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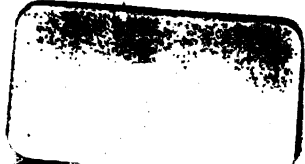
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To Major Zule
with the author's respects.

1839

A
GRAMMAR
OF THE
MAHRATTA LANGUAGE.

*For the use of
The East India College
at Haileybury.*

BY

James R. Ballantyne
OF THE
Scottish Naval & Military Academy.

*Sold by J. Madden & Co. No 8, Leadenhall Street,
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And at the Military Academy, Lothian Road.—*

1839.

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P R E F A C E .

This Sketch of Mahratta Grammar has been drawn out for the use of the East India College at Haileybury, where a Mahratta Class has been recently formed. — Dr Carey's Grammar is no longer to be procured, and, besides, it is not printed in the Mahratta character. — In forming these outlines, use has been made of Dr Carey's work; of Haughton's Bengali Grammar (which has been of much service); and of a collection of manuscript notes by a native Bramin, prepared for the use of a lamented relative, the early instructor of the compiler, and the loss of whose advice and assistance in the present compilation he has had frequent occasion to deplore.

The Grammar of Dr Carey is by no means satisfactory, and there are several points (especially in the Syntax) on which it has been impossible to throw all the light that could be wished. — Before another edition is required, steps shall have been taken to procure accurate information.

With respect to the mechanical execution of the work — the lithographic press has been employed, because no font of Mahratta Types was to be found in London. The lithographic amunensis was directed to leave spaces for the Mahratta characters, which the Author filled in with his own hand. Having had no instruction in the writing of the character, and little practice in the use of the lithographic ink (a pestilent compound of soap and lampblack), he trusts that due allowance will be made for such defects in his calligraphy as may strike the experienced eye. —

Edinburgh.
20th May, 1839.



Mahratta Grammar.

Chap. I.

Of the Alphabet.

The Mahratta language is commonly written in the Modi (मोडि) character, which is derived from, and retains a strong resemblance to, the Devanāgarī, or Sanskrit. As the Student will require a knowledge of the Devanāgarī, to enable him to consult the best dictionaries, a comparative view will be here given of both alphabets, which are read, like English, from left to right:-

Vowels- (Devanāgarī).

अ a, आ ā; इ i, ई ī; उ u, ऊ ū; ऋ ri, ॠ rī;
लृ ri, लृ rī; ए e, ऐ ai; ओ o, औ au.

The Alphabet.

Vowels - (Modi).

अ a, आ ā; इ i or ī; उ u or ū; ए e, ऐ ai; ओ o, औ au ..

In the Modi alphabet there are no means of distinguishing the long ī or ū from its corresponding short Vowel, the same character serving for both. The vowel ri is seldom met with. In some districts it is pronounced ru. The characters ' & ' are generally classed with the vowels. The former, termed anuswāra, may supply the place of any nasal; but generally sounds ng. The latter, termed visarga, occurs after a vowel, generally at the end of a word, and is a silent h.

In the following table of the consonants each Devanāgarī letter is accompanied by its corresponding Modi form.

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The consonants are arranged in seven classes, viz: 1, Gutturals: 2, Palatals: 3, Cerebrals: (so called because pronounced by doubling back the tongue, and producing the sound apparently from the head): 4, Dentals: 5, Labials: 6, Semivowels: 7, Sibilants & Aspirate.

Consonants.

D. M.	D. M.	D. M.	D. M.	D. M.
1. क ऋ ku	ख छ kha	ग ग ga	घ ष gha	उ ङ nga
2. च ञ cha	छ छ chha	ज न ja	झ ञ jha	ञ ञ nga
3. ट ठ ta	ठ ठ tha	ड ड da	ढ ढ dha	ण ञ nu
4. त न ta	थ थ tha	द द da	ध थ dha	न न na
5. प ष pa	फ ङ pha	ब ष ba	भ ष bha	म म ma
6. य य ya	र र ra	ल ङ la	व प va	
7. श श sha	ष ष sha	स ठ sa	ह ङ ha	ळ ङ lla

Some of the Hindi letters have other shapes than the foregoing. Thus we find ख kha; ख or फ pha; र ra; स or स sa; ब ba.

The Alphabet.

Every consonant is supposed to have the vowel **अ** a inherent in it: so this word कर्त must be pronounced kaī, and not ka. When any other vowel than **अ** a immediately follows a consonant, it combines with it, by assuming a peculiar contracted shape, and the two form a compound character. The following are the contracted shapes assumed by the Modi

Vowels medial or final in a syllable!

ॠ ā, ॡ ī, ॢ u, ॣ ū, । e, ॥ ai, ० o, १ au.

Example

का ka, की ki, कु ku, कू kū, के ke, कै kai, को ko, कौ kau.

In the Devanāgarī they take the following shapes

ॠ ā, ॡ ī, ॢ u, ॣ ū, । e, ॥ ai, ० o, १ au.

The second vowel, viz i, is written before the consonant which it follows in sound: thus कि ki.

The others are attached, as in the above example.

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In some instances the Mode vowel combines with the consonant in such a way as to form a compound which bears little resemblance to either of its elements. Attention must be bestowed upon the following

Combinations of consonants & vowels.

क ka, क्क kā, कु कु, क्क kri, कै kai, क्क kau, क्क kha,
क्क khā, क्क khu, क्क kho, ग ga, क्क gu, च cha,
क्क chu. न ja, म jā क्क-ज ju, जे jo. उ ta, ल tā,
न tā, उ tu. द da, द्द dā, ड du. न na, न् nā,
क्क-ज mu, प pa, प्क pā, फि fu, फ्क pha, फ्क phā.
ब ba, क्क bu. म ma, म्क mā, क्क mu. र ra, र्क rā,
रु ra, रु ru, ल la, ल्क lā, लु lu. क्क lu. प pa,
क्क pā, क्क pu. उ sa, क्क sā, क्क-सु su. उ ha, क्क hā,
ह kri, क्क hu. ल la, ल्क lā, क्क lu.

It will be perceived, on examining the foregoing list, that the vowel **अ** is very frequently

The Alphabet.

coalesces with the preceding consonant; and the vowels **जे** *e* and **वै** *au* in every instance follow the analogy of the **व** *ā*. The vowel **ग** *u* produces the most puzzling of the compounds.

In consequence of the vowel **व** *a* being inherent in every consonant, it is necessary to compound the consonants, when two or more meet together without the intervention of a vowel. This is generally effected by attaching the first letter in a contracted shape to the other. Ex. **व्य** *rya*, composed of **व** *ra* & **य** *ya*; **म्ह** *mha*, composed of **म** *ma* & **ह** *ha*. Lists of these compound letters will be found in the Appendix.

The letter **र** *ra*, when it immediately precedes a consonant, is written above it like a semicircle, thus **र्ग** *rga*. When it immediately follows, it is added in the shape of a short sloping line, thus

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ग gra. द्रा dra. This letter is frequently attached in a peculiar way to another letter, whether vowel or consonant, when there is no intention of making a compound. Ex. न् tar, ण् nār, क्तीतां karitāni.

Compound characters are freely borrowed from the Devanāgarī; and some, such as स्त shī, will be met with, which are partly Devanāgarī and partly Modi. The previous part of this chapter, together with the list of compounds in the Appendix, will enable the student to analyse these combinations without difficulty.

A character, shaped thus ॐ, occurs in Maratta manuscripts of the south of India. It is said to be a compound of the three letters ॐ णि म, and its sound is om or wom. It stands, among other things, for the name of God, & is hence regarded with mysterious reverence.

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The pronunciation of most of the letters is sufficiently obvious; but a few of them require special remark. The aspirated letters **थ** tha & **फ** pha, are not to be sounded like θ & f. They should be pronounced as in the words "outhouse," and "uphill." **च** cha & **ज** ja are generally pronounced tsa & dza before any vowel except i, ī, or e. Their corresponding aspirates undergo an analogous variation of sound. The cerebrals **ड** da & **ढ** dha, when medial or final, are pronounced ra & rha. **व** va may be optionally sounded wa.

The inherent **अ** a is seldom sounded after a consonant at the end of a word. In the Devanāgarī a mark is written under a consonant to indicate the elision of the inherent vowel; as in **दिक्** dik. This is seldom attended to in Maharashtra.

Exercise in Reading

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ऐमे महानने अपरे उत्राण अंगणुं ननु
गोष्टी अंगिन मेघ ने अरे उत्रा मन्पात्रे अज
मघवा पीश्लण मरुं नन्ने अणी मन्वामची प्री
ती मन्तन अणुं नन्ने अणधीन धामणे मेघवति
मैत्री मरुं नन्ने अणीम मन्ची गोष्टी आयन्नेठ
अंगिं नन्ने

*Eke mahājanāne' apale' puttās antakālin' chār' gosht-
ki' sāngūn' melā' je' are' puttā' rājyāche' anugrahā' tsā'
pishwās karūn' nako' āni' kotwālā' chū' prīti' manārit
ānūn' nako' anakhūn' dhākte' lokāshu' maitrī' karūn'
nako' anik' manāchi' goshtī' bāyakos' sāngūn' nako.*

*To facilitate the reading of the above example,
the words are separated from one another but in
Maharatta M. S. S. no interval is left between the
words. The line from which the characters are sus-
pended, is drawn with the reed-pen at once across
the page generally without the aid of a ruler.*

Sandhi.

Chap. II.

Of the Sandhi, or permutation of Letters.

The rules to be given in this chapter are important in an etymological point of view, their application being almost constantly required in the case of compound words borrowed from the Sanscrit. They also occasionally modify the inflections of Marhatta words. Such permutations alone as are of frequent occurrence will be here noticed. A full explanation will be found in the Sanscrit grammar of Sir Charles Wilkins, in the chapter devoted to this subject, which the student may peruse with advantage at a later stage in his progress. -

Of the permutation of vowels.

A vowel and its corresponding long vowel, are termed similar. The vowel अ is similar to आ or ए; and dissimilar to इ, ऊ, &c.

Rule 1. When two similar vowels meet (as the

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final letter of one word in a compound; & the initial of another) they coalesce & form one long vowel. - Thus देव देवा & असुर असुर, form देवअसुर devāsura:-

Rule II. Any simple vowel, but उ or ए, preceding a dissimilar vowel, is changed to its own semivowel. That is, to say, इ becomes य, as in प्रत्युत्तर, from प्रती & उत्तर; ऋ becomes र, as in मन्वन्तर, from मनु & उत्तर; ऌ becomes ल, as in जीवर्षे, from जीवृ & वर्षे -

Rule III. उ or ए, with इ forms the compound vowel ऐ; with ऋ, ऌ; with उ or ऌ, ई; with अ or इ, ई -

Rule IV. - The compound vowels ऐ, ई, अ, and इ, followed by another vowel, resolve respectively into अ, अ, अ and अ -

The vowel in the first syllable of a Sanskrit root frequently undergoes a change in its derivatives. If the vowels इ, ऋ, or ऌ become ऐ, अ, or अ, the change

Sandhi

is termed निण Conversion. If **व** become **अ**; **च** or **छ**, **च**, **छ**, **ज**, **झ**, **ञ**; or **क**, **ख**; the change is termed पृथी Augmentation.-

Of the Permutation of Consonants.

The letters of the alphabet are divided into two classes, the hard & the soft, or Surds & Sonants. The Surds are **म**, **ध**, **न**, **त**, **प**, **र**, **ल**, **व**, **श**, **ष**. The rest of the consonants, & all the vowels, are Sonants. The 3^d & 4th letters of each of the first 5 classes of consonants (page 3) are the corresponding Sonants of the 1st & 2^d letters, which are Surds. Ex. **ग** is the Sonant of **म**; & **य** of **ध**.-

Rule V. A Surd, followed by a Sonant, is changed to its own Sonant; and vice versa, a Sonant, followed by a Surd, is changed to its own Surd, (if it have one.)

Note. **म**, **न**, **त**, & **प**, before a nasal, are occasionally changed to their respective nasals instead of to Sonants.

Rule VI. If two aspirated letters meet, the first

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must be changed to its own unaspirated letter.

Rule VII. A Dental, before **र**, is changed to **ड**; & before a Palatick, or Cerebral, to a Palatick or Cerebral.

Rule VIII. The letter **ड** is changed to **रा** before **रा**, or a Palatick; & to **ष** before **ष**, or a Cerebral.

Rule IX. A letter preceded by a silent **व** () may be optionally, & is generally, doubled.

Of Anuswāra & Visarga.

Rule X. Anuswāra, when followed by a vowel, in composition, should be written **अ**. When followed by a consonant of the first 5 classes, it may be changed to the respective nasal of the class.

Rule XI. Visarga, before a Surd is changed to **ः**. Before a Sonant, it is changed to **ञ**, if preceded by the inherent vowel **ः**; but to **र** if preceded by any other vowel.

Note. This chapter, though placed here, according to the usual arrangement, need not detain the student at the outset.

The Noun

Chap. III.

Of the Noun

In Mahratta there are two numbers & three genders. - The following, which admits of numerous exceptions, is the only rule for discriminating the genders of nouns: - Names of males, & of inanimate things ending in **अ**, are masculine: of females, & nouns in **ई**, feminine: and names of inanimate things in **उ** or a consonant, neuter. -

There are seven cases, viz. Nominative, Accusative, Dative, Instrumental, Ablative, Genitive, & Locative.

Before affixing the terminations of the cases, it is generally necessary to make a change in the final syllable of the word, by the addition of a letter or otherwise. The form of the word, after undergoing this change, we shall term its inflected form. -

The Accusative & Dative are made by the addition of **उ** or **म्** to the inflected form: Nouns denoting inanimate

The Noun

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things, have in these cases the same forms as in the nominative.

The Instrumental (expressed by *by, through, &c*) is formed by adding **ने**, with, or without the nasal, Anuswāra.

The Ablative is formed by adding **तः** or **निः**. The Ablative of names of things with life is formed by the addition of some such particle as **पर** *on*, **जु** *near*, &c, followed by the affix **निः**. An Ablative, implying *from within*, is formed by adding **निः** to the **त्** of the Locative case.

The Genitive affix is **स्य**, which varies like an Adjective (under which head it will be explained) to agree with the governing word, which usually comes after it.

The Locative (expressed by *in, on, at, &c*) is formed by affixing **तः** or **यः** or **ञः**

The plural is formed by writing the nasal, Anuswāra, over the vowel which precedes the affixes. The Nominative plural is formed in various ways, as will hereafter appear.

The Noun.

1. Of words ending in त or a Consonant.

These, with few exceptions, assume the termination अ before the casual affixes. Example of a masculine noun:

देव a God.

<p>Nom. ^{Sing.} देव a God,</p> <p>Acc. & D. देवतु or देवतु to &c.</p> <p>Inst. देवतेन by a God,</p> <p>Abl. देवतच्छिन from &c.</p> <p>Gen. देवतया of a God,</p> <p>Loc. देवते in a God</p>	<p>देवं Gods.</p> <p>देवतु or देवतु Gods, or, to Gods,</p> <p>देवतेन by Gods,</p> <p>देवतच्छिन from Gods,</p> <p>देवतया of Gods.</p> <p>देवते in Gods. —</p>
---	--

The vowel preceding the त of the Locative singular, may (as well as the plural) be superscribed with Anuswāra.

When णि is affixed for the Ablative, or ट् for the Locative, the letter अ is not inserted. —

Feminines &c Neuters, in त or a consonant, make the Nominative plural in अ. Ex. नणं a husband's sister, becomes in the Nominative plural नणं. — Many neuters take ऐ

The Noun

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instead of **अ** in the oblique cases singular. Ex. **नव** a ship;
genitive **नवेवा** &c.

II. Of words ending in अ.

In the oblique cases of these words, **य** is inserted before the final **अ**. If the word end in **आ**, no change is requisite. Masculines take **भे** in the Nom. Plur. Ex. **मम** a king.

Nom. **मम** a king | **मने** kings
Ac. & D. **मम्याउ** to a king, | **मम्यांउ** to kings. &c.

Neuters in **अ** generally form the Nom. Plur. like masculines. Ex. **अंश** a mango; pl. **अंशे**. Feminines & a few neuters change the **अ** to **अं**. Ex. **अत्या** a father's sister, **अत्यां**.

III. Of words ending in ई.

Masculines in **ई** change it to **या** in the oblique cases. Ex.

ममर्ष a daughter's husband.

Nom. **ममर्ष** a daughter's husband | **ममर्षे** daughters' husbands.
Ac. & D. **ममर्ष्याउ** to ditto. | **ममर्ष्यांउ** to ditto. &c.

Feminines & neuters assume the affixes in the singular without

The Noun.

preparation. In the plural, **ई** is changed to **या**. Example:

योडि a mare.

Nom. योडि a mare.	योड्या mares.
Acc. & D. योडिण to a mare &c.	योड्याण to mares &c.

IV. Of words ending in नि.

Masculines in **नि**, change it to **न्** in the oblique cases. Ex.

ब्रह्मन् a child.

Nom. ब्रह्मन् a child,	ब्रह्मणं children,
Acc. & D. ब्रह्मण to a child,	ब्रह्मणं to children, &c.

Feminines & neuter assume the affixes without preparation in the singular. In the plural the **नि** is changed to **न्**.

V. Of words ending in ऐ.

There are very few words with this termination. Before the affixes, **ऐ** is changed to **या**, as in. **मीन्यावा**, from **मीने** *peper*. This word has no plural.

VI. Of words ending in ए.

Most words in **ए**, receive the affixes without preparation

The Adjective

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in the singular, and change it to **अ** in the plural. Ex.

व्यायन्ने a woman.

Nom. **व्यायन्ने** a woman, **व्यायन्न** women.

Acc. & D. **व्यायन्नेऽ** to a woman **व्यायन्नं** to women. &c.

A few may optionally change the **ने** to **एत** in the singular:-

Ex. **पीस्तो** fire, genitive **पीस्तोवा** or **पीस्ततवा**.

Chap. 4th

Of the Adjective.

Adjectives, when not employed as concrete nouns have no distinction of case. When they precede the noun (which they do when they qualify it, & do not stand as the predicate) they are considered as forming a compound with the noun, though the two words need not be joined in writing.

Those adjectives that end in **अ** usually change that termination to **ई** for the feminine singular, & to **ए** or **ऐ** for the neuter. These terminations in the plural become **आ** & **इ**. The termination **ए** or **या** is used before a masculine noun in an oblique

The Pronouns.

case. The affix **षा** of the genitive case, varies, to agree with the governing word in the same way as an adjective in **ष**.

Sanskrit adjectives, in **मन** & **स्त**, have **मती** & **पती** in the feminine. Sanskrit participles, in **व**, make the feminine in **ष**.

The Comparative, may be made by adding **तर**; but is generally expressed by the word **उत्तम**, more than, added to the object of comparison - the adjective retaining the form of the Positive. There is no peculiar form for the Superlative, which must be expressed by a periphrasis. Adjectives are rendered emphatic by prefixing such words as **ह्य** very, or **वती** exceedingly.

Chap. V.

Of the Pronouns.

The pronouns are declined by means of the same affixes as the nouns. Little more, therefore, is required to be known, besides the Nominative & the inflected form, to which the affixes are attached. The first and second personal pronouns are more anomalous than the others.

The Pronouns.

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Nom. <u>मीं</u> <i>I.</i> <u>Sing.</u>	मीं <i>I.</i>	<u>Plur.</u>
Acc. <u>मम</u> , <u>मम्</u> or <u>मन्म</u> <i>me</i>		<u>आसी</u> <i>We</i>
Inst. <u>मम्यानें</u> or <u>म्या</u> <i>by me</i>		<u>आद्यु</u> or <u>आद्यन्</u> <i>to us &c.</i>
All. <u>मम्यान्मद्यिन</u> <i>from me</i>		<u>आम्यानें</u> or <u>आद्यनें</u> <i>by us</i>
Gen. <u>ममा</u> <i>my</i>		<u>आद्यन्मद्यिन</u> <i>from us</i>
Loc. <u>मम्यात्</u> <i>in me</i>		<u>आम्वा</u> <i>our</i>
		<u>आम्यान्त</u> or <u>आद्यन्त</u> <i>in us.</i>

Nom. <u>तिं</u> <i>Thou</i>	<u>तिं</u> <i>Thou</i>	<u>तिं</u> <i>Thou</i>
Acc. <u>तिम्</u> or <u>तिम्</u> (<i>fem. तीम्</i>)		<u>आसी</u> <i>You</i>
Inst. <u>तिस्यानें</u> , <u>त्वा</u> or <u>ता</u> <i>by thee</i>		<u>आद्यु</u> <i>to you, or you.</i>
All. <u>तिस्यान्मद्यिन</u> <i>from thee</i>		<u>आम्यानें</u> or <u>आद्यनें</u> <i>by you</i>
Gen. <u>तिस्या</u> <i>Thy</i>		<u>आद्यन्मद्यिन</u> <i>from you</i>
Loc. <u>तिस्यात्</u> <i>in thee</i>		<u>आम्वा</u> <i>your</i>
		<u>आम्यान्त</u> or <u>आद्यन्त</u> <i>in you</i>

When आसी is used as the honorific singular, the plural is made by affixing अप्या all. Ex. आसी अप्ये; Accus. आद्यु अप्याद्यु &c.

The Pronouns

The third personal pronoun, & remote demonstrative: **तो** He, or That, is declined regularly by adding the suffixes to the inflected form. The inflected form of the singular is **त्या**; the Nom. Plur. **ते**; & the inflected form of the plural **स्याद्य**. The Neuter, **ते** It, is declined like the masculine.

The Feminine **ती** She, is declined thus:—

Sing. Fem. Nom. ती <u>She</u>	Plur. Fem. त्या <u>They</u>
---	---------------------------------------

Acc. **तीं**, **तीम्**, **तीन्**, or **तीन्म**

Inst. **तीनें** or **तीज्यानें** by her

Abbl. **तीन्मन** from her

Gen. **तीन्वा** of her

Loc. **तीज्यात्** in her

The rest of the plural is the same as the Masculine.

The Proximate Demonstrative—Masculine

Sing. Nom. ए <u>This</u>	Plur. ए <u>These</u>
------------------------------------	--------------------------------

Acc. **ए** to this, or this

ए to these, or these—

Inst. **एनें** or **एज्यानें** by this | **एज्यानें** by these— &c

The feminine & Neuter have the same plural as the masculine, & are declined thus in the singular:—

The Pronouns.

<u>Fem. Sing.</u>	<u>Neut. Sing.</u>
Nom. यी This	ये this
Acc. यिम्, यि, or यिम् to, this	ये to, this, or this -
Inst. यिन्यानें by, this	यानें or याने by, this
Ab. यित्त्वन from, this	यात्त्वन from, this
Gen. यिवा of, this	यावा of, this
Loc. यिन्यात् in, this -	यात् in, this -

The Relative, **नो or ने** who, is declined like **तो**, the inflected form of the masculine & neuter, being **न्या** in the singular, & **न्याद्य** in the plural. The feminine is declined thus:-

Nom. की ^{Sing. fem.} who -	न्या ^{Plur. fem.} who -
Acc. कीम् or कीम् to, whom -	
Inst. कीन्यानें by whom.	
Ab. कीत्त्वन from whom	
Gen. कीवा whose -	
Loc. कीन्यात् in, whom.	

The rest of the plural is the same as the masculine:-

Note **ते, ये, & ने** are often used as the Nom. sing. fem. of **तो, य, & नो**.

The Verb

The interrogative **क्नेण** who?, makes **क्नेण्वा** in the genitive. The other cases in the singular are made by adding the affixes to the inflected form **क्नेणा** or **क्नेण्य**. The plural is made by compounding the singular with **अप्या** all - Gen. Nom. **क्नेण्वाप्ये** - Accus. **क्नेण्यप्यात्** - The interrogative **क्नय** what? takes **क्नदा** for its inflected form. The indefinite **क्नेण्णी** any one, is declined like the interrogative **क्नेण**. The compounds **कोक्नेण्णी** whoever, and **केक्नेण्णी** whatever, are declined in the last member only. **क्नंठी** some, a few, a little, is indeclinable. The reflexive pronoun **अत्तण** self, becomes **अत्तन्** in the genitive. The inflected form is **अत्तणा** or **अत्तया**. The Instrumental case is frequently made by the affix **गी**.

The addition of **गी** or **न्** to a noun or pronoun renders it emphatic. **अमीन्** I myself, **तोन्** he alone. &c.

Chap. VI.

Of the Verb

There is but one form of conjugation for all regular verbs.

The Verb

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In the Dictionary the verbs are given in the form of the infinitive or verbal noun, which ends in **जे** (or **जें**). The abstraction of this syllable will leave the 2.^d pers. sing. of the Imperative, which is the root of the verb. Ex. **कर** do thou, is the root of **करणे** to do. The simple tenses are formed by adding certain terminations to the root. The compound tenses are formed by the aid of the following

Defective Auxiliary Verb;

Present Tense.

<p>^{Sing.} मीं अहें I am तूं अहेष Thou art तो अहे He is</p>		<p>^{Plur.} आमी अहें We are त्तिमी अहं You are ते अहेत् They are.</p>
---	--	---

Past Tense (Masculine).

<p>मीं अहें I was तूं अहेश Thou wast तो अह He was</p>		<p>आमी अहें We were त्तिमी अहं (or अहेत्) You were ते अहे (or अहेत्) They were.</p>
--	--	--

The feminine of this tense is, in the singular, **अहे**, **अहेश**, **अही**, & in the 3.^d pers. plural **अहेत्** or **अहेत्त**. (N.B. **अहीत्**).

The Verb.

The following is a synopsis of the terminations of the simple tenses of a regular verb:-

<u>Indicative</u>	
<u>Sing.</u>	<u>Plur.</u>
<u>First Present.</u>	
नः	न्ति
यिष (or येष)	यिष्य
ये (or य or यी)	यिन् (or येत्)
<u>Second Present.</u>	
मः	न्ति
मिष	मिष्य
मो	मिन् (Fem. त्यात्)

It is frequently necessary to prefix the show **य** to the terminations of this & several other tenses, when the root does not chance to end in a vowel.

<u>Simple Past.</u>	
<u>Mas.</u>	<u>Fem.</u>
मः	मिन्
मिष	मिष्य
म	मिष्ये (or मीष्ये) - Fem. मीष्यात्

The Verb

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<i>Sing.</i>	<u>Future.</u>	<i>Plur.</i>
यन्		न्
शीष्ट		ष्ट
यि (or ये)		तिष्ट

Conditional.

<u>Present.</u>	
यि (or ये)	न्
यिष्ठ	ष्ट
यि (or ये)	ति (or ते)

<i>Mas.</i>	<i>Fem.</i>	<u>Past.</u>
तो	ते	तां
ताठ	तीठ	तां (or तेत्) -
ता	ती	ते (or तेत्) -

Imperative

2^o pers. The root.

3^o pers. अ

अ
अत्

Prohibitive, 2^o pers. sing. नि नन्ते; 2^o pers. plur. नि नन्त.

The Verb.Infinitive

जि

ParticiplesPresent- यत् (or त्):- Past त् (or चेत्):-Continuative तां:- Past Conjunctive जिन्:-Gerund

ज्य

The compound tenses are the Compound Present & the Imperfect, formed by subjoining the two tenses of the Defective Auxiliary, to the present participle, & the Compound Perfect & the Pluperfect, formed by subjoining the same auxiliary tenses to the past participle.

Most of the past tenses have different forms for the different genders. In an intransitive verb, the gender of the tense depends upon the nominative or agent; but in a transitive verb, the past tenses (in accordance with a peculiarity of construction, to be hereafter explained) agree with the object.

Conjugation of a regular intransitive verb in the active voice.

The Verb

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वाहणे to walk, or the act of walking.

Indicative

(1) First Present.

^{Sing.} मी वाहं I walk (or do walk)	^{Plur.} आमी वाहं We walk
ति वाहसि Thou walkest	आमी वाहसि You walk
तो वाहे He walks	ते वाहन्त They walk.

The pronouns, being the same throughout, will be hereafter omitted.

(2) Second Present.

वाहतो I walk	वाहतो We walk
वाहतोसि Thou walkest	वाहतां You walk
वाहतोसि He walks	वाहन्तेत् They walk.

(3) Compound Present.

वाहत् अहं I am walking	वाहत् अहं We are walking
वाहत् अहसि Thou art walking	वाहत् अहसि You are walking
वाहत् अहसि He is walking	वाहत् अहन्तेत् They are walking

(4) Imperfect.

वाहत् छेतो I was walking	वाहत् छेतो We were walking.
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The Verb

<i>Sing.</i>	<u>The Verb</u>	<i>Plur.</i>
बाहन् घेताठ	<i>Thou, wast &c.</i>	बाहन् घेतां
बाहन् घेता	<i>He, was, walking</i>	बाहन् घेते
		<i>You, were, walking</i>
		<i>They, were, walking</i>

(5) Simple Past.

बाहम्	<i>I, walked, (or did, walk)</i>	बाहम्	<i>We, walked</i>
बाहन्त	<i>Thou, didst, walk</i>	बाहन्त	<i>You, walked</i>
बाहन्	<i>He, walked</i>	बाहन्ते	<i>They, walked.</i>

(6) Compound Past.

बाहम् अये	<i>I, have, walked</i>	बाहम् अये	<i>We, have, walked</i>
बाहन् अयेठ	<i>Thou, hast, walked</i>	बाहन्ते अयं	<i>You, have, walked</i>
बाहन् अये	<i>He, has, walked</i>	बाहन्ते अयेत्	<i>They, have, walked.</i>

In the senses compounded of the past participle, the fem. sing. ends in ऐ, उ, ङ. & the plural in ङ्या; the Neut. sing. in इ, & the plural in इ.

(7) Pluperfect.

बाहम् घेतां	<i>I, had, walked</i>	बाहन्ते घेतां	<i>We, had, walked</i>
बाहन् घेताठ	<i>Thou, hadst, &c.</i>	बाहन्ते घेतां	<i>You, had, walked</i>
बाहन् घेता	<i>He, had, walked</i>	बाहन्ते घेते	<i>They, had, walked.</i>

The Verb

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(8) Future.

वाचुन् I shall or will walk	वाचिं We shall walk
वाचसि Thou shalt go	वाचथ You shall walk
वाचतु He shall walk	वाचन्तु They shall walk

Conditional.

(9) Present.

वाचामीन् I walk	वाचिमीं If we walk
वाचसि If thou walk	वाचसि If you walk
वाचतु If he walk	वाचन्तु If they walk

(10) Past.

वाचामीन्वाचतोः If I had walked	वाचिमीन्वाचतोः If we had walked
वाचसिवाचतात् If thou hadst walked	वाचसिवाचतां If you had walked
वाचतुवाचतात् If he had walked	वाचन्तुवाचते If they had walked

Imperative.

वाच Walk thou	वाच Walk you
वाचते Let him walk	वाचन्तु Let them walk

Prohibitive वाचसि न च्चे Do not thou walk. वाचसि न च्चे Do not you walk.

The Verb.Infinitive.

वाढ्वां to walk.

Participles.Present. वाह्त् Walking - Past वाह्त् Walked.Contin. वाह्तां२ continuing, &c. Conjunctive. वाह्वां Having, walkedGerund.

वाह्यत् Walking. Dative वाह्यात् for walking. &c.

Note. The figure २ (2) written after a word, as in the continuative participle, indicates that it is to be uttered twice.

Additional senses of the Conditional or Subjunctive, may be formed by combining the auxiliary अत्ते to be, with the participles. It would serve little purpose, but to confuse the learner, were we to exhibit at full length, these combinations, which will be readily understood, should they occur, but which, rarely, if ever, do occur in a pure Marhatta composition.

The present of the verb अत्ते to be, is often used, instead of the present auxiliary अत्ते.

The Verb

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Some verbs undergo a change before the terminations of the past tenses & participle are affixed. Among others

<p>ऐनें or येनें <u>to come</u>, is changed, to करणे <u>to do</u>, घाटणे <u>to pour, throw</u>, घेणे <u>to take</u>, प्रणे <u>to go</u>, देनें <u>to give</u>,</p>	or	<p>पीनें <u>to drink</u>, सीनें <u>to fear</u>, ऋणणे <u>to say, speak</u>, रेणे <u>to put on</u>, ब्जांगणे <u>to tell, say</u>, ब्जेणे <u>to become</u>,</p>
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ऋणणे takes sometimes the form ऋणा or ऋणीत्. The past tense of देनें to give, takes a final ष - Ex- दीद्विष. The verb ब्जेणे to be, makes in the First Present

<p>ब्जेमि I am ब्जेथे Thou art ब्जेथ He is</p>		<p>ब्जेमि We are ब्जेथ You are ब्जेथेत् They are.</p>
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When combined with the Negative prefix, this tense takes the form नब्जेमि I am not, नब्जेथे, नब्जेथे, नब्जेमि, नब्जेथ, नब्जेथे.

Sometimes the verb is omitted & the Negative alone inflected, thus.

The Verb

मीं असीं I am/not, असीठ, असीं, असीं, असीत् or असीं
असीत् or असीं, (Fem. असीता, Neuter असीत्).-

In the past tenses of a Transitive Verb (as has been already mentioned) the verb does not agree with its agent. The agent is put in the Instrumental case— the 1st pers. sing. being always **मया**, the 2^d **त्वा** or **ता**; & in the 1st & 2^d pers. plur. the agent retaining the form of the Nom. viz. **व्यासी** & **व्यासी**. The object may generally be expressed either in the Nominative or Accusative. If it be in the Nominative, the verb is made to agree with it. If the object be not a word in the Nominative, the verb is used in the form of the 3^d pers. sing. Neuter Note. The past tenses are those formed from the past participle. This excludes the Imperfect.

Causal verbs are made by adding **व** or **वी** to the root. Nominal compounds are formed by conjugating a verb with a noun in the nominative. Ex. **व्यासी असीं** to worship. Potential, Optative, & Inceptive compounds are formed by conjugating the verbs **असीं** to be able, **असीं** to wish, & **असीं** to come in

Particles

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contact (hence to begin), respectively, after the Infinitive तिं. Intensives are formed by conjugating the verb उभ्रणं to throw; after the Past Conjunctive Participle. Necessity is indicated by the verb पडणं to fall, in the 3.^d pers. sing. Neut. (like the French il faut, il fallait, &c.) the pronoun being in the Dative, & the verb in the form of the Infinitive िणं. Ex. मम घणं पडतु I must go. The same sense may be conveyed by the irregular, defective, verb पडणीने it is necessary (pl. पडणीनेत), which governs the Past Participle.

The Passive voice is formed by conjugating the verb घणं to go, with the Past Participle, which agrees in gender & number with the nominative. -

Chap. VII. Of Particles.

Under this head are included Adverbs, Postpositions, Conjunctions, & Interjections, which (with the exception of the particle वा of, before noticed) are invariable. They may be found in the Dictionary, & need not be enumerated here. -

Syntax.
Chap. VIII.

Of the Syntax.

In the arrangement of the words in a sentence the general rule is to begin with the agent & end with the verb. The uniformity of this arrangement renders the omission of stops less inconvenient.

A substantive or verb qualified by an adjective or adverb, is termed **विशेष्य** Vishishya; & whatever expresses any quality thereof, is called the **विशेषण** Visheshana. The Visheshana, even though it consist of a long sentence, must always precede the Vishishya. Ex. **इत्तं वाङ्मयं श्रुत्वा अत्यन्तयोग्यं गोष्ठे** a very good word & proper to be heard. When the object of a verb, with its Visheshana, consists of a long sentence, & the agent consists of one or a few words, the object is placed first, & the agent next to the verb.

The Genitive usually precedes the word which governs it, and must vary its termination (as directed in Chap. IV), to agree with the governing word.

Syntax

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The Vocative case is the same as the Nominative, preceded or followed by a vocative particle. Ex. **वधे भद्र** (king) **सागिरे** (brother).

The affix **ञ्जा** (fem. **ज्ञी**) attached to an adjective, gives emphasis to it.

It varies its termination, like an adjective. It may be translated by some such word as very; and frequently need not be rendered in English at all.

In a case of Comparison, the word governed by **वदेषा** than, must precede the adjective. Ex. **त्यादेषा च** better than that.

The relative pronoun must precede the noun with which it agrees. The relative clause precedes that which contains the antecedent. Ex. **उासीने गोष्ट चरु ने चरुत चनी**

वदेषे that remark, which you uttered, is very good.

The difference in sense between the First & Second Presents, is very indefinite. The first form is seldom used.

A transitive verb generally governs the accusative:— probably always, when the object is a pronoun.

A verb agrees with its nominative, except in the past tenses of Transitive verbs, the agents of which (as previously explained)

Syntax

must be in the Instrumental case. Dr. Carey states that the agent must not be in the Instrumental case, if a clause with a Past

Conjunctive Participle intervenes between the agent & the verb.

As an example, he cites the following— **यीशु जीतभने घरीं**

येनि जीतभनी ब्याधि नभनें जीता दायनी दगीठ

Jesus, having come to Peter's house, saw Peter's wife's mother lying ill of a

fever. Here, he states, the agent must be **यीशु**; not **यीशुनें**

as it would be, if the clause **जीतभने घरीं येनि** were omitted.

This is a very unreasonable rule, if it be really a rule. There is nothing analogous to it in the Hindustani, where (in other respects) a similar principle regulates the construction of the past tenses of Transitive verbs.

Transitive Nominal compounds (such as **डायन प्रणे** to

worship), may either be considered as one compound word, in which case

they govern the Accusative; or the component members may be con-

sidered as separate words, & construed accordingly. Thus, to worship

God, may be either **डायन प्रणे** or **डायननी**

डायन प्रणे—

Derivatives & Compounds.

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A reported speech must be given in the direct form, instead of the oblique form employed in English. For example, instead of "He says that he went there yesterday," the idiom requires this form of expression, "He says (as follows) I went there yesterday" — **मीं अहुतेथें गेहें षणुन आंगतो**. The expletive **षणुन** is written after any particular affirmation, which it renders prominent & distinct, indicating that "this is the whole subject, of which something is to be predicated."

In addition to the affixes employed in declension, there are many postpositions (corresponding to our English prepositions) such as **अन्तर** after, **आपेते** until, **मध्ये** within, &c. which are added, like the affixes, to the Inflected form of the word. The affix **शी** stands for with; (in any sense, except in company with, or by the instrumentality of.) Many of the postpositions, being originally nouns, govern the Genitive.

Chap. IX

Of Derivative & Compound Words

Abstract nouns are formed by adding **अण**, **निम्न**, **ता**, or **त्व** &c.

Derivatives & Compounds

शैशव childhood; **योग्यता** fitness; &c. Adverbs in **वर्ण** & **वर्णे** are formed from nouns in **वण** & **वणा**. Nouns denoting the door of an act are formed by adding **नि** or **या** to a verbal root. The verbal affix **न्त्र** or **श्रन्त्र** makes a participle which may be used either adjectively or substantively. Ex. **दृश्यन्त्र** one that sees; **द्येन्त्र** existing. Patronymics are made by augmenting (by Triddhi) the first vowel of the ancestor's name. Ex. **मनप** a descendant of **मज**. Gentile nouns & adjectives are made by adding **रि** or **य** or **रि** to the name (augmented in the first syllable by Triddhi). Ex. **चीनी** Chinese, from **चीन**. An adjective may be formed from almost any noun, implying an abstract quality, by the addition of the long **रि**, (which becomes **रिनी** in the feminine.) Ex. **द्वन्द्व** sin, **द्वन्द्वी**, (fem. **द्वन्द्विनी**) sinful. Many Sanscrit adjectives are formed by the addition of **मन्** or **तन्** (becoming **मती** & **पती** in the fem.) to a noun. Adjectives are often formed by prefixing the particle **उ**, (a contraction for **उत्** with to a noun. Ex. **उत्साह्य** with luck, i. e. lucky.-

Derivatives & Compounds

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The following Sanskrit participles &c. are often employed, in combination with a noun, to form compound epithets:-

युक्त joined. Ex. मन्त्रीयुक्त (joined with faith) i.e. Confiding.

युत joined. Ex. श्रीयुत (glory)-Glorious.

प्रयुक्त joined. Ex. हन्तप्रयुक्त (shame)-Ashamed.

अपुक्त attached. Ex. असुअपुक्त (vice)-Vicious.

ग्रस्त seized. Ex. प्रेमग्रस्त (love)-Enamoured.

मत understood. Ex. उर्ध्वमत (former)-Forementioned.

कृत done. Ex. उर्ध्वकृत (former)-Previous.

स्थित situated. Ex. मध्यस्थित (middle)-Central.

भ्रत born. Ex. वृक्षभ्रत (a tree)-Tree-born.

अगत arrived. Ex. पीठेशागत (abroad)-Foreign.

ज्ञात known. Ex. उर्वज्ञात (all)-Omniscient.

दत्त given. Ex. देवीदत्त (a goddess)-Goddess-given.

उप्रीत filled. Ex. उप्रीत (chaff)-Filled with chaff.

नियुक्त fit. Ex. मन्त्रनियुक्त (reign)-Fit for empire.

योग्य fit. Ex. प्रम्वयोग्य (work)-Fit for business.

Derivatives & Compounds

- णीत fit. Ex. यथोच्यते (as is fit) - Suitable.
 यष्टि wished. Ex. यथेष्ट (as) - As is wished: sufficient: great.
 चीन destitute. Ex. वीज्याचीन (knowledge) - Ignorant.
 उन्नत like. Ex. वीज्युत्तन्नत (lightning) - Like lightning.
 तीक्ष्ण like. Ex. चन्द्रतीक्ष्ण (moon) - Moonlike: beautiful.
 पत् like. Ex. पृक्षपत् (a tree) - Tree-like.
 एत like. Ex. वीतारण्य (a father) - Fatherly.
 शीष्ट disposed to. Ex. धर्मशीष्ट (justice) - Equitable.
 न्याय like. Ex. स्वर्गन्याय (Heaven) - Heavenly.
 क्षीणी making. Ex. अध्यातीक्षणी (dishonour) - Dishonouring.
 पत्नी speaking. Ex. उत्पत्नी (truth) - Truth-telling.
 दायप्र giving. Ex. प्रीक्षाप्रयप्र (alms) - Charitable.
 घातप्र destroying. Ex. वीर्यप्रघातप्र (trust) - Treacherous.
 नर moving. Ex. जलनर (water) - Aquatic.
 प्रर doing. Ex. त्यागप्रर (uneasiness) - Persecuting.
 स्थ standing. Ex. मध्यस्थ (middle) - Central.
 ग going. Ex. अग्रे (before) - Preceding.

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ज्ञ knowing. Ex. **ज्णान** (all) - Omniscient.

घ्न destroying. Ex. **रात्रुघ्न** (enemy) - Destroying the foe.

ग्र seizing. Ex. **मन्त्रेग्र** (heart) - Fascinating.

द giving. Ex. **दान** (food) - Charitable.

व born. Ex. **वचन** (water) - Water born.

मय composed of. Ex. **क्षयमय** (wood) - Wooden.

शून्य empty. Ex. **नगरशून्य** (man) - Uninhabited.

Epithets formed of two nouns, are very numerous, & depend, for their formation, on the taste of the author. Ex. **उज्जामन** with a motion like a swan: **मृगनयन** stag-eyed; &c. These compounds are technically termed Bahubhīhi. Another species of Sanscrit compounds, termed Dvandva, is merely a collection of nouns all in the same case, but from which the conjunction (equivalent to and) has been rejected. Ex. **देवदुष्ट** a God & a demon.

Sanscrit participles occur frequently in Marhatta. They are formed from the verbal roots, according to rules, which may be found in the Sanscrit grammars. The present participles end in **मन**, **यन**, & **यन्**.

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Ex. क्रयन् walking; शयान् sleeping; वीपत् living. The past participles end in त्, धे, न, or ण. Ex. कृत made; क्रुद्यन् angry; ह्यन् joined; क्षीण emaciated. The future participles end in तस्य, वनीय, & य. Ex. प्रत्स्य, प्रणीय, or प्र्य्य to be done. These past & future participles take ष after them in the feminine.

Four participles may be formed from any Marhatta verb, each of which, when rendered negative (either by the addition of न्यं, not, or by prefixing the privative particle अ), expresses, on different grounds, the impossibility of the action. These are formed by adding षत् to the root, & अङ्गिरपत्, अङ्गिरत्, & अयेत् to the present participle. Ex. श्यणपत् न्यं not to be spoken (because the powers of the speaker are insufficient). श्यणताङ्गिरपत् न्यं not to be spoken (because some circumstances put it out of the speaker's power). श्यणताङ्गिरत् न्यं not to be spoken (on account of their numbers, magnitude &c). श्यणतायेत् न्यं not to be spoken (because it is a secret, or otherwise improper to be spoken.)

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Adverbial compounds are made by a reduplication of the noun.

Ex. **घमोघ** or **घमोघनीं** from house to house, or in every house.

देशोदेश from country to country. -

Many compounds are formed by means of the Inseparable Prepositions. In the following list of these particles the primary idea, which they convey, is first given, & then, in a parenthesis, the senses which arise out of the primary idea, by implication or figurative use.

अ (or, before a vowel, **अन्**) Not. (without, bad.) Ex. **अप्राप्त** not obtained. **अमरण** without a cause. **अप्रपी** a bad poet.

It corresponds with the Greek α or $\alpha\omega$, Latin in, & English in.

अ To, as far as, at. Its use as a prefix is very vague. It corresponds with the Greek, α , & the Latin, ad.

अप Off, away, Ex. **अपगत** gone away. **अपकृत** hindered,
(i. e. disjoined from being done). Greek $\alpha\pi\delta$. Lat. ab. Eng. off.

प्र Before, (exceeding, excellent &c). - Greek $\pi\rho$. Latin pro or prae; English for or fore.

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उप Opposite, (over, across, reverse,). Ex. **उपग** over-going (an eclipse, dust, &c). **उपक्रम** over-step, (any great exertion, as strength, valour, &c). Greek $\pi\alpha\rho\alpha$. Little used.

उधी Over, (superior). Prefixed to nouns it denotes their superiority; in station, quantity, quality &c.

नी In, on, (perfect, ceasing). Ex. **नीचीत** collected, in, i. e. full, complete. The idea of wholeness & completeness naturally arises in considering any object as having all its parts within itself; and what remains in is implied to be in a state of cessation or refraining. Ex. **नीपुत्र** turned, in, i. e. ceased. **नीषम** refraining from choice, i. e. a virgin; because anciently females had the right of choosing a husband, hence called **षर**, which signifies a choice. Greek $\epsilon\nu$. Latin & English in.

नीर् Out, without, (written नीः, नीदा, नीष, or नीउ according to the nature of the first letter of the word to which it is joined). Ex. **नीर्गत** gone out, i. e. a happy issue.

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- सुसूक्ष्म - नीरुह (better written नीरुह) without fruit.
- उं With (complete, perfect). Ex. उंस्कृत made perfect,
elaborated, i.e. the Sanskrit language. Greek οὐν. Latin
cum or con. The nasal varies according to the nature of
the first letter in the word with which it is joined.
- असी Before (first, better, against.) Ex. असीदृषि before
the face, i.e. present. असीमत् better born, i.e. noble.
- असीनारी going against, i.e. contrary, obstinate, Latin ob.
- अङ्ग After (imitating). Ex. अङ्गग going after, i.e. following.
अङ्गमर a doing after, i.e. imitation, resemblance.
अङ्गक्रम step after step, i.e. order, method.
- उत् or उच्च Up, (high, superior.)
- अप Down, (low, bad.) Ex. अपतार descent (or incar-
nation of the Hindu deity). अपगत gone down (to the
heart), i.e. comprehended. अपरुष a bad taste.
- निच Near (similar, inferior). Ex. निचगत gone near, approached.
निचम like a name, i.e. a by-name. Greek ὀνό. Lat. sub.

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वी Apart (without). Ex. **वीक्षीप्** thrown apart, scattered:

वीक्ष without fruit. Persian \bar{v} . - Latin ve (in vecors, &c).

वरी Around (thoroughly). Ex. **वरीक्षीप्** thrown around, entrenched. What is done all round implies completeness;

hence **वरीणिर्ण** quite full. Greek $\pi\epsilon\sigma\iota$ Latin per.

प्रती Again, against, (contrary, repeated, much). It denotes the relation existing between the divisions of anything, which is bent back & forward, & whose parts recur over again, & consequently stand against each other. Ex. **प्रतीक्षीप्**

thrown against, rejected: **प्रतीचीन** day against day, i. e.

daily: **प्रतीशीष्ट** distinguished again & again, renowned

It is equivalent to the Latin re.

वती Beyond, (excessive). Ex. **वतीपतन** going beyond, i. e.
transgression: **वतीधन** excessive liberality.

वपी Over. It seldom occurs. - Greek $\epsilon\pi\iota$.

खी Fit - (good, beautiful, easy, excellent, very). Ex.
खीधद्य fit or good, to be eaten: **खीर्ण** of

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उर् Unfit, (bad, difficult, paucity). This is, exactly, the reverse of उः. It becomes, according to the first letter of the word, with which it joins, उः, उना, उप्, or उत् Greek δύς. Latin dis...

Note. These prepositions cannot be joined at pleasure to a word; but their use must be determined by the custom of the language. The following adverbs are used in like manner:

अधत् Down, below (low, vile.)

अन्तर् Within, between, among. Latin inter.

उपरि Above, upon. Greek ὑπὲρ. Latin super. English over.

उरत् In front, (prior). Greek ἔμπροσθεν.



परीत् Out, outwards, external.

Chap. X.

Of Compound Letters &c.

At page 7, allusion is made to a list of Compound Letters, which we shall here exhibit. It would be needless to present all the

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compounds that can possibly occur; since most of them are formed merely by a slight abbreviation of the first letter, & can be decyphered without difficulty by any one who is acquainted with the Alphabet. The forms of the letter v, viz.  when preceding a consonant, &  when following one (see p. 6) should be carefully borne in mind. The use of the latter form, as stated at p. 6, is not invariable; for it is often written in this shape when it precedes the letter. Ex. **य** *rya*. For convenience of reference, the compounds, whether Modi, Devanagari, or mixed, are arranged in one alphabetical list.

क्व <i>kta</i>	घ्न <i>ghna</i>	ज्य <i>jya</i>	त्म <i>tma</i>
क्त् <i>kta</i>	घ्य <i>ghya</i>	ज्ति <i>ti</i>	त्त <i>tya</i>
क्य <i>kya</i>	च्य <i>chya</i>	द्य <i>dhya</i>	त्र <i>tra</i>
क्र <i>kra</i>	च्य <i>chya</i>	दृ <i>tri</i>	त्र्य <i>trya</i>
क्ष <i>ksha</i>	च्य <i>chya</i>	त्स्य <i>tsya</i>	त्वा <i>twa</i>
क्य <i>khya</i>	ज्ञ <i>jna</i>	त्त <i>tta</i>	द्ग <i>dga</i>
ग्र <i>gra</i>	ज्ञ <i>jna</i>	त्त <i>tta</i>	द्ध <i>ddha</i>

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दध	dda	न्ध	nha	र्य	rya	ष्ट	shita
दध	dda	प्त	pta	र्या	rya	श्ट	shitya
दध	dya	प्य	pya	रि	ri	श्ट	shpa
द्र	dra	प्र	pra	उ	lu	स्त	sta
दु	diva	ब्ध	bda	खि	lu	स्त	stra
ध	dhya	ब्ध	bha	ख	lha	स्थ	stha
न्त	nta	ब्र	bha	ख्य	lhya	स्त	sta
न्म	nma	म्ब	mha	स्य	rya	स्म	sma
न्म	nma	म्य	mya	सु	shu	ह्य	hya
न्म	nmya	रु	mha	श्च	shcha	ह्य	hwa
न्म	nma	रु	mha	श्च	shra	यु	hwa
न्म	nma	र्ग	rga	श्च	shla	यु	hwa
न्म	nmya	र्ग	rga	श्च	shwa	ह्य	hwa
न्म	nma	र्य	rya	श्च	shka	ह्य	hwa
न्म	nma	र्य	rya	श्च	shka	ह्य	hwa

The compound **द्य** seems to be a corrupt way of writing dda, with an initial t instead of d. The student will meet with few characters (if any) which a proper study of the foregoing list