ्याहून जाणत्याचें काम आहे this is the doing of one older than yourself; तेल पाण्यापेक्षां हलकें असतें oil is lighter than water.

§ 411. When it is necessary to say that a certain object possesses the quality indicated by the adjective in the *highest degree,* that is, more than all the other objects of the class, THE PRINCIPAL NOUN DOES NOT INDICATE ONE SINGLE OBJECT, BUT THE

WHOLE CLASS OR SPECIES OF THAT OBJECT : तो सर्व मुलांपेक्षां शहाणा आहे he is the wisest of all the boys, literally, "he than all the boys wise is."

Note.—When the comparison is only between two or more *individual* objects, the comparison is said, in English, to be of the *comparative degree*, and when the comparison is between an object or objects and *the whole class* of those objects, it is said to be of the *superlative degree*, and the two degrees together are called *degrees of comparison* (तारतम्यभाव कोटि).

Note.—The Sanskṛit particles of comparison are तर and ईयस् for the comparative degree, and तम and इष्ठ, for the superlative; as पुण्य pure, पुण्यतर purer, पुण्यतम purest. Even substantives are compared in this way; स्त्री a woman, स्त्रीतरा more of a woman; नृ a man, नृतमः a thorough man. In Persian the particles are तर and तरीन, which in Zend, the parent of Persian, are तर and तेम; बेह good, बेहतर better, and बेहतरीन best. The root of these particles of comparison is तॄ to step beyond. In English तर exists in the form of *er*, and इष्ठ in that of *est*; "small," "small-*er*," "small-*est*."

Note.—Though none of these particles are employed in Maráthí, a few Sanskṛit words expressive of the highest degree of quality are of common use in the language: उत्कृष्ट excellent, उत्तम best, धर्मिष्ठ most religious, वरिष्ठ highest, श्रेष्ठ best, प्रथम first. The Persian word बेहतर "better" is also naturalised in the language.

§ 412. The following other methods are, also, employed for making up the forms for the superlative degree :—

1. The principal noun may be put in the locative case, governed by the postposition मांत or मध्यें, instead of in the ablative, inflected by हून or पेक्षां; हा सर्व आंब्यांत मोठा आहे this is the largest mango; सर्वांमध्यें हाच काय तो शहाणा he is, indeed, of all men the wisest!

2. The superlative adverbs अति, अतिशय extremely, अगदी utterly, &c. may be joined to the adjective; त्यांतला अगदीं लहान तुकडा त्यानें घेतला he took the smallest piece among them.

3. The adjectives मोठा great and चांगला good may be joined to the adjective: त्यानें एक मोठी लांब काठी हातीं धरली he held a very long rod in his hand; तो मोठा दुष्ट आहे he is very wicked; तो मोठा लबाड दिसतो he looks a great liar; तो चांगला विद्वान् आहे he is a very learned man; तो चांगला शहाणा आहे he is a very wise man; आमचा देश चांगला सुपीक आहे our country is very fertile; तूं मोठा शेंडगा, निर्लज्ज आहेस you are very rude, very impudent.

4. The adjective may be doubled, or another noun or adjective of cognate signification joined to it: तो लाल लाल झाला he became very red; or तांबडा लाल झाला, lit., he became red red; or तो लाल गुंद झाला, lit., he became red like the गुंद flower; or तो लाल भडक झाला he became of a bright, flaring red; त्याचें तोंड काळें ठिक्कर झालें आहे his face has become very black, or coal black; पांढरा सफेत white white, *i.e.* very white; or पांढरा फटफटीत white as crystal, extremely white.

Note.—In the last three paragraphs the comparison is not direct.

§ 413. EQUALITY BETWEEN OBJECTS IS DENOTED BY THE USE OF THE DEMONSTRATIVES इतका and एवडा SUBSTITUTED FOR THE POSTPOSITION इन OR पेक्षां; तो माझ्या इतका तरुण दिसतो he looks as young as myself; सूर्या इतका चंद्र लांब नाहीं the moon is not so far as the sun.

Note.—एवडा denotes magnitude or quantity, and इतका, both quantity and number (§ 157): इतके रुपये मला नकोत I do not want so many rupees; इतका or एवडा भात so much rice.

§ 414. Similarity of qualities is indicated by the adjectives सारिखा, समान, प्रमाणें like, &c.: तुझ्यासारिखें मीं एथें दुसऱ्याच्या धर्मावर पोट भरितों I, like you, live here on the charity of others.

§ 415. A small degree of quality is expressed by modifying the adjective by सा or सर: तो काळसर or काळासा दिसला he looked somewhat black; or the adjective is modified by the adverbs जरा, किंचित्, अंमळ, &c.: तो जरा काळा आहे he is a little dark.

§ 416. When an adjective qualifies a noun, expressing the sense of *plurality*, it is usually *repeated*: तेथें मुख्य मुख्य लोक आले होते great men had come there; त्या गांवांत मोठ मोठीं or मोठीं मोठीं घरें आहेत there are large houses in that town; तुला पुष्कळ चांगल्या चांगल्या भेटी आल्या असतील you must have received many excellent presents. In Maráṭhí, as in the other Indian vernaculars, the adjective of quality is thus usually repeated, while in English it is used singly.

Note.—By affixing ला the adjective has the same sense that it conveys in its reduplicated form: त्या गांवांत मोठमोठीं or मोठलीं घरें आहेत.

§ 417. The reduplicated adjective expresses the following *additional* senses:—

1. It expresses the sense of the adjective *distributively :* सर्वांना एक एक लाडू वाढा give a cake to each of them all ; ते सर्व जेवले पण चतकोर चतकोर पोळी मात्र घेतली they all ate, but each took only a quarter of a cake.

2. It expresses *gradual progression :* तुम्ही थोडें थोडें वाचा read a little at a time ; सकाळची सावली भांखूड भांखूड होते, आणि संध्याकाळची लांब लांब the shadow of the morning becomes gradually shorter, and that of the evening longer.

3. It expresses *intensity :* तो लाल लाल झाला he became very red ; त्याचा अंत जवळ जवळ आला आहे his end is quite near.

§ 418. Adjectives of opposite or cognate signification are combined to express the sense of *comprehensiveness :* लहान मोठे मिळून पांच हजार होते there were, including the young and old, five thousand men present ; हिरवीं पिंवळीं अशीं फुलें त्याच्या हातीं होतीं he had in his hand flowers—green, yellow, &c.

§ 419. WHEN A NOUN IS JOINED TO ANOTHER NOUN TO EXPLAIN OR ILLUSTRATE IT, IT IS SAID TO BE USED IN APPOSITION, AND THE VERB AND THE ADJECTIVE AGREE WITH THE APPOSITION, AND NOT WITH THE ORIGINAL WORD : ते वेळेस रामराव, कृष्णराव, व सावित्रीबाई, दौलतरावाचीं मुलें, तेथें होतीं at that time Rámráo, Krishnarao, and Sávitribáí, the children of Davlatráv, were there ; मला पुढें एक म्हातारा बावा व एक मुलगा अशीं दोन माणसें भेटलीं further on I met two persons, an old man and a boy ; मुंबई बेट जेव्हां फिरंग्याच्या स्वाधीन होतें तेव्हां तें इतकें मोठें नव्हतें the island of Bombay was not so large when it was in the possession of the Portuguese. In the last sentence मुंबई Bombay is feminine and बेट island is neuter, and the verb होतें was, the pronouns तें it, and इतकें so, and the adjective मोठें large, agree with the appositional word बेट, and not with the original word मुंबई.

Note.—1. *Titles* of persons are put after their names : भाऊ डाक्तर त्याला औषध देत असतात Dr. Bhau attends him ; नेपोलिअन बादशाहाच्या पुत्रास जुलू लोकांनीं ठार मारिलें the Zulus killed the son of the Emperor Napoleon ; रामा शिपाई आला आहे Rama sepoy has come. In English the titles are put *before* the names ; *King* Edward, *Corporal* Anderson, *Dr.* Cook ; so

also titles, conferred on natives by the English Government, precede the names: रावसाहेब विश्वनाथ नारायण आले आहेत Ráv Sáheb Vishvanáth Náráyan has come; प्रोफेसर केरो लक्ष्मण Professor Kero Lakshman.

Note —2. Nouns indicating *trades, professions*, &c., are put after the proper nouns: खंडू माळी झाडें लावितो the gardener Khandú is planting trees; जानोबा शिंपी आपलें काम उत्तम जाणतो the tailor Jánobá knows his work very well.

Note.—3. The nouns denoting *countries, cities, rivers*, &c., are put after the proper names: इंग्लंड देश the country of England; मुंबई शहर the city of Bombay; गंगानदी the river Ganges. But in addresses and dates on letters in business documents, Government records, &c., the words denoting towns, provinces, &c., precede the proper names: शहर मुंबई एथें सुखरूप असों विशेष we are quite well in the city of Bombay, &c.; तालुके संगमेश्वर, जिल्हा रत्नागिरी the taluka of Sangameshvar, the zilla of Ratnagiri.

CHAPTER XXVI.

PRONOUNS.

1. *Personal Pronouns.*

§ 420—§ 452.

§ 420. The first person singular is usually employed in speaking of one's self: मीं तुमच्या घरीं उद्यां येईन I shall come to your house to-morrow; बाई, तुम्ही मजकडे या समयीं रदबदली करूं नये you must not, madam, speak to me on his behalf on this occasion. (This is said by the king to his page's mother in the Bálmitra.)

Note.—1. The editors of newspapers, representing the public, habitually use the first person plural; आम्ही ऐकतों कीं सरकारानें मामलतदाराची बदली केली आहे we hear that the Government has effected the transference of the mámlatdár. Public officials in their official character may use the plural number: आम्ही या कैदीच्या अर्जाचा विचार करूं we shall consider the petition of this prisoner.

Note.—2. A person might, if of acknowledged dignity, use the first person plural when speaking of himself, आम्ही बोलतों I (lit. we) say; आमचें येणें होणार नाहीं I shall not be able to come.

Note.—3. When expressing displeasure at the conduct of another, children, as well as grown-up people, sometimes assume आम्ही we; तें सर्व खरें पण आम्हाला थडा नाहीं सोसत, त्याला काय करावें? it is all true, but I can-

not bear jesting; what can I do to that? आम्ही नाहीं तुजशीं बोलत जा go away, I wont speak with you.

Note.—4. A person might modestly use आपण for मीं; आपण त्याचा विचार करूं I (lit. you and I) shall think about it.

§ 421. IN ADDRESSING A PERSON, THE SECOND PLURAL FORM IS USUALLY USED: (the king says) हें मीं थोडें दिलें, मला वाटतें कीं इतक्यांत तुमचें संकट दूर होणार नाहीं I have given this to you which is but little; I believe it is not enough to afford you complete relief; बाई तुमचा थोरपणा पाहून मला संतोष झाला. तुमची काय इच्छा आहे? कोणत्या गोष्टींनें मीं तुमचें प्रिय करीन? I am very much gratified at your goodness, madam. What are your wishes? What can I do for your pleasure?

1. In addressing *inferiors*, such as children, younger relatives, menials, criminals, &c., the second *singular* is used: (to the page) नाहीं, मुला, कांहीं प्रयोजन नाहीं; तुझी आई तुजकडे येईल; तुला ती एथेंच भेटेल, अंमळ धीर धर no, there is no occasion for it; your mother will come to you; she will meet you only here. Have patience for a moment.

Note.—1. But the children of persons of equal or superior station may be addressed in the plural number: बाबा तुह्माला हा खाऊ पाहिजे child, do you want this sweetmeat? Servants always use the plural form.

Note.—2. Equals, friends and relatives, might use the singular number to one another, if the degree of familiarity between them admits of it.

2. BUT ALL OTHERS, OF WHATEVER STATION THEY MAY BE, SHOULD BE ADDRESSED IN THE PLURAL NUMBER. The king thus addresses the page's brother, who is an officer in the army: या राव, आंत यावें Good morning, sir; please walk in; तुमचे तीर्थरूप बहुत सज्जन आणि मोठे शूर होते your father was a man of great integrity and courage.

Note.—1. When the king is displeased with the same officer and regards him as a criminal, he uses the singular number: तुझी तरवार दलपतरावाच्या स्वाधीन कर घाला हो याला एक महिना बंदिखान्यांत deliver your sword over to Dalpatráv. Put him in prison for a month. In the following sentence the plural pronominal form (आपण) with the honorific subjunctive is used *sarcastically:* आतां जावें राव, आपल्या बंदिशाळेंत you may go now, sir, to your prison.

Note.—2. The singular may sometimes be used instead of the plural *in excited moments of tenderness.* The king changes the plural to

the singular when addressing the page's mother, being very much affected by her tender language: माझे माते, मूं मला इतका थोरपणा देऊं नको; ऊठ, उभी राहा O my mother! do not thou give me so much respect. Arise and stand up. The mother is usually addressed by the natives in the singular number, but the father, in the plural.

Note.—3. In addressing the Deity the singular number is used: हे देवा, तूंच केवळ माझा त्राता आहेस O God, thou only art my Saviour.

§ 422. In addressing one's own masters and persons of dignity, as well as equals who are spoken to in a formal way, the reflexive pronoun आपण is substituted for the second person plural; रावसाहेब आपला थोरपणा पाहून आह्मी आनंद पावलों sir, we are delighted at your magnanimity. With आपण in the nominative case, the verb is in the second person plural, as with तुह्मी.

A still more polite form of address would be with such honorific expressions as महाराज, राव, रावसाहेब, सरकार, &c., used in the place of आपण and तुह्मी constructed with the verb in the third person plural. This is a more *indirect*, and therefore a more respectful mode of address. Thus (the schoolmaster, speaking to the king, says) महाराजांचा ज्यांत संतोष तें म्या करावें I should do what would please your Majesty; (the squire is thus addressed) बेयें माझा उपाय नाहीं असें रावसाहेबांच्या मनांत यावें ह्मणून सांगतें I will tell it to you that your honour may know that I am quite helpless in this matter; चार दिवस अधिक गेले ह्मणून रावजी रागावतील I am behind the time of payment a few days, and you, sir, might therefore be annoyed.

Obs.—In English, though titles are substituted for the second personal pronoun in addressing superiors, the pronoun is not entirely dispensed with; the honorific nouns are joined to the genitive of the pronoun; as *your* excellency, *your* honour, &c. In Maráthí the forms of direct address are entirely rejected: म्या ह्मटलें, रावजींस राग आला ह्मणून त्यांनीं आमचें घोडें परत लावून दिलें I said to myself that perhaps *your* honour was annoyed and therefore you sent back the horse.

Note.—In more familiar intercourse, or in moments of strong emotion, the simple तुह्मी you might be used instead of आपण, or the honorific expressions. The page's mother, when overpowered with a sense of gratitude and affection for the king's most wonderful kindness to her and her son, thus addresses the king: तुह्मां सारिखे उदार, दीनदयाळ यांचें सदां कल्याण असो ह्मणून देवापाशीं प्रार्थना करीन I will ever pray to God that he may ever bless such as are like you, generous and kind to the

poor. So also the old beggar when blessing the squire uses the singular number: भगवान् तुला सुखी राखो may God bless you.

Note.—In addressing persons by name, the names of males should be used with the honorific suffixes राव, रावजी, जी, पंत, बा, बाजी, &c., and the names of females with बाई, ताई, &c.; thus गोपाळराव or गोपाळरावजी कोपीकडे चालला Gopálráv, where are you going? The form रावजी is more respectful than that in राव. The जी and बा are often assumed by those who are not Brahmans, though बा is freely applied to the names of the popular gods, as खंडोबा the god Khandobá, विठोबा the god Viṭhobá. Brahmans chiefly take पंत, unless they have studied any of the Shastras, or are officiating as priests; केरोपंत Keropant (a secular Brahman); रामशास्त्री Rám Sástrí (a Brahman versed in the Sástras); महादेवभट or महादेवभटजी Mahadeva bhat (a Brahman priest).

Note.—The forms of names are sometimes modified when the honorific suffixes are used; धोंडू a man's name in its simple form, being changed to धोंडोपंत, धोंडभट्ट, धोंडूजी, धोंडोबा, धोंडशास्त्री; so also राघु, Rághú रंगू, रंगोपंत, रंगराव, राघोबा, रोघूजी, रघुनाथ, रघुनाथराव, &c.

Obs.—The safest course for the Englishman to follow in this matter is the following:—An Englishman may be called by (1) his *Christian name*, or by (2) his *surname*, or by (3) his surname with Mr. prefixed, or (4) addressed as sir, &c. The Maráthí simple name without the honorific suffix, corresponds to the (1) *Christian name;* the name with the honorific suffixes corresponds to the (2) *surname*, or (3) to the *surname with Mr.*, and for (4) the last form of address, the name of the person spoken to should not be repeated, but some such expressions as महाराज, राव, रावसाहेब, शेट, नानासाहेब (for नारायण) बाबासाहेब, तात्यासाहेब अण्णासाहेब, साहेब, &c., should be substituted: रावसाहेब आपणास राग तर नाहीं आला, Sir, I hope you are not annoyed, or the person may be called by his official title; कां मास्तर, आज आगबोट येणार? well, master (ticket master), is the steamer expected to-day?

§ **423.** In speaking respectfully of persons when present or absent, the third person plural is used; आपण त्यांस न पुसतां गेलों, तर ते आपणास काय म्हणतील what will he (literally they) think of us if we went away without taking leave of him? हे त्या दोघां मुलांचे बाप आणि जसीं यांचीं मुलें तसेच हेही दयावान् आहेत this gentleman is the father of these children, and he is as kind as they are; हें वर्तमान पोवारांस कळतांच त्यांनीं शत्रूकडचे सेनापति होते त्यांस लिहून पाठविलें as soon as the Powar heard of this affair, he wrote to the commander of the enemy's force.

§ **424.** When the personal pronouns take inflected nouns in apposition, they usually assume their crude form; आम्हां कुणब्यां-

ची काय कथा सांगावी ? what can we say about us peasants ? मज गरिबाला दान द्यावें you ought to give a gift to me, a poor man ; तुमचे सारिखीं थोर मनुष्यें आह्मां गरिबांच्या घरीं ? what, persons like you to come to the house of us poor people !

The first and second personal pronouns assume their instrumental forms, and not their crude forms, before names in the *instrumental* case ; म्या गांवच्या धन्यानें त्याजपाशीं एक गोष्ट मागितली असतां त्यानें नाहीं ह्मणावें ? when I, the lord of the village, asked a thing of him, should he have refused to give it to me ? तुह्मीं रावांनीं याप्रमाणें करूं नये you, gentlemen, should not act so.

Note.—When the noun is uninflected, the pronouns are also uninflected ; मीं गरीब काय करूं शकतों what can I, poor man, do ?

2. *The Reflexive Pronouns.*

§ 425. The pronouns आपण and स्वतः are used reflexively in reference to the noun or pronoun going before ; त्यानें आपणास or स्वतांस मारून घेतलें he beat himself ; तुह्मी आपलें पागोटें बांधा fold your turban ; आह्मी आपणांशीं विचार करूं we shall think about it by ourselves.

§ 426. आपण is not often used appositionally in the *nominative case* in reference to the subject, but स्वतः is freely used in this way ; तो स्वतः विद्वान् आहे he is himself a learned man, not तो आपण विद्वान् आहे.

आपण can, however, be used appositionally to the subject with the pluperfect participle होऊन, when it expresses the sense of *spontaneity ; तो आपण होऊन आला* he came *personally*, or *of his own accord.*

Note.—The genitive form आपला is sometimes used appositionally as an *expletive* मीं आपला बसलों, (literally, myself am seated) I am seated here at ease, or I am just sitting ; ती आपली एथून उठली तों आपली माहेरीं गेली she just got up from here, and went straight to her mother's house.

§ 427. The genitive case of आपण, as well as स्वतः, can be used in reference to the subject only to qualify the *object* of the verb or its *extension*, never any word or words making up the subject, or subjects of the verb. Thus in the following sentence, the

genitive आपला is correctly used since it qualifies the object: रावजीनें आपला मुलगा रस्त्यांत पडलेला पाहिला Rávjí saw his son lying on the road. In the following sentence the genitive qualifies an extension of the predicate or verb: गोपाळ आपल्या गांवीं गेला आहे Gopáḷ is gone to his village. But in the sentence which follows there are two subjects, Khanḍú and his wife, and the genitive qualifying the second subject, wife, cannot be आपली but त्याची; खंडू आणि त्याची (not आपली) बायको आलीं आहेत Khanḍú and his wife have come. But खंडू आपली बायको घेऊन आला आहे Khanḍú has come with his wife, or खंडूनें आपली बायको आणिली आहे Khanḍú has brought his wife, is correct.

§ 428. आपण may be substituted for the personal pronouns, both singular and plural, as an independent word; मला बाहेर ठेवून आपण (for तो he) खुशाल गोष्टी करीत बसला he left me outside, and himself sat talking away leisurely; म्या त्याला जेवूं घातलें, मग आपण जेवायास बसलों I gave him to eat, and then myself sat down to eat; तूं मला खटपटींत लावून आपण स्वस्थ बसलास you put me to the trouble, and yourself sat still.

§ 429. आपण is used in the following special senses:—

1. It may be substituted for आम्ही we, in the sense of "I together with others;" आपण सगळा दिवस पाहिजे तें करूं we (you and I) shall do the whole day what we like; आपणां चौघांस आज आमंत्रण आहे we four (you and I) are invited to-day.

2. It may be substituted for तुम्ही when a person is addressed most respectfully: आपण आज्ञा द्याल तर आणून दाखवितों if you, Sir, will order me, I shall bring and show it to you. (§ 422)

3. A person speaking modestly to another person of his intention or ability to do a certain thing, may use आपण for मीं I, in the sense of "I and you": आपण याचा विचार करूं I (literally "you and I") will consider it. (§ 420, *Note* 4)

Note.—The form आपले आपण means *of one's own accord*: शेवटीं कोणी हाक न मारितां तीं आपले आपण कावरीं बावरीं झालेलीं उठलीं before any one called out to them, they of themselves got up quite excited.

Note.—The reduplicative form आपआपले is distributive: ते आपआप-

लीं पुस्तकें घेऊन आले they come, each bringing his own book; सर्वांस आपआपला स्वभाव आवडतो each likes his own disposition best.

3. *The Relative Pronoun.*

§ 430. The relative is used to introduce an attributive clause, which describes or explains the noun, called its antecedent: जो मनुष्य आईबापांची आज्ञा मोडितो तो किती तरी हीनभाग्य आहे how unfortunate is that man who disobeys his parents. THE ANTECEDENT IS JOINED TO THE RELATIVE AS IN THE ABOVE PRECEDING SENTENCE; मनुष्य man, is joined to जो who, जो मनुष्य the man who, literally "who man."

§ 431. EVERY RELATIVE IS FOLLOWED BY THE DEMONSTRATIVE PRONOUN तो, DENOMINATED ITS CORRELATIVE (§ 150), AND THE CORRELATIVE MAY STAND BY ITSELF, OR WITH ANOTHER NOUN JOINED TO IT: तुमच्या भतारानें जे उपकार केले ते फेडाव्याचा योग देवानें आणिला आहे God has given me the opportunity of repaying the favours conferred upon me by your husband; ज्या गावांत तो रहात होता त्या गावांतच त्याला नोकरी लागली he was employed in the very village in which he lived.

When the antecedent is a pronoun of the first, or second person, it is joined *both* to the relative and the correlative: जो मीं बंदिशाळेंत राहाण्यास योग्य नाहीं तो मीं न्यायाधीशापुढें उभा राहायास कसा होईन? how shall I, who am not fit to dwell in a prison, be worthy to appear before the judge? ज्या तुला वाचतां येत नाहीं त्या तुला हें पुस्तक देऊन काय उपयोग? of what use is it to give this book to you who cannot read?

§ 432. When the antecedent is joined to the relative in the relative clause, as, for instance, जो माणूस the man who, or rather "what man," the relative clause forms *one idea* with the antecedent; but when the relative clause stands by itself, and the *antecedent precedes it*, the relative clause does not form one idea with the antecedent, but bears the relation to it of an *apposition* or *formal explanation*: आपला पूर्वज जो नामांकित संग राजा त्याच्या वंशांतील हा शेवटला पुरुष होता he was the last man of the

family of our ancestor, the illustrious Sang rájá; असलीं हीं उदार कांटे झाडें ज्यांवर तूं काल उगीच रागें भरलास तीं इतकीं उपयोगी आहेत these most generous, thorny shrubs, at which you were without cause annoyed yesterday, are so useful.

1. Sometimes the appositional or explanatory clause is used *before the antecedent*, and then the demonstrative असा *such, is inserted* between the appositional clause and the antecedent, and the correlative तो is omitted: ज्यांच्या हातीं सुवर्ण विणे आहेत असे पवित्र कुमार आपल्या दृष्टीस पडतील we shall see such holy youths as have golden harps in their hands; ज्यांस अग्निज्वाळांत जाळून टाकिलें, ज्यांस पशूंच्या तोंडीं दिलें व समुद्रांत बुडविलें असे आपल्या दृष्टीस पडतील we shall see such persons as were burnt in flames, devoured by wild beasts, and drowned in the sea. In the latter sentence the antecedent is entirely omitted. By substituting the correlative ते for असे, the relative clause will cease to be appositional.

2. The appositional clause commencing with the relative may be used, by itself, ending with असा, and the antecedent introduced by another relative may be followed by its correlative तो, as in the ordinary construction (§ 430): ज्यांचे हातीं सुवर्ण विणे आहेत असे जे पवित्र कुमार ते आपल्या दृष्टीस पडतील we shall meet such holy youths as hold golden harps in their hands.

3. Sometimes the antecedent with असा may complete the correlative sentence, and its relative appositional clause introduced by कीं may follow it: निलैऊज असा एका रावाच्या समागमें आहों कीं जो आपले ठायीं नसता थोरपणा आणितो आहे आणि एकमेकांचें आगतस्वागत कसें करावें याविषयीं मूर्ख आहे we are in the company of a rude and shameless gentleman, who assumes a superiority to which he has no title, and who is deplorably ignorant of the rules of etiquette.

Note.—Sometimes the relative clause introduced by कीं has the force of the adverbial clause of purpose: बाला माझ्या राज्याचा स्तंभ, विश्वासू सेवक, आणि माझ्या मुलांचा मित्र करून ठेवावा, कीं जो एकादे दिवशीं प्रसंग पडला असतां आपल्या बापाप्रमाणें राज्याच्या कल्याणार्थ प्राण खर्च करील I should make him the pillar of my kingdom, my faithful servant, and the companion of my children, that he might, like his father, offer his life for the welfare of my kingdom. When the relative clause with कीं जो is used adverbially, the antecedent is not preceded by the demonstrative

असा, as is the case when the relative clause is used adjectively. In the above example the antecedent घाला is not qualified by असा, while, in the example in the preceding paragraph, the antecedent रावाच्या is qualified by the demonstrative in its crude form of अशा.

4. Sometimes the relative clause may follow the clause containing the antecedent, without inserting कीं or असा. It is then used as a purely appositional or attributive clause in company with a number of other attributive phrases. The relative clause comes last, and rounds a highly rhetorical period: त्यानें माझा रथ मोडिला त्यांत काय माझा तोटा झाला नाहीं? रथ सोनेरी रंगाचा, नुकता नवा केलेला, ज्याचे दोन हजार रुपये मला पडले? what, have I not suffered a great loss in that he broke my chariot—a chariot that was gilt, that was but recently made, and which cost me two thousand rupees? In this sentence the noun रथ is followed first by a prepositional attributive phrase, next by a participial one, and lastly by a relative clause. Again, त्याची भलाई किती, संतोषवृत्ति काय, ज्याचा सिंहासारखा पराक्रम, मेंढरासारखी गरीबी how just and contented he was in his disposition, whose valour was like the valour of a lion, and meekness like that of the lamb! This is a most peculiar construction, and the relative clause is most elegantly used.

Note.—When the relative clause does not express the sense of an appositional or attributive clause, it should never be used after a complete sentence containing the antecedent. The relative clause is sometimes used in English in this way, but even in that language the relative has, then, the force of a *conjunction*, and is equivalent to "and who." In translating the conjunctional relative, the Maráṭhí demonstrative तो is substituted for the relative pronoun. There was a young woman there watching the field, *who* said, &c.; तेथें एक तरणी स्त्री शेताची राखन करीत बसली होती, ती (not जी) म्हणाली; तिची आई बाहेरून आली, तिनें (not जिनें) नानीस पुसलें कीं दुर्गा कोठें आहे, her mother returned home, and she inquired where Durga was; तेथें एक गुहा होती त्या गुहेंत मीं निजलों there was a cave there, *in which* I slept.

§ 433. THE RELATIVE AGREES WITH THE ANTECEDENT IN GENDER AND NUMBER: जें नुकसान व्हावयाचें तें होऊन चुकलें whatever injury was to be sustained has been borne; जो मनुष्य आईबापांची आज्ञा मोडितो तो किती हतभाग्य तरी how miserable is that man who disobeys his parents.

§ 434. WHEN THE RELATIVE IS FOLLOWED BY SEVERAL NOUNS, IT, LIKE THE ADJECTIVE, AGREES WITH THE NOUN NEAREST IT: समजण्यास प्रयोजक जें शास्त्र, कागद, पत्र, दूत, महार इत्यादि पदार्थ तो डोळा that which is useful in imparting knowledge, as, for example, the Scriptures, a letter, a messenger, a guide, &c., is called an eye.

Sometimes, however, the relative may agree with the last word in the sentence, particularly if it be the principal one neglecting the words nearest it: ज्याचायें जें पंचपात्री, पेला इत्यादि लहान पात्र तें उपपात्र a goblet, cup, and other small drinking vessels are called *upapátra*. The principal word stands, as it were, in apposition to all the other antecedents, in the way in which the demonstrative हा this, असा such, &c., are used. (§ 438)

§ 435. The relative may be optionally omitted: माझे पेटींत कांहीं जुनीं चिरगुटें असतील तीं मीं सगळीं शोधून काढीन I will take out whatever old dresses I may have got in my box; मुलांनीं वडील सांगतात तें निमूटपणें ऐकावें children should quietly listen to what their elders tell them. In conversation the relative is often dropped.

§ 436. The emphatic sense of the relative is expressed by repeating it, or by uniting कोणी with it: जो जो पदार्थ ती मागे तो तो or तो आह्मी तिला देऊं whatever (thing) she asked we gave her; जो कोणी विश्वास ठेवील तो तरेल he that believes shall be saved. This emphatic sense may also be expressed by the omission of the antecedent noun: ज्यांत आपलें अनहित तेंच निषेधिलें आहे whatsoever is injurious has alone been forbidden us.

4. *The Demonstrative Pronouns.*

§ 437. The demonstrative pronouns are हा this, तो that, असा such, &c., and all the rules of concordance under the attributive adjectives (§ 404) apply to them; हा अंगरखा टोपी आणि धोतर this coat, cap and *dhotar*.

§ 438. The demonstratives हा and असा are often used *appositionally*, and serve the following uses:—

1. हा this, is often used in apposition to the subject, when the nominal predicate defines or explains the latter: रामा हा

गोपाळरावाचा मुलगा होता Rámá was the son of Gopálráv; मुंबई हें शहर आहे Bombay is a city.

2. हा and असा are usually inserted in apposition when the verb has two or more subjects: रामा आणि गोविंदा हे दोघे मौज पाहावास गेले होते both Rámá and Govindá went to see sights; पुढें एक म्हातारा बाबा व एक मुलगी अशीं दोन मनुष्यें भेटलीं further on I met two persons, an old man and a girl. Or it may be used when the subject is composed of two or more words: गोविंद शास्त्री लेले हे आले होते Govind Sástri Lele had come.

Note.—असा expresses kind or sort, and हा points out individuality. When the demonstrative used in apposition is followed by another noun, it agrees with the latter: हा जो परमेश्वराच्या भक्तीपासून अंतीं मोठा लाभ होतो हीच सद्गति होय the happiness which we obtain at last from God, that alone is salvation. अनंत ब्रह्मांडाच्या माळा, हे तो भगवंताची लिळा.

3. The appositional हा is inflected instead of the nouns for which it stands: हत्ती, घोडे आणि बैल ह्यांस चारा घाला give grass to the elephants, horses, and oxen; रामा, हरि आणि गोपाळ ह्यांपेक्षां सखी हुषार आहे Sakhi is cleverer than Rámá, Hári, and Gopal.

4. हा is inserted in apposition when an adjective is predicated of two or more nouns: त्याचें डोकें आणि चोंच हीं मोठीं होतीं his head and beak were large; गौरी, मथुरा आणि काशी ह्या मोठ्या शहाण्या आहेत Gavrí, Mathurá and Káší are very wise.

5. हा or असा is also used, in *apposition*, when a sentence, used as the subject or object of the verb, is placed before it: मुली घे हें तुला म्या न्याहारीस दिलें, असें झणून तो चालता झाला child, take this, I have given it to you for breakfast; so saying, he walked away; त्या मुलीची आई लबाड नव्हे अथवा त्या मुलीनें तुला लटकें सांगितलें नाहीं, हें तुझ्यानें कशावरून सांगवेल? how can you say that the mother of that woman is not a liar, or that the girl has not told a falsehood? कोणास म्हातारपणामुळें, दुखण्यामुळें किंवा दुर्दैवामुळें भीक मागणें प्राप्त होतें तें तो लक्ष्यांत आणीत नाहीं he does not consider that some are obliged to beg by old age, sickness, or misfortune.

§ 439. The demonstrative used appositionally to nouns agrees with those nouns in gender and number; बैल आणि रेडे हे मात्र तेथें होते only the oxen and the buffaloes were there. Where

the nouns differ in gender, the demonstrative is used in the neuter plural; त्यानें आपलें घर, गाडी, घोडा, आणि बाग हीं विकून टाकिलीं he has sold off his house, carriage, horse, and garden. If the appositional demonstrative is followed by a noun, it agrees with that noun, and not with those which precede it: त्यांनीं त्या वेळीं आपल्या बंदुकी, तरवारी, आणि ढाली अशीं हत्यारें बरोबर घेतलीं at that time they took with them muskets, swords and shields.

§ 440. The demonstrative used appositionally to a sentence is always in the neuter singular, unless it be followed by a noun, when it agrees with that noun: जेथें कोणी आपली कृपा इच्छितो आणि ती त्यावर आपल्या त्यानें करवत नाहीं अशी गोष्ट होते, तेथें त्याचा वांक, आपला नाहीं where it happens that a person expects a favour of us, and it is not in our power to confer it on him, there he is to blame, not we. Instead of अशी गोष्ट होते we might simply say असें होतें.

Although the demonstrative may be employed in apposition to two or more clauses, it is always in the singular number: त्यास तूं हांसावें आणि त्यानें तुझी खोडी काढिली म्हणजे त्यां त्यास मारावें हें काय तुला शोभतें? does it become you that you should laugh at him, and that when he teases you, you should beat him?

§ 441. When attention is required to be directed to each clause separately, the demonstrative तो that, in its neuter singular form, is placed in apposition to each clause, and the demonstrative neuter singular हें this, is placed last, in apposition to the whole sentence collectively, with or without a noun: त्यानें दारू लावितांना केंस भाजून घेतले तें, आपले दिवाणखान्यांतला आरसा फोडिला तें, गाडी मोडिली तें, हे सर्व अपराध (or हें सर्व all this) मीं त्याला क्षमा नाहीं केले he burnt his hair letting off fireworks; he broke the looking glass that was in the parlour; he broke the carriage; did I not forgive him all these faults?

§ 442. The demonstrative तो is usually substituted for the third person; but when two persons are mentioned, हा is used for the nearer, and तो for the more distant. Thus the English sentence, "let him go, and let this man remain," would be

rendered तो जावो, हा राहो. In like manner, "let him go, and that man stay," would be हा जावो, तो राहो.

As regards the rules on the employment of the demonstrative तो that, as a correlative, see the Relative Pronoun. (§ 431)

5. *The Interrogative Pronoun.*

§ 443. The interrogative कोण refers both to persons and things, but chiefly to the former: तुझी आई कोण आहे मुली? who is your mother, child? त्यानें कोणाचा अपराध केला? against whom has he committed an offence? तुझी हा उद्योग करितां ह्याचा विषय कोण? what is your object in engaging in this business?

When the agent is unknown, the interrogative कोण is used with the neuter singular verb; अं कोण हाक मारितें eh, who is calling out to me?

§ 444. The form कोणता or कोणचा is employed when inquiry refers to one of a class of objects: ह्या आंब्यांतून तूं कोणता घेतोस? which will you take of these mangoes? कोणत्या मुलानें तुला ही गोष्ट सांगितली? which boy told you this story? तुह्मांला ह्या घोडयांतून कोणचा पाहिजे? which of these horses do you want?

कोणता is sometimes used for कोण; आपल्या बाळाच्या मरणाचा आपणास विसर पडावा असें कोणत्या आईच्या मनांत येईल बरें? what mother would wish to forget the death of her child?

§ 445. काय what? is used in relation to things; त्याला काय पाहिजे? what does he want? त्याचा उद्देश काय? what is his object?

§ 446. काय what? has the following peculiar uses:—

1. It is used for the relative pronoun जें in the sense of "whatever"; तो काय (जें) देईल तें घेऊन ये bring whatever he may give you.

2. It is used as an exclamation of surprise at the greatness of a thing, both in reference to men and things: हा काय हो मूर्ख what a fool he is! काय हें धैर्य what courage, this!

3. It is used also to express surprise at the *number* and *variety* of objects in a reduplicated form: मी काय काय त्याचे गुण सांगूं? what and how many excellencies of his shall I recount?

4. Or it may simply express the collective sense of extent, variety, and distribution: त्यानें काय काय तुला दिलें तें मला सांग tell me what all he gave you? The various articles may be separately enumerated, and a single काय may precede each noun; सजगोरा काय, जोंधळा काय, गहूं काय, जो जिनस पाहिजे तो आहे there is bájrí there, jvárí, wheat; in short, every article you may require.

5. It may also be used as an interjectional particle of surprise or interrogation: काय, त्वा त्याला मारिलेंस काय? what! did you strike him?

§ **447.** It is used as a particle of interrogation: आज पाऊस पडेल काय will it rain to-day?

§ **448.** The interrogatives किती and केवढा, signifying how much or how many, have corresponding relative and demonstrative forms (§ 157); and a distinction is sometimes made between them in sense and use, but utterly ignored by the best of authors. किती means how many, implying number, and केवढा how much, expressing quantity and extent. किती आंबे पाहिजेत? how many mangoes do you want? केवढें तेल त्वा ओतिलें how much oil did you pour out?

The sense of degree is best expressed by किती; मनुष्यांची बुद्धि किती दुर्बल व मंद आहे, व त्यांचें ज्ञान किती अल्प व अपूर्ण आहे how poor and dull is the understanding of men, and how scanty and imperfect their knowledge! कांहीं मतें कांहीं लोकांस किती सबळ वाटतात how strong do some opinions appear to some people!

6. *The Indefinite Pronoun.*

§ **449.** कोण as an indefinite pronoun signifies some one; खालीं कोण आला आहे some one has come downstairs. When the person is quite unknown, the form कोणसा is used; तुला कोणसा हाक मारितो आहे some one, I do not know who, is calling out to you. कोणी has the sense of any one; कोणी आलें म्हणजे मला सांगा tell me when any one comes. कोण एक expresses some particular person or thing, both singular and plural; आज आपल्या एथें कोण एक मनुष्यें येणार आहेत to-day some people are going to come to our

house; कोण एकानें असें झटलें आहे some one has said so; a certain man has said so.

Note.—The form कोण एक has the form of the English indefinite article, and the indefinite phrase "a certain," which is often employed in that language in commencing a story: कोण एक मालोजी नांवाचा मनुष्य होता there was a certain man of the name of Málojí. The indefinite numeral एक has the same sense: एक अति दरिद्री संताजी नांवाचा मोलकरी होता there was a certain very poor man of the name of Santájí; त्यांचें पोषण कसें होईल झणून त्यास एके समयीं मोठी काळजी पडली at a certain time, or *on a certain occasion*, he felt very anxious as to how he might feed them. एक may also mean "some one," "any one;" एका वैद्याला or एखाद्या वैद्याला बोलावा call some doctor, any you may find.

Note.—The Maráṭhí noun has the force of the English article inherent in it, and the context determines whether it is definite or indefinite; शेवटीं गांव आला हो at last we have come to *a* town, or at last we have come to *the* town (which we have been looking forward to); तो वाघ असावा it must be a tiger; हा पाहा बैल आला see, here the ox comes.

§ 450. कोणता as an indefinite pronoun answers to the question put with the interrogative कोणता? कोणता घ्यावा which one shall I take? Answer, कोणताही घे take any you please.

§ 451. काय as an indefinite pronoun signifies that which, whatever: तो काय देईल तें घेऊन ये bring whatever he might give you.

§ 452. कांहीं some, expresses a few, or a little: कांहीं लोकांस असें वाटतें some people think so; त्यांत कांहीं तेल कांहीं पाणी होतें there was some oil and some water in it.

कांहीं has a partitive sense: त्यांतले कांहीं अंजीर व सुकेळीं मुलगी व आपण मिळून खाल्लीं he and his daughter ate some of the figs and dried plantains. It expresses, also, something more or less, not nothing: केवळ उपासी जाऊं नको, कांहीं खा do not go without taking any food; eat something more or less. With the negative particle it signifies *not at all*: तुला कांहीं मिळावायाचें नाहीं you shall not have anything at all.

It is used when any matter or business is spoken of indefinitely: तुझांपाशीं कांहीं बोलायाचें आहे I have to speak to you something. Used adverbially it expresses an indefinite degree: ईश्वरप्राप्तीचें सुख कांहीं विलक्षण आहे the happiness obtained from the possession of God is something indescribably wonderful.

The phrase कांहीं करून signifies by some means or other; आपण कांहीं करून माझी गरज पुरवावी you must by some means or other supply my wants.

The pronoun कांहीं combined with एक means some few persons or things: कांहीं एक लोक असे आहेत कीं त्यांस सगळा दिवस तंबाखू खायास पाहिजे there are some people who must chew tobacco the whole day. With the negative particle it denotes, not even one, nothing at all; पेंढाऱ्यांनीं कांहीं एक भांडें घरांत ठेविलें नाहीं the Pindaris did not leave a single vessel in the house; मीं तुला कांहीं एक द्यावयाचा नाहीं I sha'nt give you anything.

कांहीं when reduplicated has a distributive force: कांहीं कांहीं शेतें बरीं आहेत; कांहीं कांहीं वाईट some fields here and there are good; some here and there are bad; हें चित्र कांहीं कांहीं अंशीं चांगलें, कांहीं कांहीं अंशीं अगदी घाणेरडें this picture is good in some parts, in others it is very bad.

Reduplicated with बाहीं it expresses some little degree: कांहीं बाहीं गूळ घेतला, कांहीं बाहीं घ्यावयाचा आहे I have purchased some little jagri, some little more is yet to be bought; औषध घेतांच कांहीं बाहीं दिसूं लागलें as soon as he took the medicine, some little effect began to show itself.

CHAPTER XXVII.

THE USES OF THE CASES.

1. The Nominative Case.

(कर्तृकारक or प्रथमा.)

§ 453—§ 464.

§ 453. The Nominative is the case of the subject when the verb takes the *Kartari* construction (§ 195): माझा धाकटा भाऊ आला आहे my younger brother has come. It is also the case of the nominal predicate: या मुलाचा बाप साळवी होता the father of the boy was a weaver; तूं फार भली बाबको आहेस you are a very honest woman.

2. The Accusative Case.

(कर्मकारक or द्वितीया.)

§ **454.** The Accusative case expresses the direct object of the verb: ही तुझी ठकविद्या मीं बापास सांगेन I will tell this your trickery to your father; तुम्ही हीं पक्वान्नें फार खाऊं नका do not eat much of these sweetmeats.

Note.—1. The accusative object is used, also, as the internal object of the compound verb. (§ 245)

Note.—2. When the direct object denotes a person, it is put in the dative case. (§ 400, 2)

§ **455.** The accusative case is employed to express the adverbial relations of (*a*) *space*, (*b*) *time*, and (*c*) *measure*:—

(*a*) रोज मीं दोन कोस चालतों I walk four miles every day.

(*b*) ती बारा महिने अनवाणी चालते she walks barefoot all the year round.

(*c*) त्याला दोन शेर पीठ आणि चार हात बनात द्या give him two seers of flour, and two yards of broadcloth.

दास ह्मणे मना सावध असावें, दुश्चित नसावें सर्व काळ.—*Rámdás.*

सूता जा कृष्णेला, घेउनि ये भय नसे तुला लेश.—*Moropant.*

Note.—The measure of excess or inferiority, as well as the rate of measurement, is indicated by the instrumental case. (§ 457, 14-15)

3. The Instrumental Case.

(करणकारक or तृतीया.)

§ **456.** The instrumental case principally denotes the *instrument* whereby an action is performed: as या भयंकर शस्त्रानें याच्यानें कोणास उपद्रव करवणार नाहीं इतकें बरें so much the better that he cannot do harm to anybody with this dreadful weapon.

। पथ्य नाम वीठोबाचें । आणिक वाचें नसेवी.—*Tukárám.*

§ **457.** The instrumental case indicates several other relations besides that of instrumentality. The following are a few of them:—

2. *The agent*, or the subject of the verb: तिणें मला लवकर येतें ह्मणून सांगितलें she told me that she would come soon; एकमेकांस

साहित्य करावें म्हणून आपणास ईश्वरें या लोकीं पाठविलें आहे God has sent us on earth to help one another.

सत्यातें जोडावें सुज्ञें, धर्मासि पळ न सोडावें.—*Moropant.*

निष्फळ होती मेघें, त्याजिलीं आलींहि जीविका शेतें.—*Moropant.*

Note.—The subject is always in the instrumental case in certain instances. (§ 393, 1, 2)

3. *The operating cause or power:* मानाऊनें त्या लाजेनेंच जीव दिला Mánáú died from that very disgrace; आतां माझी खात्री झाली कीं हीं कोणी मोठे कुटुंबांतील दरिद्रानें अशी दशेस आलीं आहेत I am now convinced that they belong to some respectable family, and have been reduced to this state by poverty.

। सर्व कांहीं घडे संगतीच्या गुणें । साधूचीं लक्षणें साधूसंगें.—*Rámdás.*

4. *Manner:* त्यांणीं मोठे प्रीतीनें, मोठे नम्रतेनें त्यांचें आगतस्वागत केलें they received them with great affection and meekness.

। पाशांतें तोडावें धीरें न कदापि पाप जोडावें.—*Moropant.*

5. *The accompanying circumstance:* त्या काळीं बारा हजार स्वारांनीं शिवाजी मुसलमानावर पडला at that time Shiváji attacked the Mahomedans with twelve thousand horsemen; महामूद वीस हजार घोडयांनिशीं पंजाबांत शिरला Mahomed penetrated into the Panjab with twenty thousand horse.

6. *The contents of a thing:* तेथेंच त्याणें मोहरांनीं भरलेला कमरेचा कसा काढिला आणि दौलतरावांसमोर रिकामा केला only there he took out the scrip filled with *moharas*, which he had tied round his waist, and emptied it before Davlatráv.

7. *A reference, i.e.,* it is joined to nouns, adjectives, or verbs, to point out in *reference to what they are to be understood:* याची आई शरीरानें निरोगी नव्हती, पण सुंदर आणि संसारकामांत मोठी दक्ष होती his mother was not healthy in body, but she was beautiful, and clever in housewifery; हरण एका डोळयानें अंधळें होतें the deer was blind of one eye.

।मळत्यागें झाला शरीरें निर्मळ । अंतरींचा मळ कैसा गेला.—*Tukárám.*

8. *Space, proximity, &c.*—

(*a*) *Near to, in motion:* मीं उगा वाटेनें चाललों होतों I was quietly going along the road.

प्राणी संसाराशीं भाला । तिनुका मृत्युपंथें गेला.—*Tukárám.*

(*b*) *Close to:* तिनें त्याला उराशीं धरिलें she held him to her bosom; तो चालला होता त्या वाटेंत दोहों बाजूंनीं कांटेझाडें होतीं there were thorny trees along both sides of the road by which he went.

(*c*) *Motion from:* पुण्यासने मीं साताऱ्यास गेलों I went from Poona to Satara.

Note.—When the नें has an ablative force equivalent to हून, ऊन from, as in the last instance, it is always written without the anuswár.

9. *Intercourse, opposition, &c.:* त्यानें त्याशीं मारामारी केली he fought with him; लोकांशीं विनयानें, थोरपणानें चालत नाहींत ते हलके लोक those who do not behave towards others with gentleness and honour, are base.

॥ झाला स्त्रियेचा लंपट ॥ मायबापाशीं उद्धट.—*Tukárám.*

10. *Purpose:* तथापि आमुच्या कार्योद्देशें अवश्य गेलें पाहिजे for our benefit you must of necessity go.

11. *Time:* दोन तासांनीं त्याचा प्राण गेला he died in two hours.

तपोधैर्याचा पर्वत ॥ चूर्ण झाला क्षणार्धें.—*Mukteswar.*

12. *Direction, authority:* मग भीमाबाईच्या विचारानें मनी सखीची चाकरी करावास राहिली then Sakhí remained there to wait on Maní with the permission of Bhimábái; त्याला कायद्यानें दोषी ठरविलें he was convicted according to law; त्याच्या दृष्टीनें in his sight.

13. *Comparison:* आणि त्याचे अवस्थेशीं आपली अवस्था लावून आपण मोठे मनुष्य असें मानून गर्वानें फुगतों we become elated, fancying we are great people, when we compare our state with his.

14. *The measure of excess or inferiority* in comparison: तो दोन वर्षांनीं मोठा he is older by two years.

15. *Rate of* in measurement and quantity: तो शेरानें विकतो, पायलीनें विकीत नाहीं he sells by *seers*, not by *páyalis* (bushels).

Obs.—The English student should notice the prepositions which express the different senses of the instrumental and all the other following cases. The senses of the Maráthí instrumental are expressed in English by the prepositions "by," "with," "against," "in," "according to," "along," &c. No one who would speak Maráthí idiomatically should neglect the chapters on the "Uses of the Cases."

4. The Dative Case.

(संप्रदान कारक or चतुर्थी.)

§ 458. The dative primarily denotes the *person* or *thing remotely connected with an action as its object;* etymologically it signifies a *giving,* real or imaginary: तुझाला हे खाऊसाठीं दिले असतील this must be given to you as pocket-money; गणपतराव धाकट्यांस पुष्कळ बर्फी वाढितो आणि आपणास घेतो Ganpatráo gave much sweetmeat to the younger lads, and took much for himself. The dative object is called the *indirect object.* The dative case has several other uses. It signifies—

2. *The direct object:* वडील पोवार त्याला धरितो the elder Powár holds him; मीं तुला ओळखितों, तसा बाबा तुला ओळखीत नाहीं father does not know you as well as I know you. When the object is a person, the dative is used as the direct object. (§ 400, 2)

3. *The subject with the potential verb:* आह्माला काम केल्यावांचून राहवत नाहीं we cannot do without working; तिजसारखी तुला सुकी भाकर खावयगार नाहीं you will not be able to eat dry bread as she does. (§ 393, 3)

4. *The person or thing to which an action refers, chiefly with intransitive verbs:* देवे मुलगे मोठे झाले तेव्हां राण्यास धास्ती पडली the Ráná became anxious when the two boys grew up; तुह्मी आह्मांस फार भयंकर दिसतां you appear to us very dreadful.

The following are a few particulars indicated by the *dative of reference:*—

(*a*) *The person or thing benefited or injured:* औषधोपचार करून दुखणाइताला गुण आला the patient recovered by the remedies that were used; नकटीचे लग्नाला धारांचे विघ्नें there are a thousand obstacles in the way of the marriage of a woman that has a snub nose.

(*b*) *Possession* with the verb असणें: त्याला लहान लहान सहा मुलें होतीं he had six small children.

(*c*) *The person for whom sympathy is expressed:* त्याला ते फार रडले they cried bitterly for him.

कोणे कोणासी रडावें ॥ एका मागें एकीं जावें ॥

(*d*) *The thing in which a person suffers :* त्या साखरेच्या व्यापारांत तो हजार रुपयांला मेला he lost in that sugar-trade to the extent of one thousand rupees; तेणेंकरून ते मनुष्यपणाला मुकतात they lose their manhood by it.

(*e*) *The person supplicated :* तुझी सर्व देवाला शरण जा go all of you for help.

(*f*) *Effect* or *consequence :* मला वाटतें कीं तूं माझी काकळूत जाणून, तसा माझे दुःखास कारण होणार नाहींस I believe you will not so cause me pain when you know my distress; आपले नाशाला माच तो लढला he fought only to his ruin.

(*g*) *Definiteness, i.e.* being used with an adjective, or a noun, or a neuter verb, it *limits* its sense : जिभेला गोड sweet to the taste; खाण्याला मात्र चांगले good only for food.

(*h*) *Comparison :* राधेला जसा वनमाळी तसा तुला नळ शोभतो as Vanamáli suits Rádhá, so Nala suits you.

" ॥ श्रीकृष्ण रुक्मिणीला, श्रीकृष्णा रुक्मिणी जशी भातां ॥
॥ दमयंतीस नळ नळा, दमयंती आयकों जनें गातां ॥"—*Moropant.*

(*i*) *Utility, office, &c. :* घे हे दोहों हातांस दोन माझे मित्रा take these two for both hands, my friends; तो पोरें चाकरीस ठेवित असतो he employs boys as servants.

तुवां जाऊनि तपोवना, कौशिक ऋषीच्या दर्शना.—*Mukteśwar.*

5. *Compensation,* substitution : शिवीला शिवी आणि लातेला लात an abuse for an abuse, and a kick for a kick.

6. *The relation of space :* —

(*a*) *Place in or on :* त्याचे डोक्याला पागोटें होतें he had a turban on his head.

(*b*) *Motion to :* दुसरीं मुलें वाढतील आणि रोजगारास चढतील other boys would be promoted and rise to high appointments; तो गांवाला गेला he has gone to town.

7. *Time :*—

(*a*) *Point of time :* उद्यां चाराला या come to-morrow at four.

(*b*) *Time indefinitely:* काल रात्रीस तूं कोठें होतास where were you last night ?

(*c*) *Extent, limit, &c.* : त्यास परत यावयास अजून दोन वर्षे आहेत it will take two years more for him to return; दाहाला दोन मिन्युटें आहेत it wants two minutes to ten.

Note.—The dative ला indicates time *definitely* and स *indefinitely*. The dative in स is never used to indicate a point or period of time, but only *indefinite* time; तूं बरोबर दोहोंला, not दोहोंस वे come exactly at two o'clock.

5. The Ablative Case.

(अपादान कारक or पंचमी).

§ **459.** (1)The ablative expresses the relation of ablation, *i.e.* of *carrying away* or taking away : चौथ्या दिवशीं त्रिंबक क्षेट गांवांहून परत आला the fourth day Trimbakshet returned from the village; तूं दैवाचा कीं असले निर्दय पोरीचे हातून तरी सुटलास you are lucky that you have escaped from the hands of such a cruel girl.

Note.—The ablative termination हून or ऊन is affixed either *directly* to the noun, or to nouns governed by *postpositions*. It is also capable of being joined to adverbs; गोपाळराव माडीवरून खालीं आले Gopalráv came downstairs; मीं त्याचे तोंडून सर्व वर्तमान ऐकणार I am to hear the whole story from his lips; त्यानें हांक मारिली he called. The English "from" governing an adverb is rendered in Maráthí by ऊन; "from above" वरून; "from here" एथून; "from inside "आंतून.

Note.—पासून is generally used in the place of हून to denote the *sense of ablation*, expressed in English by the preposition *from* : त्यास हा पदार्थ कोळश्या पासून उत्पन्न होतो gas is produced from coal; त्यांत दहा हजारांपासून एक लक्षपर्यंत लोक आहेत there are from one thousand to one lac of people in it; त्याच्या चेष्टांपासून कोणाला उपद्रव झाला नसेल no one can have suffered from his pranks; गुरूपासून पळून जाईन झणून झणणें to say that he would run away from the teacher. It is when *motion from a place* is expressed that हून is usually joined to nouns denoting *place* or location; गांवाहून, not गांवापासून, आला he came from town. When *motion from a person* is expressed, पासून, or जवळून is employed; तो मजपासून गेला he went from me; मीं त्याजवळून आलों I have come from him.

Note.—(1) Postpositions and adverbs, inflected by हून or ऊन, when expressing the sense of plurality, have a locative, and not ablative force; घराच्या आंतून व बाहेरून सर्व दिवे टांगिले होते lights were hung both inside and outside the house; इकडून तिकडून सर्व झाडें दिसत होतीं everywhere trees only were visible.

2. Postpositions inflected by ऊन, when governing plural nouns, convey the locative sense; मुंबईच्या व्यापाऱ्यांनीं तारवांतून कापूस मात्र आणिला the merchants of Bombay brought only cotton in the ships; झाडावरून पाखरें बसलीं the birds perched on the trees.

3. The postpositions, as well as adverbs, express the sense of *passage or channel*, corresponding with through; टपालांतून आलीं it came by post. The instrumental नें is also used; या दारानें जा go by the door.

(2) Another important meaning of the form हून is *than*, and it is chiefly used as a particle of *comparison*: त्या मुलीच्या मुद्रेवरूनच दिसतें कीं ती कांहीं याहून चांगली अवस्था भोगावयास उत्पन्न झाली आहे it appears from the very features of the girl that she is born to live in a somewhat better condition than this. (§ 411)

6. The Genitive Case.

(संबंध कारक or षष्ठी.)

§ **460.** The genitive case expresses *connection generally*, or *the relation* of *genus and species between two objects*; hence the genitive is usually governed by a *noun*: यांत जर माझा तिलप्राय अन्याय आहे तर चोराचे हाल ते माझे हाल if I am in the slightest degree to blame for it, then my condition shall be that of the thief; पण भाऊ तूं याचा परिहार कसा करितोस तें सांग but, brother, tell me how you exculpate yourself from this.

Note.—All adjectives *limit* the signification of the nouns which they qualify, or, in other words, *indicate the relation of species and genus*; adjectives and genitives consequently *agree in their uses*. Etymologically, the genitive in most languages is adjectival; and in Maráṭhí and several other languages it has often purely an adjectival force. (§ 461, 8)

Note.—"The real power of the genitive is to express the genus or kind. If I say a bird of water, 'of the water' defines the genus to which a certain bird belongs; it refers to the genus of water-birds. In such phrases as son of the father, or father of the son, the genitives have the same effect. They would answer the same purpose as the adjectives paternal and maternal."—*Max Müller.*

§ **461.** The following are the principal relations indicated in Maráṭhí by the genitive case:—

1. *Origin, descent, family relations, &c.*: गोदावरी बाईची वडील मुलगी गंगा म्हणून होती the older daughter of Godávaribáí was

Gangá; बरें तूं आत्मारामाची बहीण, झणून त्वा त्यास प्रथम भेटावें हें नीट आहे well, you are Átmárám's sister, and it is right that you should first go and see him.

Note.—The genitive denotes *descent*, even *without* the addition of a substantive: राजकुमारानें तिला विचारिलें, तूं कोणाची आहेस? the prince asked her, whose are you? (mark the answer) तेव्हां ती झणाली, चंद्रानो झणून एक रजपुताचा भेद आहे त्वा जातींतील एक पुरुषाची मी मुलगी आहें? then she said, I am the daughter of a man belonging to the Rajput tribe of Chandáno.

2. . *Possession:* आनंदानें तिचे तोंडावाटे एक शब्द निघेना she could not utter a single word for joy; वा वेळेस हीं सगळीं पहिले चिठींतले मुलीचीं आहेत at this time all these belong to the girl mentioned in the first note.

Note.—The *neuter* genitive, *without the governing noun*, expresses *possession, affairs, nature*, or *property*, &c.: ज्याचें त्याला द्यावें हा उत्तम पक्ष the best thing is to give to one what is his own; ज्याचें त्याला बरें दिसतें one likes what he does, or likes his own affairs.

3. *Material:* त्र्यंबकशेटीनें आपले जवळचे पैशांचा एक चांगला तारांचा पिंजरा आणविला Trimbakshet ordered an excellent cage of wires out of his own money; तिनें कांहीं खीर आणि गव्हांची पोळी अशी तिजकडे दिली she gave her a little custard and a cake of wheat.

4. *Contents:* त्र्यंबकशेटीनें पिंजरा खालीं काढिला आणि पाहतो तों धान्याच्या खणांत व पाण्याच्या पेल्यांत कांहीं नाहीं Trimbakshet took down the cage, and found that there was nothing in the box of grain and the cup of water; बरफीची बरणी कोठें आहे ती तुला ठाऊक नाहीं काय? do not you know where the jar of sweetmeat is?

5. *Members*, or *partition:* तुमची आवडच आहे तर एक सुपारीचें खांड द्या since you so wish it, give me a bit of betelnut; ती रस्त्याच्या बाजूस बसली होती she was sitting by the side of the road.

Note.—The *genitive* denotes the *whole*, and the governing word the *part*.

6. *The person with reference to an emotion:* यावर माझा किती लोभ how much I loved him! त्वा गरीब मुलांचा बयेट जेवतांना उत्साह पाहून तो धार्मिक वैद्य फार फार समाधान पावला the charitable physician was very much gratified when he saw the pleasure with which the poor children ate to their satisfaction.

Note.—The emotional genitive may be rendered in various ways; thus आईबापांची प्रीति the love of parents, may express either (1) आईबापांवरली प्रीति love *towards* parents, or (2) आईबापांतली or अंतःकरणांतली प्रीति love *in* the hearts of parents; शत्रूचें भय the fear of an enemy may mean either (1) शत्रू पासून भय fear *from* an enemy, or (2) शत्रूच्या मनांतील भय the fear *in* the heart of an enemy.

7. *The object:* तिनें सर्व प्रकारें त्या कोंकराचें पालन केलें she tended the kid carefully; तिचा विश्वास धर believe her.

Note.—The compound verbs sometimes govern a genitive object. (§ 246, 2)

Note.—The genitive is sometimes used objectively to an *adjective:* तो बाळहत्त्येचा दोषी खरा he is, indeed, guilty of infanticide.

8. *Quality:* अंगचें बळ bodily strength; घरचा पैका family stock; माझी बैलाची गाडी घेऊन मीं स्वतः तुझास न्यावयास येईन I will come myself with my bullock cart to take you.

Note.—The noun, as in the above phrase अंगचें बल, is not usually modified before assuming the genitive termination चा, when it expresses the sense of quality; घरचा household, but घराचा of the house. The first is an adjective and the last is a genitive case; घराचा धनी the master or owner of the house, and घरचीं माणसें is the same as घरांतलीं माणसें householders, or persons living in the house; घराचे वासे rafters of the house, forming a part of the house, but घरचे वासे household rafters, in or somewhere near the house, but not forming any part of the house. Sometimes another adjective may be derived from the same root; सोन्याचे golden, or सोनेरी either golden or gilt from सोनें gold. It is usually such words as express a local relation, in some way or other, that, like the adverbs, do not inflect the root before taking the genitive चा; as आंगचा of the body, तोंडचा of the mouth, देशाचा of the country, उत्तरचा of the north, &c.; other nouns terminating in अ inflect it; काम work, कामाचा (not कामचा), useful. The inflected adverbs are वरचा of above, खालचा of below, कालचा of yesterday, &c.

Note.—The genitive termination indicates the gender of the noun it qualifies; and when it inflects a third personal pronoun, a demonstrative or a relative, the pronominal genitive expresses the gender and number of the possessor, as well as of the thing possessed; त्याचा of him, तिचा, तिचे of her, &c.

Note.—The locative in ई becomes adjectival by the aid of the suffix चा; अंतरींचा internal, of the mind. (§ 463, *Note*)

9. *Completion, abundance:* त्या माशांचे थव्वांचे थवे दर वर्षास तेथून भूमध्यसमुद्रांत येतात multitudes of fish come out thence every year

into the Mediterranean Sea; गांवचें गांव मजा पाहावयास लोटलें होतें the whole village had come to see the fun.

10. *A change of state:* दरिद्र्याचा श्रीमंत होतो आणि श्रीमंताचा दरिद्री होतो a poor man becomes a rich man, and a rich man becomes a poor man; आज मला गुरूनें पंचतंत्रांतली गोष्ट संस्कृताची प्राकृत करावास सांगितली आहे the tutor has told me to translate a Sanskrit story from the Panchatantra into the vernacular to-day.

11. *Adaptation* or use: ती स्नानाची जागा that is a place for bathing; तिला एकादें पांघरायाचें वस्त्रही दे give her also some wearing apparel.

§ **462.** In the above instances we have shown the *connection* indicated by the genitive between *two nouns*. It has sometimes a reference to *adjectives, adverbs,* and *verbs*. Thus—

I. The *genitive with an adjective:*—

With an adjective to denote the ground or object: तो बाळहत्येचा दोषी ठरला he was convicted of infanticide.

II. *The genitive with an adverb:*—

The partitive genitive is chiefly joined to adverbs; घराचे बाहेर बसूं नको do not sit outside the house.

Note.—The postpositions are affixed to the inflected form of the noun or its *genitive case:* as घरावर or घराच्या वर on the house.

III. *The genitive with a verb:*—

1. *The genitive is sometimes used as both the subject and object of the verb:* आपला पक्ष खोटा आहे असें कबूल करण्याचें अद्यापि जानूच्या मनांत नव्हतें still it was not in Jánú's mind to confess that he was in the wrong; मी त्याचें ऐकणार नाहीं I will not hear what he may say.

Note.—The noun बोलणें saying &c., is, no doubt, understood.

Note.—The objective genitive is chiefly governed by the compound verbs, and expresses the object of some feeling; त्याचा मला राग आला I was angry with him; राज्याचा अपमान केला they dishonoured the king. (§ 246).

2. The genitive is used *adverbially to express relation of time:* तो दिवसाचा निजतो he sleeps by day.

Note.—The genitive expresses *time more emphatically* than the dative in सः तो रोज सांजचा येई आणि तीं दोघें रात्रीचीं फार वेळ एकांतांत असत he used to come every day in the evening, and they both used to be alone for a long time in the night. In this sentence the attention is directed to the *time* of meeting, while in the following to the *place* and *not to the time;* तूं रात्रीस बाहेर होतास, तर कोठें होतास you were out in the night, and *where* were you?

7. The Locative.

(अधिकरण कारक or सप्तमी.)

§ 463. The Locative Case expresses the relation of place: तें त्यांच्या कानीं पडून ते तिकडेच पाहूं लागले it (the sound) having fallen *upon their* ears, they began to look only *in* that direction; यासाठीं तो सकाळीं बाहेर निघून गेला for this reason he went out *in* the morning.

मुखीं नाम हातीं मोक्ष ॥ देतों साक्ष बहुतांची ॥

Note.—The locative sometimes takes the genitive termination: तोंडींचा घांस देणें to give a mouthful out of one's own mouth.

आपावा तो योगी सदा वीतरागी ॥ अहंभाव त्यागी अंतरींचा ॥

Note.—The चा is an adjectival affix, like ला in तोंडांतला.

§ 464. The locative expresses the following other relations:—

2. *The object of the verb:* त्याच्या अंगीं लाव म्हणजे तो लबाड खरा when you convict him, then you will prove him a liar.

3. *Instrumentality:* तो तोंडीं जेवितो he eats *with* the mouth; आंगीं केलें तें काम what is done *by* oneself is well done.

होत असे भला भल्याचे संगतीं ॥ जाय अधोगतीं दुष्टसंगें ॥—*Tukárám.*
चंचुपुटीं मधु सुढाळी ॥ मुखीं वोपितां क्षुधाकाळीं ॥—*Mukteswar.*

4. *Purpose:* आपणची ध्यानीं बैसला आसनीं ॥ जनीं आणि वनीं देव ॥ he sat down *for* meditation, and felt God to be in the society of men and in the desert.

CHAPTER XXVIII.

POSTPOSITIONS GOVERNING CASES.

§ 465—§ 469.

§ 465. Several postpositions are used in the place of case-terminations, or joined to case-terminations to *vary* their sense: तो आंबा मजजवळ दे or मला दे give that mango to me.

1. The Instrumental Case.

(करण or तृतीया.)

§ 466. The following postpositions indicate the relation of *instrumentality*:—

1. करून expresses *simple instrumentality*, and is affixed to the instrumental case in एं: त्यानें शस्त्रें करून मारिलें he killed him with a weapon.

2. करवीं is of the same import as करून: तुला करवें ना, तर मुला करवीं or करवें करीव if you cannot do it yourself, get it done by your child.

3. कडून has several other significations besides that of instrumentality, thus—

(*a*) *Instrumentality*: रामानें बाणेंकडून रावणास मारिलें Rámá killed Ráwan with an arrow.

(*b*) *Indirect agency*: मीं त्याकडून घर बांधवीन I will cause the house to be built by him; सराफाकडून रुपये देवीन I will give you money through the shroff.

(*c*) *Channel or medium*: पर्जन्येंकडून सर्वांस सुख होतें all are refreshed by rain.

(*d*) *Source*: त्याकडून (or पासून or जवळून) रुपये घ्या take the money from him; तो हिंदुस्थानाकडून आला he has come from Upper Hindusthan. This is the *ablative* force of कडून.

4. जवळून has generally the *ablative* force, but as an instrumental postposition it denotes indirect *agency*: हें भांडें मजजवळून फुटलें the vessel was broken by me, *i.e.* it broke while I had it in my hands.

5. द्वारां or द्वारें expresses *instrumentality* or *medium*: शास्त्र-द्वारां तुमचें मनाची निवृत्ति होईल your mind will be satisfied by the Scriptures.

2. The Dative Case.

(संप्रदान or चतुर्थी.)

§ **467.** The following postpositions indicate the *dative* relation:—

1. प्रत has two significations; thus—

(*a*) *The object*: राजा प्रधानाप्रत बोलतो the king spoke to his minister.

(*b*) *Place*: तो गांवाप्रत गेला he has gone to the town; ही वाट संपून आम्ही घराप्रत होऊं, तेव्हांच्या साऱ्या गोष्टी these things will be of avail when we have finished our journey and arrived at home. This postposition occurs in learned discourse.

2. जवळ expresses the *object*: as त्याजजवळ सांग tell him; त्याज-वळ दे give it to him.

3. लागीं is generally used in poetry. It expresses—

(*a*) The *object*: किती शिकवूं तुजलागीं ॥

मनारे प्रीती धरी हरिपाईं ॥

(*b*) *Ground* or *reason*: ह्यालागीं पातला रघुवीर: for this reason Raghuvir came; निजतनयविवाहालागीं यावें you should come for the marriage of my son.

(*c*) *Utility* or *fitness*: कागद लिहिण्याच्या लागीं आहे paper is fit for writing.

4. The *postpositions* करितां, कारणें, साठीं, स्तव, अर्थीं denote the *purpose* or *reason*. Thus, ब्राह्मणाकारणें गाव दे give a cow for the Brahman.

5. पासीं, like जवळ, expresses the object; त्याला or त्याजजवळ or त्यापासीं सांग tell it to him.

6. कडे at, expresses the object; त्याकडेस पाठीव send it to him.

3. The Ablative Case.

(अपादान or पंचमी.)

§ **468.** The following are the ablative postpositions :—

1. **कडून** denotes the *source :* **त्याकडून रुपये घ्या** take money from him (*see* **कडून** under the instrumental case, § 466).

2. **जवळून** denotes—

(*a*) The *source* or *motion* from : **मी त्याज जवळून आलों** I have come from him.

(*b*) *Agency :* **हें भांडें मजजवळून फुटलें** the vessel was broken by me.

(*c*) *Proximity :* **तो आमच्या गांवा जवळून गेला** he went by our village.

3. **पासून** denotes—

(*a*) The *source,* implying (1) *origin,* **ह्या झाडापासून फळ होतें** this tree produces fruit ; **मजपासून हें पातक घडलें** I have committed this sin ; (2) *privation,* **माझ्यापासून (or जवळून) दोन रुपये नेले ते त्यानें आणिले नाहींत** he has not brought the two rupees he took from me.

(*b*) *Since :* **त्या दिवसापासून घरीं आहें** I have been at home since that day.

(*c*) *Distance from* in space ; **आमच्या घरापासून दूर आहे** it is far from my house.

4. **पेक्षां** is used to express comparison : **ह्या वडील भावापेक्षां शहाणा आहे** he is wiser than this elder brother. It also expresses a reason : **ज्यापेक्षां आपण बोलावतां त्यापेक्षां मला येणें भाग आहे** since you call me, I must come. (§ 459, 2)

5. **वरून** expresses :—

(*a*) *Source :* **माडीवरून खालीं आला** he came from upstairs.

(*b*) *Locality :* **घोडयांवरून सगळीं माणसें बसलीं** all the people sat on horseback.

(*c*) *Approximation :* **तो आमचे गांवावरून गेला** he went by our village.

Note.—वरून differs from जवळून. Both agree in expressing *nearness*, but वरून indicates, in addition, to pass close to an object without touching it, so as to go from one side of it to another; तो आमच्या घराजवळून गेला he went by our house (vicinity); तो आमच्या घरावरून गेला he went past our house.

(*d*) *Ground* or *reason*: तुला म्या शब्दावरून ओळखिलें I recognized you by your voice; आपण सांगितल्यावरून गेलों I went in consequence of what you told me.

4. The Locative.

(अधिकरण or सप्तमी.)

§ **469.** The following are the *Locative* postpositions. The postpositions आंत, मध्यें have a purely locative force; घरामध्यें बसून काय होतें what benefit is there in staying at home? मांडवांत नवरी आली इतक्यांत लढाईची बातमी आली the news of battle arrived as soon as the bride came into the shed.

Note.—The following idiom is worthy of notice; आंत *in* is idiomatically used for वर *on* in such cases as बोटांत आंगठी a ring *in* (for *on*) the finger; so also पायांत जोडा shoes *in* the feet; आंगांत अंगरखा a coat *in* the body; डोक्यांत पागोटें a turban *in* the head, &c.

CHAPTER XXIX.

THE USES OF THE TENSES.

§ 470—§ 507.

§ **470.** The tenses have been considered as simple and compound. The simple tenses differ from the compound not only in regard to their forms, but also their signification. The former express time indefinitely, the point of time at which actions happen, without regard to duration, and they are appropriately employed to indicate single acts or habits, while the latter indicate a duration or continuance of time, the time during which a thing is done.

§ **471.** Hence the simple present, past and future tenses may be denominated present indefinite, past indefinite, and future indefinite.

THE INDICATIVE MOOD.

PRESENT TENSE.

The Present Indefinite.

§ **472.** 1. The present indefinite indicates an act which has lately commenced, and is in a state of progression: **तूं यहा करितोस** you are jesting.

2. It indicates an action that is just about to commence: **चल मीं तुला कांहीं मौज दाखवितों** come, I will show you something strange.

3. It indicates an action that will certainly happen: **उद्यां सकाळपासून तुह्मांस मोकळीक देतों** I shall give you leave to-morrow, the whole day, from morning to evening; **जर आह्मीं राई दिली नाहीं. तर तुह्मा बाप आह्मांपासून रुपये पांचशें ठोकून घेतो** if we should not give him the orchard, your father will directly demand the five hundred rupees from us.

4. It expresses a general truth or maxim true at all times: **जो आपल्या मुखानें आपली स्तुति करितों तो लघुत्व पावतो** he who with his own mouth spreads abroad his own fame, is sure to meet with contempt.

5. It denotes an act long since past, but present at the time referred to in the discourse: **भोजराजा विचारितो** Bhoj Rájá asks; **देवराव त्याजवळ गेले आणि ह्मणतात, मुला, तूं एथें काय करितो आहेस** Devráva went to him and said, child, what are you doing here? **मिळवुनिया प्रधान चतुर ॥ विचारीं बैसले सकळ नृपवर ॥ ह्मणती आह्मांसी नाटोपे नंदकुमार ॥ कैसा प्रकार करावा ॥** (*Sridhar*) having collected their ministers, all the kings sat for consultation, and said (in Maráthí, and say) we cannot control the son of Nand, and we do not know what to do. This construction is usually adopted in animated and descriptive narrative.

6. It expresses a habit: **मीं याचकांस लाखों रुपये सहज देतों** I am in the habit of freely giving to the poor hundreds of thousands of rupees.

7. It is used in quoting from an extant author: मोरोपंत असें ह्मणतात the poet Moropant says thus.

The Present Imperfect or Progressive.

§ **473.** 1. It expresses that the action is in a state of progression: तो लिहीत आहे he is writing; आह्मी तुह्मी वाट पाहात आहों we wait your coming.

2. It expresses an act that was in progression at a past time, when employed with a past verb: पांखरें येत आहेत जात आहेत असें त्यानें पाहिलें he saw the birds going and coming. (§ 472, 5) It is used in this way in *narratives*. (§ 403, *Note*)

3. It expresses an act that has been in continuance for an indefinite period: तूं एथें किती दिवस अनुष्ठान करीत आहेस how long have you been performing acts of devotion here?

The Present Imperfect or Progressive Emphatic.

§ **474.** The Present Imperfect does not differ much in sense from the present imperfect tense, and is not seldom identified with it, but the following particulars are, nevertheless, important: —

1. It expresses the sense of continuance more strongly than the present imperfect: पहा मीं लिहितों आहें see, I am actually engaged in writing, *i.e.*, at this very moment; मुला तूं एथें काय करितो आहेस? child, what are you doing here?

2. It expresses an action that has been in progress for some time, though not quite without interruption: आज दहा वर्षें तो लिहितो आहे पण अजून त्याचा ग्रंथ तयार झाला नाहीं he has been engaged in writing these ten years, but still his book is not ready. The man might not be writing at that very moment.

The Present Habitual.

§ **475.** The Present Habitual expresses the habitual condition or occupation of the agent: मासे समुद्रांत राहात असतात fishes

live in the sea; तो प्रातःकाळीं देवाची प्रार्थना करीत असतो he prays regularly early in the morning.

Past Tense.

The Past Indefinite.

§ 476. The Past Indefinite expresses an act which has transpired in time already passed or spent: तो मला काल म्हणाला he said to me yesterday; त्यानें मला याच क्षणांत मारिलें he struck me just a moment ago; तिनें मला संपूर्ण गोष्ट सांगितली she told me the whole story.

2. It is used in the first clause of a conditional sentence with जर if, expressed or understood, to indicate the *probable* occurrence of an event: कधीं तूं आमच्या शरावरून आलास तर मजकडे ये should you ever pass our door, come to me.

3. It expresses an action that will *certainly* and *without delay* happen in future time, on certain conditions being fulfilled: सांग कीं माझे त्यापाशीं धांवलों tell me, and I shall also run to him directly; त्यांनीं सर्वांनीं एकमेकांवर पूर्ण विश्वास ठेवून व मनास धीर देऊन पुढें व्हावें, म्हणजे सुधारक पक्षाचा जय झाला they should with perfect confidence in each other and with courage come forward, and the success of the reformed party will be an accomplished fact; तूं पुढें जा, मीं मागून हाच आलों you go on; I will follow immediately.

4. It expresses a present action, or condition emphatically: म्हणत कांहीं संशय नाहीं कळलें there is no doubt about it, do you understand? पण मां काय बोलावास आलें आहें तें समजलास do you know what I have come to say to you?

5. It is used for the present tense when expressing a desire or opinion modestly: थोडी साखर पाहिजे होती I want (wanted) a little sugar; आज मला नवा जन्म दिल्‌सारखा वाटलें I feel (felt) as if you had given me a new birth.

6. It expresses a present progressive action on the point of completion: हा पाहा आपला घोडा आला look here, our horse is coming.

The Past Imperfect or Progressive.

§ **477.** The Past Imperfect refers to a past action as begun and in progress, but not finished: देवराव देशमुख एके दिवशीं आपल्या वतनवाडीची चौकशी करून परत येत होते one day Devráv Deshmukh, having inspected his estates, was returning.

The Perfect Tense.

§ **478.** The Perfect Tense implies an action perfected some time ago, but the consequences of which extend to the present time: आपण एकमेकांचें साह्य करावें, ह्मणून आपणास ईश्वरें या लोकीं पाठविलें आहे God has sent us into the world that we might help each other; त्यांसंगतीं जेवायास बहिणीनें बोलाविलें आहे my sister has invited me to dine with them.

Obs.—In English the perfect tense is employed to denote a past action recently finished, but in Maráthí the past indefinite is used for it: "I have just heard the news," would be in Maráthí म्या आतांच वार्त्ता ऐकिली I just now *heard* the news. Hence a Maráthí would answer the question—"Have you marked him present"? thus; होय मांडिलें "*yes, I did mark him,*" instead of "yes, I *have* marked him."

2. It has the force of the progressive present, and indicates the continuance of a state or act in present time. When the perfect tense has this sense, the transitive past participle, constructed with आहे, has the force of a passive participle, and the *intransitive* past participle has the force of a deponent. (§ 167, 1, *Note*) In English in such constructions the passive voice is employed: आई पुरली आहे तेथें जातो he goes to the place where his mother is buried; त्यांच्या तेथें गोष्टी चालल्या आहेत they are engaged there in conversation; शाकभाज्या पुष्कळ झालेल्या आहेत; जिकडे तिकडे पाणी जमलें आहे, त्यांतून कागदांचीं तारवें करून मुलें पोहवीत आहेत the vegetables and herbs have grown in abundance; here and there there are pools of water on which children are sailing paper boats which they have made.

3. It is used dramatically for the pluperfect: तो चालला आहे इतक्यांत राजा आला he was just going when the king arrived.

The Pluperfect Tense.

§ 479. 1. The pluperfect expresses an action which was past before some other specified past action: त्यांनीं तिला ताटीवर निजविलें होतें तेव्हां म्वा पाहिलें just after they had placed her on the bier I saw her; त्याची काठी बाहेर ठेविली होती ती आपण स्वतां आणून त्याचे जवळ ठेविली she brought and placed by him his walking-stick which he had left outside.

2. When an action takes place at some specified period or point of past time, and does not continue in itself to the present time, the pluperfect is employed: मीं काल पुण्यास गेलों होतों I went yesterday to Poona. But if the act should remain, the simple indefinite past, as in English, is used; तो काल पुण्यास गेला he went to Poona yesterday (where he still remains). If he has returned, then तो काल पुण्यास गेला होता lit. he had been to Poona, is used.

3. The pluperfect is employed for the present perfect as a more modest expression: आपणापाशीं कांहीं मागावास आलों होतों I have come to ask something of you.

The Past Habitual.

§ 480. 1. The Past Habitual expresses that a certain action was habitual, or usually performed in time past: तो एकावर एक पांच सहा टोप्पा डोईस घालून बाहेर निघे he would sally forth with five or six caps on his head.

2. With the negative particle ना it expresses the unwillingness of the agent to do a certain action in past time, or the impossibility of the occurrence of an event: त्याला पुष्कळ सांगितलें पण तो जाईना I told him much, but he would not go; नाव सोडितां सुटेना the boat would not come loose; ती तिला सोनूची मैत्री करूं देईना she would not let her be friends with Sonú.

3. It is used to express the end or completion of the continuance of an action expressed by another verb: दुसरा आपणास देई तोंवर वाट पाहावी you ought at least to wait till some other

person gives them to you; तुझा जीव जाई तोंपर्यंत तूं दारू पिशील you will drink liquor till you die.

4. It expresses the consequence of an action: शरीरास आयास नपडे असें अंग राखितो he takes care that he may not weary himself by great bodily exertion; माझा हात पुन्हा नीट होई असें औषध द्यावें please give me such medicine as will cure my hand.

5. In poetry the past habitual expresses all the tenses of the indicative mood.

The Compound Past Habitual.

§ **481.** The Compound Past Habitual has the first sense of the simple past habitual, viz. that the act was habitual at some past period: तो बोलावाचा असला म्हणजे हजारों लोक त्याचें भाषण ऐकण्याकरितां दुरून दुरून येत असत when he had to speak, thousands used to come from great distances to hear his speech.

The Incepto-Continuative.

§ **482.** The Incepto-Continuative expresses the commencement and continuance of an act: धृतराष्ट्र बोलता झाला Dhritaráshtra began and spoke as follows. This form is used only in translations of Sanskrit histories. The pure idiomatic expression for ordinary use is the infinitive of the verb with लागणें (§ 260, 1); तो वाचूं लागला he began to read.

The Dubitative Past.

§ **483.** The Dubitative Past expresses the probable occurrence of an event in past time. The probability may be of various degrees.

(1) The probability may be very great: तुम्हीं मला शिकविलें असेल पण मला आतां आठवत नाहीं you may have taught me, but I have no recollection of it.

Note.—असावें is usually substituted for असेल when the probability is still greater: तुम्ही कांहीं तरी कुचेष्टा केली असावी he must have been teasing you some way or other; त्यानेंच नेलें असावें it is he who must have taken it.

(2) Or the probability may be common: तो आला असेल he *may* have arrived; तो कशानें वेडा झाला असेल बरें? pray, how may he have become deranged?

(3) असेल may be combined with another past tense to denote the probable occurrence of an event in past time before the occurrence of another past action: मीं गेल्यापूर्वी तो गेला असेल he might have gone before I arrived. When the degree of probability is great, the subjunctive is used; मीं गेल्यापूर्वी तो गेला असावा he must have gone before I arrived.

Note.—In the conditional clause असला is preferable to असेल, जर तो जात असला or गेला असला or जाणार असला, and not जर तो जात असेल, &c., as the act in the consequent cannot be made to depend upon an act which is almost entirely improbable: तो मुंबईहून आला असला तर लौकर मला सांग should he have arrived from Bombay, then let me know instantly. The past form असला expresses the *completion* of an event, though in a contingent sense, and is, therefore, capable of being used in a conditional clause. The *future* contingent form असेल would be too vague and uncertain to be used.

The Past Prospective.

§ **484.** 1. The Past Prospective expresses that the agent had an intention in time past to do some action: मीं काल आपणाकडे येणार होतों पण शरीरांत विकृति झाल्या मुळें घरींच राहिलों I was to have called on you yesterday, but as I felt unwell, I stayed at home.

2. It expresses that a certain act was on the point of happening in past time, but that it is uncertain whether it actually took place or not: काल त्याची चौकशी होणार होती yesterday he was to have been tried.

FUTURE TENSE.

The Future Indefinite.

§ **485.** 1. The Future Indefinite expresses an act that is to occur in future time: तूं देविशील त्याचाही सर्व प्रकारें समाचार घेत जाईन I will also look after the one that you will keep; उद्यां पाऊस पडेल it will rain to-morrow.

Note.—In English a future act spoken of in reference to a past act takes the auxiliary "would" and not "will," but in Maráthí the simple future is used: आह्मी प्रतिक्षणीं भिउं कीं तूं आतां मरशील we were every moment afraid that you would instantly die.

2. It expresses the incumbency of a particular act in an interrogative sentence expressed in English by the auxiliary

should: कां पळेन ? why should I run ? कां फोडील ? तो वेडा नाहीं why should he break it ? he is not mad.

3. It, with the particle च, expresses the certainty or incumbency expressed by "shall;" तो जाईल he will go; तो जाईलच he shall go, *i.e.* forced to go by another.

4. It expresses potentiality, physical or moral, expressed in English by the use of the word *"can"*: त्यास दांत आले नाहींत खाईल कसा ? he has got no teeth yet, how then can he eat ? दुसऱ्यास दुःखांत पाडून मीं सुखी कसा होईन ? how can I be happy by plunging another person into distress ?

(*a*) It is used in the first clause of the conditional sentence with जर, expressed or understood, if great respect is to be expressed in the supposition: त्याला औषध द्याल तर तुमचा उपकार जन्मवर विसरणार नाहीं if you would have the goodness to give him medicine, I shall never forget your kindness as long as I live; मुलीनों, आज्ञा द्याल तर मीं क्षणभर जाऊन येतों ladies, if you will permit me, I will just go and be back in a moment.

(*b*) It may indicate also that the supposition, in the opinion of the speaker, is not likely to be realized: मला राज्यपदीं बसवाल तर मीं हें राज्य चालवीन if you please to seat me upon the throne, I will govern the kingdom for you.

(*c*) Or it may express that the speaker is indifferent regarding the realization of the supposition: द्याल तर द्या you may give if you wish.

5. It is used to express the possibility of an event expressed in English by the auxiliary *"may"*: कोणी तरी बास बरें करणारा भेटेल we may meet with some one or other who can cure him.

6. Where in English the present is used, in Maráṭhí the future is sometimes employed.

(*a*) The future is used in Maráṭhí when it is followed by an imperative: बाकीच्याचें तुझ्या मनास येईल तें कर do with the rest whatever you please.

(*b*) The future is used in Maráṭhí when it is preceded by जेव्हां, when, or जर, if, expressed or understood: तुला भूक लागेल तेव्हां

खावास मागतां येतें when you are hungry, you can ask for food; जर तो येईल तर तो तुला घेऊन जाईल if he comes, he will take you.

7. It is used as a more respectful form than the imperative or the subjunctive mood for making a request: मज दीनावर दया करून आपण त्याला पाहाल? would you, sir, have pity on my miserable self, and do me the favour of coming and seeing him?

The Future Imperfect.

§ **486.** 1. The Future Imperfect expresses the continuance of a particular act in the future time: उद्यां ह्या वेळेस तो प्रवास करीत असेल he will be travelling this time to-morrow; मीं बारा वाजतां तुझी वाट पाहात असेन I shall be waiting for you at twelve o'clock. The verb राहाणें substituted for असणें signifies the same thing: मीं तुझी वाट पाहात राहीन.

2. It expresses also contingency, a little doubt or uncertainty as to whether the action will really take place or not: आमच्या गांवीं हा पाऊस पडत असेल most probably we have these showers in our village; तुझा बाप तुझी वाट पाहात असेल your father most probably will be expecting your return; ह्या वेळेस मीं उद्यां पुण्यास असेन I shall most probably be at Poona this time to-morrow.

Future Continuative.

§ **487.** The Future Continuative expresses the commencement and continuance of a future act in future time: तो चालता होईल he will begin to go away.

The Present Prospective.

§ **488.** 1. The Present Prospective signifies the future accomplishment of an act that has been resolved on: ते उद्यां येणार आहेत they are coming to-morrow; आपण त्याला काय देणार आहों? what are we going to give him?

2. It expresses emphatically the determination of the agent to do, or not to do, a certain action: तुला आज्ञा मिळणार नाहीं you *shall* not have permission to go; नाहीं मामा कधीं जाणार नाहीं no,

uncle, I will never go. In the affirmative sentence the auxiliary verb is often omitted: पण हें शस्त्र घेऊन पुढें काय करणार ? what do you mean to do further with this weapon? तुम्ही मजसमोर उभे राहाणार ; होय ? you will dare stand before me, will you? मीं त्या पोरांचा अंमळ तमाशा करणार आहें I am determined to make a little sport of those lads; जर तूं कांहीं करणारच तर मुलींपुढें वाटया ठेव if you are determined to do something, then place the cups before the young ladies. The omission of the auxiliary verb gives the sentence greater force.

Note.—When merely the proneness of an agent to do a certain act is to be expressed, the genitive supine is used instead of the future perfect tense: तो एखादे दिवशीं अनर्थ करायाचा he is such a man as will some day or other do mischief.

Future Future.

§ 489. 1. The Future Future expresses that the agent will be about to do something at some future time: तुम्ही याल तेव्हां मीं लिहिणार असेन I shall be going to write when you come.

2. It expresses also contingency—that the agent may probably be about to do a certain act: तो येणार असेल he may be coming.

The Conditional Mood.

The Simple Indefinite Conditional.

§ 490. 1. The Simple Indefinite Conditional usually expresses an act which might have happened in past time, but did not actually take place: असें जर तुला म्हणता तर तुझ्यानें त्याची थट्टा करवती ? if he had spoken to you in that manner, then could you have mocked him? It is used in both the members of the conditional sentence; मीं तसें करितों तर तुझी माझी गांठ कधी पडती had I acted so, then how should ever you and I have fallen in with one another?

2. It may express a present, past, or future supposition: सदा हिंवाळा असता तर बरें होतें it would be delightful if it was always winter; तो आज येता तर तुझी भेट होती were he to come to-day, you

would see him. Though the expectation or supposition may relate to a present or future time, it is always an expectation that is understood to be unrealized.

The Progressive Conditional.

§ **491.** The Progressive Conditional expresses much the same sense as the preceding, but is more particularly applicable to acts in progress at the time to which the supposition refers: असा पाऊस सर्वकाळ पडत असता तर चांगलें नसतें were rain like this to fall continually, it would not be good for us; तो जर काम करीत असता तर अनर्थ कशानें घडता had he been employed at his work, how could such an accident have happened?

The Dubitative Conditional.

§ **492.** 1. The Dubitative Conditional is used to make up a conditional clause with जर, expressed or understood, to express the probable continuance of an act of which the speaker has no knowledge: जर पाऊस पडत असला तर येऊं नको do not come if it should be raining; मीं लिहीत नसलों तर मात्र मला येऊन भेट if I be not writing, then only you might come and see me.

2. It may express that the agent may have an intention to do the act supposed, but that the speaker has no knowledge of it: तो जात असला तर तें काम त्याला सांगा should he be going, then entrust the business to him.

The Compound Indefinite Conditional.

§ **493.** The Compound Indefinite Conditional expresses that an event which did not actually take place might have possibly occurred: एक दोन दिवसांपुरतें तर निघालें असतें we should have had at least enough for one or two days; तो तेथें आला असता तर तुला त्यानें तेव्हांच जाऊं दिलें असतें if he had come there, he would long ago have let you go; तें थोडक्यांत चुकलें नाहीं तर ती पडली असती it missed by a little, otherwise she would have fallen, *i.e.* she narrowly escaped falling; जर तुझीं मजकरितां इतका श्रम केला नसता तर मला मरून फार दिवस झाले असते had you not been at all that trouble for me, I should have been dead long ago.

Past Dubitative.

§ **494.** The Past Dubitative expresses uncertainty respecting an action, which, if it ever occurred at all, must now be fully performed; त्यानें असी लबाडी केली असली तर मग तो हाड खरा should he really have been guilty of such roguery, then truly he is a blackguard; तो मुंबईहून आला असला तर लौकर मला सांग should he have arrived from Bombay, then let me know instantly; तो नसला गेला तरी मीं त्याकडे जाणार though he should not have gone, still I am going to him. It is used in the antecedent clause of a conditional sentence.

The Future Conditional.

§ **495.** The Future Conditional expresses that a person might have intended to do a certain action, but that he did not: तो जाणार असता तर बरें होतें if he had intended to go, it would be delightful.

The Future Dubitative.

§ **496.** The Future Dubitative expresses an uncertainty respecting the intention of the agent to do a certain action in future time: जर तो जाणार असला तर मला सांग should he be going, then tell me. (§ 483, 3 *Note*)

THE SUBJUNCTIVE MOOD.

§ **497.** 1. The subjunctive mood etymologically expresses the sense of obligation, and is usually so employed in Maráṭhí: ज्याचा अपराध केला असेल त्यापाशीं क्षमा मागावी you ought to beg pardon of the person you have offended; तरवारीला आपण शोभवावें, तरवारीनें आपणाला शोभवूं नये we should be an ornament to the sword, and not the sword an ornament to us; तुला नित्य बळी उगाच कशासाठीं द्यावा why should I then daily provide an offering for you to no purpose?

2. It denotes fitness, or authority: त्यानें सिंहासनावर बसावें, इतरांस अधिकार नाहीं that person might sit on the throne, others have no right to sit on it.

3. It signifies a considerable degree of incumbency, and is rendered by *must:* त्यानें काय उपाशीं मरावें? what, then, must he die of hunger?

4. It denotes a slight degree of incumbency or propriety, which is generally marked in English by the phrase *is to:* आतां यावरून काय समजावें? what, now, are we to understand by this? असा अर्थ जाणावा it is to be understood in this sense.

5. It is often employed in expressing a wish, or in giving a command, as a more polite form than the imperative: रावसाहेब कलह झाला याविषयीं आह्मांवर राग न करावा sir, please do not be displeased with us for the quarrel which has happened; हिचा स्वा अंगीकार करावा you may accept this; ईश्वरानें तुह्मांस शतगुणित फल यावें may God repay you a hundred-fold; माझा वांटा भावां बहिणींनीं खावा let my brothers and sisters eat my portion; आपण जावें you may go. It is far more polite to say यावें or यावें आपण you may come, than जावें, when asking a person to depart, and the phrase expresses I shall be happy to see you some other time.

Note.—The use of the verb जातों, on the occasion of leave taking, is considered unlucky, as it suggests *death*, the final departure; it, besides, intimates the intention of *coming again;* आतां आह्मी येतों; कृपा असूं द्यावी I shall be going; continue to regard us with affection.

6. It is used interrogatively to express inquiry; आतां आपण काय करावें? what shall we do now?

Note.—The subjunctive form denotes a certain degree of incumbency which is entirely absent from the imperative: आतां आपण काय करूं? what shall we do now?

7. Interrogatively it is used as expressive of great surprise or emotion: क्षमा, तुह्मीही असें ह्मणावें? pardon! you, too, speak in that way? This is a more polite form than the present indicative: क्षमा, तुम्हीही असें म्हणतां? It expresses emotion, with the force of the potential verb: त्याची आतां काय दशा सांगावी? what can we now say of his state? आल्या घटकेपासून गणपतरावानें आमचा छळ जो मांडिला होता तो काय सांगावा? what can we say of the annoyance which Ganpatráv has offered us from the moment we came? मुला, तुला काय म्हणावें? boy, what shall I say to you? The speaker in-

dicates by the subjunctive form in the last three sentences, that he is quite perplexed, and does not know what to do.

8. With the conjunctional particles झणून therefore, &c., it expresses *purpose*: पुनः तो अपराध न करावा झणून कानास खडा लाव press a sharp-pointed pebble to his ear, in order that he may not again commit the same fault; राजा नेमावा झणून सर्व पक्षी एकत्र झाले होते all the fowls had assembled, in order that they might elect a king.

9. It is used for the gerund: त्या सारिख्या मनुष्याच्या स्वाधीन अधिकार करावा हें मला ठीक दिसत नाहीं it does not seem to me to be proper to place authority in the hands of such a man; हें विश्व कसें चालवावें हें ईश्वरास चांगलें ठाऊक आहे God knows full well how to govern this world.

10. It is frequently used for the past habitual tense, and then it may be rendered into English by *would*: त्यापासून कोणास उपद्रव नसे, त्याला फारच कंटाळा आणिला तर मात्र त्यानें पिसळावें in general he hurt no one; only when he was excessively teased, he would become outrageous; तिनें तिला नित्य गांजावें आणि जे गुण मोठे बायकांतही विरळा ते तींत नाहींत म्हणून तीस शब्द लावावा she would constantly tease her, and reproach her that she did not possess virtues which are rarely found even in grown-up women.

11. It expresses a supposition which in the opinion of the speaker should necessarily be realized: त्यानें उद्यां यावें he should come to-morrow.

12. The subjunctive may be used in the past and future, as well as the present, tense: (past) म्या तुला गाडीवर कां घ्यावें? तुझ्या हातांत दोऱ्या कां द्याव्या why should I have taken you on the coach-box? why should I have put the reins into your hands? म्याही यावें तों शरीरांत विकृति झाली I too should have come, but at the very time I became unwell. Sometimes, however, the past auxiliary might be used: त्वा सांगावें होतें you should have told me. For the future, see No. 6.

Note.—Duty is either present or future, and the simple subjunctive expresses this sense of duty when it is employed to denote pre-

The Pluperfect Tense.

§ 479. 1. The pluperfect expresses an action which was past before some other specified past action: त्यांनीं तिला तातीवर निजाविलें होतें तेव्हां म्वा पाहिलें just after they had placed her on the bier I saw her; त्याची काठी बाहेर ठेविली होती ती आपण स्वतां आणून त्याचे जवळ ठेविली she brought and placed by him his walking-stick which he had left outside.

2. When an action takes place at some specified period or point of past time, and does not continue in itself to the present time, the pluperfect is employed: मीं काल पुण्यास गेलों होतों I went yesterday to Poona. But if the act should remain, the simple indefinite past, as in English, is used; तो काल पुण्यास गेला he went to Poona yesterday (where he still remains). If he has returned, then तो काल पुण्यास गेला होता lit. he had been to Poona, is used.

3. The pluperfect is employed for the present perfect as a more modest expression: आपणापाशीं कांहीं मागावास आलों होतों I have come to ask something of you.

The Past Habitual.

§ 480. 1. The Past Habitual expresses that a certain action was habitual, or usually performed in time past: तो एकादर एक पांच सहा टोप्पा डोईस घालून बाहेर निघे he would sally forth with five or six caps on his head.

2. With the negative particle ना it expresses the unwillingness of the agent to do a certain action in past time, or the impossibility of the occurrence of an event: त्याला पुष्कळ सांगितलें पण तो जाईना I told him much, but he would not go; नाव सोडितां सुटेना the boat would not come loose; ती तिला सोनूची मैत्री करूं देईना she would not let her be friends with Sonú.

3. It is used to express the end or completion of the continuance of an action expressed by another verb: दुसरा आपणास देई तोंवर वाट पाहावी you ought at least to wait till some other

person gives them to you; तुझा जीव जाई तोंपर्यंत तूं दारू पिशील you will drink liquor till you die.

4. It expresses the consequence of an action: शरीरास आयास नपडे असें अंग राखितो he takes care that he may not weary himself by great bodily exertion; माझा हात पुन्हा नीट होई असें औषध द्यावें please give me such medicine as will cure my hand.

5. In poetry the past habitual expresses all the tenses of the indicative mood.

The Compound Past Habitual.

§ **481.** The Compound Past Habitual has the first sense of the simple past habitual, viz. that the act was habitual at some past period: तो बोलावाचा असला म्हणजे हजारों लोक त्याचें भाषण ऐकण्याकरितां दुरून दुरून येत असत when he had to speak, thousands used to come from great distances to hear his speech.

The Incepto-Continuative.

§ **482.** The Incepto-Continuative expresses the commencement and continuance of an act: धृतराष्ट्र बोलता झाला Dhritaráshtra began and spoke as follows. This form is used only in translations of Sanskrit histories. The pure idiomatic expression for ordinary use is the infinitive of the verb with लागणें (§ 260, 1); तो वाचूं लागला he began to read.

The Dubitative Past.

§ **483.** The Dubitative Past expresses the probable occurrence of an event in past time. The probability may be of various degrees.

(1) The probability may be very great: तुम्हीं मला शिकविलें असेल पण मला आतां आठवत नाहीं you may have taught me, but I have no recollection of it.

Note.—असावें is usually substituted for असेल when the probability is still greater: तुम्ही कांहीं तरी कुचेष्टा केली असावी he must have been teasing you some way or other; त्यानेंच नेलें असावें it is he who must have taken it.

(2) Or the probability may be common: तो आला असेल he *may* have arrived; तो कशानें वेडा झाला असेल बरें? pray, how may he have become deranged?

(3) असेल may be combined with another past tense to denote the probable occurrence of an event in past time before the occurrence of another past action: मीं गेल्यापूर्वी तो गेला असेल he might have gone before I arrived. When the degree of probability is great, the subjunctive is used; मीं गेल्यापूर्वी तो गेला असावा he must have gone before I arrived.

Note.—In the conditional clause असला is preferable to असेल, जर तो जात असला or गेला असला or जाणार असला, and not जर तो जात असेल, &c., as the act in the consequent cannot be made to depend upon an act which is almost entirely improbable: तो मुंबईहून आला असला तर लौकर मला सांग should he have arrived from Bombay, then let me know instantly. The past form असला expresses the *completion* of an event, though in a contingent sense, and is, therefore, capable of being used in a conditional clause. The *future* contingent form असेल would be too vague and uncertain to be used.

The Past Prospective.

§ **484.** 1. The Past Prospective expresses that the agent had an intention in time past to do some action: मीं काल आपणाकडे येणार होतों पण शरीरांत विकृति झाल्या मुळें घरींच राहिलों I was to have called on you yesterday, but as I felt unwell, I stayed at home.

2. It expresses that a certain act was on the point of happening in past time, but that it is uncertain whether it actually took place or not: काल त्याची चौकशी होणार होती yesterday he was to have been tried.

FUTURE TENSE.

The Future Indefinite.

§ **485.** 1. The Future Indefinite expresses an act that is to occur in future time: तूं ठेविशील त्याचाही सर्व प्रकारें समाचार घेत जाईन I will also look after the one that you will keep; उद्यां पाऊस पडेल it will rain to-morrow.

Note.—In English a future act spoken of in reference to a past act takes the auxiliary "would" and not "will," but in Maráthí the simple future is used: आह्मी प्रतिक्षणीं भिउं कीं तूं आतां मरशील we were every moment afraid that you would instantly die.

2. It expresses the incumbency of a particular act in an interrogative sentence expressed in English by the auxiliary

should: कां पळेन ? why should I run ? कां फोडील ? तो वेडा नाहीं why should he break it ? he is not mad.

3. It, with the particle च, expresses the certainty or incumbency expressed by "shall;" तो जाईल he will go; तो जाईलच he shall go, *i.e.* forced to go by another.

4. It expresses potentiality, physical or moral, expressed in English by the use of the word *"can"*: त्यास दांत आले नाहींत खाईल कसा ? he has got no teeth yet, how then can he eat ? दुसऱ्यास दुःखांत पाडून मीं सुखी कसा होईन ? how can I be happy by plunging another person into distress ?

(*a*) It is used in the first clause of the conditional sentence with जर, expressed or understood, if great respect is to be expressed in the supposition: त्याला औषध घाल तर तुमचा उपकार जन्मवर विसरणार नाहीं if you would have the goodness to give him medicine, I shall never forget your kindness as long as I live; मुलीनों, आज्ञा घाल तर मीं क्षणभर जाऊन येतों ladies, if you will permit me, I will just go and be back in a moment.

(*b*) It may indicate also that the supposition, in the opinion of the speaker, is not likely to be realized: मला राज्यपदीं बसवाल तर मीं हें राज्य चालवीन if you please to seat me upon the throne, I will govern the kingdom for you.

(*c*) Or it may express that the speaker is indifferent regarding the realization of the supposition: घाल तर घा you may give if you wish.

5. It is used to express the possibility of an event expressed in English by the auxiliary *"may"*: कोणी तरी बास बरें करणारा भेटेल we may meet with some one or other who can cure him.

6. Where in English the present is used, in Maráṭhí the future is sometimes employed.

(*a*) The future is used in Maráṭhí when it is followed by an imperative: बाकीच्याचें तुझ्या मनास येईल तें कर do with the rest whatever you please.

(*b*) The future is used in Maráṭhí when it is preceded by तेव्हां, when, or जर, if, expressed or understood: मुला भूक लागेल तेव्हां

खाबास मागतां येतें when you are hungry, you can ask for food; जर तो येईल तर तो तुला घेऊन जाईल if he comes, he will take you.

7. It is used as a more respectful form than the imperative or the subjunctive mood for making a request: मज दीनावर दया करून आपण स्वाला पाहाल? would you, sir, have pity on my miserable self, and do me the favour of coming and seeing him?

The Future Imperfect.

§ **486.** 1. The Future Imperfect expresses the continuance of a particular act in the future time: उद्यां ह्या वेळेस तो प्रवास करीत असेल he will be travelling this time to-morrow; मीं बारा वाजतां तुझी वाट पाहात असेन I shall be waiting for you at twelve o'clock. The verb राहाणें substituted for असणें signifies the same thing: मीं तुझी वाट पाहात राहीन.

2. It expresses also contingency, a little doubt or uncertainty as to whether the action will really take place or not: आमच्या गांवीं ह्या पाऊस पडत असेल most probably we have these showers in our village; तुझा बाप तुझी वाट पाहात असेल your father most probably will be expecting your return; ह्या वेळेस मीं उद्यां पुण्यास असेन I shall most probably be at Poona this time to-morrow.

Future Continuative.

§ **487.** The Future Continuative expresses the commencement and continuance of a future act in future time: तो चालता होईल he will begin to go away.

The Present Prospective.

§ **488.** 1. The Present Prospective signifies the future accomplishment of an act that has been resolved on: ते उद्यां येणार आहेत they are coming to-morrow; आपण स्वाला काय देणार आहों? what are we going to give him?

2. It expresses emphatically the determination of the agent to do, or not to do, a certain action: तुला आज्ञा मिळणार नाहीं you *shall* not have permission to go; नाहीं मामा कधीं जाणार नाहीं no,

uncle, I will never go. In the affirmative sentence the auxiliary verb is often omitted: पण हें शस्त्र घेऊन पुढें काय करणार ? what do you mean to do further with this weapon? तुम्ही मजसमोर उभे राहणार ; होय ? you will dare stand before me, will you? मीं त्या पोरांचा अंमळ तमाशा करणार आहें I am determined to make a little sport of those lads; जर तूं कांहीं करणारच तर मुलींपुढें वाटया ठेव if you are determined to do something, then place the cups before the young ladies. The omission of the auxiliary verb gives the sentence greater force.

Note.—When merely the proneness of an agent to do a certain act is to be expressed, the genitive supine is used instead of the future perfect tense: तो एखादे दिवशीं अनर्थ करावाचा he is such a man as will some day or other do mischief.

Future Future.

§ **489.** 1. The Future Future expresses that the agent will be about to do something at some future time: तुम्ही याल तेव्हां मीं लिहिणार असेन I shall be going to write when you come.

2. It expresses also contingency—that the agent may probably be about to do a certain act: तो येणार असेल he may be coming.

The Conditional Mood.

The Simple Indefinite Conditional.

§ **490.** 1. The Simple Indefinite Conditional usually expresses an act which might have happened in past time, but did not actually take place: असें जर तुला म्हणता तर तुझ्यानें त्याची थट्टा करवती ? if he had spoken to you in that manner, then could you have mocked him? It is used in both the members of the conditional sentence; मीं तसें करितों तर तुझी माझी गांठ कधी पडती had I acted so, then how should ever you and I have fallen in with one another?

2. It may express a present, past, or future supposition: सदा हिंवाळा असता तर बरें होतें it would be delightful if it was always winter; तो आज येता तर तुझी भेट होती were he to come to-day, you

would see him. Though the expectation or supposition may relate to a present or future time, it is always an expectation that is understood to be unrealized.

The Progressive Conditional.

§ **491.** The Progressive Conditional expresses much the same sense as the preceding, but is more particularly applicable to acts in progress at the time to which the supposition refers: असा पाऊस सर्वकाळ पडत असता तर चांगलें नसतें were rain like this to fall continually, it would not be good for us; तो जर काम करीत असता तर अनर्थ कशानें घडता had he been employed at his work, how could such an accident have happened?

The Dubitative Conditional.

§ **492.** 1. The Dubitative Conditional is used to make up a conditional clause with जर, expressed or understood, to express the probable continuance of an act of which the speaker has no knowledge: जर पाऊस पडत असला तर येऊं नको do not come if it should be raining; मीं लिहीत नसलों तर माझ मला येऊन भेट if I be not writing, then only you might come and see me.

2. It may express that the agent may have an intention to do the act supposed, but that the speaker has no knowledge of it: तो जात असला तर तें काम त्याला सांगा should he be going, then entrust the business to him.

The Compound Indefinite Conditional.

§ **493.** The Compound Indefinite Conditional expresses that an event which did not actually take place might have possibly occurred: एक दोन दिवसांपुरतें तर निघालें असतें we should have had at least enough for one or two days; तो तेथें आला असता तर तुला त्यानें तेव्हांच जाऊं दिलें असतें if he had come there, he would long ago have let you go; तें थोडक्यांत चुकलें नाहीं तर ती पडली असती it missed by a little, otherwise she would have fallen, *i.e.* she narrowly escaped falling; जर तुम्हीं मजकरितां इतका श्रम केला नसता तर मला मरून फार दिवस झाले असते had you not been at all that trouble for me, I should have been dead long ago.

Past Dubitative.

§ **494.** The Past Dubitative expresses uncertainty respecting an action, which, if it ever occurred at all, must now be fully performed; त्यानें असी लबाडी केली असली तर मग तो द्वाड खरा should he really have been guilty of such roguery, then truly he is a blackguard; तो मुंबईहून आला असला तर लौकर मला सांग should he have arrived from Bombay, then let me know instantly; तो नसला गेला तरी मीं त्याकडे जाणार though he should not have gone, still I am going to him. It is used in the antecedent clause of a conditional sentence.

The Future Conditional.

§ **495.** The Future Conditional expresses that a person might have intended to do a certain action, but that he did not: तो जाणार असता तर बरें होतें if he had intended to go, it would be delightful.

The Future Dubitative.

§ **496.** The Future Dubitative expresses an uncertainty respecting the intention of the agent to do a certain action in future time: जर तो जाणार असला तर मला सांग should he be going, then tell me. (§ 483, 3 *Note*)

THE SUBJUNCTIVE MOOD.

§ **497.** 1. The subjunctive mood etymologically expresses the sense of obligation, and is usually so employed in Maráṭhí: ज्याचा अपराध केला असेल त्यापाशीं क्षमा मागावी you ought to beg pardon of the person you have offended; तरवारीला आपण शोभवावें, तरवारीनें आपणाला शोभवूं नये we should be an ornament to the sword, and not the sword an ornament to us; तुला नित्य बळी उगाच कशासाठीं द्यावा why should I then daily provide an offering for you to no purpose?

2. It denotes fitness, or authority: त्यानें सिंहासनावर बसावें, इतरांस अधिकार नाहीं that person might sit on the throne, others have no right to sit on it.

3. It signifies a considerable degree of incumbency, and is rendered by *must:* त्यानें काय उपाशीं मरावें? what, then, must he die of hunger?

4. It denotes a slight degree of incumbency or propriety, which is generally marked in English by the phrase *is to:* आतां यावरून काय समजावें? what, now, are we to understand by this? असा अर्थ जाणावा it is to be understood in this sense.

5. It is often employed in expressing a wish, or in giving a command, as a more polite form than the imperative: रावसाहेब कलह झाला याविषयीं आह्मांवर राग न करावा sir, please do not be displeased with us for the quarrel which has happened; हिचा स्वा अंगीकार करावा you may accept this; ईश्वरानें तुह्मांस शतगुणित फल यावें may God repay you a hundred-fold; माझा वांटा भावां बहिणींनीं खावा let my brothers and sisters eat my portion; आपण जावें you may go. It is far more polite to say यावें or यावें आपण you may come, than जावें, when asking a person to depart, and the phrase expresses I shall be happy to see you some other time.

Note.—The use of the verb जातों, on the occasion of leave taking, is considered unlucky, as it suggests *death*, the final departure; it, besides, intimates the intention of *coming again;* आतां आह्मी जातों; कृपा असूं द्यावी I shall be going; continue to regard us with affection.

6. It is used interrogatively to express inquiry; आतां आपण काय करावें? what shall we do now?

Note.—The subjunctive form denotes a certain degree of incumbency which is entirely absent from the imperative: आतां आपण काय करूं? what shall we do now?

7. Interrogatively it is used as expressive of great surprise or emotion: क्षमा, तुह्मींही असें ह्मणावें? pardon! you, too, speak in that way? This is a more polite form than the present indicative: क्षमा, तुम्हीही असें म्हणतां? It expresses emotion, with the force of the potential verb: त्याची आतां काय दशा सांगावी? what can we now say of his state? आल्या घटकेपासून गणपतरावानें आमचा छळ जो मांडिला होता तो काय सांगावा? what can we say of the annoyance which Ganpatráv has offered us from the moment we came? मुला, तुला काय म्हणावें? boy, what shall I say to you? The speaker in-

dicates by the subjunctive form in the last three sentences, that he is quite perplexed, and does not know what to do.

8. With the conjunctional particles म्हणून therefore, &c., it expresses *purpose*: पुनः तो अपराध न करावा म्हणून कानास खडा लाव press a sharp-pointed pebble to his ear, in order that he may not again commit the same fault; राजा नेमावा म्हणून सर्व पक्षी एकत्र झाले होते all the fowls had assembled, in order that they might elect a king.

9. It is used for the gerund: त्या सारिख्या मनुष्याच्या स्वाधीन अधिकार करावा हें मला ठीक दिसत नाहीं it does not seem to me to be proper to place authority in the hands of such a man; हें विश्व कसें चालवावें हें ईश्वरास चांगलें ठाऊक आहे God knows full well how to govern this world.

10. It is frequently used for the past habitual tense, and then it may be rendered into English by *would*: त्यापासून कोणास उपद्रव नसे, त्याला फारच कंटाळा आणिला तर मात्र त्यानें पिसळावें in general he hurt no one; only when he was excessively teased, he would become outrageous; तिनें तिला नित्य गांजावें आणि जे गुण मोठे बायकांतही विरळा ते तींत नाहींत म्हणून तीस शब्द लावावा she would constantly tease her, and reproach her that she did not possess virtues which are rarely found even in grown-up women.

11. It expresses a supposition which in the opinion of the speaker should necessarily be realized: त्यानें उद्यां यावें he should come to-morrow.

12. The subjunctive may be used in the past and future, as well as the present, tense: (past) म्या तुला गाडीवर कां घ्यावें? तुझ्या हातांत दोऱ्या कां द्याव्या why should I have taken you on the coach-box? why should I have put the reins into your hands? म्याही यावें तों शरीरांत विकृति झाली I too should have come, but at the very time I became unwell. Sometimes, however, the past auxiliary might be used: त्या सांगावें होतें you should have told me. For the future, see No. 6.

Note.—Duty is either present or future, and the simple subjunctive expresses this sense of duty when it is employed to denote pre-

sent or future action: आपण गरीबास अन्न द्यावें we should give food to the poor; त्यानें उद्यां भजनालयांत जावें he should go to-morrow to the place of worship. In the past tense it expresses generally the notion of the habitual occurrence of an act, or the possibility of its occurrence or some other non-ethical relation. When duty is spoken of in relation to the past, the compound form made up with the past tense of आहे to be, is used: त्यानें यावें होतें he should have come. The auxiliary होतें might be omitted as in the above sentence in the text: म्या तुला गाडीवर कां घ्यावें (होतें)? why should I have taken you on the coach-box? The ethical sense of obligation is usually expressed by the subjunctive with the subject in the instrumental case, otherwise it denotes that of uncertainty: तो आला नसावा he could not have come; त्या उद्यां यावें you ought to come to-morrow.

§ 498. The negative forms of the subjunctive mood are three, viz., (1) the subjunctive with न not, prefixed, as न करोंव; (2) the infinitive with नये (न not and ये it comes, literally, it does not come), as म्या येऊं नये I should not come; and (3) the present participle in तां with नये, as मला येतां कामास नये I cannot with propriety come; मला करितां नये I should not do it.

Of these three forms the first is not usually used, but the second is often used to negative the subjunctive mood in most of its senses. This form takes the subject in the instrumental case. The third form has a special sense: "it expresses an inferior degree of impropriety, especially that where the impropriety does not consist in the act itself, but in that act taken in connection with the situation of the speaker at the time"; मला हें काम करितां नये I cannot with propriety do this work. म्या करूंनये would be stronger and would convey the idea that something which was in itself improper had been asked to be done. (§ 236)

Note.—The original sense of the phrase in तां with नये is that of unprofitableness or inexpediency, but what is inexpedient is often morally wrong; मला खातां नये I should not eat it, *i.e.* I am so circumstanced that it is not expedient or advantageous for me to eat it, though there is nothing wrong if I did eat it as you desire. This is a mild and polite refusal.

(For compound subjunctive forms, see § 262.)

The Imperative Mood.

§ 499. The following are the uses of the Imperative Mood:—

1. In the first person it has two uses: first, it is used in

questions of appeal: मीं येऊं? shall I come? and, secondly, it expresses its modal sense: पाहूं वरें कोठें आहे ती let me see, then, where it is; चला माडीवर जाऊं come, let us go upstairs.

2. In the second person it expresses a command, and is a more direct form than the subjunctive. The plural form is used in addressing persons courteously: तूं आपलें काम कर do your own business; या सक्यानों come away, my friends; रामराम ये आतां good-bye to you now. The man spoken to in the last sentence, being of a very inferior station, is addressed in the singular, but the courteous ये *come* is used for जा *go*.

3. In the third person it is used to bless or to curse: ईश्वर तुमचें कल्याण करो may God bless you; भगवान् तुला सुखी राखो, आणि स्वर्गसुख देवो may God keep you happy, and give you the happiness of heaven.

In the singular form the second person is always employed in the addresses to the Deity.

§ **500.** The negative imperative form is made up of नको singular and नका plural joined to the infinitive of the verb: तूं ये come thou, येऊं नको do not come; या come ye; येऊं नका do not come. It simply negatives the wish to have a certain act done; चुप बोलूं नको तूं मला कंटाळा आणिलास silence, do not say a word: you have quite disgusted me.

Note.—नको has the third plural form नकोत. In the third person नको negates पाहिजे it is wanted; बाबा मला नको father, I don't want it; बाई इतके पेढे मला नकोत not so many sugar plums for me, madam. (§ 229)

The Infinitive Mood.

§ **501.** The infinitive is used to express an action that depends upon another, and restricts it: आम्हांस उपाशीं मरूं दे let us die of hunger.

Note.—In English and other languages the infinitive usually expresses the notion of a purpose, the object for which the action which it qualifies is done. In Maráthí this sense is usually expressed by the subjunctive mood and the dative supine, while the infinitive is chiefly used to make up the forms of the compound verbs.

§ 502. The principal verbs which govern the infinitive are the following:—इच्छिणें to wish; पाहणें to see; शकणें to be able; देणें to give (in the sense of allow); लागणें to affect.

The Participles.

I.—*The Present Tense.*

§ 503. The present participle has three simple and two compound forms.

I.—(1) The form in ईत is the principal one, and is usually used to make up compound tenses: तो वाचीत आहे he is reading; तो बोलत नाहीं he does not speak; मीं गेलों तेव्हां ती रडत होती when I went, she was crying. It expresses the currency of action.

(2) It is used with other verbs to define them; तूंच स्वत: उद्योग करीत ऐस do you yourself continue the work diligently; देवास भजत जा go on worshipping God; तो मौज पाहात उभा राहिला he stood looking at the show; ती तेथें हांसत बसली she sat there laughing.

(3) With the negative particle it may express the notion of willingness besides that of currency: बोलत नाहींस? won't you speak? तूं माझी भंगडी घेत नाहींस? तर तुजवर मीं रागें भरेन won't you take my ring now? then I will get angry with you; दौलतसिंग घेत नाहीं Daulatsing won't take it.

II.—(1) The participle in इतां expresses that while the action denoted by it is going on, that denoted by the verb takes place: तो चालतां चालतां खालीं पडला he fell down while walking. The participle is usually repeated to express the sense of duration.

(2) But when the participle does not express an idea of duration or continuance, it is not repeated: बारा वाजतां या come at twelve o'clock; तो हांक मारितांच मीं उठलों I got up as soon as he called out to me; त्याला न कळतां मागून जाऊन उभी राहिली without their knowledge she went after them and stood concealed; वांकडीं तोंडें न करितां त्यांनीं औषध घेऊं आदरिलें they set themselves to take the medicine without at the same time making any wry

faces. The participle with the negative particle expresses, as in the last two sentences, the adverbial relation of manner.

(3) The participle is used to make up the indirect object of the transitive verb when the indirect object expresses an action in progress: त्याला खेळतां म्यां पाहिलें I saw him play.

III.—(1) The participle in इतांना expresses, like that in इतां, that while the action denoted by it is going on, another action is performed: म्या जेवितांना तुझी चिठी वाचून टाकिली I read off your note while taking my meals. It usually expresses the sense of duration.

(2) It expresses the indirect object: म्या त्याला घोडयाला मारतांना पाहिलें I saw him beating the horse.

Note.—The difference between the participles इतां and इतांना, when they express the indirect verbal object, is the same that exists between the English infinitive and the present participle, used objectively; I saw him *strike* and I saw him *striking*.

IV.—(1) The compound participle in ईत असतां expresses the *progressive* sense like the above two participial forms: आम्ही खेळत असतां तो आला he came while we were playing. It is usually employed when the agent of the participle is distinct from that of the verb, as in the above example; भोजराजा राज्य करीत असतां एका ब्राह्मणानें नवी भूमि शोधून शेत पेरिलें होतें during the reign of Bhoj Rájá, a certain Brahman having acquired a piece of waste land, sowed it with grain.

(2) With or without ही even, this participle has the force of the conjunctional particle जरी although: शिकवीत असतांही ती विद्या मनांत बेऊं नये although I teach him, he cannot comprehend that science; त्याजवळून ती मागितली असतां, दिली नाहीं although I asked him for it, he did not give it to me.

V.—The participle ईत असतांना has the same force and use as the preceding one in ईत असतां, but it is not often employed.

II.—*Past Tense.*

§ 504. There are three past participles—in ला, लेला, and ला असतां, and one pluperfect participle in ऊन.

1. The participle in ला is used with the auxiliary verbs to make up several past tenses ; असें लिहिलें आहे it is thus written.

Note.—The tenses formed with only ला sometimes take postpositions, when they end a noun sense ; तुमची चाकरी सोडिल्यावर on having left your service ; तुझी आई वारल्या पासून since your mother's death. (§ 515)

Note.—When the dative termination स is used to inflect the participial ला, the sentence which ends in ला assumes a suppositive character ; as गेल्यास should he go ; आल्यास should he come ; श्लोक काढल्यास त्यांची परीक्षा होईल whenever he shall produce his slokas, they shall be examined. This form expresses that the probability is very small, or that the speaker is quite indifferent about the contingent act.

2. (1) The form लेला is used simply as a participial adjective ; इतर भाषांतरापासून आलेल्या शब्दांतील कितीएक शब्द several words introduced from foreign sources.

(2) Sometimes it is used with the auxiliary substantive verb to make up a passive form : नौका कांठाशीं बांधलेली होती the boat was tied to the shore. The past participle may, also, be considered an adjective used as a nominal predicate.

3. The compound form in ला with असतां, like the present participial form in असतां, is employed to form adverbial or conjunctional clauses, like those in which the particles तेव्हां then, तर then, तरी still, occur.

(1) It (the form in ला असतां) expresses that a past event is in some way the cause or occasion of the act mentioned in the following clause : तो खालीं आला असतां त्याची बुद्धि पुनः पूर्ववत् व्हायची whenever he came down, his disposition would become the same as before.

(2) It is used in the first clause of a conditional sentence to express a probability stronger than that denoted by त्यास : उपाय केला असतां दुर्गुण टाकवितां येईल if means be used, it will still be possible to rid him of his bad qualities.

(3) It has the sense of the particle although : जिचा तोटा माझी सगळी संपत्ति खर्च झाली असतां भरून देऊं शकणार नाहीं though I should spend all my estate, I could not make up her loss ; इतकें झटलें

असतां तो गेला though I said so much, nevertheless he went. With this form ही even might also be used; इतकें झटलें असतांही तो गेला.

4. (1) The principal use of the participle in ऊन is to connect two clauses which otherwise would be joined by the conjunction आणि and; and it denotes that the act expressed by it precedes in point of time that mentioned in the succeeding clause: चार पानें उलटून पुसतो he turned over four leaves, and asked; मामापुढें जाऊन त्याच्या पायां पडेन I will go into the presence of my uncle, and on my knees beg his pardon; तीं कोकरें पाय बांधून एकावर एक रचिलीं होतीं these lambs were piled one above another, with their feet bound. In these sentences the subject or the agent of both the acts is the same.

(2) The subject of the participle may be different from that of the verb: गाणें होऊन फार दिवस राहील after singing is over, still a good part of the day will remain; भेट होऊन वर्ष लोटलेंसें वाटतें I think a year has passed since I saw you last; त्याला मरून किती दिवस झाले how many days is it since he died?

(3) It expresses the cause of the verbal act that follows; आजारी पड पडून अगदीं अशक्त झालों I have got quite feeble by constant sickness; तो ताप येऊन मेला he died of fever; तो येत असतां वाटेंत मोठा पर्जन्य पडून एक नदीस उतार होत नाहीं असें पाहिलें as he was returning, he came to a river on the road, through which, from a great fall of rain that had taken place, he saw there was no passage; मला मारून तुला काय मिळणार? what would you get by killing me?

(4) It has the force of जरी although, when ऊन inflects the verb असणें; पहा मीं आपला असून इतका घसरलों see, what a blunder I have committed, wise man as I am: ही is often added to असून.

(5) It is used to make up the forms of some compound verbs: धुऊन टाक wash it thoroughly; त्यानें तें फेंकून दिलें he flung it away.

Note.—In the phrase जाणून आहें a substitute for मीं जाणतों I know, the participle expresses the sense of the verb intensely or forcibly; हें तर मीं जाणून आहें that I know full well.

III.—*The Future Tense.*

§ 505. The future participle in णार expresses that the speaker has some knowledge of the intention on the part of the agent to do the act denoted by the participle; तो येणार आहे he is going to come. It is chiefly used to make up the forms of the compound tenses. Its form in आ is used as a verbal noun: येणारे लोक the people who intend to come.

The Gerund.

§ 506. 1. This expresses the simple verbal act, without any circumstances of time, mode, &c., and is substantival in use, being declined in all the cases, like a neuter noun ending in एं; as करणें doing; करण्याला for doing; करण्याचा of doing, &c. Thus, त्याची करणी चांगली आहेत his actions are good; तिचें पारिपत्य होणें चुकलें नाहीं she did not escape punishment; मला बापाची आज्ञा मान्य करणें प्राप्त आहे it is imperative that I should obey my father.

Note.—The gerund may take its object when it is a transitive verb: तूं मला पन्नास सुपाऱ्या देणें आहेस you owe me fifty betelnuts.

Note.—The verbs are given in the dictionary in the gerundial form, and the verb is named by it, as करणें धातु the verb to do.

2. It is used for the imperative as a most indefinite form: पत्र लिहीत जाणें continue to write to us.

3. With the verb असणें it expresses the sense of obligation or necessity: एक दिवस आपणास मरणें आहे one day we have to die; तूं मला पन्नास रुपये देणें आहेस you have to give me fifty rupees; मग जें करणें असेल तें कर do then as you think proper.

The Supines.

§ 507. The forms of the supines are two—dative and genitive.

1. The dative supine is usually used for the infinitive, as most verbs take it, and not the infinitive (§ 501); तें मीं करावास सिद्ध आहें I am ready to do that.

2. The genitive supine expresses incumbency or necessity with certain slight shades of meaning:—

(*a*) It is used with पडणें to fall, to express a necessity over which the speaker has no control; आह्मास देशांतरीं जावायाचें पडेल we shall be under the necessity of going abroad.

(*b*) It is used with असणें to be, to express the kind of necessity denoted in English by the use of the verb "to have" followed by an infinitive; आपणासीं कांहीं बोलावयाचें आहे I have something to say to you; त्याला काल यावयाचें होतें he had to come yesterday.

Note.—When the genitive supine with the verb असणें to be is used, the subject may take the nominative or the dative case. When it assumes the dative case, the genitive supine is put in the neuter singular, and when the nominative, the genitive supine agrees in gender and number with the subject: त्याला जेवायाचें आहे he has to take his meals; तो अजून जेवायाचा आहे he is yet to take his meals. By the former construction the supine expresses simply the sense of incumbency or necessity, and by the latter, the additional idea that the source of the necessity (viz. the resolution) is placed in the subject in the nominative case; तो उद्यां यायाचा (or येणार आहे) he is going to come to-morrow (§ 262, 4.) In fact, the latter construction has all the meanings of the present prospective tense. (§ 488)

(*c*) It is used by itself without an auxiliary verb to complete the sentence, in order to express the highest degree of probability—little short of absolute certainty; धोंडा कानास लागला तो तुटायाचाच, पण थोडक्यांत चुकलें the stone struck his ear, and it (the ear) was ready to break off, but the act was deficient by a little, *i.e.* the ear was within an ace of being struck off; तो एखादे दिवशीं अनर्थ करायाचा he is such a man as will one day or other surely do mischief.

Note.—The supines are inflected forms of the infinitive, which, etymologically as well as in regard to their use, are substantival in character. They are of the nature of the gerund, abstract nouns, denoting action, but, unlike the gerund, they in the dative case express the sense of "a purpose." Thus, "he goes to read" would be तो वाचायास जातो, not वाचण्यास जातो; so also "what shall I do for his reading" would be त्याच्या वाचण्यास, (not वाचायास) काय करूं? In Sanskrit the form in तुम् is not inflected in the dative to express this sense of purpose; व्रजति पक्तुम् he goes to cook. But even in Sanskrit it is only a few special verbs that can take the forms in तुम्. Its deficiency is made up by the aid of other forms, and by the use, like the Maráthí dative supine, of a verbal dative; व्रजति पाकाय he goes to the act of cooking.—*Max Müller.*

CHAPTER XXX.

The Particles.

THE ADVERB.

§ 508—§ 535.

§ 508. The declinable adverb agrees, in gender and number, either with the subject, or with the object of the verb: ती चांगली नाचेल she will dance well; तो गायन कसें करितो? how does he sing? असा तो पराकाष्टेच्या क्लेशांत पडला thus he fell into very great distress. The declinable verb is thus used—

1. When the subject is uninflected, and the verb is intransitive, the adverb agrees with the subject; ती चांगली चालते she walks well; तो मजशीं वांकडा वागतो he is opposed to me.

2. When the verb takes an uninflected object, the adverb agrees with the object, in preference to the subject; ती गायन चांगलें करिते she sings well.

3. When both the subject and object are inflected, the adverb is put in the neuter singular; त्यानें त्याला कसें मारावें how could he beat him?

4. The adverb is put in the neuter singular, also, when the subject of the intransitive verb is either omitted, or inflected; होईल कसें how will it be? त्यानें जावें तरी कसें how could he go?

5. The adverb is employed in the neuter singular, also, when the object of the transitive verb is omitted, and the verb expresses merely its general sense of action; तो कसें वाचितो how does he read? ती कसें गाते how does she sing; but तो कसीं पोथी वाचितो how does he read the book?

§ 509. One adverb may modify another adverb, and then both agree in gender and number; देवानें ही गोष्ट केवढी चांगली केली आहे पाहा बरें? see how well God has ordered this matter.

§ 510. Adverbs expressing the sense of quality, or rather adjectives used adverbially, can be compared like simple adjectives; रामापेक्षां मैना चांगली वाचिते Mainá reads better than Rámá. (§ 410)

§ 511. In a compound sentence the relative adverb introducing the initial clause is followed by its correlative; ती जेव्हां जेव्हां आईची रागीट मुद्रा पाही तेव्हां तेव्हां तिला भय वाटे whenever she used to see her mother in anger, she was afraid.

The relative particle may be omitted; मीं ज्वान होतों त्या वेळीं काम करीं I used to work when I was young; तूं सांगशील तसें आम्हीं करावें we should do as you may bid us.

§ 512. The relative adverb of time (जेव्हां) may be repeated to convey the sense of frequency, and the correlative following it is usually repeated: जेव्हां जेव्हां तिजवर दृष्टि पडे तेव्हां तेव्हां तिचे डोळे आसवांनीं भरून येत whenever her eyes fell upon her, they used to fill with tears. In the following sentence the adverb is not repeated: पण मीं त्यांकडेस जावास लागतों, तेव्हां तीं मला घालवून देतात they drive me away whenever I attempt to go to them.

§ 513. When जेव्हां is joined to केव्हां, it expresses the rare occurrence of an event, and the correlative is only once mentioned: मग जेव्हां केव्हां बमनी कांहीं सांगितलें काम जपून करीत नसे, तेव्हां त्र्यंबक शेटीनें ती मैना पुनः तेथें टांगावी sometimes when she happened not to do attentively what she was bid, then Trimbakshet used to hang the jay again in that place.

Obs.—For the meanings and uses of other adverbs, see § 283–286.

The Postposition.

§ 514. The postpositions, which are capable of inflection, agree with the nouns to which they refer in gender and number: त्यासभोंवते or सभोंवताले वीस हत्ती उभे होते twenty elephants stood around him. The postpositions, in conjunction with the nouns which they inflect, form adverbial phrases, and consequently follow the same laws of concordance with the declinable adverbs. (§ 508)

§ 515. Postpositions may inflect a whole sentence: मीं रुपये घेतल्याविना जाणार नाहीं I will not go without taking the rupees; त्यांची भेट झाल्यावर मीं त्यास पुसेन after I have met him, I shall ask him. The postposition inflects the verbs घेतले and भेट झाली as if they were nouns (भेट झाली + वावर). When the postpositions thus govern a sentence, the sentence ends in the past tense in ला. (§ 504, 1, *Note.*)

The demonstrative हा this, might be inserted between the sentence and the postposition by which it is governed: रामानें रावजीस टोपी बक्षीस दिली यावरून सदूला वाईट वाटलें Sadu was grieved that Rámá gave a cap to Raoji as a present. (§ 437)

Obs.—It would be best to write the postposition and the inflected noun together; as रामापेक्षां than Rámá; घराबाहेर out of the house.

The Conjunction.

§ 516. The copulative conjunctions are आणि and व. आणि differs a little from व. The former connects opposite truths, while the latter denotes variety: तो काळा आणि हा गोरा that one is dark, and this is fair; आम्ही पृथ्वीचें अंथरूण करूं आणि आकाशाचें पांघरूण we used to make the earth our bed and the sky our covering; त्याची कृतघ्नता पाहून व आपला दुर्लौकिक व असले गुणानें यावें अकल्याण पाहून मला बहुत खेद वाटतो I am very much pained to think of his ingratitude, dishonour, and the ruin which he has brought upon himself by such conduct.

2. आणि has occasionally a causal force which is wanting in व, and denotes that the former member is related to the latter as the antecedent cause or rather occasion: सांप्रत मला चाकरी नाहीं आणि काय करावें तें सुचत नाहीं at present I have no employment and (consequently) I do not know what I should do.

3. आणि has another peculiar force. It indicates that the act mentioned in the first clause precedes in point of time that contained in the latter clause without exercising a causal influence: त्यानें चार पानें उलटलीं आणि पुसलें he turned over four leaves and asked. When two sentences are thus connected with each

other, the verb of the first clause is changed to the pluperfect participle, and the conjunction is omitted. त्यानें चार पानें उलटून पुसलें; गाणें होऊन कांहीं दिवस राहिला the singing was over, and some part of the day still remained.

4. आणि and व are both elegantly used in a sentence for the sake of variety of particles; मग बमनी मैनेस पिंजऱ्यांत घालून सगळ्या घरभर फिरून आईस व बहिणीस आणि चाकरांस हाका मारून दाखवूं लागली afterwards she put the jay in the cage and went with it all over the house, calling out to her mother, sister, and the servants, and showing it to them.

5. आणि may be indiscriminately used, but not so व.

§ 517. The copulative conjunctions are often omitted in Maráṭhí, and the omission frequently imparts naturalness and animation to the narrative: वास्तविक पाहतां तिणें तें आईस ठकविलें नाहीं, आपल्यास ठकविलें, अगोदर तिच्या वृत्तीस संतोष असे; आईच्या जवळ येऊन तिला समाधान वाटे; आई बाहेरून आली असतां आनंदानें जाऊन ती तिचे गळ्यांत मिठी घाली; ती सगळी सुखोत्पत्ति तिला मग नाहींशी झाली in reality she did not deceive her mother, she deceived herself. Formerly she used to be always cheerful. She would find delight in the society of her mother, and whenever her mother went out and came home, she would gladly go forward and embrace her; but all this happiness was now lost to her; त्यानें ज्यांत आपलें हित होईल तेंच सांगितलें आहे; ज्यांत आपलें अनहित तेंच निषेधिलें आहे he has bid us do what would do us good, and forbidden what would injure us.

§ 518. On the other hand, the repetition of the conjunction arrests the attention, and rivets it on the details: मग बमनी मैनेस पिंजऱ्यांत घालून सगळ्या घरभर, आईस व बहिणीस आणि चाकरांस हाक मारून दाखवूं लागली then she put the jay in the cage, and went with it all over the house, calling out to her mother, and sisters, and the servants, and showing it to them. The particles are, however, often omitted, and the attention is drawn to the details by the tone of the voice: मग खोतजीनें दौलतरावास माडीवर नेलें, तेथें

द्राक्षें, निंबें, चकोत्रे, अनानस, डाळिंबें, केळीं, अंजीर, पेरू अशीं नाना प्रकारचीं फळें व गुलाब, मोगरा, जाई, शेवंती, चांपा अशीं फुलें आधींच आणून ठेविलीं होतीं then the squire took Davlatráv upstairs, where he had beforehand collected such fruits as grapes, limes, shaddocks, pine-apples, pomegranates, plantains, figs, guavas, and such flowers as the rose, the jessamine, the jasmine, the Christmas flower, and the champaca ; तिणें ते समयीं आनंदांत निमग्न होऊन आईच्या तोंडाचे, गालाचे, डोळ्याचे, उराचे, हाताचे पुष्कळपणें मुके घेतले she was then so much overpowered with joy that she kissed her mother profusely on her lips, her cheeks, her eyes, her breast, and her hands.

§ **519.** The disjunctive conjunctions अथवा and किंवा, or, differ a little in sense, though the difference is little attended to. अथवा has only a disjunctive force, while किंवा has the additional sense of variety ; कोणी भलीं मनुष्यें दरिद्रानें पिडून माझ्या संपत्तींतून घांसभर अन्न इच्छितात, किंवा इकडे तिकडे पडलेलीं कणसें टिपतात, त्यांस सर्वथा तुझा उपद्रव नसावा if any honest people suffering from poverty desire to get a mouthful of food, or glean stray ears of corn, you should never molest them ; जर मला त्याची प्रशंसा कर्त्तव्य आहे ती मीं त्यांचे समक्ष केली, तर महाराजांस मानेल ? अथवा जे त्याच्या आचरणाप्रमाणें त्यास फळ तत्काळ देऊं शकतात अशांजवळ त्याची वांकडी गोष्ट बोलवेल ? would your majesty be pleased if I praised him in your presence as he deserves, or could I say anything unfavourable of him in the presence of one who could deal with him, at once, according to his deserts ?

2. अथवा and किंवा are often elegantly used to vary the particles ; तो (बहमा) खरा, किंवा निमित्ताकरितां आणिला, अथवा खचितच त्याच्या मनांत असा बेत होता हें स्पष्ट समजत नाहीं whether it (the charge) was true, or a trumped up one, or he really intended doing it, cannot be precisely determined.

§ **520.** When the second clause of a compound sentence *limits* the signification of the first, the adversative conjunction परंतु or पण, but, is inserted ; तूं अन्याय कबूल झालीस म्हणून तुझें पारिपत्य माय करीत नाहीं; पण तुझा फार दिवस पश्चात्ताप पाहिल्याशिवाय मीं तुला माझे

दुर्गे, असें झणणार नाहीं because you have confessed your fault, I will simply not punish you; but I will not call you my Durgá unless I try your penitence for many days; माझा भाऊ रीतीनें चांगला, मनानें मोकळा, स्वभावानें उदार, पण अमळ उतावळा, धट, आणि आगही आहे my brother has good manners, and is of a frank and generous disposition, but he is at the same time a little rash, forward, and obstinate.

Note.—The adversative sentence in which the second clause limits the first, could be converted into a conditional sentence, denoting concession; जरी माझा भाऊ रीतीनें चांगला, मनानें मोकळा, &c., तरी तसाच अमळ उतावळा, &c., आहे although my brother is of good habits, &c., still he is at the same time a little rash, &c. The conditional is preferable when the opposition is pointed.

§ **521.** When the second clause *contradicts* the first, the whole sentence is constructed in two ways:—

1. When the first clause is positive, *i.e.* does not contain a negative particle, and the second clause is negative, the two clauses are simply put together, without the insertion of an adversative particle: तिनें आपणास फसविलें, आईस नाहीं she deceived herself, not her mother; अशी गोष्ट होते तेथें त्यांचा वांक, आपला नाहीं in a thing like this, it is their fault, not ours.

2. When the first clause contains a negative particle and the second is affirmative, the adversative particles may or may not be inserted: विष खाल्यानें मनुष्य वाचणार नाहीं, मरेल (or तर मरेल) by eating poison, man will not live, but die. The adversative तर but, is only used, never परंतु or पण but.

3. When two opposite clauses are joined simply to indicate variety, and not contradiction, the copulative conjunction आणि and, in the sense of No. 1, is used: मुलगा अशक्त आणि मुलगी सुदृढ आहे the boy is weak, and the girl is strong.

§ **522.** When more than two adversative clauses are united in one sentence, both पण but, and आणि and, in its oppositional character, are employed to connect the clauses: लोक तसें करितात तें मीही जाणतों, पण वासूची मला अजून एक वाईट चेष्टा आढळली नाहीं, आणि

आत्मारामानें नाहीं तरी सहस्रावधि केल्या असतील I am fully aware that people do so, but I have not met with a single fault in Vású, whereas Átmárám must be, at least, guilty of a thousand. In this sentence the second clause limits the first, and the third negatives the second; hence पण very naturally comes between the first two clauses, and आणि between the second and the last.

When, however, the second clause negatives the first and the third limits the second, there is no particle inserted between the first and the second clause, while पण is inserted before the third: खोतजीचीं भांडीं सोन्यारुप्याचीं नव्हतीं, तांब्यापितळेचींच होतीं, पण स्वच्छ लकलकीत होतीं the plates and dishes of the farmer were not of gold and silver, but only of brass and copper, nevertheless they were clean and bright. तरी still, would be preferable to पण.

§ 523. In regard to the causative sentences, when the primary design of the speaker is to mention the cause, the clause containing the cause is put first, and the causal particle म्हणून is affixed to it: तेथील घरें सुकीं, आणि राहण्याच्या सोईचीं आहेत म्हणून अशीं उत्तम शहरें फार थोडीं असतील since the houses there are dry, clean, and commodious, there must be very few such excellent cities. But when the speaker does not wish to state the cause first, the clause containing the fact to be accounted for is placed first, and the causal clause beginning with कांकीं, कारण कीं, कीं, &c., follows it: तिच्या बोलण्या प्रमाणें झालें, कांकीं जे पांचहजार कुमकेस आले होते ते परत गेले it happened as she had said, for the five thousand that had come to his aid went back; आईचा शब्द ऐकून तिला कांप सुटावा, कीं कोण जाणें तिच्या तोंडांतून काय अक्षरें निघतील whenever she heard the voice of her mother she used to tremble, for she did not know what her mother might have to say to her.

§ 524. In causative sentences expressive of purpose, the sentence expressing purpose is put before the other clause, with म्हणून at the end of the former; but when the clause denoting purpose is placed last, it is preceded by the particle कीं: तो

अपशकुन दूर करावा म्हणून राणी साहेबांनीं तत्क्षणीं एक बंदूक घेऊन कावळ्यास ठार मारिलें in order to remove the bad omen, the queen took a gun and killed the crow; तिचे पिंजऱ्यावर नित्य हिरवा पाला लावी, कीं तिला उन्हाचा उपद्रव होऊं न पावे she used to put green leaves over the cage, in order that it might not suffer from the sun.

§ 525. The conditional particles जर and तर are employed in purely conditional or supposititious sentences: जर तूं त्याकडे नित्य गेलीस तर तुला त्याचे दुर्गुण लागतील if you always went to him you would contract his vices; तूं माझें सांगितलें ऐकशील तर आजच हरीकडे जा if you care to listen to me, then go this very day to Hari. The relative conditional particle जर might be optionally omitted as in the last example.

§ 526. Instead of the conjunctional particles जर and तर, the participial forms ल्यास and असतां are sometimes employed. The form in ल्यास is used when the act mentioned in the conditional clause is least important, or is least likely to occur; आमच्या गांवीं आल्यास मला भेट should you ever happen to come to our town, come and see me. The future indicative with जर may be used for this form; मला राज्यपदीं बसवाल (or बसविल्यास) should you ever seat me upon the throne. The form in असतां is more emphatic than that in ल्यास, but still it implies that what is mentioned in the consequent is more important than that which is stated in the conditional clause: मीं त्यांकडे गेलों असतां ते मला पुनः चाकरीस ठेवितील should I go to him again, he will restore me to my place in his service. When, however, the conditional clause is to be made emphatic, the past indicative with जर, expressed or understood, is employed; हें मामास कळलें तर काय म्हणेल should my maternal uncle learn this, what would he say? तूं मागें कोणा-जवळ होतास त्यांच्या हातचें अभूपत्र आणिलें तर तुला ठेवीन if you should bring a certificate from the gentleman whom you served before, I will keep you.

Note.—The forms expressing great uncertainty are considered most respectful in Maráthí, and are consequently employed when persons are

addressed courteously; तुला कोणी पाहूं नये असें तुम्हा मनांत असल्यास, मीं तुला तशीच जागा देईन if you should perhaps desire that nobody should see you, I shall give you a suitable place; महाराजांची आज्ञा झाल्यास कळवीन should your majesty command, I shall inform you; आज्ञा व्हाल तर मीं क्षणभर जाऊन येतों if you will have the goodness to give me permission, I shall go and return in a moment.

§ **527.** The past indicative, with जर or जरी, being the most emphatic conditional form, is always employed when the action contained in the conditional clause is more important than its result: पोरा जर तूं बेथून हाललास तर खबरदार now, boy, take care if you stir hence; तिचा तोटा माझी सगळी संपत्ती खर्च केली तरी भरून देऊं शकणार नाहीं though I should spend all my estate, I could not make up her loss. जर or जरी is always expressed when the conditional clause is most emphatic.

Hence when a person speaks of himself with modesty, he uses the past tense in the conditional clause; the past tense, being an emphatic form, imposes a high degree of obligation on him; जर मला त्याची प्रशंसा कर्त्तव्य आहे ती मीं त्याच्या समक्ष केली तर महाराजांस मानेल? if I praised him before his face, as I might in justice be expected to do, then would your majesty be pleased? It would be rude to use this form in reference to a person of superior station.

§ **528.** The past indicative is, also, used when an event is most likely to happen in future time; कधीं तूं आमच्या दारावरून आलास तर मजकडे ये should you ever pass our door, come to me. When the event is almost certain, and the performance of another act depends upon it, the past tense is always used, and is followed by झणजे instead of तर: मामा बाहेर गेला झणजे तुला भेटतें when uncle goes out, I will even then meet you; तो आला झणजे मला सांग tell me as soon as he comes.

Note.—Instead of the past tense, the imperative might be used; हा बैल रहाटाखालीं धरा झणजे चांगला होईल put the ox to the water-wheel, and he will then improve.

§ **529.** When an event has actually taken place, and there is no doubt in the speaker's mind about it, the present and the past

tense of आहे are used to make up the verbal forms: तो जर चोर नाहीं (of which you have no doubt) तर त्यास भय नाहीं if he is not a thief, then he has nothing to fear; जर ते आले होते तर मला भेटले असतील if they had come they must have seen me; एथें जर तो आहे, तर तो तुझे दृष्टीस पडेल if he is here, then you will see him.

§ 530. When the speaker does not question the occurrence of an event, but simply wants to express that he has no knowledge about it, then असला is substituted for आहे: तो द्वीपांतरीं गेला असला तरीं तेथून आणीन though he should have gone to another continent, I will fetch him thence; त्यांना गुरूनें जावयास रजा दिली असली तर should the teacher have given them leave, what then? ते जात असले तर येऊं नको should he be going, then do not come; तूं लिहिणार असलास तर मीं लिहिणार नाहीं should you be going to write, I shall not write; जर तो एथेंच कोठें असला तर should he be in some place just here, then?

§ 531. When we wish to express that the event might have been different from that which has actually happened, the conditional mood is used: अणखी पैशाची गरज लागती तर मीं सगळें विकलें असतें had I needed more money, I would have sold the whole; त्याला क्षमा केली असती तर रामाला इतका खेद होताना if you had pardoned him, then Rám would not have been so much grieved. This is the most common use of the Maráṭhí conditional mood.

§ 532. When the conditional clause denotes a concession, the particles जरी and तरी are used: इतकें जरी सांगितलें तरी त्यानें ऐकिलें नाहीं although I told him so much, he did not listen; देवराव अश्रु टाकीत आहेत तथापि ते तें ऐकून हसले although Devráv was shedding tears, still he smiled when he heard that. असतां or असतांहि might be substituted for the conditional particles; इतकें म्हटलें असतां तो गेला though I said so much, still he went away.

The Interjection.

§ 533. The interjection होय, yes, requires a word of explanation. In answering a question, the verb employed in the question is repeated with or without होय yes. If a man was asked

if his work was completed, he would be asked काम झालें have you done your work? (literally, is the work done?) he would answer, होय झालें yes, it is done, or simply झालें it is done; never only होय yes.

§ 534. But since होय is a form of the verb होणें to become, and, as a verb, is used in the sense of आहे, is, (§ 224), it can naturally be used by itself when the question is put with the verb आहे to be. Thus, the question तुम्ही कुणबी आहां? are you Kunbis? might be answered simply by होय yes, or with the whole question repeated in a different tone, as होय, कुणबी आहों yes, we are Kunbis.

§ 535. The negative answer is given in the same way as the affirmative; तुला भूक लागली are you hungry? Answer, नाहीं लागली or लागली नाहीं I am not hungry. So also, तूं गेला होतास did you go? नाहीं गेलों I did not go; तूं ब्राह्मण आहेस are you a Brahman? नाहीं no; or नाहीं मीं ब्राह्मण नाहीं no, I am not a Brahman; or नाहीं, मीं शिंपी आहें no, I am a tailor.

The above information is only in reference to questions of information. The mode of answering questions of permission or entreaty is somewhat different. In the affirmative answer the principal verb of the question is simply repeated, or repeated with the interjection होय yes, or बरें well. मीं येऊं shall I come? या, or होय या, or बरें या come; or yes, come; or well, come; त्यानें तें पुस्तक वाचावें should he read that book? होय वाचावें yes, he should read it, or खुशाल वाचावें he may freely read it.

The negative answer is given with the negative verb नको or नये; तूं वाचूं नको do not thou read it; तुम्ही येऊं नका don't come, (plural); त्यानें येऊं नये he should not come. These are the negative forms of the imperative and subjunctive moods. When नको is used as the negative form of पाहिजे (§ 230), it can be used in the answer simply by itself; तुला आंबा पाहिजे? do you want a mango? नको, or मला नको I don't want it, or मला आंबा नको, केळें पाहिजे I don't want a mango, but a plantain.

CHAPTER XXXI.

Prosody.

THE PRINCIPLES OF VERSIFICATION.

§ 536—§ 547.

§ 536. The laws of Maráṭhí versification are based chiefly upon *quantity, syllabification, rhyme,* and *accent.*

Note.—The rules of Maráṭhí versification are principally derived from Sanskṛit.

§ 537. QUANTITY (मात्रा) indicates the *time taken in pronouncing an* अक्षर or syllable; SYLLABIFICATION (अक्षरपंक्ति) refers to the number of the syllables which compose a verse or a part of it; RHYME (यमक) is the *correspondence of sound in the terminating sounds* of two or more members of a verse; and ACCENT (यति । विराम) marks the sections into which a verse is divided.

§ 538. Quantity is reckoned by *mátrás* or moments, and each *short vowel* is supposed to be uttered in one moment, and hence it is equal to *one mátrá. A long vowel* takes twice as much time as is required to pronounce a short vowel, and is, therefore, equal in quantity to *two mátrás.* The diphthongs are included in the long vowels.

The length or quantity of the vowel is indicated by two signs, the macron or a transverse line (-) put on the top of a syllable to denote *two mátrás,* and the *breve* or crescent (⌣) to denote *one mátrá;* thus क॑ = 1 mátrá; का = 2 mátrás; कापॅ = 3 mátrás; कादा = 4 mátrás; सुॅखॅ = 2 mátrás.

§ 539. There are some vowels which, though short, become long *by position.* They are these:—(1) a short vowel, *with an anuswár over it;* (2) a short vowel, *followed by a visarga;* (3) a short vowel, *followed by a double consonant;* and (4) a short vowel (occasionally) *at the end of a verse.* Thus कुंकुम; दुःख; छंद; "तेव्हां फुगवील कीं रमा गालें."

Note.—When the letter with an anuswár over it, or that followed by a double letter, is *not pronounced forcibly*, it does not become long; as जॅव; रंवॅत; वॅन्या, तुॅम्ही, उॅम्या.

§ **540.** Rhyme forms an essential element of Maráṭhí versification, and the following verse is an example of it:—

जय जगदीशा ॥ दुरितविनाशा.
हर भवपाशा ॥ अधिक न आशा.

Note.—The terminating syllables of all the four members of the verse sound alike. The terminating letters must be of the *same organ*.

§ **541.** Syllabification is essential to *some* kinds of versification, such as *ślokas*, &c. In the following verse all the members correspond in the *number of their syllables*, although they do not all rhyme with each other:—

धांव मुकुंदा ॥ वृष्टिविमर्दा ॥ = 5 + 5 syllables.
धांव रमेशा ॥ दुःखविनाशा ॥ = 5 + 5 „

§ **542.** A combination of the syllables, either according to their *number*, or their *length* (quantity) forms a गण or foot. When the syllables are combined according to their *number*, they make what may be called a *syllabic* foot, and when they are combined according to their *length*, they make a *non-syllabic* foot.

§ **543.** A syllabic foot is composed of three अक्षर or syllables, and the three syllables may or may not *vary* in length; thus नमन is a syllabic foot.

Note.—The syllables composing a syllabic foot may be thus arranged according to their quantity:—

यमाचा = ⏑ – –; राधिका = – ⏑ –; ताराप = – – ⏑; नमन = ⏑ ⏑ ⏑; भास्कर = – ⏑ ⏑; जनास ⏑ – ⏑; समरा ⏑ ⏑ –; मानावा – – –. Thus there are *eight* classes of the syllabic feet, each of which is named by the *initial* letter of the above words. Thus य denotes the foot यमाचा or ⏑ – –; र denotes the foot राधिका – ⏑ –, and so on.

§ **544.** A non-syllabic foot, which is measured by the *length* of the syllables which compose it, consists of *four mátrás*, as ॲ नॉ सॅ = 4.

Note.—The non-syllabic feet are divided into *five* classes, according to the *position* and *quantity* of the syllables of which they consist. Thus मेघा=4; सॅविता=4; जॅ नॉ सॅ=4; भॉ जॅ नॅ=4; नॅ वॅ रॅ सॅ=4. The classes are named by the *initial* letters of these words. Thus म denotes मेघा – –; स denotes सॅविता or ⏑ ⏑ –, and so on.

§ **545.** The feet make a पाद or चरण a distich, and a verse consists of two or more distichs, thus:—

द्रव्य मिळावें याकरितां । कां हलक्यांना आर्जवतां ॥
काय नव्हे हो तो धनवान् । ईशरमेचा जो भगवान् ॥

Note.—In this verse there are four distichs, and each distich contains nine syllables, *i.e.* three syllabic feet, and fourteen mátrás, *i.e.* three and a half non-syllabic feet. The half-letters are not reckoned.

Note.—Each distich is usually marked off by *two perpendicular lines*, put at the end of it. Thus:—

लते तळीं रुंद निरुंद कालवे । गळोनि तेथें मकरंद कालवे ॥
परागही सांद्र तयांत रंगती । फुलांसवें भृंगतती तरंगती ॥

§ **546.** The distichs are arranged into lines called अर्ध or halves. Thus:—

ज्याची निश्चल सत्ता । नाहीं ज्यास नियंता ॥
जा त्याला धरा चित्ता । तो नाशीलच चिंता ॥

§ **547.** The accent marks off a section of the verse *where there is a slight pause made in reading or singing.* Thus:—

धांव मुकुंदा दुष्टविमर्दा ॥ धांव रमेशा दुःख विनाशा ॥
फार विपत्ती फारच भीती ॥ यांस हरावें सत्वर यावें ॥

Note.—The accent falls here on every fifth syllable.

☞ *Note.*—A *distich* is a division of the verses according to *sense*, as well as *arrangement of the feet*, while the accent does not mark off *clauses;* it simply indicates the *place* where a pause should be made *in reading.* The syllable on which the accent falls ought to finish the *word.*

CHAPTER XXXII.

THE VARIETIES OF MARATHI VERSIFICATION.

§ 548—§ 559.

§ **548.** The Maráṭhí poetry is divided into several classes, the principal of which are the *A'ryás*, the *Ślokas*, the *Padas*, the *Sákís*, the *Dinḍís*, the *Ovís*, and the *Abhangs*.

The A'rya (आर्या).

§ **549.** The A'ryá verse is *wholly* reckoned by the *quantity* of its syllables. It consists of *four* distichs and *two lines*. The first and third distichs contain an equal number of feet, *i.e.* three feet or twelve mátrás; the second distich contains four feet and a half, or eighteen mátrás; and the fourth contains fifteen mátrás. Thus:—

नूतॅनॅ पॅल्लॅवॅ फुॅटॅला = १२ - अॅसॅला तॅरुॅ आणिॅला प्रिॅयॅ नॅ तो - 18.
लॅवॅकॅरॅ चाखायाला = १२ = तोंडाशीं गॅजॅ पॅहा नॅ तो = || 15.

§ **550.** In the arrangement of the feet care must be taken to have the *sixth foot*, in each line, to be *either* ज (⏑ – ⏑.) *or* न (⏑ ⏑ ⏑,) and to avoid the ज foot in every *odd* position, *i.e.* it should not be placed *first* or *third* or *fifth* or *seventh* in the line.

1 2 3 4 5 6 7
तरला ययाति राजा, दर्शन होतांच संत रायाचें 30 || No.
1 2 3 4 5 6 7
सद्दर्शन चि सुदर्शन, करि गटचट कटक अंतरायाचें ||

§ **551.** The A'ryás are sub-divided into *four* classes, viz., the A'ryá proper, the Gíti (गीति), the Upagíti (उपगीति), the Udgíti (उद्गीति), and the A'ryá-gíti (आर्या गीति).

We saw above that the A'ryá proper consists in all of 57 *mátrás*, 12 in the first and third, 18 in the third, and 15 in the third distich. The Gíti and the other metres differ from it only in the construction of the second and fourth distichs (§ 545).

The Gíti has 18 *mátrás* in every second and fourth distich, and the *whole* number of its *mátrás* amounts to 60; in the

Upagíti, the second and fourth distichs contain 15 *mátrás* each; the *Udgíti* has 15 *mátrás* in the second and 18 in the fourth distichs; and the *A'ryá-gíti* has 20 *mátrás* in each of the two distichs. The following is an example of the Ar'ya-gíti:—

मी प्रिय करिन सकळवा; =12 m. आहे कीं व्रज अहो असाध्वस कळवा ॥ 20
निवसा घरिं घोरानीं, =12 रात्रि फिरावें शिवेच्छु न रिघो रानीं ॥ 20.

The Śloka (श्लोक).

§ **552.** The Śloka verse is determined by the *number of its syllables.* Its varieties are too many to be enumerated here.

It is usually composed of *four distichs;* and the distichs correspond to each other in the *number of their syllables.* The first two and the last two distichs rhyme with each other; sometimes, however, all the four rhyme. The accent forms an *essential* element of this verse, which falls in each distich on the same syllable. The distichs of a *śloka* may be composed of from one to any number of syllables, and may take any variety of feet. The following are a few specimens of *Ślokas* :—

(1)

धांव रमेशा ॥ दुःख विनाशा ॥
धांव मुकुंदा ॥ दुष्ट विमर्दा ॥

Note.—The distichs are composed of five lines each, and rhyme by pairs.

(2)

दीन प्रेमा येतूं रामा ॥ सौख्यारामा हृद्विश्रामा ॥
अंतःसद्मा नटच्छद्मा ॥ संपद्धामा दे मत्कामा ॥

Note.—The distichs are composed of eight syllables, and the accent falls upon every fourth syllable.

(3)

प्रगटलासि तूं नंदगोकुळीं ॥ क्षणुनि इंदिरावास या स्थळीं ॥
सकळही सुखी या व्रजीं हरी ॥ विरहदुःखिता गोपसुंदरी ॥

Note.—The distichs are composed of eleven syllables each.

(4)

अंगानें सरल तसाच तो मनानें ॥ कालानें चल न तसाच तो धनानें ॥
विद्येनें सरस तसाच तो मतीनें ॥ उक्तीनें चतुर तसाच तो कृतीनें ॥

Note.—The distichs are composed of 13 syllables each; and the accent falls upon the *third* and the *tenth* syllables.

(5)

राम रघूत्तम कामरिपुप्रिय लोक शोकहर या परि भावें ॥
दाशरथे तुज होउनियां पदिं लीन दीन जन बंधुसि गावें ॥
आमरणस्मृति हेच असो वय याच साच सुपथांत सरावें ॥
दे वरदा वर या शरणा प्रति पाप ताप जळधीस तरावें—

Note.—Each distich contains 23 syllables, and the accent falls upon 6th, 6th, 6th, and 5th syllables.

The Padas (पद).

§ **553.** The Pada is a stanza, composed of several lines, called *kaḍvens*, the first line of which is *repeated* at the end of each of the following lines, as a chorus or ध्रुवपद. The chorus may or may not correspond to the other lines in *quantity*.

A *kaḍven* is divided into two distichs, generally of unequal lengths, and is reckoned by the length of its syllables. When the *pada* is sung, the first distich of the *dhrupada* is *twice* repeated. Thus—

आम्ही नसुं त्याला (नसुं त्याला) ॥ उपाधि नाहीं ज्याला ॥ धृ०
संशय उरला नाहीं ॥ अवघा ब्रह्मचि झाला पाहीं ॥ १ ॥ आम्ही० ॥
स्वयंभु सुळचा आहे ॥ द्वैतपणासी गिळोनि राहे ॥ २ ॥ आम्ही० ॥
समूळ अवघें हरलें ॥ पूर्ण निर्गुण जयासि कळलें ॥ ३ ॥ आम्ही० ॥
रंगनाथ गुरुपायीं ॥ जाचा निश्चय दुसरा नाहीं ॥ ४ ॥ आम्ही० ॥

Note.—Each line contains 28 *mátrás*; the first distich contains 12, and the second 16.

The Sákí (साकी).

§ **554.** The *sákí* is a verse of *two lines*, and each line has seven feet or twenty-eight *mátrás*. The accent generally falls at the *end of the fourth foot* or the sixteenth *mátrá*. The last syllable of the lines is always long. Thus:—

दुग्ध पूर नसतां निजरूपी क्षीरसिंधु तो जैसा ॥
वसंत आला नाहीं तरि तो उद्यानभाग जैसा ॥

Note.—The accent falls upon the 16th mátrá. The lines rhyme.

The Dindí (दिंडी).

§ **555.** The Dindí is a verse of either two or four distichs, which correspond in the *sound* of their terminating syllables. Each distich has 19 *mátrás*, and the accent falls upon the ninth. The *mátrás* should be arranged thus:—

1st, A foot of *three mátrás, i.e.* – ⏑, or ⏑ –, or ⏑ ⏑ ⏑

2nd, A foot of *six mátrás, i.e.* – – –, or ⏑ ⏑ ⏑ ⏑ ⏑ ⏑, or a combination of the short and long mátrás.

3rdly, A foot of *three mátrás* (as the first).

4thly, Ditto.

5thly, and lastly, A foot of *two long mátrás, i. e.* – –.

(I.) A Dindí; composed of two distichs;—

कया बोलूं हे मधुर सुधाधारा । होय शृंगारा करुण रसा थारा ॥ १ ॥
निषध राजा नळ नामधेय होता । वीरसेनाचा तनय महाहोता ॥ २ ॥

(II.) A Dindí; composed of four distichs;—

चौगुणीनें जरि पूर्ण शीतभानू । नळा ऐसा तरि कळानिधी मानूं ॥
प्रतापाचा जो न मालवे भानू । तया सारीखा कोण दुजा वानूं ॥

The Ovi (ओवी).

§ **556.** This verse is determined *neither by the quantity nor the number* of its syllables. It is composed of *four distichs*, the first three of which rhyme with each other, while the last does not. It does not differ much, in construction, from prose, and is employed in the composition of narrative poems. Thus,

(1)

जें शक्तिचक्रार्थी वेगळ ॥ जें ज्ञप्ति चिन्मात्र केवळ ॥
तें निजानंद निर्मळ ॥ परब्रह्म ॥ *Mukundaráya.*

(2)

जो सर्वी भूतांचे ठायीं ॥ द्वेषातें नेणेचि कांहीं ॥
आप पर जया नाहीं ॥ चैतन्य जैसें ॥ *Dnyándeva.*

(3)

कूर्परप्रहार लत्ताप्रहार ॥ मुष्टिप्रहार मस्तकप्रहार ॥
मोजोनि मारिती शतसहस्र ॥ उसणें घे घे म्हणोनी ॥ *Mukteswar.*

The Abhang (अभंग).

§ **557.** The *Abhang* verse has two or four distichs, and each distich contains a *certain number of syllables*. Sometimes two short syllables are put for one long one.

§ **558.** When the Abhang verse consists of *four distichs*, the first three have six syllables each, and the fourth has four. Thus,

काय वाचूं आतां ॥ न पुरे ही वाणी ॥ मस्तक चरणीं ठेवीयला ॥ १ ॥
थोरींव सांडीली ॥ आपुली परिसें ॥ धन्य केलें कैसें ॥ लोटांगणीं ॥ २ ॥
जगाच्या कल्याणा ॥ संतांच्या विभूती ॥ देह कष्टविती ॥ उपकारें ॥३॥.—*Tukáram.*

Note.—The second and third distichs rhyme with each other.

§ **559.** When an Abhang is composed of two distichs, both the distichs have eight syllables; sometimes, however, the first stanza has six syllables. Both the distichs rhyme with each other. Thus,

जरी व्हावा तूज देव ॥ तरी सुलभ उपाव ॥
करीं मस्तक ठेंगणा ॥ लागें संतांच्या चरणा ॥.—*Tukáram.*

There are various other classes of Abhangs, for which and other versifications the student should consult the *Navanita*.

CHAPTER XXXIII.

PECULIAR POETICAL FORMS.

§ 560—§ 571.

§ **560.** Nouns and verbs, as well as some other parts of speech, assume peculiar forms in poetry, and sometimes the mode of constructing sentences also differs from that usually followed in prose. The following observations may, therefore, be found useful by the student of Maráṭhí poetry.

Nouns.

§ **561.** The nouns ending in अ may optionally assume the final उ or ओ; ईश्वर God, ईश्वरु; भाव faith, भावो. Thus,

आंदोळला गिरि कैलासु, ढळला वैकुंठींचा कळसु.—*Mukteśwar.*

तुजेंपणींचा भावो, आह्मा नाहीं ठावो, सर्वीं देवदेवो आकारला.-*Dnyánadev.*

§ **562.** We shall give below the noun ईश्वर Lord, declined in all the cases:—

Nom. ईश्वरु

Instr. ईश्वरें, ईश्वरेशीं- हिं-न. (एं sing., ईं plu.)

Dat. ईश्वरा, ईश्वरालागीं-लागुनि-तें-प्रत- सि, सी or शी.

Abl. ईश्वरापासुनि, पासुनियां- हुनि, हुनियां- पासाव.

Gen. ईश्वराचा-चेनि-चिया.

Loc. ईश्वरीं,-आं.

§ **563.** The या and ई, employed to make up the crude-forms, are sometimes changed to इया and इजवे respectively:—

स्वगडियांस (for स्वगडयांस) वदे वचनासुता.—*Waman.*

राजे सोडविलियाविणें (for सोडविल्याविणें) आह्मांसि सहसा नाहीं जाणें.—*Mukteswar.*

आशा ते करावि ते बुद्धिवेचा (for बुद्धीचा) लोप.—*Tukárám.*

Sometimes या is changed to ए:—

बोळावणेसाठीं पांडूरंग धरा कंठीं.—*Tukárám.*

उन्हाळनीं न तापे, हिमवंतीं न कांपे.—*Dnyánadev.*

Adjectives.

§ **564.** The adjectives are sometimes put in the same case with the noun which they qualify:

दास्य करावें भावें न असावें मानसें उदासीनें.—*Moropant.*

§ **565.** Adjectives ending in अ are sometimes inflected like the adjectives in आ:—

हें सोंग सारीलें या रूपें अनंतें, पुढें ही बहु तें करणें आहे.—*Tukárám.*

§ **566.** The adjectives are freely compared, as in Sanskrit, with the particles of comparison (§ 411, *Note*):—

बलवत्तर विधि देतो, थोराला थोरल्याचि तापातें.—*Moropant.*

त्रिभुवन पूज्यतम प्रभु सत्यचि हें, किंच तो असे ध्याही.—*Moropant.*

PRONOUNS.

§ 567. The personal pronouns assume various forms in poetry—

Nom.	मी I	तूं Thou
Instr.		तुवां, त्वां
Dat.	मज, मातें	तूस, तूतें
Abl.		तुजा
Gen.	माझारी, माजा	

§ 568. The demonstrative feminine pronouns ही and ती, and the relative जी, assume the forms हे, ते, and जे respectively; and the crude-forms ज्या and त्या, become जया and तया.

ज्ञानाविण जे जे कळा, ते ते जाणावी अवकळा.—*Rámdas.*

काय वाणू आतां न पुरे हे वाणी, मस्तक चरणीं ठेवीतलें.— *Tukárám.*

ह्मणे हरी प्रेरुनि ने जयातें, मी कां निवारुं सकळा तयातें.—*Waman.*

§ 569. The forms असा, जसा, तसा, and कसा are optionally changed to ऐसा, जैसा, तैसा and कैसा. कोण who, is changed to कवण.

राजा ह्मणे कवण तूं, कोणाचा पुत्र, कायगे वदसि.—*Waman.*

The crude form कश of काय what? is changed to कासया.

कासया, गा, मज घातलें ह्यान्या, नाहीं तुझा प्रेमा नित्य नवा.—*Tukárám.*

The word इतर occurs in the forms एर and एरू :—

तोची कृपानिधी वारील सांकडें, येर ते बापूडे काय रंक.—*Tukárám.*

येरू प्रवेशोनी सदनीं, ह्मणे परिसें, हो, वाज्ञसेनी.—*Mukteswar.*

Note.—Sometimes pure Sanskṛit forms are used; for instance, मम for माझा mine, तव for तुझा thine.

THE VERB.

§ 570. The past habitual forms are usually employed for all the forms of conjugation, present, past, and future :—

	1st Conjugation.			2nd Conjugation.			
1.	मीं	उठें sing.	आह्मी उठूं plu.	मीं	करीं	आह्मीं	करूं
2.	तूं	उठस	तुह्मी उठा	तूं	करीस	तुह्मी	करा
3.	तो, ती, तें	उठे	ते, त्या, तीं, उठती	तो, ती, तें	करी,	ते, त्या, तीं	करिती

Imperative.

तूं उठि तूं करि

Pluperfect Participle.

उठोन, उठोनि, उठुनि, उठु or उठोनियां; करोनि, करुनि, करोनियां.

Note.—The gerund is usually employed for the imperative or the subjunctive:—

आयुष्याच्या साधनें सच्चिदानंदपदवी घेणें (घ्यावी).—*Tukárám.*

Note.—Sometimes the second singular and third indicative plural forms assume सि and ति respectively; करिसि, करितात.

Note.—Sometimes the root is put for the third person singular:—

शिष्याची जो न घे (घेई) सेवा.—*Tukárám.*

Note.—In the past second person plural लांत and लेत are sometimes substituted for लां:—

त्यांसि ह्मणे सुरपति या ऐशा कां संकटांत भालांत.—*Moropant.*

यमधर्म ह्मणे तया दोषीयांसी कांरे केशवासि चुकलेति.—*Rámdas.*

Note.—Some verbs assume peculiar forms in the past tense:

पातली	for	पावली (Sk. प्राप्त, प्राप्) went
हासिनला	for	हासला laughed.
धाविन्नला	for	धावला ran.
खादिला	for	खाल्ला ate.
काढियेलें	for	काढिलें took out.

Note.—The future terminations in ए and ई are indiscriminately used.

भुज राखेल (for राखील) कोण.—*Eknath.*

पूर्ण ब्रह्म सनातन, मी पाहेन डोळेभरी.—*Sridhar.*

Note.—As the base of the second conjugation is made up with ई, so in poetry the base of the first conjugation is formed by ए:—

तूं कैची रमतां ह्मणेसि पळ तूं होयां कृपी शापिति.—*Vitthal.*

निजेला मूर्च्छेनें भुजगपति तो मृत्युशयनीं.—*Waman.*

§ 571. Passive forms made up with इज or इजे (Sk. य) are used often in poetry, both actively and passively. They are thus conjugated :—

PRESENT TENSE.

Kartari Construction.

	Singular.		*Plural.*
1.	मीं	करिजेतों *m.*,-तें *f.*,-तें *n.*	आह्मी करिजेतों
2.	तूं	करिजेतोस *m.*,-तीस *f.*-तेंस *n.*	तुम्हीं करिजेतां
3.	तो, ती, तें	करिजेतो *m.*,-ती *f.*,-तें *n.*	ते, त्वा तीं करिजेतात

Bháve Construction.

1.	म्या	आह्मीं	करिजेतें
2.	त्वा	तुह्मीं	
3.	त्यानें, तिनें	त्यांनीं	

PAST TENSE.

Kurmaṇi Construction.

1.	म्या	आह्मीं	करिजेला -ली-लें, -ले-
2.	त्वा	तुह्मीं	त्या-लीं
3.	त्यानें, तिनें, त्यानें	त्यांनीं	

FUTURE TENSE.

Bháve Construction.

1.	म्या	आह्मीं	करिजेल
2.	त्वा	तुह्मीं	
3.	त्यानें, तिनें, त्यानें	त्यांनीं	

Imperative Mood.

त्वा or तुह्मीं करिजे, कीजे

Past Participle.

करिजेला-ली-लें *sing.* -ले-त्या-लीं *plu.*

Note.—नाहीं is changed to नोहे, नव्ह, or नोव्ह is substituted for न + हो.

APPENDIX.

Note A.

1. The Modí letters are thus written and pronounced:—

Vowels.

अ *a*, आ *á*, ई *i*, ऊ *u*, ऐ *e*, ऐ *ai*, औ *o*, औ *au*, अं *am*, अः *ah*

Consonants.

क *ka*	ड *ḍa*	म *ma*
ख *kha*	ढ *ḍha*	य *ya*
ग *ga*	ण *ṇa*	ज *ra*
घ *gha*	त *ta*	ल *la*
ङ *ṅa*	थ *tha*	व *va*
च *cha*	द *da*	श *śa*
छ *chha*	ध *dha*	ष *sha*
ज *ja*	न *na*	स *sa*
झ *jha*	प *pa*	ह *ha*
ञ *ña*	फ *pha*	ळ *ḷa*
ट *ṭa*	ब *ba*	क्ष *ksha*
ठ *ṭha*	भ *bha*	ज्ञ *dnya*

2. The following are three Modí *Bárákhaḍís*, or modes of syllabification:—

ka ká ki kí ku kú ké kai ko kau kam kah

क का कि की कु कू के कै को कौ कं काः

ga gá gi gí gu gú ge gai go gau gam gah

ग गा गी गी गु गु गे गै गो गौ गं गाः

ṭa ṭá ṭi ṭí ṭu ṭú ṭe ṭai ṭo ṭau ṭam ṭah

ठ ठा ठी ठी ठु ठु ठे ठै ठे ठै ठं ठाः

Note B.

Parsing.

(1) रावजी रोज येतो Rávjí comes every day.

रावजी is a proper noun of the 1st declension, (but declined irregularly,) 3rd singular masculine, and in the nominative case, being nominative to येतो.

रोज is an adverb modifying येतो.

येतो is an irregular intransitive verb of the 1st conjugation, the present indicative, the 3rd singular masculine, and being in agreement with the nominative, is in the *Kartari* construction.

(2) त्वा यावें you should come.

त्वा is a personal pronoun, 2nd singular, and in the instrumental case of agency, being nominative to यावें.

यावें is an irregular intransitive verb of the 1st conjugation, the present indicative, the 3rd singular neuter, and is in the Bháve construction, as it does not agree with its nominative त्वा.

(3) राघोबा पुस्तक वाचितो Rághobá reads a book.

राघोबा is a proper noun of the 1st declension, (but declined irregularly,) 3rd singular masculine, and in the nominative case, being nominative to वाचितो.

पुस्तक is a common noun of the 2nd declension, 3rd singular neuter, and in the accusative case, governed by वाचितो.

वाचितो is a regular transitive verb of the 2nd conjugation, 3rd singular masculine, present indicative, and, being in agreement with its nominative राघोबा, is in the *Kartari* construction.

(4) तिनें आंबा कापिला she cut the mango.

तिनें is a personal pronoun, 3rd singular feminine, and is in the instrumental case of agency, being nominative to कापिला.

आंबा is a common noun of the 1st declension, the 3rd singular masculine, and is in the accusative case, governed by कापिला.

कापिला is a regular transitive verb of the 2nd conjugation, 3rd singular masculine, of the past indicative, and, agreeing with its object, is in the *Karmani* construction.

(5) त्या लेंकराला मारूं नको do not beat that child.

त्या is a demonstrative pronoun in the crude form, joined to लेंकराला.

लेंकराला is a common noun of the 3rd declension (but irregularly declined), the 3rd singular masculine, and is in the dative case, being the direct object to मारूंनको.

मारूंनको is a regular transitive verb of the negative form, 2nd singular of the present imperative, and, agreeing with the nominative तूं thou understood, is in the *Kartari* construction.

(6) मला यमनीनें सोडिलें Yamani unloosed me.

मला is a personal pronoun, 1st singular masculine, and is in the dative case, being direct object to सोडिलें.

यमनीनें is a proper noun of the 1st declension, of the 3rd singular feminine, of the instrumental case of agency, and is nominative to सोडिलें.

सोडिलें is a regular transitive verb of the 2nd conjugation, the past indicative, 3rd singular, and being in the Bháve construction, is of the neuter gender, and does not agree either with the subject or the object.

(7) ती त्याला हांक मारितांच तो उठेल he will arise as soon as she calls out to him.

ती is a personal pronoun, being nominative absolute by reason of the following participle मारितां.

त्याला is a personal pronoun, and is in the dative case, being object to हांक मारणें.

हांक मारतां is the present participle of the compound verb हांक मारणें, and has for its nominative ती.

च is an adverb, modifying हांक मारितां.

तो is a personal pronoun, third person, nominative case, nominative to उडेल.

उडेल is an irregular intransitive verb of the 1st conjugation, of the future indicative, the 3rd singular masculine, and, agreeing with the nominative तो, is in the *Kartari* construction.

(8) मला जावयतें I can go.

मला is a personal pronoun, 1st singular masculine, in the dative case, and is nominative to जावयतें.

जावयतें is a potential intransitive verb of the 1st conjugation, the present indicative, 3rd singular neuter, and, being in the Bháve construction, does not agree with its nominative मला.

(9) त्याला गेलें पाहिजे he must go.

त्याला is a dative nominative to गेलें पाहिजे.

गेलें पाहिजे is a compound obligational verb of the present tense, and being in the Bháve construction, does not agree with the nominative.

ADDENDA.

(A)

The following is an exception to the third rule given in Section 28 : —

When a word of three syllables is *inflected* by a syllable composed of any other vowel than अ, so as to make it a word of four syllables, (as, for instance, the inflection ला or तो,) the third syllable in the inherent अ is silent, and not fully sounded as in a radical word of four syllables (like उलगडा *ul-ga-ḍá)* ; विसर forget thou + ला = विसरला he forgot = *vi-sar-lá*, and not *vis-ra-lá*.

(B)

The parenthesis (not ऐकतां येतें) at the end of the *note* appended to the 3rd para. of the 252nd section, should be omitted.—ऐकतां could be joined to येणें as well as to ऐकूं and ऐकायास. There are, however, few verbs like ऐकणें that are joined to येणें in the infinitive form. The form ऐकूं येणें is passive, and means to be audible, while ऐकतां येणें is active, and expresses capacity in the agent; thus तें ऐकूं येतें it can be heard; मला ऐकतां येतें I can hear. The form ऐकायास येणें is common.

In the forms रडूं येणें to be able to cry, and हांसूं येणें to be able to laugh, *spontaneity* is expressed ; मला हसूं येतें I am inclined to laugh ; but मला हंसतां येतें I can laugh.

(C)

§ 93. The following is the mode of deriving the *plural* crude-forms which should have been stated in the 93rd Section :—

The plural crude-forms are the same as the singular crude-forms, except that the former take the anusvár on the terminating vowel ; singular crude-form बापा of बाप a father, plural बापां ; बापाला to a father, बापांला to fathers. The following nouns are exceptions to the general rule : —

1. The nominative plural of the feminine nouns is substituted for the plural crude-form modified by the anusvár; singular गाडी a carriage, plural गाडया carriages, plural crude-form गाडयां; dative plural गाड्यांला to carriages.

2. The neuter nouns in कं, like राजाळूं a vegetable, take या with the anusvár in the plural crude-form; राजाळ्यां, राजाळ्यांला to vegetables.

NOTICES OF THE GRAMMAR.

"Of all the Sanskṛitic languages of Hindustan, Maráṭhí is the most difficult, on account of the variety of its grammatical forms, its idiomatic phraseology, and the richness of its vocabulary. We should, therefore, naturally expect a grammarian to have endeavoured to simplify as much as possible the introduction to the grammar of that language, and to present to the student only its most essential and characteristic features. In this respect we have always considered Stevenson's Grammar, which has for many years been the principal guide to Maráṭhí, as a signal failure, and we should only account for the fact of its having gone through four editions from the analogy of the Eton Latin Grammar, and similar mediæval institutions, which have sturdily kept their ground in the face of infinitely superior works by Madvig and others . . . A far more ambitious grammar than the elementary book just noticed [Mr. Bellairs' Grammar] has, simultaneously with it, appeared at Bombay, under the title 'The Student's Manual of Maráṭhí Grammar.' Characterized by the same lucidity as the former, but arranged on a more comprehensive plan, it shows on every page that its anonymous author has sought to apply in it the method followed in the most recent investigations on Comparative Grammar. Though intended for practical purposes only, it is calculated to prove of great service also to the scientific inquirer into the character of the language of which it treats."—*Trübner's Literary Record.*

"We have much pleasure in directing the attention of students of Maráṭhí to a new grammar of the language, published by a Native scholar. It supplies a desideratum long felt by European students of Maráṭhí, who have hitherto had no other book for their guidance than the learned but rather uninteresting work of Dr. Stevenson. The Manual has higher claims than that of being an elementary treatise on Maráṭhí Grammar. It is the most scientific and critical grammar of an Indian vernacular we have seen, and throws much light on the origin of the vocables, inflections, and various other points relating to the structure of Maráṭhí and other cognate languages. The book is mainly designed for those preparing for Matriculation, for whom it appears to be well suited."—*The Times of India.*

"The rules and definitions are expressed in most cases in clear and concise language. The author may well lay claim to a clear exposition of different parts of grammar. The last three chapters on Derivation and Inflection are based upon the researches of modern philology. Aided by the light of philology he treats the Maráṭhí case terminations, the pronouns, some of the verbs, adverbs, prepositions and conjunctions through Prakrit to Sanskṛit. He also shows the changes Sanskṛit words, as regards the vowels, undergo in the Prakrit tongue, and the forms in which Maráṭhí receives Sanskṛit words through Prakrit.

"Upon the whole we think the Manual is well fitted for introduction as a text book into the High Schools."—*The Bombay Educational Record.*

"I repeat that I think it is creditable to the author, and I have no doubt that it will be found useful both to advanced Native students and to European students of Maráṭhí."—*Major Thomas Candy.*

"I am glad to find that Mr. Ganpatrao is about to publish a revised and improved edition of his excellent Maráṭhí Grammar, which has already found much acceptance in Western India and elsewhere. I have no doubt that the new edition of his work will prove a valuable acquisition both to those commencing the study of Maráṭhí, and to those who already make free use of that language. The junction of both parts of the work in one volume is a convenient arrangement."—*Rev. Dr. Wilson, D.D.*

Hoover

To avoid fine, this book should be returned on
or before the date last stamped below

10M-1-50-65469

T.L.L.
4/5/73

FOR USE IN
LIBRARY ONLY

APR 18 2000

PK 2357
N318

Hoover Institution Library
3 6105 073 181 252