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PREFACE.

ABOVE a quarter of a century has elapsed since the publication of the Maráthí and English Dictionary. During this period much attention has been directed, and as well of Natives as of Europeans and Americans, towards the culture of the Maráthí language and the formation of a Maráthí literature. General grammar has been studied; the grammar of the Maráthí has been evolved and set in order; and terms of science and art have been created by translators and teachers. Further, Education, whether of collegians in the Sanskrit or of the village-masses in the vernacular, has enlarged the language; in the first case, by drawing in words, in the second, by blending and familiarizing and destroying the restrictedness of words hitherto local or confined to classes and parties; and it has enlarged it not only without prescribing a boundary, but by inducing the persuasion, and the corresponding procedure of translators, lecturers, and aspiring speakers, that there should not be a boundary; but that the Sanskrit, in its height and depth, and with all its vigor and elegance and majesty, and the common tongue, with its provincialisms and colloquialisms, yea, and multitudes of its expressive and fondly loved vulgarisms, should and do concur to compose the grand and popular language of Maháráshtra. Without sanctioning this pretension in its fullness, a dictionary of the Maráthí confessedly constituted of elements of wealth and variety, must certainly contain Sanskrit words learned as well as ordinary, recondite as well as familiar, regarding but the two considerations of present currency and probable serviceableness; whilst of Maráthí words it must contain the uncommon and the common, the local and the general, the coarse and the neat, the domiciliated imports and the genuine home-stock; not daring to discard what Maráthá speakers are pleased to employ, or too delicately to discriminate betwixt the corrupt and the pure, or even betwixt the unchaste or unclean and the altogether comely.* This obligation this second edition has aimed to fulfil.

As prefaces to dictionaries are ordinarily introduced with a statement of the boundaries of the country of which the language has been digested; with a history or a notice of the people inhabiting it; and with an account of the language—its rise, progress, constitution, and character; and these several particulars having been instructively treated by the Rev. Dr. Wilson of Bombay; we thankfully present to the public the determinations and suppositions of that competent investigator. Appending the Doctor's "NOTES," we proceed to furnish some needful explanations of the Dictionary now submitted to the Native and Foreign public. We begin with—

GENERAL INTIMATIONS.—1. The names of the Prákrit writings from which quotations are made are not given because, first, the quotations will be promptly recognized as the effusions of familiar poets, or as certainly belonging to Prákrit poetry; secondly, the Prákrit poets, although not of equal authority, are yet all authoritative; thirdly, such additions would, as a whole, have occupied no inconsiderable space in a volume pre-ordained to be bulky.

2. Of the quotations furnished as examples all are not given to elucidate the renderings; for numerous words,—e. g. names of substances, articles, and sensible objects generally,—admit not of elucidation: some are given,—e. g. those attached to certain senses of a word or to certain words subsisting only in poetry; and those attached to words of unserviceable signification or of very learned or lofty order;—to indicate that such significations or such words do actually pertain to the language; and hence the examples under such words as अमलि &c., which words, had not exemplification been found for them, would, as unrequired or as but questionably naturalized in Maráthí, have at once been rejected; lastly, some are given because of the theological or religious truth, often sublime and spiritual, or because of the secular truth and practical wisdom, often very striking, which they teach and commend. As some instances involving this worthiness of quotation see the quotations under अनर्थ, पुरश्चरण, नानाळणें, पाठमोरा, अगळा, फलकड, उदार, उपेक्षणें, उत्तरावस्था, नानाभुक्तिक, वडपड, मोक्षदोषन, विषयवासना, नाडविणें, चोळणें, विनम्रुदि, जडभारी, प्रपंच, मयता, जाळणें, तोरळ, दयाधन, डणक, आन in ADDENDA, निरपेक्ष, नरदेह, नवाग्नवाचा फेरा, नखिनी, परमार्थ, पाप, पाहुणा, बीज, पुण्यवासना, मूर्खी, माया (a phrase), मायामय, राज (a phrase).

3. Authority for the senses given, although always acceptable, is not so necessary in a dictionary of a living language, and for the use of persons dwelling amidst the native speakers of it, as in the case of a dead language, and for profound closet-students. For authority, should any sense be questioned, is ordinarily at our very elbow, in the chat of our domestics or in the converse of passengers before our street-door. Authority yet we have furnished, and of the most sterling character and the highest sanction—citations from the poets and the proverbs and the idioms of the people. See Article 3, Division CONCLUDING NOTICES AND OBSERVATIONS. Senses however will be contested; for what Native knows the language wholly, and yet what Native admits that he knows it but partially? Let all objectors understand, and let the learner rest assured, that for the senses set down affirmation and confirmation have been obtained from the college and the stable, from the city and the hamlet; that for senses provincial or local corroborative statement and illustration often strikingly satisfactory have been afforded by province-inhabitants; and that senses of the arts and the workshop have come in from and

* See the notice under मजि.

again been referred unto tailors, weavers, potters, herdsmen, and horse-jockies. Natives, especially Bráhmans, will do to the learner as they have abundantly done to ourselves—they will make reckless affirmations and denials respecting senses of words; and they will affirm and deny on one day what they will deny and affirm a few days after; and this not necessarily from any evil intent, but from lack of conversancy and training in the character and usage of popular languages.

4. In this edition some Sanskrit words have been left out. They will indeed be met with by the reader of Prákrit books and even of the more modern Abhangs, 'Aryá &c., and upon the ground of this certainty they were admitted into the first edition; but it is now determined that, as Prákrit and Maráthí writers propose to themselves no law or limit in their grasp of the Sanskrit language, Sanskrit words do not, simply by having been captured by such writers, acquire right of place in a Maráthí dictionary. Sanskrit words, indeed, equally extraneous to the Maráthí language, and even more profound than these rejected ones, appear in this edition; but, whilst these, having no equivalents in Maráthí, and being from the quality of their significations incalculably serviceable, yea, absolutely indispensable, to translators from the English, possess a value and a title which will not fail to be recognized and to ensure them welcome, the rejected words are, almost all, names of animals, articles, or substances, of which the Maráthí names are, even in the circles of the erudite, the only words in oral or social use. Besides, however, this reason of serviceableness to translators, three reasons have influenced us in admitting Sanskrit words profound or otherwise: 1st, From the extension of education, and from the untrained aspirings of many now receiving it, high, yea, the highest, Sanskrit words are yearly being drawn into Maráthí; 2ndly, Numerous Sanskrit words bear in Maráthí senses or acceptations differing from those given in Sanskrit dictionaries, whether those of the ancient Pandits or that of Professor Wilson; thirdly, Numerous Sanskrit words of unquestioned existence and of important character exist not on the pages of the Sanskrit and English Dictionary. In verification of statements second and third a few instances may be suitable; and, first, for the apprehension of the *difference of sense* compare together the renderings in the Sanskrit and English Dictionary and the renderings in this Maráthí and English Dictionary of the words आकौश, आभार, निर्विण, चार, तल्लातक, अश्ववराह, उपपुति, प्रकाश, घटीचक्र, कुक्षि, अर्धापति, नीलन, रणतूर्य, रणपंडित, अप्रकृत, अभिजित, आवरण & विक्षेप, शब्द, प्रसंग, नक्षर, and countless others; secondly, for satisfaction upon the statement of omissions, seek in the Sanskrit and English dictionary for the words चतुर्वीत, कर्मण, चंद्रण, घटमान, दुर्विदग्ध, वैधृति, प्रपिता, प्रविलाप, दृष्टार्थ, दृष्टार्थवाद, पुमर्थ, तुलना, बहिष् with some compounds, क्षापन, क्षापनिका, बहि, समष्टि, विभिन्नम, विभिन्नक, रणमंडल, रणरत्न, many compounds of वक्त्र, परदार, अभिविधि, अभिवचन, उपहृष्ट, चातुर्वेद, चातुर्वीतक, पुरश्चरण, अभुक्तमूल, and others which have escaped our memory.

5. Call for careful consideration was constantly arising respecting Sanskrit names of gods, devils, saints, legendary heroes, countries, mountains, rivers &c. &c. As all these appear, or are held amenable for appearance, in Prákrit compositions, herein seemed demand, or at least warrant, for the admission of them; but as they amount to some tens of thousands, constituting alone ample materials for a dictionary; and as, notwithstanding the piety or the pedantry of Hindú poets, they in strictness belong to the Sanskrit; the determination arrived at was to admit only those which are generally accepted as domiciliated in the Maráthí. This standard (viz. the general acceptance) being variable and withal contestible, the student will have room for candid allowance concerning omissions, and the erudite scholar for gracious forbearance with, according to his apprehension, overabounding insertions.

6. All the Sanskrit words, more or less current, under अ privative could not be expected, and certainly have not been inserted. For any one fruitlessly looked for turn up the word in its positive form.

7. Words, amounting probably to the vast aggregate of forty thousand, the equivalents to which swell and encumber almost all dictionaries, are, in this dictionary, presented to the public in the compact and compendious form of the following notices. I. Abstract nouns are formed, ad libitum, from concrete nouns and adjectives by attaching, to Sanskrit words, the affixes ल & ता,* and to Maráthí words, the affixes पणा & पण †; correspondingly with Lordship, rulership, boyhood, fatherhood, moistness, fitness, softness &c. from lord, boy, moist &c. All such, with the exception of the heads particularized under ल (q. v.), are omitted: for चनिल, प्रभुता, पोरपणा or -पण, बापपणा or -पण, आईता, योग्यता, मृदुता, or आईल, योग्यल, मृदुल, ओलेपणा or -पण, चांगलेपणा or -पण &c. &c. see therefore the concretes or the adjectives. For the insertion of the few formations in ल, as कर्तृल, दातृल, वक्तृल, भोजकल, नियंतृल, पिबल, सातृल, आतृल &c. the reason (besides those reasons stated under ल) is that the words on which these formations arise, appearing in Maráthí, not in the form कर्तृ, दातृ, वक्तृ, भोजक &c., but in the form कर्ता, दाता, वक्ता, भोजक &c., they might be considered by the learner as omissions, and be altogether lost to him. Some nouns in ता or ल arise also from Sanskrit participles and adverbs. Such, excepting a few special claimants, as संपूर्णता, ससहता &c., are omitted. II. Nouns are formed by attaching the affixes पणा & पण to verbs, and in the infinitive mood; also to the inflected third person singular of the past tense; as विकटणेपणा, मरणेपणा, घेतलेपणा, डाकलेपणा: all such are omitted. (See further under these affixes in their places.) III. Nouns of agency, as बसणारा, लिहिणारा, खाणारा, मारणारा, corresponding with Sitter, writer, eater, beater, in the English dictionary, are omitted: also nouns of agency formed by adding या to the root of the verb, as ठकया, चुकया, लाया, दपया, लया, चाया, उपया, are, although not absolutely all, omitted: also formations, by an obvious rule, from the noun, as लोकया, पडया &c., are omitted: of these formations, indeed, many are licentious. IV. The participial adjectives बोलता, मारता, खाता, पिता, Speaker, striker &c., although they occur constantly in poetry and in popular sayings, are yet, as the rule of formation is evident, omitted. Some few, however, involving *special* signification (e. g. clever at, excelling in, remarkable for) have been inserted. V. Adverbs ending in पर्ण or पर्णे, formed from the abstract nouns in पणा or पण, as पुरतेपर्णे, चांगलेपर्णे, are omitted. VI. Causal verbs, as करविणे, मारविणे, घाडविणे, are omitted. VII. Very numerous and very valuable adjectives or epithets are formed with affixes and words such as वत् Like; शील Disposed to or naturally endowed with; कारक, कारी, कर, कार, कर्ता That works, effects, makes, does; होन, विहोन, रहित, विरहित, शून्य, वर्जित Deficient, devoid, destitute, wanting; झुत & झट Slipped or fallen; स्थ Situate or standing in; सहित Accompanied by; आपन्न, आविष्ट, आतुर, आकुल, अश्वित, आवर, आक्रान्त,

* These affixes, although affirmed by Pandits to bear the same import and power, differ considerably. See the two in their places.

† These affixes are, in sense and office, altogether identical: they differ only in that whilst पणा forms nouns of the masculine gender, the formations of पण are neuter. See the two in order.

इव &c. &c., e. g. स्वप्रवृत्त, वैराग्यवत्, धर्मशील, पुण्यशील, दानशील, सत्कर्मशील, गुणकारक, हितकारक, कफकारो, पित्तकारी, सुखकर, दुःखकर, पंचकार, चर्मकार, पापकर्ता, पुण्यकर्ता, इत्येतेषां, ज्ञानविहीन, अज्ञरहित, दोषविरहित, शक्तिशून्य, अर्थशून्य, दुग्धवर्जित, अपयवर्जित, पदच्युत, अधिकारच्युत, स्थानभ्रष्ट, सत्संगभ्रष्ट, आकाशस्थ, पातालस्थ, युक्तिरहित, यशःरहित, दुःखापन्न, कामाविष्ट, क्षुधातुर, चिंताकुल, शोकात्तित, गुणावह, लघाकांत, भूतग्रस्त &c. Of such formations but few appear in the columns; but the rule and examples are furnished under the affixes and words as they severally occur. As such adjectives or epithets are perpetually occurring, and in familiar and practical as well as ornate speech; and as so few (and of those important formations with आवृत्त, आविष्ट, आतुर &c., none) are contained in the dictionary; we do exhort the learner to observe and apprehend and remember. VIII. Of the past participles, as बोद्धोव, बोद्धोव, पेटोव, कर्तोव, कोर्तोव, कर्षोव, भरजोव, only the most common have been admitted. They *might* be formed to serve an occasion, but, excepting the few we have admitted, they are not regarded as idiomatical. IX. Formations with करो and, less frequently, कर & कर, as याचेकरो or याचेकर, वारेकरी, शेतकरी, भिक्षेकरो, भाडेकरो, पाहरेकरो, in the sense of Doer of or worker in, are sound and popular, but not bearing, in all cases, claim for insertion. See करो & वाला. X. Feminine formations from the masculine noun by the addition of ईण, or, where ई is the final letter of the masculine, of ण, as परटोण, भटोण, ब्राह्मणीण, शेटोण, माळोण, शिपोण, तेलोण, कुळवाडीण, कोळीण, वाणोण, ओशोण, घनीण, करीण, from परटो, भट, ब्राह्मण &c., are, for the most part, omitted. XI. Numerous adjectives are formed from nouns by the addition of ई. Of such we have admitted the common ones; and for the rest we substitute this rule of formation: e. g. अपकारी, अनेदवादी, कुमारी, क्लेशी, आश्रयी, विचारो, विवेको, देवी, हर्षी, संतोषी, मोही, गुणो, भेदी, आनंदो, प्रतापी, तर्की, अनुशानी, राघवी, रंघानी &c.

8. Formations such as अडोशोपडोशो, अंघडापांघडा, कुंजीमाळी, झाडझुडप, भिकारीटाकारी, लंगडालुला, वरैवाडा, शेजारीपाजारी, शेटसावकार, समावेशरा, arising, whether through reduplication, or through juxta-position of two words of the same general sense and of such similitude of sound as to involve alliteration, are exceedingly abundant. In the singular number they import, Some *one or other* (of the general character or quality signified by the words of the formation); some *individual* of the multitude designated; some indifferent or unparticularized *one*. In the plural number they import, *All* comprehensively or collectively; *all* of all the species and varieties, grades and shades constituting that genus or order. (Note. This article is not to be confounded with Article 9. The two notices are of matters quite distinct. Vide infra.)

9. Formations through combination of words of one general significance abound exceedingly, and conduce eminently to the forcibleness and expressiveness of the Maráthí. Some examples are—आणभाष, आंघरणपांघरण, अडाणीकवाडी, वेढविमार, वेणीफणी, शाकभाजी, काकळकुडू, छाकूडफांडा, घासकाडी, घासपाच, बसपाच, मोठभाकर, मोठसजुरी, चेलपांडो, केरकचरा, भांगडिळा, टिळाटोपी, टिळेपट्टी, पामपचावळ, पाडपाणी, कुमवीमाळी, महारपोर, राईपोर, राईमुंड, चर्चवेच, शेतभात, पोरवाळ, वारैरुमिडम, वाणीउडमी, शेटसावकार, तेलोतंबोली, चोरपोर, पडगेंपाळें, बाळीकुमडी, चांचळळी, पैसाभडका, दानधर्म, देवधर्म, ओखमाप, जेवणचाण, पुखकपानरट, भोगभोगवडा, कर्जवान, भाजीपाळा, देकळराजळ, दिवाणदरबार, कामकारभार, जीवकंतु, वायवविचा, शेतवाडी, शेतमळा, खालीखुमाली, पाकसपाणी, पंढरितूर, बारळकांके. These and countless others we have inserted, well-pleased to obtain them. Such combinations, although not prevailing in all languages, are sufficiently numerous in the English; and they contribute, if not to its delicacy and beauty, yet certainly to its vivacity and vigor. As illustrations of, and perhaps in vindication of, our Maráthí couples, we present a few instances:—wear and tear, rattle and clatter, racket and riot, rags and tatters, follies and foibles, fun and frolic, toil and trouble, sorrow and suffering, want and wo, health and wealth, hurry and flurry, thorns and thistles, briars and brambles, pride and passion, strife and struggle;—and of adjectives or participles—safe and sound, whole and hearty, light and tight, waste and wild, weary and worn, tattered and torn or worn and torn;—and of verbs—to bawl and bellow, to storm and stamp, to roar and rave, to patch and piece, to rip and rend, to scour and scrub, to frisk and frolic, to dally and dawdle, to higgly and boggle. Formations, not by combination of distinct words, but through reduplication, as भाकरीभिकरी, दवरविदर, चोडामिडा, खडेखडे, दाणादुजा &c., are of very different character; conducing, not to confer force or expression upon the language, but to impair and disfigure it: such, with a few exceptions pleading some speciality, we have rejected. The English language, however, as it furnishes illustrations of the first class, so refuses not illustrations of this second class—formations indeed, although strictly by reduplication, regarded as worthy of record in dictionaries, and as admissible, in seasons of softness and leniency, into the speech and writings of the learned and the grave. Such are Hurly burly, helter skelter, hurry skurry, higgledy piggedly, hugger mugger, hoity toity, namby pamby, topsy turvy, skimble skamble, slipslop, wishwash, mishmash, tittletattle, chitchat, fiddlefaddle, pitterpatter &c.

10. Words such as प्राचेनीच, प्राचे, कचनीच, कच, रक्षणीच, रक्ष, पोषणीच, पोष, and, from certain roots, the form कर्नीच, गंतच, भक्षितच, खासितच, as they compose a very numerous class, and are constant in learned colloquy, have, for the most part, been inserted: that degree of acquaintance with Sanskrit grammar which would enable the Maráthí student to evoke them when needing them, or to understand them when hearing them, being too great to be reasonably required from him. As Sanskrit grammarians make no *decretory* distinction betwixt these three forms, the three might have been rendered, as, in the first edition, they are rendered, “To be asked, to be narrated &c.”; and to this indefinite rendering the learner might have been required to supply, as the connection should indicate, the words *Proper* or *worthy*, *designed* or *intended*, *practicable* or *possible*, *demanding* or *claiming*, *subject* or *liable*, *about* or *on the point*: but, as some of those grammarians offer the *suggestion* concerning the forms, that the first involves the notion of fitness or suitableness; the second that of possibility or of purpose or simply of emergence or occurrence unto; and the third that of necessariness (moral obligation); and as this suggestion, although overthrown or obscured by an occasional nonconformist, lacks not verisimilitude, it is accepted, and the three forms (e. g. भक्षणीच, भक्ष, भक्षितच,) have been interpreted in accordance with it. To the above we here append as a note:—that the form arising by the attaching of the affix च (च प्रत्यय), as in प्राचेनीच, involves the significance of *fitness* or *worthiness*, may be accepted without hesitation; that the second form (प्राचे) involves the significance of *possibility* or of *purpose*, and, further, a vague and undefinable notion of contingency or occurrency unto *to be performed or done*, may be accepted with like readiness and assurance; but of the affix नच (नच प्रत्यय), although it is noted as विधिबोधक or विधये (indicative of rule, requirement, imperativeness, or necessity), yet is it noted further as आश्चर्य & चोम्यार्थ; this affix thus appearing as involving three powers, and as failing in bearing and definiteness.

11. Causal verbs, as the rule of formation is simple (*viz.* the introduction of चि betwixt the root of an active verb and the infinitive termination ने; or the changing, as preparatory to the introduction of च, of the inherent vowel अ of the last letter of the root into च), are omitted; excepting of course such as, in particular applications, bear an import other than, or but remotely and obscurely that of,

causality. As an example of this rule of formation करणे becomes, in the first case, करविणे, in the second, करिवणे. Sometimes आ is introduced, and attached to the last letter of the root; as in फिताविणे from फितणे, विद्याविणे from विद्यणे. This is a third form; and, accordingly, when it is purely a causal form, its formations are omitted; but, very generally, verbs of the आविणे-formation are, not causal, but *active*; as शिस्तमाविणे, सत्ताविणे, मत्ताविणे, करकचाविणे, बोलाविणे; and verbs formed, not with आविणे, but with आवणे, are *neuter*; as सरसावणे, कासावणे, शिडावणे, घुडावणे; and such *actives* and *neuters* are of course inserted and explained.* It should be added here, that several *active* verbs are formed upon the neuter verb precisely as the causal verb is formed upon the active verb, viz. by adding वि to the root; e. g. उठविणे from उठणे, बसविणे from बसणे, निजविणे from निजणे, उडविणे from उडणे To raise, seat, lay &c. from To rise, sit, lie &c.; and several others stand up at once, acknowledging no neuter verb; e. g. पाठविणे, बडविणे, बडविणे, कालविणे, चाविणे, निरविणे To send, to beat, to exchange, to mingle &c. As of the causal verb (as above-mentioned) the form is two-fold, or has a variation, so likewise of the active verb; as उठविणे or उठिवणे, पाठविणे or पाठिवणे; and, as in the Desh, the adding of ि to व (उठविणे) is preferred to the substituting of ि for the inherent अ of the last letter of the root (उठिवणे) this is the form observed, both marginally and in the textual examples and phrases all through the dictionary.

12. Active verbs springing by the simple rule from the neuter (e. g. बसविणे, कुचविणे, from बसणे & कुचवणे) have been judged as not demanding to be explained with fullness and minuteness when the neuter form has been explained fully and minutely. Of such many have been rendered only in their most common and most useful senses, being disposed of summarily, and some have been refused admission.

13. Transitive verbs, as will be learned from the grammar, agree in the preterit with the object, and cast the subject into inflection under the government of ने; as एका पुढ्याने बोडो घरी. To this rule certain transitive verbs please to object, affording but obscure reason for their deviation from their fellows: such, observing the course of the European languages, agree with the subject and duly govern the object. We append a list of them:—उमजणे, ओकणे, घडणे, घुमडणे, झोवणे, पसविणे, पिणे, पोहणे, प्रसविणे, बोलणे, भुजणे, न्मणे, (when it drops the form न्मला, and takes the form न्मालो,) लेणे, विणे, विसविणे, विसरणे, शिकणे, समजणे, खरणे, वरणे, उकणे. Other transitives are ambidextrous, agreeing, sometimes with the subject, sometimes with the object—observing both the कर्तेरि प्रयोग and the कर्मणि प्रयोग. These are:—अठविणे, आचरणे, उतरणे, वेळणे, चाडणे, चावणे, झिकणे, चुकणे, नेसणे, पडणे, पांचरणे, शिकरणे, हरणे. It should be added here that transitives the most determinate and regular undergo the कर्तेरि प्रयोग, and agree with the subject; as आपो आबोल केले. Before “the will of the people” grammarians are “a feeble folk.” Again, intransitives are pleased to assume an object, and so to demean themselves with it as to obtain judgment, both from the people and from certain grammarians, as transitives: declared however by accurate discrimination to be intransitive, i. e. neuter. Ex. जी भात जेवलो, दू वाड चुकलाच, तो दहल पावला, and सुकणे, शिवणे &c.

14. Active verbs enter into the passive voice through the auxiliary जाणे To go; as मारला जाणे To go beaten. This usage is neither idiomatical nor scholastic; it is not favored by the Maráthí. Verbs (whether active or neuter) form a class of compounds by union, in the form arising from the assumption of च by the root, with the verb सकणे To be able; as करं सकणे, होचं सकणे. This usage also is unfamiliar to the Maráthí. Upon these two particulars some observations must be made, and they demand attention:—first, the use of the passive voice is not infrequent in Prákrit poetry; secondly, it is common amongst the writers and speakers of the venerable Hindí, Bhákhá or Kharí bolí, and amongst the Hindú speakers of Hindustán of the cognate Hindustání (and is not rudely refused by the Muhammadan Hindustání-poets); thirdly, (whether from the secret operation of the much-reverenced Prákrit literature; from the influence of the Pardesís and others speaking Hindí and Hindustání, or of other foreigners (e. g. Persians and Europeans) speaking in Indian tongues; or from the absolute demand for it and actual power and expressiveness of it in certain complexities and awkward incompetencies of the orthodox language—yet) it is fast obtaining ground amongst both the commonalty and the élèves of colleges and schools; fourthly—and conclusively, this use is wanted—wanted by translators and lecturers, by professors and teachers. And now, upon the use of सकणे we observe:—first, that the use of it in Prákrit literature is even more frequent than the use of the passive voice; secondly, that, although not idiomatical, not popular, it is incontrovertibly chaste and classical; thirdly, that in the fine and noble Hindustání of the North, (a language upon which the Munshís of these parts are not to be allowed a judgment,) and as attached, not vulgariter to کرنے or کرے, but to the root (کر, دے, لے, آئے, بیٹھے &c.), it is pure, neat, sweet, and altogether acceptable; fourthly, that it, upon these good grounds, can be adopted and cherished and commended to the people at large; fifthly and conclusively, the use of सकणे, if we would fix the Maráthí, and form a literature, and evolve and establish a national mind, is wanted—imperatively wanted.

15. Verbs are, in Maráthí, as in other tongues, licentiously created from the noun and the adjective; and there has been sometimes difficulty in deciding upon claims for admission. The learner may explore the columns of the dictionary for verbs which he may hear from the people or meet with in poetry, and which, accordingly, he may adjudge to be authorized: he must renounce however this standard of genuineness, for the populace and the poets are sons of license. Verbs therefore such as कुन्हाडणे, मुकडणे, बेजारणे, (which verbs we have ourselves heard,) he must yield, and join with us in denouncing.

16. The roots of verbs which appear at the end of a meaning of a noun indicate the verbs with which that noun in that meaning commonly occurs in construction; e. g. after the meaning of अभिज्ञा are व भोज, वाढव, पाव, घर. Such constructions are not obvious or easily discoverable; are so important however that without the knowledge of them the learner would constantly speak unintelligibly even to the intelligent. Such roots are supplied throughout the dictionary; and right thankfully will they be welcomed by the student in earnest.

17. Imitative particles, it may be thought, have been unnecessarily inserted, or have been explained with unnecessary minuteness and closeness. But he it remembered that many, very many, of the most significant and expressive *verbs* of this language spring

* In limitation of this declaration it should be stated, that, of the active verbs of the आविणे formation, *springing out of imitative verbs*, there are very numerous omissions; and because such verbs arise and fall altogether with the occasion upon which they are employed. These verbs are indeed not inelegant, and they are highly significant, and thus they are useful; but being still viewed but as occasional and optional formations, the absence from the dictionary of the rejected ones seems to be well-supplied by this statement respecting them.

the nouns which change their final अ into ए; admonishing the learner that he may boldly declare the remaining classes to be one class, and declinable into ई:—

अटक	कबर or कसर	गंजीफ	गंजीर	तनाव	दाढ	परतवेळ	बुरा साखर	सादवान	रीस	वडणूक	शेप
अडक	करप	गप	जड	तरफ	दाणा लाख	परपेंठ	बुज	मांकूस	रीष	वधूमाय	शेस
अडवाट	कव	गरज	जाम	तलफ	दाणा साखर	पश्चिम	बैत	मान	रीस	वर्तणूक	सकाळ
अडवेळ	कांच	गवडपाच	जाम	तवसाळ	दीपमाळ	पहाट	बोद	मानणूक	रेव	वस्त	सडक
अंतराखण	काव	गंज	जांच	तसर	दुरव	पाच	बोव	माय	रेव	वहाण	सदर
अंबुरकी चिंच	कास	गंफ	जाणीव	तसरीफ	दुशाख	पाणशेंग	भाकबीज	माव	रेव	वाड	समीध
अंलग	काळवेळ	गुराव	जिह्व or क्हे	तजान	धर्मेनाव	पाणसळ	भाक	माळ	रेवड	वाफ	सव
अवेळ	काळी धार	मुलमेख	जोभ	तळवाड	धर्मवाड	पायवाड	भाग	मिळती वस्त	रोथ	वाभळ	सवन
अहेव	किलच	गोद	जोवणवेळ	तक्षीम	धूव	पिठी साखर	भाचेखन	सुसळधार	लंव	वांव	सहाण
अळवीण	किलोच	गोरकचिंच	झडप	ताकज	धुळवाफ	पोण	भाज	मेंग	सुवंग	विस्वायत	साखर
आडज	किलस	घडमाळ	झीज	तागलवाड	घोंडशीर	पुनव	भाड	सोच	लवणशाक	वीज	साखरशेप
आंत	कुमक	घोडशीर	झूम	ताज	घोप	पुन्येव	भाष	मोड	लशो खरुज	वीड	सांज or झ
आंव	कुळीक	घोडेवाड	झूर	ताजीम	नजर	पूर्व	भांस	मोहनसान	सुशुन	वीड	सांजवेळ
आवोस	कैद	चढती वेळ	झोप	ताम	नजरपारख	पेंठ	भिकाळ	मोहार	लांक	वीळ	सांड
इरजीक	कोईल	चपटा लाख	टांग	ताम्ह	नणंद	पेज	भिक्षाळ	मोहीम	लाख	वेम	साण
ईट	कोईळ	चपडा लाख	टिंच	तांब	नथ	फातमा	भीक	मौज	लांच	वेण	साद
ईद	खच	चपडास	टिवाटीव	तार	नमाज	फाम	भीड	खसक	लाज	वेळ	सांव
उखळबेरीज	खडव	चार्दन	टीक	तारोख	नरद	फिरंग	भूक	रकम	लाट	वेळ अवेळ	सिंक
उणीव	खडोसाखर	चार	टीच	तालोम	नामदवण	फुंक	भूज	रतनगुंज	साण	झाक or ख	सिकलें
उतरती वेळ	खरशेंग	चान्हरी मोट	टोप	तिडक	नातखन	फौज	भोवड	रयत	लात	झाल	सीव
उतारपेंठ	खरुज	चिंच	डांक	तिडोकि	नारळीपुनव	ब	भोवळ	राख	लानाड	झाळ	खज
उतारवेळ	खाक	चितंग	डांग	तीज	नालमेख	बम	मध	राखळ	लाभावेळ	झिंक	खन
उपाधपेंठ	खाट	चिवार	डंग	तीट	नाव	बंदरवाड	मनभूक	रांग	लालूच	झिणक	सोड
ऊब	खारीक	चीज	डंग	तूळ	नीज	बाम	मरतवांझ	रांड	खांव	झिंप	सोनकाव
एकवेळ	खीज	खोड or ड	डंग	तेरोख	नीद	बाज	मसक	रांडखांड	लाळ	झिणक	हाक
एळ	खुण	चीप	डंग	तेरीज	मेणोव	बाजारवेडक	मखर	रांडमुंड	खीख	झिंव	खांव
एरीण	खुप	चीर	डेलच	तांडबाग	परैज	बांधवाड	महमाय	रातनकाव	खोद	झुभावेळ	ऊरडभूज
ओली खरुज	खेप	खोल	डोणशीर	तोफ	पंचधार	बाम	माड	रामघोळ	लोखंडो काव	झेक	ऊरडभूज
कड	खेम	चुणूक	तज	दरज	पडजीभ	बाळभूक	मांडणूक	रानवाड	लोग	झेज	होती वस्त.
कणकन	खेव	चोपडा लाख	तजवीज	दवणशीर	पडसाळ	बीज	मात	रिकामवेळ	वस्तडीक	झेच	
कणीक	गजक	चोरवाड	तन	दवणीपुनव	पचाज or स	बीद	मांद	रीव	वडपुनव	झेद	

The above words are not 235, but 370, and this because a class of words assuming, not ई or ए, but ए or ई, (esteeming ए as the more eligible inflection,) have been included. The whole classification however stands in the judgment of Mr. Burgess as susceptible of improvement. Note. We have furnished here the entire catalogue because our notices (viz. ए, ई or ए following the word) in the columns of the dictionary are irregular and incomplete; and because we hoped that the general rule—that the plural being in आ, the inflection is into ए, and the plural being in ई, the inflection is into ई—might meet the exigencies of the learner.

26. Masculine nouns in उ (as अणु and other *Sanskrit* nouns) are inflected into ऊ, and masculine nouns in क retain क throughout the cases (of the singular number), except the following:—

(Mr. Burgess's List.)

गङ्ग inflects into वा.

ग	वा or retains क.
चाडू	वा " " क.
तडू	आ " " क.
नाकू	वा " " क.
पणडू	वा " " क.
परगू	आ " " क.
पू	वा.

भाऊ inflects into वा.

क	वा.
लाडू	वा.
वाडसरू	आ or retains क.
विंचू	वा " " क.
विष्टू	वा " " क.
वेळू	वा " " क.

27. Feminine nouns in ऊ retain ऊ, except the following:—

आऊ inflects into वे or retains ऊ.

ऊ	वे.
जळू	वे " " क.
जाऊ	वे.
टाळू	वे or ए, " क.
दाऊ	वे " " क.
डुऊ	वे.

पिळू inflects into वे or retains ऊ.

पेळू	वे " " क.
बाणू	वे " " क.
बाळू	वे " " क.
साळू	वे " " क.
खू	वे " " क.

28. Neuter nouns in ऊ inflect into आ, except the following:—

अवाळू inflects into ऊ.

अखू	वा.
अळू	वा.
आमकू	ऊ.
उठाणू	ऊ.
उवाळू	ऊ.
कुंकू	वा.
कुखू	वा.

खटू inflects into ऊ.

गळू	वा.
चांचू	ऊ.
बाळू	ऊ.
जानू	ऊ.
ऊ	वा.
टाटू	ऊ.
ताकू	वा.

पाचेकू inflects into ऊ.

फाफू	ऊ.
फाळेडू	ऊ or आ.
बाळकडू	ऊ or आ.
राजाळू	ऊ.
सुकाणू	ऊ or आ.
हाळू	ऊ.
डूचू	ऊ.

29. Formations (whether nouns, adjectives, or participles) spring up forthwith upon the summons of a scholar confident of his strength and correct in his taste—strong and bold, yet chaste and classical. Such, although valuable, and unto elegant composition quite indispensable, have not, as arbitrary creations, any proper place in the columns of a dictionary. *Specimens under headings* are admissible, and such have been copiously admitted. Here, however, amongst *prolegomena*, such formations, and their constituents or bases, and their laws and requirements, may be presented fearlessly, yea, as altogether thankworthy.

Upon the words in the margin as Bases exist or may be created the appended formations:—

- अधीन . . . विषयाधीन, मन्त्राधीन, कलाधीन, दासाधीन, घनाधीन, कामाधीन &c., धर्माधीन, उपायाधीन, वैद्याधीन, बलाधीन, पापाधीन, कालाधीन, वयोधीन, बुद्ध्याधीन, उद्योगाधीन, प्रयत्नाधीन.
- अंकित . . . ज्ञानांकित, मत्तंकित, बुद्ध्यांकित, कामांकित &c., पुण्यांकित, पापांकित, त्रमांकित, कर्मांकित, क्षोभांकित, सद्भावंकित, भक्त्यांकित, भावांकित, रसांकित. See अंकित.
- अन्वित . . . चिन्तान्वित, दोषान्वित, भयान्वित &c. See अन्वित.
- अपह . . . शोकापह, दुःखापह, सुखापह, रोगापह, मानापह, तिमिरापह, तमापह, हर्षापह, खेदापह, त्रमापह, निद्रापह, पुण्यापह, पापापह.
- अध्यक्ष . . . वादाध्यक्ष, पाकाध्यक्ष, शलाध्यक्ष, रामाध्यक्ष, देशाध्यक्ष, विद्याध्यक्ष, अंतर्गृह्याध्यक्ष, भांडाराध्यक्ष, बलाध्यक्ष, अलंकाराध्यक्ष, स्यादाध्यक्ष, स्थानाध्यक्ष, वनाध्यक्ष, पूजाध्यक्ष, मृत्याध्यक्ष. See अध्यक्ष.
- अतीत . . . कालातीत, देशातीत, गुणातीत, भावातीत, मायातीत, स्मरणातीत, रूपातीत, वासनातीत, क्रोधातीत, मोहातीत, वर्णातीत, यशोतीत, नामातीत, मृत्युतीत, आचारातीत.
- अनेक . . . अनेकसत्ताक, अनेकपति, अनेकजीवी, अनेकपत्नी, अनेकोपाय, अनेकगामी, अनेकवृत्ति, अनेकसंकल्प, अनेकबुद्धि, अनेकदृष्टि, अनेकमूर्ति, अनेकव्यावृत्ति, अनेकपिता, अनेकचित्त, अनेकचिंत.
- अन्यथा . . . अन्यथाकारो, अन्यथाभाषो, अन्यथाभक्षो, अन्यथाशो, अन्यथाकर्त्ता, अन्यथाचिंतक, अन्यथाध्यायी, अन्यथाधाता, अन्यथावक्ता, अन्यथानुमापक, अन्यथावय, अन्यथादंड.
- अभिमुख . . . दिग्भिमुख, अध्ययनाभिमुख, कामाभिमुख, क्रोधाभिमुख &c., देवाभिमुख, सेवाभिमुख, भक्त्याभिमुख, प्रेमाभिमुख, मरणाभिमुख, रोगाभिमुख, जयाभिमुख, यशोभिमुख, कौश्याभिमुख, अनाथाभिमुख, आर्त्ताभिमुख.
- अवरोध . . . प्राणावरोध, वीर्यावरोध, मानावरोध, वयोवरोध, इन्द्रियावरोध.
- अर्थी . . . धनार्थी, अन्नार्थी, पुण्यार्थी, धर्मार्थी, कौश्यार्थी, लौकिकार्थी, यशोर्थी, परोपकारार्थी, परमार्थी, वरार्थी, विषयार्थी, विद्याार्थी, भोगार्थी, सुखार्थी, फलार्थी, भोजनार्थी, वधार्थी.
- अर्ह . . . भक्षणार्ह, पूजनार्ह, दानार्ह, मानार्ह, दंडार्ह.
- आक्रांत . . . चिन्ताक्रांत, क्षुधाक्रांत, तृषाक्रांत, निद्राक्रांत, त्रमाक्रांत, भयाक्रांत, क्षोभाक्रांत, खेदाक्रांत, शोकाक्रांत, दुःखाक्रांत, कामाक्रांत, क्रोधाक्रांत, लोभाक्रांत, मोहाक्रांत, मदक्रांत, मत्सरक्रांत, ज्वराक्रांत, रोगाक्रांत, व्यसनाक्रांत, बहिष्वाक्रांत, संतापाक्रांत, हर्षाक्रांत, ईषाक्रांत, अकल्याणाक्रांत, विपत्त्याक्रांत or विपदाक्रांत, पीडाक्रांत, पदाक्रांत, श्रवणाक्रांत, पराक्रांत, परचक्राक्रांत, with many others. See आक्रांत in its place.
- आतुर . . . चिन्तातुर &c. See under आक्रांत as far as इषाक्रांत, and substitute आतुर for आक्रांत. See आतुर in its place.
- आकुल . . . चिन्ताकुल &c. See under आक्रांत as far as पीडाक्रांत. See आकुल.
- आकीर्ण . . . जलाकीर्ण, मेघाकीर्ण, नक्षत्राकीर्ण, वृक्षाकीर्ण, पुष्पाकीर्ण, फलाकीर्ण, पर्णाकीर्ण, कीटकाकीर्ण, जलाकीर्ण, पश्याकीर्ण, मक्षकाकीर्ण, तृणाकीर्ण, धान्याकीर्ण, रत्नाकीर्ण, See आकीर्ण.
- आप्तुत . . . चिन्ताप्तुत, निद्राप्तुत, शोकाप्तुत, दुःखाप्तुत, आनंदाप्तुत, मोहाप्तुत, मायाप्तुत, त्रमाप्तुत, हर्षाप्तुत, कामाप्तुत, लोभाप्तुत, कार्याप्तुत, संसाराप्तुत, भवाप्तुत, व्यापाराप्तुत, भाराप्तुत, आवेशाप्तुत, गानाप्तुत, विद्याप्तुत, तिमिराप्तुत, पुण्याप्तुत, फलाप्तुत, जलाप्तुत, विवेकाप्तुत, रसाप्तुत, रामाप्तुत, रत्याप्तुत, सुरताप्तुत, विषयाप्तुत, निर्वेदाप्तुत, वैराग्याप्तुत.
- आपत्ति . . . दोषापत्ति, इष्टापत्ति, सुखापत्ति, संशयापत्ति, अन्यायापत्ति, अन्यधर्मापत्ति, विहितापत्ति, निषिद्धापत्ति, कारणापत्ति, सिद्ध्यापत्ति, विवक्षापत्ति, तात्पर्यापत्ति, अननुसंधानापत्ति, भ्रांत्यापत्ति, अज्ञानापत्ति, संसर्गापत्ति, विरोधापत्ति, प्रसंगापत्ति, विवादापत्ति.
- आपन्न . . . दोषापन्न &c. See and form from आपत्ति.
- आत्म . . . आत्मप्रशंसा, आत्मक्षुति, आत्मनिंदा &c. See under आत्म.
- आचार . . . अशुभाचार, ब्रह्माचार, मिष्टाचार, पापाचार, पुण्याचार, शुभाचार, सभ्याचार, जात्याचार, कुलाचार.
- आवह . . . जयावह, यशोवह, कौश्यावह, शुभावह, अशुभावह, कल्याणावह, खेदावह, पुण्यावह, पापावह, दोषावह, दंडावह, निंदावह, लाभावह, हितावह, अहितावह, फलावह, सुत्यावह, प्रीत्यावह, त्रसावह.
- आनुकूल्य . . . धर्मानुकूल्य, मतानुकूल्य, समयानुकूल्य, शक्त्यानुकूल्य, बुद्धानुकूल्य, मनोनुकूल्य, प्रकृत्यानुकूल्य, पण्यानुकूल्य.
- आयतन . . . दोषायतन, गुणायतन, देवतायतन, धर्मायतन, पुण्यायतन, पापायतन, रोगायतन, अलंकारायतन, हर्षायतन, सुखायतन, लज्जायतन, संपत्त्यायतन, औदायेयतन, क्षयायतन, मयोदायतन.
- आर्त्त . . . दुःखार्त्त, भयार्त्त, क्षात्रार्त्त, शोकात्त, विरहात्त, वियोगार्त्त, दारिद्र्यार्त्त, संतापार्त्त, ज्वरार्त्त, रोगार्त्त, कामार्त्त, क्रोधात्त &c., चिन्तार्त्त, क्षुधार्त्त, हर्षार्त्त, भवार्त्त, संश्रार्त्त.
- आरूढ . . . शोमारूढ, गर्वारूढ, कामारूढ, क्रोधारूढ &c., विचारारूढ, समथारूढ, अनाचारारूढ, ध्यामारूढ, नियमारूढ, धर्मारूढ, वैराग्यारूढ, श्रमारूढ, क्षमारूढ, भक्त्यारूढ, उद्योगारूढ, जन्ममरणारूढ.
- आरोप . . . दोषारोप, गुणारोप, मिथ्यारोप, वैषम्यारोप, अर्थारोप, प्रत्यारोप.
- आवेश . . . अभिमानावेश, रत्यावेश, कारुण्यवेश, दयावेश, विद्यावेश, युद्धवेश, घनावेश, गर्वावेश, कार्यावेश, पठनावेश, लेखनावेश, वादावेश.
- आशय . . . पुण्याशय, पापाशय, विद्याशय, अध्ययनाशय, अर्थशय, सुखाशय, कौश्याशय, शब्दाशय, मनोशय, मत्ताशय, वर्णाशय.
- आस्पद . . . पुण्यास्पद, पापास्पद, हासास्पद, सत्त्वास्पद, गुणास्पद, दोषास्पद, भयास्पद, लज्जास्पद, विद्यास्पद, संशयास्पद, वासनास्पद, मरणास्पद, वादास्पद, शंकास्पद, अभिमानास्पद, क्षयास्पद.
- आद्य . . . बलाद्य, गर्वाद्य, मानाद्य, गुणाद्य, कामाद्य &c., रसाद्य, अभिमानाद्य, विनाद्य. See आद्य.
- उत्तर . . . लोकोत्तर, नीत्युत्तर, रीत्युत्तर, धर्मोत्तर, संप्रदायोत्तर, ब्रह्मोत्तर, ज्ञानोत्तर, सामर्थ्योत्तर, क्षत्युत्तर, वाचोत्तर.
- उदार . . . उदारतेजस्, उदारयश, उदारकीर्ति, उदारकार्य, उदारकान्ति, उदारक्षुति, उदारकृति, उदारमिनय, उदारदृष्टि, उदारमानस, उदारचक्षु, उदारमुख, उदारदान, उदारवेग, उदारव्यथो.
- उच्छेद . . . इत्युच्छेद, ग्रहोच्छेद, स्थानोच्छेद, रात्र्योच्छेद, अधिकारोच्छेद, मानोच्छेद, संतानोच्छेद, धैर्योच्छेद, भ्रमोच्छेद, मतोच्छेद, अज्ञानोच्छेद, लेशोच्छेद, मार्गोच्छेद, देवतोच्छेद.
- उत्थ . . . दाहोत्थ, कफोत्थ, पित्तोत्थ &c., अजीर्णोत्थ, धर्मोत्थ, धूमोत्थ, धर्मोत्थ, बलोत्थ, जलोत्थ, स्वेदोत्थ, भूम्युत्थ, खोत्थ, रक्तोत्थ, विषोत्थ, आमोत्थ.

- उन्मुख . . दिगुन्मुख, अध्ययनोन्मुख, कामोन्मुख &c. भक्त्युन्मुख, यशोन्मुख. See further under अभिमुख.
- कर . . . प्रभाकर, प्रकाशकर, सुखकर, दुःखकर &c. See कर. कर्त्ता, कारक, कारी.
- करी . . . भाङ्केरी, ओझेकरी, पट्टेकरी, कथेकरी. See करा.
- काम . . . कामचार, कामवाद, कामगति, कामकर, कामग्राहो, कामत्यागो, कामवादो, कामभोजो, कामभाषी, कामाशी &c.: also such as मांसकाम, सुराकाम, अपय-
काम, अध्ययनकाम, परमार्थकाम.
- कामुक . . . मोक्षकामुक, फलकामुक, विद्याकामुक, धनकामुक, विषयकामुक, कल्याणकामुक, उदारकामुक, कीर्तिकामुक, यशःकामुक, वरकामुक.
- कालीन . . . समकालीन, पूर्वकालीन, उत्तरकालीन, अग्रकालीन, गतकालीन, भूतकालीन, अतःकालीन, जन्मकालीन, विवाहकालीन, प्रसूतिकालीन, कृतकालीन, बन्धु-
कालीन, संभवकालीन, प्रातःकालीन, निशेयकालीन, मित्राकालीन, स्वप्नकालीन.
- कृत . . . कृतराज्य, कृतभोजन, कृतकार्य, कृतविवाह, कृतभार्य, कृताधिकार, कृतकीर्ति, कृतावमान, कृतावलंब, कृतकृण, कृतपराजय, कृतजय.
- गत . . . गतश्री, गतेच्छ, गतसुख, गताधार, गताश्रय, गतलज्ज, गतपिष्टक &c., गतभय, गतोत्साह, गतायु, गतवयस्क, गताहंकार. See गत. Also such as चिंतागत,
हर्षगत, सुखगत, संसारगत, कालगत, वंशगत, सर्वगत, पुण्यगत, पापगत, मनोगत, इन्द्रियगत, वासनागत, इष्टिगत, वर्णगत, स्वर्गगत, देहगत.
- गम्य . . . चिंतागम्य, प्रवासगम्य, युद्धगम्य, यज्ञगम्य, उद्योगगम्य, कष्टगम्य, श्रमगम्य, विचारगम्य, विवादगम्य, वाग्यगम्य, चातुर्यगम्य, कौशल्यगम्य, न्यायगम्य. See गम्य.
- गर्भ . . . अंतर्गर्भ, वाक्यगर्भ &c. Also गर्भपंगु, गर्भवधिर, गर्भसुखति, गर्भेदुष्कृति, गर्भक्लेशो, गर्भरोगो, गर्भार्त्त, गर्भदृष्ट, गर्भवृत्त, गर्भदुःखो, गर्भसुखो.
- ग्रस्त . . . कालग्रस्त, भयग्रस्त, विषयग्रस्त, कामग्रस्त &c., सायाग्रस्त, भवग्रस्त, मिंदाग्रस्त, शत्रुग्रस्त, दारिद्र्यग्रस्त, श्रमग्रस्त, अज्ञानग्रस्त.
- घात . . . निद्राघात, सुखघात, पुण्यघात, पापघात, समताघात, मनोघात, कलाघात, कलहघात, अभिमानघात, लाभघात, हृतिघात, बुद्धिघात, उत्साहघात, धैर्यघात, संधान-
घात, लक्ष्यघात, नेत्रघात, इष्टिघात, प्रीतिघात, वासनाघात, आशाघात, रंगघात, रसघात, प्रसंगघात.
- घ्न . . . ऋघ्न, कफघ्न &c., कृमिघ्न, आमघ्न, कासघ्न, श्लेष्मघ्न, चासघ्न, हृद्घ्न, रोगघ्न, हिक्काघ्न, दोषघ्न, गुणघ्न, पापघ्न, पुण्यघ्न, कामघ्न &c., श्रमघ्न, फलघ्न, दाहघ्न,
श्रोतघ्न, वलघ्न, धातुघ्न, शक्तिघ्न, सुखघ्न.
- चर . . . रात्रिचर, गुहाचर, अंतरिक्षचर, मार्गचर, विद्याचर, सन्मार्गचर, कुपयचर, दृष्टचर, स्तब्धचर, सभाचर, सुखचर, दुःखचर.
- चितक . . . लाभचितक, विद्याचितक, धनचितक, मंत्रचितक, ऐश्वर्यचितक, मोक्षचितक.
- च्युत . . . राज्यच्युत, धनच्युत, स्वर्गच्युत, स्वार्थच्युत, योगच्युत, आचारच्युत, नीतिच्युत, धर्मच्युत, कर्मच्युत, दानच्युत, देशच्युत, वंशच्युत, रीतिच्युत, संप्रदायच्युत, देहच्युत, रूपच्युत,
आसनच्युत, स्थलच्युत, सिंहासनच्युत, बुद्धिच्युत.
- छद्म . . . छद्मवेश, छद्मभक्ति, छद्मध्यान, छद्मधर्म, छद्मसेवा.
- जात . . . जातकीर्ति, जातधन, जातधिकार, जातराज्य, जातैश्वर्य, जातदरिद्र, जातभय, जातकंप, जातोत्सव, जातज्ञान, जातावतार, जातापमान, जातवेभव, जातविपत्ति.
Also as वस्त्रजात, विद्याजात, धनजात, ग्रहजात, पदार्थजात, पशुजात, पक्षीजात, देवजात, कलाजात. See जात.
- जाल . . . कर्मजाल, ब्रह्मजाल, दृष्टजाल, दणजाल, संसारजाल, पात्रजाल, यंत्रजाल, मंत्रजाल, तंत्रजाल, औषधिजाल, प्रेमजाल, मेघजाल, नक्षत्रजाल.
- जित . . . जितकाम &c., जितभय, जितवासन, जितमना, जितपण, जितरण, जितस्वर्गपद. See जित.
- जीवी . . . वर्षजीवी, मासजीवी, दिवसजीवी, धनजीवी, कष्टजीवी, सुखजीवी, कल्पजीवी, दोषजीवी, विद्याजीवी.
- त्याग . . . संसारत्याग, कामत्याग &c., पापत्याग, अवगुणत्याग, भवत्याग, राज्यत्याग, रक्षित्याग, श्रुतित्याग, धर्मत्याग, उद्योगत्याग. Also त्यागो; as संसारत्यागो &c.
- दर्शी . . . स्वप्नदर्शी, दोषदर्शी, नक्षत्रदर्शी, ग्रामदर्शी, धर्मदर्शी, कालदर्शी, आत्मदर्शी, लोभदर्शी, द्वेषदर्शी, सन्मार्गदर्शी, फलदर्शी, तलदर्शी, संप्रवदर्शी, सर्वदर्शी,
प्रसंगदर्शी.
- धर, धारक . . . महीधर, जलधर, व्रतधर, दीक्षाधारक, प्रीतिधारक, धैर्यधारक, सत्ताधारक, ब्रह्मधर, वेधधारक, ईर्ष्याधारक, भयधर, हर्षधर, योगधर, चक्रधर.
- धर्म . . . राजधर्म, जातिधर्म, देशधर्म, पिष्टधर्म &c., पतिधर्म, सेवकधर्म, प्रजाधर्म. See धर्म.
- नाशक . . . कफनाशक &c. रोगनाशक, स्वननाशक, उष्णनाशक, दाहनाशक, विघ्ननाशक, विषनाशक, गर्भनाशक, कामनाशक &c., निद्रानाशक, कृमिनाशक.
- निष्ठ . . . अध्ययननिष्ठ, कर्मनिष्ठ, विद्यानिष्ठ, योगनिष्ठ, विषयनिष्ठ, व्यापारनिष्ठ, परनिष्ठ, आत्मनिष्ठ, स्वार्थनिष्ठ, परार्थनिष्ठ, दृढनिष्ठ, स्त्रीनिष्ठ, देवनिष्ठ, परमार्थनिष्ठ,
सन्मार्गनिष्ठ, संसारनिष्ठ, भवनिष्ठ, धर्मनिष्ठ, नीतिनिष्ठ, नयनिष्ठ, दाननिष्ठ.
- पश्चात् . . . पश्चात्प, पश्चाज्जप, पश्चात्वेद, पश्चात्क्रोध, पश्चात्स्मृति, पश्चात्सूचन, पश्चात्सनन, पश्चाद्रुद्धि.
- पर . . . पुण्यपर, पापपर, कामपर &c., कीर्तिपर, मोक्षपर, भक्तिपर, ध्यानपर, धनपर, लोपर, यशःपर, ऐश्वर्यपर, विद्यापर.
- परायण . . . भक्तिपरायण, कार्यपरायण, कामपरायण &c., ध्यानपरायण, अध्ययनपरायण, पठनपरायण &c. See under पर.
- प्रवण . . . विद्याप्रवण, ज्ञानप्रवण, धनप्रवण, स्वार्थप्रवण, परार्थप्रवण. Also प्रावण्य as विद्याप्रावण्य &c.
- प्राप्त . . . प्राप्तश्री, प्राप्तधन, प्राप्तलौकिक, प्राप्तयौवन, प्राप्तवार्धक्य, प्राप्तसुख, प्राप्तदुःख, प्राप्तारोग, प्राप्ताधिकार, प्राप्तादय, प्राप्ताश्रय.
- बहिर . . . बहिर्स्थिति, बहिर्व्याप्ति, बहिर्लोभ, बहिर्युक्ति, बहिर्य्यान, बहिरभक्ति, बहिर्युद्धि.
- बाह्य . . . लोकबाह्य, कुलबाह्य, वंशबाह्य, रीतिबाह्य, नीतिबाह्य, धर्मबाह्य, आचारबाह्य, अधिकारबाह्य, शिष्टबाह्य, भक्तिबाह्य.
- बुद्धि . . . विषयबुद्धि, विद्याबुद्धि, धनबुद्धि, संसारबुद्धि, फलबुद्धि, पुण्यबुद्धि, पापबुद्धि, कर्मबुद्धि, धर्मबुद्धि, कामबुद्धि &c., दानबुद्धि, साहसबुद्धि.
- भाव . . . शालभाव, देवभाव, गृहभाव, विद्याभाव, धनभाव, भगवद्भाव. See भाव.
- भूत . . . साक्षिभूत, अनुभवभूत, मनोभूत, दृष्टिभूत, आश्रयभूत, विक्रयभूत, व्ययभूत, वाच्यभूत. See भूत p.
- भेद . . . बुद्धिभेद, विषयभेद, पाठभेद &c. See भेद.
- मर्यादा . . . सम्मर्यादा, मित्रमर्यादा, पतिमर्यादा, शिष्टमर्यादा, लोकमर्यादा, सभामर्यादा, जनमर्यादा, व्येष्टमर्यादा, आयुर्मर्यादा, भोजनमर्यादा, रतिमर्यादा, अधिकार-
मर्यादा.
- रूप . . . रूढरूप, मनोरूप, सुखरूप, दुःखरूप, तेजोरूप, प्रयत्नरूप, संस्काररूप. See रूप.
- लब्ध . . . लब्धधन, लब्धमान, लब्धाधिकार, लब्धपुण्य, लब्धपाप, लब्धमोक्ष, लब्धवैराग्य, लब्धापरति, लब्धक्षुधा &c., लब्धजन्म, लब्धदेह.
- शत्रु . . . कफशत्रु &c., ऋशत्रु, रोगशत्रु, उष्णशत्रु, कृमिशत्रु, विषशत्रु &c. See शत्रु.
- शाली . . . तेजशशाली, शौर्यशाली, भाग्यशाली, यशशशाली, विद्याशाली, प्रतापशाली, दयाशाली. See शाली.
- शून्य . . . See under होन, रहित, विरहित &c. as affix.
- शूर . . . कर्मशूर, सभाशूर, वादशूर, विलासशूर, भोजनशूर, पलायनशूर, क्रोडाशूर, अभिचारशूर. See शूर.
- शोधी . . . स्वप्नशोधी, दोषशोधी, तलशोधी, सत्यशोधी, सदस्यशोधी, सर्वशोधी, स्वार्थशोधी, परार्थशोधी, परमार्थशोधी, मर्मशोधी, मोक्षशोधी.
- साध्य . . . द्रव्यसाध्य, दुःखसाध्य, धनसाध्य, विचारसाध्य, प्रयत्नसाध्य, युक्तिसाध्य. See साध्य.
- सु & कु . . . सुविद्य, सुवाचिक &c., कुवाचिक, कुपुत्र &c.

ह्य . . . मार्गस्य, प्रवासस्य, उदरस्य, गर्भस्य, वृद्धस्य. See ह्य.

स्व . . . स्वदेश &c. See स्व.

हत . . . हतचित्तम्, हतयोग, हतशौच, हतवीर्य, हततेजस, हतेश, हतपराक्रम, हतप्राण, हतोजस. See हत.

हर, हर्ता,) विहर, कामहर &c., दोषहर, गुणहर, पापहर, दुःखहर, दुःखहर, रोगहर, प्रमादहर, विषादहर. See हर.
हारक, हारी)

हीन . . . हीनमति, हीनबुद्धि, हीनसामर्थ्य, हीनदैव, हीनविद्य, हीनार, हीनतेजस, हीनसंतति, हीनदय, हीनपरिवार, हीनकला, हीनशौभाग्य. Also, as affix, वनहीन, विद्याहीन &c.

Note. काम &c., कष &c., पिब &c., constantly appearing amongst the exemplifications above, are abridgments respectively of the familiar classes—काम, क्रोध, लोभ, मोह, मद, मत्सर, and कष, पिब, वात, and पिब, माद, आद, भ्रमिनी; as कामाचीन &c. represents कामाचीन, क्रोधाचीन, लोभाचीन &c.

30. Compound words appear, of course, in alphabetical order, but for thousands which are constantly occurring in erudite colloquy the learner must not consult the dictionary but consider the mode of composition: e. g. for चोरोपद्रव, हृषीकोपद्रव, बल्लभोपद्रव, मृगोपद्रव, वरकोपद्रव, राजोपद्रव, चोरभय, राजभय, वपभय, बाघभय, वस्तुभय, चोरदण्ड, दुष्टदण्ड, सर्पदण्ड &c. &c. he must turn up separately the members composing them. These are elegant and valuable words; but as they are literally without number, and as the mode of composition is simple and easily apprehended, the learner may hold himself as better served by this direction respecting them, than he would have been by the insertion of a million:—but and yet, for his further assistance, a monitory notice and some samples have been afforded to him under several of those words of which the use in composition is particularly extensive. Very useful compounds are constantly occurring with such words as अंश, अंतर, भेद, भाव, and numerous others; e. g. अंशान्तर, पितृान्तर, पुरातन, अर्थान्तर, भाषांतर, देशान्तर, वस्त्रान्तर, इक्षान्तर, वर्णान्तर, मातृान्तर, अर्थभेद, मतभेद, देशभेद, वेदभेद, ह्युभाव, मित्रभाव, राघुभाव &c. &c.: concerning all which this intimation of the rule and exhibition of specimens has been adjudged more eligible than admission into the columns.

31. Nouns of the intensive formation in आठ, as बल्लवळाठ, बल्लवळाठ, बल्लभळाठ, भद्रभळाठ, वल्लवळाठ &c., are often used as adverbs. They exhibit the actions signified by the verbs which they qualify as wrought up into excess or superlativeness—as involving fullness and force or definiteness and emphasis.

32. Compounds of the simplest rule of composition, viz. that of the combination of two words by mere juxta-position, as फूलझाड, चंदकाटी, दूधवेडा, are, in this dictionary, spelled without varying the form of either constituent of the compound. The practice of the Natives, whether in spelling or in pronouncing such words, is not uniform, some making the initial syllable short, some making it long; but neither party regarding any ground of election which might exist in particular instances. To swell the volume therefore by the insertion of both the forms and to baffle the learner by the insertion, in some cases, of the one form, in others, of the other, being ineligible alternatives, and the advantage of exhibiting the constituency by retaining the constituents unimpaired being not inconsiderable, we have adopted the spelling above indicated, and have inflexibly adhered to it. Consult the compounds with कर, रूप, दूध, and the multitudes with फूल.

33. आंबा, केळ or केळी, जांब, फणस, and others appear as names of trees or plants. This rendering is according to truth, yet preëminently in the Konkan; for, whilst the Konkanī-people apply the names indifferently to the tree and to the fruit, (accommodating, in certain cases, the termination and the gender,) the Desh-people prefer the style आंबाचें झाड, केळीचें झाड &c. for the tree or plant, and आंबा, केळे, जांब &c. for the fruit. This double application and this preference obtain likewise in English; as Pear, Plum, Apple &c., although made to refer to the tree, do yet more genially convey the sense of the fruit. This distinctive style of the Konkan and the Desh, not being noticeable in the columns, will be wisely considered and learned here. See भाकर.

34. Adjectives formed upon आकार are numerous and neat. Such as अंडाकार, गोलाकार, चक्राकार, इंद्राकार &c. Oval, spherical, circular, conical or pyramidal &c. appear of course; such too as render or as resemble the English well-authorized words Ensiform, scutiform, cuneiform &c., are admitted; but such as अष्टाकार, इक्ष्वाकार, पद्माकार, शूपाकार, इंद्राकार, वक्राकार, वंशाकार, being literally numberless, are rejected.

35. Adjectives are used also as adverbs, yet with continuing agreement in gender and number with the noun; e. g. चांगला Good is also Well; वायना Bad is also Ill; as हा कारकून चांगला लिहिता, हो वायको चांगली मातो, ते वेळे चांगले चालते, त्या वेळा चांगला वाचनात, ही मुले चांगली वाचनात &c. Now, this being the case throughout the adjectives and throughout their senses, we furnish, instead of variation-renderings of the adverbial form and power, (which would demand for their accommodation some scores of pages,) this plain intimation, adding however a strong exhortation to bear it in mind.

36. Adjectives formed upon adjectives terminating in आ by the attaching of ला, and which, because of their affinity to the ordinal (e. g. रवडारा so-muchth), we have termed *distributive* (e. g. रवडाला so-much-eachth or everyth, so much to, at, or in the case of each or every), are so far serviceable that the Marāthī is not critically known without the knowledge of them; and, accordingly, several such, as अवडाला, वरडाला, तवडाला, जवडाला, रतडाला, कितडाला &c., रवडाला, केवडाला &c., अर्धाळा समडाला, मोडाला, घोरडाला, वेगडाला &c., were admitted into the first edition of the dictionary. All such, excepting singly अर्धाळा, which is preserved that the law and explication of this unenglish and perhaps unparalleled formation might be mastered by the learner, are now rejected. See therefore अर्धाळा.

37. Of Sanskrit adjectives, or rather triple-gendered words, considered often by European grammarians as nouns, the gender-terminations have been, in some instances, given; as अनुमाता (-ता -त्री -ह m f n), अनुमाता (-ता -त्री -ह), अनुज (-जा -जा -ज), अनुमानी (अनुमामिनी) &c. This service to the Marāthī student, not being incumbent in Marāthī lexicography, or indeed appropriate as a thoroughgoing measure, must be accepted ex gratiā in the amount in which it is found.

38. Sanskrit adjectives formed through the affixes जन् & वान्, (e. g. बुद्धिमान्, ब्रह्मिमान्, इक्ष्वाक, पुत्रवान्,) are sometimes viewed learnedly, and are declined according to the requirements of the Sanskrit grammar, (viz. जन्, जन्तो, जन्, वान्, वन्तो, वान्, वन्तो, वान् m f n,) and sometimes are viewed altogether as Prākṛit words, and are applied, without inflection, to nouns of the three genders.

39. The participle (or participial adjective) in ला—this participle is formed from the inflected preterit of the active verb, as from केला, दिव्हा, घेतला, arise केलेला, दिव्हेला, घेतलेला—expresses the sense of the verb whether in the active voice or in the passive; as केलेला Made or done refers alike to him who has made or done, and to him or it which has been made or done; e. g. घेतलेलेला, तीर्थकेलेला, or

बेलेला येम, बेलेलें तीर्थ. The participle which is formed from the inflected preterit of the neuter verb, as उडलेला, बसलेला, पडलेला, from उडला, बसला, पडला Risen, sat, fallen, refers of course only to him or it which *is become* (in the risen, seated, or fallen state).

40. Adverbial formations such as गांवांवा, घरांघर, देशेदेश, वाडेवाड, रानेरान, झाडेझाड, पानेपान, पिढेपिढी, जागेजाग, दारोदार, देवलो-देवळ, जेताजेत &c., or गांवागांवीं, देशेदेशीं, रानेरानीं, रक्षोरक्षीं (signifying From village to village, or village by village, or in, by, to, or from every village &c.) are idiomatic and useful; but, as they arise according to an obvious rule, they are omitted.

Our second division is—

ORTHOGRAPHY.—1. This, as in all tongues merely spoken, differs in different quarters of the country. Exemplification obtrudes itself on every page of the dictionary: it will suffice here to instance डांडुळणें, हुंडाळणें, हुंडाळणें, घांडुळणें, घांडुळणें, घांडाळणें; डेंडळ, डेंडळ, डेंडळ, डेंडाळी, घांडाळी, घंडाळी, घेंडाळी; मुसकर &c.; नाकतरे &c. Our general intimation is, Initially अ has been preferred to आ, ए to ऐ, ओ to ऐ.

2. Of the words of a language altogether oral, or appearing as written only in epistles, a few poetical compositions, and still fewer prose-histories, various even to licentiousness must be the orthography. To a good compilation of the words of such a language it is manifestly essential, either that all the words in all their forms should be comprised in it, or that one form should be imperatively established amongst the speakers and writers, and that, in that form only, the words should be inserted. Of these alternatives the first is impracticable, or, if practicable, replete with inconvenience and evil; the second, although superlatively desirable, seems feasible only as that exclusive form is most judiciously settled, and as the adoption of it for the dictionary is indirect and under certain preparations. For if one sole form of spelling be determined upon, it is obvious that, even under the presumption that, hereafter, that sole form becomes the popular and the classical form, exceeding and continual disappointment must, *in the interim*, be sustained by every one turning the pages of the dictionary for words heard and seen, again and again, in his conferences and in his studies. Again, if the object of a good compilation of words be two-fold—be, as well to proscribe the bad form of writing, as to establish or recommend the good,—then, indisputably, *some* (e. g. those most frequently recurring) of the exceptionable forms must obtain admittance. Under this reasoning the plan we have adopted is this:—we have inserted, excepting those of which the production is manifestly to be ascribed to vulgar ignorance, to drowsy carelessness, or to the affectation of pedants or prigs, *all the forms of spelling*, common and uncommon, general and provincial. As repetition of the rendering would have enlarged the book enormously, we have, under the less common, or the otherwise less approved forms, referred the learner to the form the most common or the most approved: yet, again, as continual reference of the inquirer from one part of the volume to another would have added unnecessarily to the vexations of study, we have, where the rendering was brief, and comprisable within a line or two, repeated it;—referring still to the more accurate form for the guidance of the learner in his own parlance. Thus it may be hoped that all the ends, viz. the gratifying of the searcher of these pages by rewarding, in every case, whether with the information sought or with direction respecting it, his labor of search; the preserving of the dictionary from unmanageable voluminousness; and the indicating of the fittest form of spelling, and, thus, the contributing towards the general adoption of it;—have obtained their accomplishment.

Sometimes to the marginal word is annexed another form of that word preceded by “(Or)” and then, if it be brief, is added the meaning. This is to indicate that the form referred to is somewhat, although but slightly and not unquestionably, the preferable form, and that to it the inquirer must turn if he be curious to learn the *derivation*. The meaning is repeated that, if he care not for the derivation, his labor of reference may be spared.

3. In the orthography of Maráthí (as distinguished from Sanskrit) words as few compound letters have been admitted as possible; thus, for च, छ, झ, ञ &c., appear तर, रक, रत, रर &c. The natives, although now rising up into an educated body, are yet undisciplined in spelling their vernacular; and they, in writing, describe half-letters because, in speaking, they utter half-sounds. Yielding liberty to the earnest speaker, we may not, in sober writing, jam and clip; especially have we been mindful not to discard र for its semi-animate substitute. Accordingly, सरदार, सरकार, दरबार, बरदार &c. appear in full; for the mutilated सदार, सकार &c. the only plea being that the sound of र is half-swallowed—a plea valid, upon occasions, against all the consonants of all the languages of all speakers. Before जी indeed, as in अजी, दजी, फजी, मजी; and in the case of some words long-established in one form, as कजे, चर, अजे, and in the untractable case कुचा; and in the case of verbs derived from, and still considered as closely allied to, the Sanskrit (as वजणे, वजेणे, वजेणे, वजेणे, वजेणे, from वज, वज्ज &c.); we have employed the Ref. This our studious preference of whole letters above halves, and especially of र above ॠ, must be borne in mind, that the learner may not abandon as omitted, words which stand in full garb in their proper places.

4. Countless words are spelled with ओ initial and with व initial and sometimes with वे initial. The first, having the usage of the best Maráthí speakers in its favor, has been employed throughout; the second is the Desh-form; the third is the form observed by the Prákrit poets and by the illiterate and vulgar of the Desh. Of ओ & व medial (e. g. दारोडा, दारोडा &c. and दारवडा, दारवडा &c.) ओ is preferred in the Desh; and has been preferred, yet with some exceptions, in the dictionary.

5. All feminine nouns ending in ई (we do not say ॠ—we are not speaking of such nouns as बी, जी, लळी, वेणी) are written also with the termination बी; as दारई, बारई, समरई, दाखी &c. This latter is the popular style in the Desh; nevertheless we have rejected it and observed the form ई. Sometimes indeed the termination व occurs; as कोव, कोव, पोव. This form we could not but admit.

6. In the vulgar spelling and speech of certain districts, esp. of the North Desh, the letter व, pertaining whether to verbs, nouns, or adjectives, is often thrown out; as खोणे, मोडणे, मोणे, for खोवणे, मोडवणे, मोवणे; मोर, रोळी, पोती or ने, मोरा, for मोवर, रोवळी, पोवती or ने, मोवरा; रोळा, ओळा, पोळा, कोळा, for रोवळा, ओवळा, पोवळा, कोवळा. Such vulgarisms, although they will be vindicated by educated (?) Bráhmans, are to be repudiated.

7. Words from the Hindustání (not words from the Persian or Arabic) having ۞ final have that letter marked with two dots (۞).

8. All verbs of which the root ends in व, and all trisyllabic nouns of which व is the initial letter of the middle syllable, are written and pronounced in three ways; e. g. राहणे, राहणे, राहणे; बाहणे, बाहणे, बाहणे; राहडी, राहडी, राहडी; राहणी, राहणी, राहणी; बाहणी, बाहणी, बाहणी. Of these three the first is the best, the second is good, the third is bad. In this dictionary the first has been observed, and in the order of occurrence of the two others direction has been furnished respecting them. Also dissyllabic and trilateral nouns and

adjectives of which the initial letter of the second syllable is **ह** are written and pronounced in three ways; e. g. **रहाड, राहड, राहाड**; **राहड, राहड, राहाड**; **चाहण, चाहण, चाहण, लाहण, लाहण, लाहण**. Dissyllabic words, if *biliteral*, have but two ways; e. g. **रहा & राहा, चाहा & चाहा, दहा & दाहा**; for **राह, चाह, दाह**, involving **ह** as final, are disallowed by the idiom of the Maráthí. Hence Persian, Arabic, and Hindustání words with final **ह**, as **راه, درگاه, طرح, ماه** become, upon introduction into Maráthí, **रहा** or **राहा, दरगाहा, तन्हा, लाहो, चाड**. Of these ways we have observed the first.

9. In writing Sanskrit words in the Roman character the inherent short vowel **अ** (whether medial or final) is written (by its representative **ă**) only when it is sounded in Maráthí. The representing of it in the case of those Sanskrit words wherein its inherence and operation are ignored in Maráthí would be to overlook our present business as *Maráthí* lexicography, and to lead the learner into mispronunciation. Instances of the loss by Sanskrit words of their inherent **अ** upon entering the Maráthí are numerous (e. g. who, save the resolute systemer, reckless of misleading, writes *Bráhmaṇa*, *Bhaṭa*, *Sanskrita*, *Prákrita*?) yet are there instances of borderers; and of such the inherent **अ**, whilst by some treated as extinct, will by others be preserved in its Roman equivalent. Hence the appearance in the dictionary of the Sanskrit word **ब्रह्म**, sometimes in the garb *Brahma* (which is proper), sometimes in the garb *Brahm* (which is popular).

10. In writing Maráthí names of places in the Roman character, names of rare occurrence amongst Europeans are, of course, spelled as spelled in the original—by Roman symbols equivalent to the Maráthí symbols: but names of common occurrence and familiar appearance in Roman apparel are, equally of course, left intact; for *Bangála*, *Kalkatta*, *Shrírámpur*, *Chandranagar*, in the place of *Bengal*, *Calcutta*, *Serampore*, *Chandernagore*, would be, not the Roman guise, but a Roman disguise, not an attire, but a metamorphosis.

11. In spelling, and, accordingly, in locating such words as **आज्ञान, आराध, आखेर, आखेरनौबत** &c., representing respectively the words **آشنائش, آخر, آخرنوبت** &c., it was much desired to have regard to etymological propriety; but it being apparent that the Maráthás, in receiving and employing foreign words, respect nothing but the fashion and course of their own tongue, this was soon determined to be inadvisable. **आज्ञान, आराध** &c. appear therefore with the short vowel **अ**.

12. It is a sacred rule, notwithstanding the practice of careless writers, to spell the initial syllables or syllable of Maráthí polysyllables or dissyllables with the *short* vowel, and the concluding syllable with the *long* vowel; further to write all monosyllables, excepting such as have Anuswár (as **उंड** &c.), with the long vowel. This is the unvarying law of the dictionary, excepting solely the case of *imitative* formations; as **किरकिर, पिरपिर, चुलचुल, बुलबुल** &c. &c., which, as imitatives, have, of course, both or all their syllables of the same quantity.

13. A letter or a syllable occurring after the marginal word indicates a variation of the final letter or syllable of that word; as **नरवेत** or **द** or **ज**, **तवकीर** -**कीर** -**कीर** -**कीर**.

14. Sanskrit words involving the letter **ह** compounded with **ग, न, र, ल, व**, are misspelled in the dictionary because of the absence of the proper types; and often appear both out of place and wanting in their place; e. g. **विहल, जिह्वा** &c. are misspelled; and their place is, not at the end of **व**, (as the letter of the second syllable,) but at the end of **ह**, where **ह** becomes a half-letter and enters into composition with other letters. Fortunately we have **ह** & **ह** (i. e. **ह** entering into composition with **ग** & **व**); and thus we can show what we mean; but compound types representing **हग, हन, हर, हल, हव** are wanting, and are usually wanting, we conclude, in founts merely Maráthí.

15. Many verbs arise from Sanskrit nouns. Of such some spring from the noun as it stands; some add **f** to the last letter, or substitute **f** for it; some add **f** or omit **f** indifferently. Ex. **भोग्ने** from **भोग**, **अग्ने** from **अग**, **वग्ने** from **वग**, **अंगोकार्ने** from **अंगोकार**; which verbs are never written **भेजिणे, भजिणे** &c.; **दग्ने**, not **दग्ने**, from **दग्**; **अर्घ्ने** from **अर्घ**, **अर्पे** from **अर्प**, **अर्चने** from **अर्च**, **अर्जने** from **अर्ज**, **वन्दे** from **वन्द**, **रक्षे** from **रक्ष**, **प्राये** from **प्राय**, **उपदेखे** from **उपदेख**, **कथे** from **कथ**; which verbs are written also **अधिणे, अपिणे, अर्चिणे, अर्जिणे** &c.: and in these latter examples two particulars are to be observed; viz. 1st, that if the last letter of the noun be **ग** or **न**, the optional addition of **f** is, not before the *last* letter, but before the *penultimate*; 2ndly, that this final **ग** or **न** is dropped. Of those verbs which add or omit **f** indifferently we have inserted but one form,—that in which **f** is omitted.

16. Of numerous words (whether verbs, nouns, or adjectives) certain syllables (whether initial, medial, or final) and, especially, such syllables as are terminated or followed by the letters **ग, र, ल, व, झ, ञ, च, ह, ङ**, are pronounced and spelled, by some people, *with*, and, by some people, *without* the nasal sound or character (i. e. the *अनुस्वार* or the *अनुनासिक*); e. g. **भोसकने, रोवने, त्रिने, वाचा, वाचक, पेचने, रेडने, रेकने, चेचने, डेचने, चापडने, भोक, पोपेरे, काकडा, रोष, गाड, काडा** &c. and **भोसकने, रोवने, त्रिने, वाचा, वाचक, पेचने** &c. On this head, from the arbitrariness and indeterminate character of the variation, it has not been practicable, nor, for the same reason, has it been very greatly desirable, to notice *all* the instances in which the variation occurs. Very many have been noticed, but for the remainder unnoticed let the learner bear in mind, first, that in the *Konkan* the form *with* the nasal is preferred, and in the *Desh* the form *without* the nasal; secondly, that the difference, as Native writers and speakers of both forms are much intermingled, and are constantly encountering each other, is a difference which neither party will notice in the spelling or utterance of a foreigner. By certain readers indeed the Anuswár will be so surely read whether it be written or not, and by certain other readers so surely overlooked, however plainly it be written, that to the student may be granted the liberty asserted by his exemplars to observe the Anuswár or to disregard it, to supply the Anuswár or to discard it. By a large class of readers, writers, and speakers alike, the using and the non-using of the Anuswár is a case exempt from the regulation of rule or reason—a case of mood or humor—a matter of the merest accident.

It should be noticed here that the *अनुस्वार* & *अनुनासिक*, although above coupled together, are not one, but are, in pronunciation, distinguishable, and in hand-writing and lithograph, distinguished. By type-founts however the distinction is not suffered to be presented.

17. In the spelling of English it was necessary to observe a system. As *error, dolor, terror, horror*, (spelled to this day in the dictionary of Johnson as *errour, dolour, terroure, horroure*,) labor, honor, favor, fervor, and numerous others are, the first four, altogether, the second four, all but altogether, established in the language; and as ardor, savor, flavor, and others, are advancing into regard and adoption; and as furor, torpor, stupor, pallor, livor, cruor, fluor, and others, have ever enjoyed this their pristine form; and as that eminent lexicographer Dr. Webster has re-united this Latin family by dismissing the divider *u*;—all these words, welcoming and restoring even the long-anglicized *colour, odour, vigour, rigour*, and others, now appear in their primitive simplicity and classic uni-

Our third division is—

2. The heading-word (word under interpretation) occurring often in examples and proverbs, and, in some instances, *very* often in the appended phrases, would, if introduced always at full length, occupy considerable space on the pages. When therefore it consists of more letters than two, it reappears in the examples &c. abbreviated into its first letter with "•" attached. This contraction is after the precedent of Cruden &c.; and, together with the upper and nether bracketing, the scant margin, the close printing, and the other condensing devices, it indicates earnestness to furnish *substance*, and demands the acceptance of the intelligent.

आ represents अजस, and अवदे, (Imported from,) and Acting or Assistant; हा represents हसी and हसकबीस; छ्वा.. सुद and सुदावद;

We proceed to explain the—

2. The mark C denotes that the word is *especially* used, at least in its primitive or its principal senses, in the Konkāṇ. C, having been adopted in the old edition, has maintained its ground against the proper letter K.

4. The mark N. D. signifies North Desh.

5. The mark P stands for Provincial. When it occurs after a word in the Persian character it stands for Persian; A, in like manner, for Arabic; T, for Turkish; H, for Hindustání; Port., for Portuguese. Here also (See Article 1) the marks have reference simply to the languages to which the words belong; and are by no means to be viewed as intimating that to those languages belong the significations. This point must be borne constantly in mind by the Arabic or Persian scholar; or of every fifth word introduced from those sources he will be shocked or sickened by the extravagance of the misapplications made in Maráthi. Further, the marks P and A denote, not necessarily or invariably that the words marked are, as they stand, Persian or Arabic, but that they are of Persian or Arabic original, proceeding into Maráthi through the Hindustání; and, accordingly, the Persian or Arabic words exhibited as the origin of them will, invariably, be in that form (whatever be the name, place, or power of that form in the parent language) in which they stand in the Hindustání: also that mode of spelling which the Persian or Arabic word may have assumed in Hindustání will, usually, be the mode exhibited as the immediate source of the Maráthi word. The following examples will both make this point clear and show the reasonableness of it: e. g. of **बहा**, although a masculine noun, the origin is, not **خطر** *m.*, but **خطر** *f.*; for, whilst **خطر** is known in Hindustání to man and boy, **خطر** is unknown altogether; of **कनात** the origin is, not **کنا** A, but **کنا**, the Hindustání mode of spelling the Arabic word; of **لک** the origin is **لک** A through the Hindustání form **لک**.

6. Attention is called to the statement that the above marks (W, R, C, P, and N. D.) are employed to designate the sphere of especial currency. Many words marked W are known in and northwards of the Rájápúr district; words marked R are known both southwards in Wári pránt and northwards in the Konkan; words marked C may be known only in parts of the Konkan; and words marked P may be very well known, and thus may be affirmed to be universally known, by the particular Pandit or authority to whom the student may refer them. This inherent defect of Marks, or this their limitation of usefulness, pertains to all dictionaries of languages merely spoken, although it may pertain preëminently to a dictionary of the Maráthi (of which it is proverbial that **बारा बारा कोशवर भाषा फिरती**); but it is not to be countervailed by multiplication of notices involving deeper minuteness and stricter exactitude;—binding, as such must bind, the student to attempt impracticable discrimination, and to aim after conformable particularity and precision. Such notices too would be interpreted as disallowing the fact, that of the Maráthi large towns (as Poona, Pandharpúr &c.) the very vernacular is composed of contributions from some score of provinces; and this further fact, that Maráthas, in their daily intercourse together, are perfectly prepared to hear words and applications of words never heard before.

7. The mark **र**, or **ई** or **र**, occurring after feminine nouns in **अ**, i. e. ending in a consonant with inherent **अ**, indicates the inflection-vowel. This mark will be appreciated; but, as it is not afforded throughout the dictionary, we have presented the whole class of feminine nouns in **अ** which inflect into **र**, and have furnished a direction for the declension of those which inflect into **ई**. See GENERAL INTIMATIONS, Article 25.

8. The dash “—” after a sense points out the application of that sense, or shows the *subject* of the verb. The parentheses “()” include a supplementary or elucidatory portion of the sense, or indicate the *object* of the verb.

We are arrived at our fifth division:—

CORRUPTIONS.—1. Corruptions bearing a certain measure of popular favor or academical tolerance are admitted into all dictionaries; they appear therefore in ours. Maráthi corruptions indeed have a claim to admission; for, first, they, as contradistinguished from Derivatives, have no broad line of demarcation; secondly, they are often very slight or subtil, consisting in the change, or in the lengthening or shortening, of a vowel; as **सकुमार** for **सुकुमार**, **संप्रदाय** for **संप्रदाय**, **बवहारिक** for **बावहारिक**, **कोषावधि**, **कोषाधीन** &c. for **कोष**, **देहेमान** for **देहमान**, **अपसूर्य** for **अपरसूर्य**, **देहोद्यमान** for **दे**, **समाराधना** for **समाराधना**; thirdly, they, in great numbers, are used by the superior or semi-educated classes, yea, and by the dearly loved poets and ballad-writers; fourthly, they, on being met with by the learner in writings or in speech, make no declaration of unsoundness, and forbid not his acceptance and use of them, or his labor to ascertain them by seeking them in the pages of the dictionary; fifthly, they are to be introduced that they may be named and marked and proscribed. As a specimen of corruptions truly *vulgar*, and of which only such as are too remote to be traced by the ordinary student appear in the columns, we subjoin the following:—**लिबर्णे** for **लिहिणे**, **सततर** for **स्वतंत्र**, **सतपाताळ** for **सप्तपाताळ**, **सवराच** for **स्वार्थ**, **सनुच** for **सनुष**, **वेसन** or **ण** for **वेसन**, **वेडा**, **वेड** &c. for **वेडा**, **वेड**, **सोषणे** for **शोषणे**, **निर्दणे** for **निजणे**, **सावरो** & **सावरा** or **या** for **चा**, **मारग** for **मार्ग**, **बासण** or **विरामण** for **प्राज्ञण**, **सुद्धे** for **सुजणे**, **विहिणे** for **भिणे**, **मोहो** for **मोह**, **बमदो** for **औषधी**, **वरण** for **व्रण**, **आपवात** & **तो** for **आल्लावात** & **तो**, **श्रीमंतपूजन** for **श्रीमंतपूजन**, **किळसदान** for **क्षेपदान**, **समरण** or **सुमरण** for **स्मरण**, **परिंद** for **प्रवीण**, **अकलाशी** & **अकलाशी** for **अक्षोभ**, **पखन** & **पखी** for **पा**, **सटी** for **सटी**, **कोणटे** for **कोटून**, **झाणटे** for **रघून**, **त्याणटे** for **तेघून**, **कायणे** & **वयणे** for **खालून** & **वहन**, **अवशक्ति** for **अशक्ति**, **जेकरवार** & **मुकिरवार** for **हहयलार** & **मुक्कवार**, **तूप** for **तूप**, **असुरी** for **झो**, **परवान** for **प्रवान**, and, generally, **पर** for **प्र**, **रेच** for **विच**, **रंचु** for **विंचू**, and, generally, **र** or **ई** for **वि** or **वी**, also conversely, **वस** for **वैस**, **दारोडा** &c. for **द**, **पतर** for **पत्र** and for **पात्र**, **सचंच** for **स्वतंत्र** &c. &c. The few following are not confined to the common Shúdra:—**सयामन** for **सहस्रमन**, **अजानबाहु** for **आजानुबाहु**, **अकाश**, **अवाड**, **अश्विन** or **अश्वीन**, **अक्षोभ** &c. for **आ**, **अवक्षर** for **अवाक्षर**, **अदकोतर** for **अधिकोतर**, **मोई** or **मोय** for **मई** &c.

2. Corruptions, however, are found in the Maráthi which we have not admitted, and against which we caution the learner; for the ardent translators into Maráthi who have lately sprung up (whether foreign or native) have laid the most unhallowed hands upon the Sanskrit language, torturing its graceful words into metamorphoses most rude and revolting. Of hundreds disporting in recent translations the following few are a specimen:—**मातीमय**, **आकारो** for **साकार**, **नियमशोलाता**, **मयौदशोलाता**, **योग्यव्यता**, **सूख**, **आत्मिकपालक**, **अधिकारता**, **चमिक**, **यामिक**, **सुवंदन**, **पादप्रवाही**, **पुनर्भव**, **प्रकीर्ण**, **कुमल**, **पांथशाळा**, **कोठमाळ**, **अमाहीत**.

3. Irregular formations, especially compounds consisting of members from different languages, have been objected to, and required to be denied admittance into the dictionary. But, first, how is the learner to know, save through the dictionary, that such formations are irregular? Secondly, is it not the province of a dictionary to proscribe and interdict, and, to this end, to introduce (to a certain extent) irregular phrases and words—and do not, in fact, all dictionaries contain rule-breakers? Thirdly, of the Maráthi language how many hundreds of irregular (i. e. unclassical or inelegant) formations live and move in its very vitals, enjoying the freest currency amongst the educated and the polished? Is it required to discard such compounds as **वखमाळ**, **वडिछोपाजित**, **पूर्वेवेवा**, **यमिलाच**, **मर्मवीळ** or **मर्मजिळीत**, **समुद्रकांड**, **समुद्रकिनारा**, **दिशाभूल**, **मखडनाक**, **मायमुख**, **बोडमुडी**, **भोळाभाव**, **मजोसंपादन**, **मक्तिवेड**, **पालवीपट**, **गतसाल**, **धर्मवेड**, **धर्मछळ**, **पोम्पुल**, **वाचनक**, **रोईसुमार**, **खरवतकडी**, **कवडीचुंवक**, **दामचुंवक**, **धर्मपोच**, **तत्ताधिपति**, **सुवर्णमुडी**, **सवतोमल्लर**, **वेसथोड** and others under वे, निर्भीड

and others, विन अपराध or श्री and others, जैरउपाय and others, बद्धर or बसूर or बेसूर, बद्धर्न and others, विनरपोर and others, बेचनपय, चरेदीपय and endless others under पय, (see पय,) ठोकळमन, मधुमाश्री, साक्षीदार, परमुलूक, पंचकेने, पंचवार and others, उन्नपरार and others, जनीन-उपय, जनीनवारा &c. &c. Such discharge would be, let the public take notice, a discharge *from the dictionary* of words maintaining their post, their service, and their kindly estimation *in the language*.

4. Corruptions from the English are become very numerous. Some few expressing sensible objects, or official personages, or laws and practices &c. introduced into or set up in the land, seem worthy of insertion; but who will demand the insertion of रैटर, रेडरेटर, फड अग्रिहेंड माजिहेंड, सेकंड & थर्ड अग्रिहेंड, सक्कडारी, विफ अद्वय, थिरअद्वय, रजिटर, सुपरिटेण्ड हाय, सरडिफिकिट, अक्विंस, प्रभुसर, कलकटर, परमीड, गेट, कोड, अवर, मिनीड, फेड, नोतीस, वारंट, कोडन?

Our sixth division is:—

DERIVATION.—1. Under this head we may observe, first, that the derivation is shown wherever it could be traced; but in order to restrain the dictionary from swelling to unmanageable dimensions, such etymons as are discoverable upon slight and easy investigation, as well as the components of words compounded after the simplest form of composition, (i. e. juxtaposition,) are left to be supplied by the attention of that class of learners who have both ability and leisure adequate:—for to that class alone, the purposes of all others being sufficiently served with the *meaning*, will the exhibition of the stock or source of a derivative, or the resolution into its members of a compound, be, in any one case, serviceable or acceptable: secondly, that of words made up with any of the ever-recurring affixes, करी, दार, बाज, खोर &c., the derivation is omitted.

2. Of some words the derivation is given from the Hindustání, although, possibly, both the Maráthí and the Hindustání words came direct from the common source the Sanskrit; and the Hindustání was *not* the medium of descent. Of such, therefore, the derivation assigned may be understood as simply intimating that the words are current in both these languages. For of बोडा, बैल, चर, पाणी, पान, and numerous others current equally in Maráthí and Hindustání, how shall be determined, not indeed the priority of their formation from the Sanskrit, but the fact of their formation first in one of these tongues and transmission thence into the other?

Our seventh division is:—

PUNCTUATION.—1. Great attention has been paid to the punctuation, esp. to the use of the colon. Much discrimination has been employed in the application of this important sign; and much explanation and many repetitions have been spared by it. See as examples out of numberless cases the application of the colon under the words—सुडनें, सुडसुडीत, सुडरण, अवर, उदास, उलड, कथा, कडक, प्रमख. Great use has been made of the dash “—” after the semicolon at the termination of a meaning; as it serves to point unto the ordinary *applications* of that meaning; also of the parentheses “()” as embracing a *supplement* of the meaning:—but of these two see the notice under MARKS.

MISCELLANEOUS PARTICULARS.—1. The Sanskrit words for the numbers are often occurring in Maráthí. These are:—एक, द्वि, त्रि, चतुर, पंच, षष्ठ, सप्त, अष्ट, नव, दश, एकादश, द्वादश, त्रयोदश, चतुर्दश, पंचदश, षोडश, सप्तदश, अष्टदश, एकोनविंशति, विंशति One, two.....20.

2. The terms of Sanskrit grammar have been introduced because Maráthí grammarians use them, and also invent others. Now it is better that these Sanskrit terms should be presented to such inventors than that they should be countenanced in their coinage of terms not in all instances elegant or exact.

3. In the multiplication of numbers the word expressing the multiplying number assumes a modification; viz. एकी, द्वे or दुरकी or दुरके, त्रिक, चौक, पाँच or पंचे, सक्, सानें or सान, आठें, नवें, द्वाही or द्वाहे, answering to Once, twice, thrice or three times, four times &c.; as एक एकी एक, तीन त्रिक नव, चार चौक सोळा.

4. It was intended to give a list of those letters which are, most frequently, interchangeable; and to add the intimation that a word, unsuccessfully sought under the one of those letters, was to be sought again under the other of them. But so extensive is this interchangeableness, and such vexation would the omission of some thousand words have occasioned, that, commonly, we have inserted the words under both the forms of writing; and, for guidance on the interchangeableness, we simply say that क and ख, ग and घ, ङ and ङ, च and छ, त and थ, द and ध, न and ण, प and फ, र and ल, ल and ळ, श and ष, interchange constantly.

5. From the Sanskrit root many forms of a word appear in Maráthí. Thus from भाष To speak, arise भाषा, भाषण, भाषणीय, भाष्य, भाषितव्य, भाषित, भाषी; from भक्ष To eat, arise भक्षण, भक्षणीय, भक्ष्य, भक्षितव्य, भक्षित, भक्षक; from रक्ष To keep, arise रक्षण, रक्षा, रक्षणीय, रक्ष्य, रक्षितव्य, रक्षित, रक्षक; from ग To go or ज्ञ To go or to know, arise गसन, ज्ञमणीय, ज्ञ्य, ज्ञेतव्य, गत, गमक, ज्ञी, ज्ञति, ज्ञानी; from व्यध To pierce &c., arise वेध, वेधन, वेधणीय, वेध्य, वेधितव्य, वेधित, वेधी, वेधक &c. These forms have not been regularly (i. e. with particular and several consideration of the 2000 roots, in order to obtain all that ever occur) inserted in the dictionary: nevertheless of the useful ones all the common and many uncommon will be found; and regarding the others we judge the public to be well-served by the omission of them.

6. Multitudes of words are formed by the prefixing of the prepositions अ, अति, अनु, अप, अभि, अव, उप, निर, परि, प्रति &c., and innumerable others are formable. For any one, which may be unsuccessfully sought, let the inquirer turn to the word divested of its preposition.

7. Surnames undergo change of number and of gender; as चाडा becomes, for the female, चाडी.

8. Proper names undergo some abbreviation or contraction; as विड पाडीछ, राम पाडील, बाळ पाडील for विडोजी or विडू पाडील, रामाजी पा., बाळाजी पा.

9. The insertion in the dictionary of obscene words may need explanation. They are not obscene *in the view and sentiment of the Maráthá people*; they are ever in the mouths of the *softest* and *most refined* speakers. Some few indeed there are which are, even by the Maráthás themselves, regarded as obscene: for the insertion of these we urge the exceeding currency of them amongst the vulgar mass; and the necessity thence arising of explaining them and proscribing them to the Maráthí student; we further refer to the observations under the word गड. Still are there in the vulgar tongue many obscene words, especially with the initial letters च & छ, which we have rejected utterly.

10. Should the interpretation or rendering be deemed too diffuse or too detailed, let it be considered that the main feature of a good dictionary is, not terseness and elegance, but perspicuity and fullness. It may be thought, for instance, that of many simple and

well-known English words the definition is unnecessarily given ;—as after the verb To grind (under *घिसणे*) is added “ to reduce to powder in a mill.” Of this addition the design is, not to explain, but to restrict the English verb ; for, without it, the verb *घिसणे* might reasonably be understood to mean, “ to wear away upon a grinding stone, in order to sharpen or to lessen in bulk.” Ex uno disce omnia.

11. As correctness and exactness of rendering has been studied more than elegance or neatness, some inelegant English formations will appear in the interpretation of words altogether regular and pure in Maráthí. In further observance of this principle we have endeavored to render imitative and emphatic words by words, in like manner, imitative and emphatic ; also cant words by cant words ; for a cant word in Maráthí, if rendered by a word of the ordinary and regular phraseology, might, again and again and with all ludicrousness, be misused by the learner.

12. Of the meanings those only are exemplified of which examples were needed, either towards the full development, or to the prevention, through exhibiting a correct application, of disallowal or dispute by a native. And these examples are not *englished*, both that the dictionary might not be inconveniently enlarged, and that the student might have matter for study.

13. Reference made from a marginal word altogether unrendered to a word of which none of the senses are specified means, that the word is referred to in all its senses.

14. As the words Calyx and Calix occur rather frequently, attention is called to the difference betwixt them. Calyx is Sheath, integument, enveloping membrane ; Calix is Cup.

15. The hyphen as a connective of the component parts of compound words is omitted wherever its presence was not absolutely indispensable. Regarding the use and non-use of it the rules are very indeterminate, and the practice of authors is very various.

16. The learner, in consulting this dictionary, must bear in mind that words, which, by some natives, are confined, and perhaps properly, to two or three senses, are used, by others, with the most licentious latitude. By some, therefore, many of the meanings found may be denied or disputed ; whilst, from others, senses or applications may be heard which the dictionary has omitted. The discrimination, during the compilation of this work, between meanings of partial currency and meanings of general currency ; between applications fanciful and arbitrary and applications regular and warranted ; and finally the deliberation to what extent licentious phraseologies could, from a dictionary of *a living speech abounding in colloquialisms*, with propriety be rejected ;—has been a fertile source of perplexity, weariness, and impediment.

17. Some Errata have been corrected at the end of the volume ; and some have, by the zeal of the Superintendent of the Press and of his Shástrí, been corrected with the pen through a large number of the copies, and some through all the copies remaining on hand in the office. There are yet, we are aware, errata in the dictionary uncorrected. At this late day of the establishment of Maráthí typography it may seem a very protracted complaint, and a complaint futile because hopeless of redress, to say that the *Ukárs*, the *Mátrás*, the *Anuswárs* &c. were constantly breaking off or dying out during the working of the press ; thus occasioning numerous, and on different sheets different, errors ; to the prevention or the correction of all of which no watchfulness and no laboriousness could be adequate. The complaint however we make ; and, whilst acknowledging the care and pains and the harass bestowed and undergone in the Examiner's department, we lodge it against Type-founderies as being, through the lapse of some quarter-centuries, not antiquated and effète, but of confirmed validity and accumulated urgency.

CONCLUDING NOTICES AND OBSERVATIONS.—1. The Maráthí is not a language of well-marked boundaries : the amount therefore of foreign words—words Sanskrit, Persian, Arabic, and Hindustání—current in the language will fluctuate, and the standard by which this currency is determined will differ, according to conversancy in the delicate question of language-boundary, and to attainments in the Maráthí and so far in the languages tributary to the Maráthí as to constitute competency to discriminate betwixt foreign and native, novel and naturalized. Will any one exclaim, Foreign words overabound : he shall promptly be answered, Foreign words, if fewer, would be scanty. If these parties call in an arbiter, the arbiter shall arbitrate that, of foreign words in a language there always are, and there ought to be, both the well-established and candidates for admission ; both too many for the common business of the common people, and too few for an expanding national mind, an advancing literature and science, and a glowing dawn of truth spiritual and of the life eternal.

2. Hindustání words (Arabic and Persian words being, at present, included under this name) appear both in the epistles and in the converse of the Maráthí writer and speaker (from the Bráhma downwards), not at all according to their appertinment to the Maráthí language, but according to the sole rule of the intercourse of such men with Muhammadans and their acquaintance with Muhammadan words. Hindustání words are further dragged into Maráthí, often most amusingly, by the *Kunbí* and the *Mahár* in their oral communications with the *Sáheb lok*. Now such products whether of the pedantry or of the desperateness of the *Hindú* are not to be expected in the dictionary. Again, in the use of Hindustání words the Maráthás make the widest deviations from the true *sense*. Great difficulty has been encountered, and exceeding great care has been exercised, in determining the *valid* Maráthá acceptations of Hindustání words :—let the learner beware how he admits from his teacher any interpretation of a Hindustání word disagreeing with that of the dictionary.

3. Beyond all valuation are the Proverbs and the Phrases appearing in the dictionary. Not only do they serve as examples and authorities for the senses given, and this service is exceeding great, but they declare the people—declare more than could many volumes of description—their manners and customs, sentiments and judgments, and modes of reasoning and thinking. The proverbs are (generally) left untranslated ; the phrases, being idioms, are rendered ; both have been inserted for the sake of, and are now earnestly addressed to the study of, the serious, searching, sound-hearted student. Turn up in particular the words expressing the body and its limbs, members, and organs—*अंग, हात, पाद, पोड, पाठ, दांत, जीभ, डोई, डोळा, कपाळ, नाक, कान, तोंड, मान, ऊर, गळ, गळा* : see also *जीव, पाणी, पाचरी, पानेढें* &c. &c. The phrases appear, as the rule, under but one word : in some few cases in which there was found conflict of claim betwixt two words, or where there was to be accomplished some special point (of illustration, authorization &c.), they appear twice. Some indeed lurk under words of inferior or of indistinct title to them : such must be charged with dilatoriness in presenting themselves. The *literal* sense, it will be noticed, is not given. In the phrases therefore the learner is furnished with a field for the exercise and confirmation of the knowledge which he is daily acquiring.

4. Amongst the numerous terms of the Hindú religion and theology Christian preachers and translators will recognize several as correspondent to the terms of the true faith, and competent to convey their import.

5. Quotations from the poets occur occasionally in two places. This repetition is only where the example is singularly suitable for the illustration or authorization of a rendering or of a word.

6. The observant student will notice that certain words are designated as Poetry and Vulgar. He will learn therefore how the People, amidst the innovations of eras, have clung to the ancient Prákrit.

7. The student will discover, here and there, a book-quotation of great moral excellence or indeed of pure Christian truth. Of such some few have been displayed to his observation by a translation; but, that space might not be needlessly occupied, and that the diligence of the student might be stimulated, many have been left under the obscurity of their native mantle. See instances gathered under GENERAL INTIMATIONS, Article 2.

8. As in particulars of greater importance, so in the popular linkings or word-couplings of common life, the orientals exhibit a contrariety of course in mental contemplation or apprehension; e. g. they say दाया दजवा, राचदिवर, चाज सकाळ, सकादरव, लहान मोठा, चाली वर &c. where the English say, Right and left, day and night, morning and evening, great and small, up and down &c.: hence their अंडज & अण्डज Egg-produced & womb-produced, where we say Egg-producing and womb-producing, or oviparous and viviparous, by which terms accordingly they have been rendered, notwithstanding the obnoxiousness to impeachment of *producing* as the interpretation of *produced*.

9. Letter-writers are fond of the Persian Alkáb, (the introductory laudation,) and greedily seize every bit they can learn; and most joyously drag it into a plain letter of business. Some of this clinquant material, fustian and stultiloquence even in its native place, we have admitted: a craving for more we refer to Inshá i Herkern and Inshá i Abúl fazl.

10. To economize space and to restrain a volume necessarily large within allowable dimensions, the whole resource of abbreviations and diacritics, and all the contrivances and ingenuities of the printer's art, not contemning the inelegant measure of overbracketing and underbracketing, have been studiously sought out and employed. Our new and, perhaps, peculiar device may need vindication:—synonymes differing but slightly in spelling, and alphabetically separated therefore but by one, two, or five words, we have clubbed; thus precluding numerous repetitions of the rendering, and, not infrequently, repetitions of numerous lines. Let the learner therefore, on not finding a word in its exact place, glance a little above or below, and, desiring a grouping, follow thither the fugitive of which he is in quest. These synonymes (constituting the heading of a rendering), although agreeing in the sense or senses given, may differ however as to gender and derivation and degree or district of currency: each word therefore requires its own diacritics, and this (for reasons which the student will discover in his progress) as well when it agrees with as when it differs from the others. Again, of words clubbed one or more may bear a sense or senses additional to the senses borne by all in common: such sense or senses is or are subjoined, with the unvarying head-notification "...further signifies ...". The saving of space and letterpress thus effected is obvious; and the exhibiting thus of the divergence or differing of words clubbed together as synonymes, and this through instances to be reckoned by thousands, is very advantageous. It should be added that when of clubbed words any breach of alphabetical order is observed, it is to be understood that the local or less common words are set after the others.

11. The *detail* of the meaning of words is given, sometimes under the noun, sometimes under the verb. Let the inquirer, on the perception of defectiveness or obscurity in the rendering of that form of the word which he is consulting, turn from that form to the other. Some intimation will usually be given to him at the spot.

12. In the interpretation of words it would have been regular, and, towards a very important purpose (*viz.* the tracing of the line of connection through the senses), subservient, to have placed the literal or primitive sense first; and to have added, in the order of their origin, the figurative and free senses. But the literal sense is, of many words, so uncommon that the evil, through such an arrangement of misleading the practical inquirer, might exceed the benefit afforded to the deep-searching and recluse scholar. Accordingly, although this regular and accurate order has been, where consistently with this apprehension it could be, observed, yet the order, generally, respects extensiveness of currency or frequency of use. Further, as the occasional uncommonness of the literal sense is a fact of other, and probably of all, languages, it should be remembered that a compilation and explication of vocables and their powers upon the contemplated arrangement would have been a dictionary, not practical and popular, but recondite and philosophical—a dictionary upon the scheme of that of the English language first proposed to the public in the Encyclopedia Metropolitana. To the above it must be added that of many Sanskrit words the figurative use of the sense is common whilst the literal use is uncommon even amongst the learned.

13. To the Sanskrit dictionary of Professor H. H. Wilson we stand deeply indebted. From that invaluable work we obtained, for our first edition, numerous words fully, correctly, and neatly explained. We were not indeed able to admit words upon the authority of that work; for of numerous Sanskrit words the popular apprehension and usus are widely remote from the import and power which they bear in Sanskrit. See GENERAL INTIMATIONS, Article 4. To Mr. Bapoo Dew, Professor in the Benares College, we are now indebted for some Sanskrit astronomical terms. From a compilation made and kindly lent by Mr. L. Reid of the Civil Service we obtained, for our first edition, several Konkani words. To the zealous labors of one word-gatherer, maintained through a period of fifteen years from the publication of the first edition, we owe mainly the superior wealth of this edition in words, and idiomatic applications and phrases, and proverbs. His collections indeed demanded sifting, and all his explanations demanded confirmation. All the admitted material has been briskly discussed and satisfactorily determined. This earnest contributor is a Bráhmaṇ of Náshik, by name, Gaṇesh Manohar. To Colonel Sykes's valuable works and to Dr. Stevenson's researches our first edition made acknowledgment for many terms of Botany and some of Agriculture.

14. We may now offer some observations upon the nature of our work, and upon the plan upon which such a work must be pursued. To the Maráthi language may be applied what Dr. Johnson affirms respecting the English—"that it is copious without order and energetic without rules; that wherever the view is turned there is perplexity to be disentangled and confusion to be regulated; that

choice is to be made out of boundless variety without an established principle of selection; adulterations are to be detected without a settled test of purity; and modes of expression are to be rejected or received without the suffrages of writers of classical reputation or acknowledged authority." Our work, then, was to reduce to order a boundless chaos;—to collect words from every book, from every writing, and from every tongue;—to admit or reject without fixed or generally satisfactory grounds for determination;—to ascertain significations from the very mouths of the people;—and to seize phrases and forms of speech from passengers upon the road, or from boys playing or squabbling in the street. The simple or radical words exceed twenty thousand. Of each one, with the single exception of the *names of objects*, the figurative significations and the idiomatic and popular acceptations and uses may be fairly averaged at a dozen:—yet of these, as they diverge so widely from the literal import; as they afford such instruction on the genius of the Maráthí; and as they exhibit so clearly the variance of the idioms of the Maráthí and the English; all that could be collected were to be admitted. The orthography, as in all tongues merely oral, varies in every province and with every penster. All the modes of spelling, therefore, could not be retained: the mode the most conformable with etymology, or the mode the most extensively used, was to be sought and preferred; but of this mode, that it might command approbation, and, at length, exclusive adoption, the investigation was to be conducted with slow deliberation. Of some words certain significations are recondite or restrictedly current; and, as such, are exposed to be denied or disputed: for such, therefore, authority was to be sought; books were to be ransacked; and our collections of idioms and proverbs narrowly inspected. To the extent, perhaps, of three thousand, Arabic, Persian, and Hindustání words have entered into Maráthí, and under various forms of spelling. The *words* were to be retained because the people use them—the people of all classes and of all parts of the country; but of the forms of spelling we could retain only the right form. Now, of ascertaining this right form the burden lay on ourselves undividedly.

15. We add a brief notice respecting the *manner* in which we compiled our two dictionaries, viz. the Maráthí and English dictionary, (the first edition,) and the Maráthí dictionary in the Maráthí language. We employed Bráhmans in several quarters of the Maráthá territory to collect words, phrases, and proverbs. We obtained, after all rejections under the heads of repetition, corruption, unsuitableness (from being too learned, too low, of too obvious signification, of too recent or too confined adoption &c. &c.), above twenty-five thousand words. With a number of these words in his hand, one of the three sat daily amongst eight, seven, or six Bráhmans. Of every word, in its order, they investigated the grammatical designation, the derivation, the orthography, the gender, the meanings primitive and figurative, the applications regular and popular, the currency whether general or local;—of senses complex and idiomatical they formed familiar examples in illustration;—to significations liable, either from restriction of currency or remoteness of subject, to be denied or contested they attached a mark denoting the necessity of seeking authority in books or from proverbs, or of agitating them further and with other Bráhmans;—of those nouns, of which the construction in speech is with some certain and not readily discoverable verbs, they sought out the verbs;—and words, of which it was apparent that the significations or popular acceptations are numerous, or use in idiomatical sentences and phrases great; or by means of which other words might be excogitated, or on which expressive and valuable compounds might be formed; they detained under view and discussion until they might conclude that they had gathered from them all that they could furnish. The points settled were written down instantly both in Maráthí and English; and on the settlement of the words under one letter all the materials—the paper of words, the sheets of explanations and additions, the Maráthí mass and the English mass—were removed, and reserved for another hand. This was one department of our work. In another—a private and quiet room—another of the three, together with a Bráhman, sat to cull out of books, and letters, and petitions, every useful word, every new meaning, every fresh idiom, every remarkable application, every requisite authority. This was another department of our work. In the most retired part of the house sat the third of the three, with the most learned Bráhman, to weigh, condense, arrange, and write off the materials prepared and delivered by the assembly. This was the third, the most important, and the most laborious department of our work. Meanwhile the assembly with its head took a fresh letter and fresh writing-books, and proceeded. The gatherer of words with his Bráhman came, at seasons, to lay before them, his words, and phrases, and passages. Hither, likewise, repaired the arranger, with his Bráhman, to solve the doubts and difficulties, and to discuss the new words and senses, which had arisen to them:—thus bringing again under discussion the major portion of the materials. Now errors were detected; neater definitions or explanations were suggested; fresh words, fresh idioms, fresh meanings were elicited; more striking illustrations were conceived; less contestible authorities were discovered;—till, at length, assurance was established of correctness and fullness. Miscellaneous collections of words and idioms all came, in due course, under the assembly, under the head-Pandit, and under the person digesting the whole. Thus were our two dictionaries simultaneously compiled; and thus were twenty-five thousand words augmented to forty thousand; (a number advanced in this edition to full sixty thousand.*)

16. In concluding the preface to the edition of 1831 it was said—"This work is the product of unremitted labor through six years. It was undertaken from a desire to promote the propagation of the glorious gospel; and it has been continued by the energy of this desire through sickness and weakness, and against troubles and difficulties and grievous discouragements." In concluding the preface to the edition of 1857 we have to commemorate, not indeed troubles or difficulties or discouragements, nor yet sickness and weakness, but most wonderful preservation in working health; and the closing utterance of twenty-six years' date we fervidly reutter, exclaiming—"The Lord has brought the work to completion: to the Lord be thanksgiving and praise,"

* From the notice in the text—which, being reprinted from the preface to the edition of 1831, has been before the public twenty and six years—it appears that the Title-page (prepared by the Secretary, B. N. E. S.) to our Maráthí Kosh or Maráthí Dictionary in the Maráthí language erroneously says "Compiled by Pandits in the service of the Bombay Native Education Society." This Kosh or dictionary was compiled, from the first word to the last, in our own house, under the never-intermitted direction and management of our own selves, and by three Pandits of the B. N. E. S. in conjunction with our own Pandits. The two dictionaries were "simultaneously compiled." The Erratum of that Title-page to be corrected is—for "in" read "for."

NOTES ON THE CONSTITUENT ELEMENTS, THE DIFFUSION, AND THE APPLICATION OF THE MARÁTHÍ LANGUAGE.

INDEPENDENTLY of the Arabic and Persian words which have found their way into the Maráthí language, principally from the Muhammadan conquests and dominion and the exigencies of commerce and social intercourse, it has two distinct lingual elements, the Scythian (or Turanian,) and the Sanskrit, which are both easily recognized and distinguished by the philologist.

The Scythian element of the Maráthí is obviously the more ancient of the two, as far as its present locality is concerned. It is still a good deal in use, especially among the lower orders of the people, and in the business of common life. It claims almost all the words beginning with the cerebral letters, which, as initials, were probably not originally in use in the Sanskrit; almost all the words beginning with the letter ञ *jh*; and a great majority of the words formed from imitative particles, both simple and reduplicated, which are often very expressive, and are not now of an arbitrary character, whatever they might have been before they got established in the *usus loquendi* of the people by whom they were originally formed. Words analogous to these imitative vocables are, in varying amount, found in all languages, though their sounds have often no resemblance to those of words of similar character and meaning elsewhere current. The Scythian words in the Maráthí are, in general, like those of the other Turanian tongues more in their *forms* than in their *sounds*. They differ very much from the vocables of the Turanian languages in the South of India (the Canarese, Telugu, Támul, and Malayálam), the comparison of the Dictionaries and Grammars of which throws but little light on the Maráthí; and though they may be classed in the same tribe of languages, they evidently belong to a different family, to a different Turanian immigration into India, yet to be explored by the combined labours of the philologist and the ethnographer. Diversity both in the vocables and in the grammars of the Turanian tongues notwithstanding peculiar affinities is, indeed, one of their general characteristics, as they are developed in Asia, Africa, and Europe, as is well illustrated by the Chevalier Bunsen, and his learned collaborateur Dr. Max Müller, in the "Outlines of the Philosophy of Universal History applied to Language and Religion," lately published. With their own affinities to one another, they have also certain recognizable affinities to the Japhetic and Shemitic languages, evidently proving the unity of the original language of man.

The Sanskrit element is that which predominates in the Maráthí, as the inspection of the dictionary at once shows; and it is that on which the Maráthá people will continue to make the greatest demands, as the Sanskrit has a distinct and highly cultivated (though religiously injurious) literature, and is intrinsically valuable as an ancient, a copious, and a powerful language. This circumstance is highly advantageous to the Maráthí, and to the other Indian tongues of the Northern family, such as the Hindí, Gujarátí, and Bangálí, with which it is cognate. The early estimate of the Sanskrit by Sir William Jones, "the pioneer and prince of British orientalists," has been amply vindicated. "The Sanskrit language, whatever be its antiquity, is of a wonderful structure; more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either, yet bearing to both of them a strong affinity." Colebrooke, whose attainments in the knowledge and literature of the language were unequaled in his day, has noticed its extreme copiousness, the facilities which it offers for the formation of appropriate compound terms; the abundance of its inflexions for genders and cases, and tenses, moods, and voices; the number of its synonyms, founded on the recognition of the different properties of objects; and its other lingual excellencies. "Sanskrit, like its cognate Greek," says Mr. Hodgson of Nepal, the greatest British expounder of the Buddhist system of faith, "may be characterized as 'a speech capable of giving a soul to the objects of sense, and body to the abstractions of metaphysics.'"^{*} It is undoubtedly the purest and most perfect of the Indo-Teutonic tongues, and to a great extent their parent; though in the cognate languages of this family the original forms of many of its own words have to be sought. Colebrooke expresses it as his opinion that "nine-tenths of the Hindí dialect may be traced back to the Sanskrit;"[†] and perhaps a similar observation may be justly made as to the proportion of Sanskrit words in the Maráthí, when both primitive and modified forms are taken into account. Hence the great richness and power of the Maráthí language, which, without exaggeration, may be held capable of meeting any exigency in social life, or in literature, science, or religion. It would be unfair, however, to hold that all the words in Maráthí, or any other language of India, which have Sanskrit correspondents, of a proximate form, must necessarily be indebted to the Sanskrit for these correspondents. Thus, there is a relation between the Maráthí *por* (Latin *puer*), a boy, and the Sanskrit *putra*, a son, which is to be explained not so much on the principle of derivation as that of common origin. The Sanskrit, to a small extent, also, has, in its later authorship, borrowed from the Turanian tongues, particularly in words commencing with the cerebral letters.

^{*} Illustrations of the Religion and Literature of the Buddhists, p. 95.

[†] Asiatic Researches, vol. vii. p. 222.

The Sanskrit language was brought into India, and propagated either in its perfected,* or Prákrit forms, by what is known as the immigration of the *A'ryás*, probably from eastern Irán, the *Ariana* of the Greek and the *Airya* of the Pársi sacred writings, in which it is frequently set in opposition to *Tuirya*, or Turán. At the time at which the earlier portions of the Vedas were composed, about fourteen centuries before the Christian era, the *A'ryás* were living on the banks of the affluents of the Sindhu, or Indus, in the district now called the Panjáb. Even up to the time of the composition of the *earlier* portions of the Laws and Ordinances ascribed to Manu, which may belong to the sixth or seventh century preceding Christ, and which, at any rate, are prior to the death of Buddha, A. C. 543, the *A'ryás* were still principally north of the Vindhya range of mountains. "As far as the eastern, and as far as the western oceans, between the two mountains [Himávat and Vindhya just mentioned], lies the tract which the wise men have denominated *A'ryáartá*,"† or inhabited by *A'ryás*. Their extension southwards must have soon followed the date of the localization last alluded to, though *A'ryá* irruptions,—such as those indicated by the myth of the temporary advance of Ráma Chandra to Lanká, may have preceded it.‡ The earliest Buddhist literature is embodied both in the Sanskrit language and that form of Páli, intimately connected with it, which was used in the province of Magadha in which its imperial patron, Ashoka, had his capital in the middle of the third century before Christ. By this time, if not considerably previous to it, the *A'ryás* had reached the province now denominated the Maháráshtra, where they speedily became its dominant people, establishing there, except in the least accessible districts, their language, literature, and peculiar institutions, civil and sacred, supported by the hereditary priesthood of the Bráhmans, gradually established as a caste among themselves.§ It is a matter of doubt whether, when they first settled to the south of the Narmadá, they had any written character or record. The poetry of the Vedas is evidently intended for recitation, and is the *Shruti*, or what was merely *heard*. The earliest philosophical treatises of the Hindús are in the form of *Sútras* (*threads*) or memorial aphorisms. The body of law is the *Smriti*, or what is *remembered*. The earliest known phonetic character of the Hindús, that of the Cave Inscriptions,—the source of the Nágari and all its modifications, square and rounded,—is evidently derived from the Greek and Phœnician alphabets, and, as it stands, is possibly posterior to the advance on India of Alexander the Great. It was in this character, that Ashoka recorded his Buddhist edicts at Girnár, Dhaulí, and other places in India; while he used one of a Shemitic form to the north, exterior to India. It is in connexion with Ashoka's efforts to propagate Buddhism that the Maráthá country is first mentioned by name. In the seventeenth year of his reign, A. C. 246, "he deputed," according to the Mahávanso, "the thero [patriarch] Mahadhammarakkito to MAHARATTA."|| This missionary of error is said, in the same work, to have experienced remarkable success. He had 84,000 disciples, 13,000 of whom are said to have been ordained priests by him in the Maharatta.¶ The Buddhist remains of Western India, so numerous and magnificent, seem substantially to corroborate this statement. Though these remains represent the wilder tribes of India as doing obeisance to Buddha, a general conversion to such a speculative form of faith as that of Buddhism, could have occurred only among such an intelligent people as the *A'ryás*. *Maharatta* is the Páli form of *Maháráshtra*, which with the variant reading *Mallaráshttra*, appears in several of the Puráṇas, as the Vishṇu.* The Bráhmans, looking to the name etymologically, render it by "great country," without, however, being able to explain the origin of such an alleged designation; but it is capable of another meaning. *Gurjaráshttra* (Gujarát) is the neighbouring province to the north; and the meaning of this word is the "country of the *Gurjars*." Now, *Maháráshtra* may mean "the country of the *Mahárs*," a tribe still known in the province, though in a degraded position, and still so numerous throughout the Maráthá country that there runs the proverb, जेवें गांव तेवें महार बाबा, "Wherever there is a village there is the Mahár ward." The Mahárs are mentioned by the cognomen which they still bear that of Parwári (Παρρωαρι) by Ptolemy, in the second century of the Christian era; and in his days they were evidently a people of distinct geographical recognition.† With the forest and mountain tribes in our neighbourhood, still wholly or partially beyond the pale of Hindúism, they may be supposed to be the people, originally speaking a Turanian language in the Maráthá country, who were conquered and kept in a state of subjection by the *A'ryás*; who, however, soon became so predominant in the country that *A'ryár* (an Aryan) is the name given to a Maráthá by his neighbour of the Canarese country.‡ *A'ryár*, too, is the name given to the Maráthás by the degraded tribe of Mangs located in their own territory.§ *Ariakè*, moreover, is the name given to a great portion of the Maráthá country by the merchant Arrian, the navigator, thought to be the cotemporary of Ptolemy.|| The *A'ryás*, consisting,—except in the times of the Buddhists, and before the origination of the fable of the extinction of the Kshatriyas and Vaishyas, intended to cover the shame of their secession to Buddhism,—of Bráhmans, Kshatriyas, and Vaishyas (originally the common people) were the governing and co-operative portion of the people, keeping the darker coloured races exterior to their circle, and avoiding contact with them as the cause of defilement. *Varṇa*, often rendered caste, meant originally colour; and the *panḍhar*, or the true "white," still professes to be the municipality of the Maráthá villages. These allusions to some of the more salient points of Indian history and local ethnography are intended merely to indicate the origin and

* The word *Sanskrita*, is the perfect participle of a compound verb, formed by prefixing the preposition *sam*, equivalent to the Latin *con* or *cum*, to the crude verb *kri*, to make, by interposing the latter *s*, and is exactly the same as the Latin *concreta*. Amongst orientalists it is doubtful whether the Sanskrit is an improved Prákrit, or the Prákrit a degenerate Sanskrit. The latter hypothesis is that which is most favoured. Prákrita means "natural," "unformed." Professor Westergaard (Rad. Ling. Sans. p. xii). thinks that Sanskrit had ceased to be used in common speech in the fourth century, A. C.

† Manu, ii. 22.

‡ Professor Lassen satisfactorily shows, from the Mahábhárat, that at the time of the composition of that poem, or of the great war which it celebrates, the *A'ryás* had only a few partial settlements, or missionary stations, south of the Narmadá and Payoshní or Taptí. On the *coasts* they had made further progress. See Indische Altherthumskunde, vol. i. p. 572 *et seq.*

§ They were originally only a profession, as is evident from the Rig-Veda.

|| Turnour's Mahávanso, p. 71.

¶ Turnour's Mahávanso, p. 72.

* Wilson's Vishṇu Puráṇa, p. 188.

† Claud. Ptol. Geog. (lib vii) edit. Bertii, p. 204. The *Porvari* are coupled with the *Phillita*, rightly identified as the *Bhillas* by Wilford and Lassen; with the *Candali* (or according to a variant reading the *Gondali*) evidently the *Chandáls* of the Bráhmans, the representatives of whom are most probably the present *Gonds*; and with the *Ambata*, or *Ambastá*, the *Ambashthás* of Manu, etc. These tribes Ptolemy places too far to the east of India; but, as all allow, he grossly errs in reference to the figure of the country.

‡ Consult any intelligent native of the Karnátika.

§ See Mang Vocabulary in the Bombay Government Selections on Kolápur, p. 149.

|| See Vincent's Periplus, vol. ii. pp. 397, 428-438, for the boundaries as stated by Arrian, of *Ariakè*, a term understood neither by that writer nor his commentator. Ptolemy also denominates the country *Ariakè* (lib. vii. pp. 198, 205).

relative position of the two original elements of the Maráthí language. The Scythian, or Turanian, element was that of the first known settlers in the country. The Sanskrit is that of the dominant classes, the representatives of the intrusive but powerful A'ryás.

In regard to the Sanskrit, as found in Maráthí, it is to be kept in mind, that though it has been long assimilated to the Scythian element, it is used by the Maráthí people, as far as vocables are concerned, in a purer form than that which it retains in any of the other provincial languages in India, especially in its vocables. Even the grammar of the Maráthí language is much influenced by the Sanskrit. The declension of its nouns, is affected by a majority of Sanskrit words used as postpositions; and even most of its inseparable postpositions have a Sanskrit connection.* Sanskrit nouns retain their own genders in Maráthí. Even the neuter termination in —*en* of many nouns and adjectives in Maráthí, not of Sanskrit origin, bears a close analogy to the Sanskrit —*am*. There is much agreement in the Sanskrit and Maráthí pronouns, which need not be particularized. The Sanskrit verbs and participles, too, in their grammatical incidents, throw light on Maráthí. The Sanskrit numerals are the fountain of those of Maráthí, the changes made of them being but of a slight character. Many Sanskrit words, as is well known, appear in Maráthí, both in their stricter (*Sanskrita*) form, or in their *prākṛita*, or looser form. This circumstance gives power and variety to the vocables of the Maráthí. The purer Sanskrit words are used in a higher and more dignified and delicate sense than the looser. When Sanskrit and Scythian words of the same original import may be used in composition, it is to be remembered that the former have the higher implications, even though they should be as intelligible to the common people as the Scythian words. The Sanskrit is the fountain from which we must draw all technical words in theology, literature, and science. The religious and metaphysical implications of the Sanskrit technical words current in the native community have principally a reference to what may be called legendary Hindúism, as modified by the Pantheistic tenets of the prevailing Vedánta school. Among the Maráthá people both polytheism and pantheism are extensively commingled together. The Maráthí language is to be used with the distinct recognition of this fact. Polytheistic and pantheistic appropriations of words, it must be remembered, however, are not absolute. Though the word देव *deva*, god, for example, may suggest to a Maráthá no suitable idea of the true God, the moment we lay down the preposition, "There is no *deva* but one," and enter on an exhibition of the divine perfections and providence to be associated with the word in a suitable theology, it is found to meet our exigencies.

The predominance of Sanskrit in Maráthí has doubtless been maintained by the circumstance that the governments of the provinces in which it has been spoken from time immemorial have, in the main, been favourable to the Sanskrit literature, or rather to the opinions formed upon that literature, both Bráhmanical and Buddhist. Only in the forest and wilder mountain districts, have there been *Náyaks* or chiefs, following the Turanian worship of ghosts and demons, and, with their people, standing aloof from the Hindú systems of faith and practice. Ashoka, in the middle of the third century before Christ, had doubtless imperial power over the Maráthá country as well as the adjoining and remote provinces of India; but this may have been quite consistent with the existence of local princes doing obeisance to him as their liege lord. The Sah, or Sinha kings of Gujarát, whose capital was Sinhapur, the modern Sihor, near Ghoghá, about the Christian era, ruled over large portions of the Maráthá country, as evinced by the large number of their coins which have been found at Junír, Elichpur, Nágpur, and other places. Their Walabhí successors may to a certain extent have done the same. Indeed, the Chinese traveler, Hiuan Tshang, of the seventh century, speaks of *Chi lo a ti to of fa la pi* (*Shiláditya* of *Walabhí*) as having reigned in the Maráthá country about sixty years before his visit to it.† The Ujjayiní, Chólá, Chálukya, Kalyáni, Tagar, Chandrakutí, Panhála, Konkáni, and Devagiri kings following them were all Hindús, showing a varying favour to Bráhmans, Buddhists, and Jainas,—as their numerous charters on stone and copper, which have been lately deciphered by Mr. Wathen, Mr. Walter Elliot, Colonel Le Grand Jacob, Bál Shástrí, and others, clearly show. It was in A. D. 1293, that the last king of Devagiri (or Devagad, *hodie* Daulatábád) fell before the Muhammadan arms; and it is from this date, that the principal infusion into Maráthí of Persian and Arabic words,—afterwards facilitated by the Bijápúr, Ahmadnagar, and Golkonda sovereignties and the Moghal conquests in the Dakhan,—took place. What the consequences of a continued Muhammadan rule might have been on the Maráthí language it is impossible to say; but this source of influence became greatly restrained when, on the 6th June 1674, the bold, but cunning and traitorous Shivají, the Maráthá, proclaimed himself a sovereign, from his mountain height of Ráyagad. It was still further restricted when, about the middle of the following century, Sháhu, one of Shivají's successors, conferred upon the first Bráhmanical Peshwah, or leader, the management of the whole Maráthá empire, previously extended to Gujarát, Khandesh, Malwá, Berár, and certain districts of the Karnátika and even Tanjur.

To a good extent we have been able personally to trace the present boundaries of the Maráthí language. On the west, they are formed by the Indian Ocean, from the Portuguese territories of Daman on the north to the Portuguese territories of Goa on the south, where the Konkáni, an allied tongue, commences. The river near Daman,—called the Daman-Gangá,—till its emergence from the Gháts, forms its northern limit, as far as the low country is concerned. On the line of the Gháts, however, along their *pánlot*, or

* Our learned friend Dr. Stevenson, in an ingenious paper on the "Structure of the Vernacular Languages of India," in the 13th No. of the Journal of the Bombay Branch of the Royal Asiatic Society, says, "The Maráthí dative is *la*, for a parallel to which we are obliged to pass the Himályas to Tibet, in the language of which *la* is the sign of the dative." There is doubtless a Turanian accordance here noticed. But, substituting *n* for *l*, or *vice versa*, according to well known usages, and making due allowance for the vocal difference, on which no philologist lays much stress, we have the analogue of this form in the *ne*, of the Gujaráthí, which often substitutes *e* for the *a*. "From the Telinga *yokka*," says Dr. S., "may be derived the *ka* of the Hindustání, the *tsa* of the Maráthí, the *ja* (*jo*) of the Sindhí, and the *ge* of the Singalese." In this instance the vowels present no difficulty, though, as will be observed, we have *a*, *o*, and *e*, used as equivalents in the supposed identifications; but the dropping of some of the consonants of

yokka presents a greater difficulty. The consonants in the Hindustání, Maráthí, and Sindhí genitive, appear to me to be derived from the Sanskrit *śya*. The disappearance or absorption of the sibilant, leaves the *y* to be transmuted into *j*, *g*, *k*, as is often the case in dialectic changes. The Maráthí *च*, probably originally pronounced, as written *cha*, is a proximate form of the Sanskrit *śya*, *s* and *h* being interchangeable. The locative case in Maráthí is the same as that of the Sanskrit in many nouns as of the first declension, with the addition of the anuswar, while in many others it agrees with the Sanskrit of other declensions in having the anuswar. The instrumental—*ने* *ne* in Maráthí is the representative of the Sanskrit —*न* in some of the declensions. The Maráthí and Sanskrit vocatives, too, are closely allied.

† See Sykes's Notes on Ancient India in Jour. of R. A. S., vol. vi. p. 328. Compare La Vie de Hioueng-Thsang, par Hoëi-li et Yeno-Thsong, traduite par Stanislas Julien, p. 416.

watershed, and among the Kulís, Bhills, and other jungle tribes, it extends to the Narmadá, which river separates it from the Gujarátí and Nemáđí, or Newáđí, till the Sátpuđá range, which afterwards forms the boundary, touches on the Narmadá to the west and east. From the neighbourhood of Gáwilgađ where an offset from the Sátpuđá range commences, it runs eastward in the direction of Betul and Sioní, where, in a somewhat semicircular form, with Nágpur, as the centre, it turns southward, eastward, and westward, touching on Lánjí and Wairágađ, where it meets the Gondí and Telugu. It then goes on to the neighbourhood of Chándá, from which it begins to run to the west, to the town of Máhur along the Páyin Gangá river, separating it from the Telugu.* From Máhur, it runs south to the Godávarí, where, in a very irregular line, it begins to go to the southwest, touching on Deglur, Náldrug, Solápur, and Bijápur, from which it gets to the Krishna, which separates it from the Canarese, till the course of the Krishna turns to the north nearly opposite Kolápur. The line then runs to the southwest, including the country of the Kolápur state, and that immediately above and below the Goa Gháts, till it terminates at the Ocean at Terákol. To a certain extent, the language is spoken in patches of country beyond these boundaries, which can easily be represented on any map. This is principally owing to the Maráthá conquests. The Maráthí is the Court language of Baroda, Indúr, Gwáler, and even Tanjur; and, through its medium, much of the public business of these states is conducted. It forms the natural lingual utterance of about ten millions of the human race. Its dialectic varieties, either in orthography and pronunciation, are not of such importance as to constitute a difficulty to the student. Among the jungle tribes, even, I have found it spoken with comparative purity: with a preference, on their part, of the Scythian words; an avoidance of double consonants; an occasional interchange of the allied consonants, and of some of the vowels, as *o* for *u*, and *i* for *a*; and with the reduction of some of the irregular verbs to their natural form.

The ancient inscriptions on the numerous Cave Temples of the Maháráshṭra are only in the Sanskrit and Pálí. The oldest specimen of Maráthí which we have noticed is a part of an inscription on a stone which was found near Government House at Parell, Bombay, and brought to notice by Mr. Wathen, and registering a grant of land made by the lord of the Koṅkan, Aparáđitya Deva, (विराजित महाराजाधिराज कोङ्कणचक्रवर्ति श्रीमदापरदिह्य देवकल्याण) to a temple of Shiva called Waidyanátha of Rabhavantí, and bearing the date of Shaka 1102 (A. D. 1181). That specimen is exceedingly brief. It is the expression of a heavy curse on any party who may infringe the royal grant.†

The Literature of the Maráthás is specially to be noticed in connexion with the Maráthí language. It may be arranged under four periods:—that preceding the reign of Shivají, the first Maráthá king after the Muhammadan conquest; that commencing with the reign of Shivají, and extending to the rise of the Bráhman Peshwahs; that embracing the administration of the Peshwahs; and that commencing with the introduction of the British Rule into the portions of the Dakhan which are included in the Maháráshṭra. That literature,—though not to be despised as illustrative of the sentiments, feelings, and habits of a comparatively active and enterprising people,—is neither very extensive, varied, nor elevated. It consists mainly of attempts in poetry,—in some respects of original form,—to associate the popular gods of particular shrines in the West of India with a modified Pantheism and a mystical contemplation and service of Deity; of Narratives, also in poetry, relating the glory and adventures of Ráma, Krishṇa, and other legendary personages, from the Rámáyana, Mahábháráta, and the Puráṇas, particularly the Bhágavata; of *Láwaṇís*, and *Ponwáđás*, Love-Songs, or Personal Odes, in praise of kings, heroes, and other notable personages; of *Bakhars*, or historical Memoirs of native princes, often associated with fable and fiction; of translations, in prose, of the Morals of Vidur, from the Mahábháráta, and of tales from the Sanskrit Panchatantra; and of translations, or original compositions, intended to make known to the Maráthás the faith of Christ, and the science, history, and literature of Europe.

1. The oldest Maráthí writings, I confidently believe, are intimately connected with the peculiar religious movement associated in other parts of India with the parties bearing the names, or rather denominations, of Rámánuj, Rámánand, Kabír, and Nának Sháh,‡ and which arose in the attempt of the Indian mind, to find a system of quiescent and satisfactory faith, consequent on the agitations following the destruction of Buddhism, the revival of the Bráhmanical power and influence and its association with local forms of superstition too strong for instantaneous assimilation to it, and its first contact with the monotheism and ritual observances of Muhammadanism. They are attributed to *Bhaktas*, or *Bhagats* (devotees), and *Santas* (saints), most of whom, it is worthy of notice, have been actually deified by the Maráthá people.

In the popular estimation of the Maráthás, their oldest writer is NA'MDEVA, a SHIMPI, or tailor, by some represented a foundling, and by others, the son of Dámashetí and Guṇábái. He was a worshipper of the god Viṭhubá, or Viṭhal, at Pandharpur, brought into special notoriety by the Bráhman Puṇḍalík, who had probably a personal interest in the celebrity of that shrine.§ In a notice of him

* The north-eastern and eastern boundary of the Maráthí, which I have here sketched, principally from native information, is thus given in a communication which I have just received from my observant friend, the Rev. S. Hislop of Nágpur, whose personal evidence, as confirmatory of what is here written, is very satisfactory. "Running eastward, along the Gáwilgađ range of hills, the Maráthí passes Betul and afterwards Chindawáđá, a few miles to the south of these towns. It then descends the Gháts with a southerly bend and resumes its eastward course by way of Kámtá almost as far as Lánjí, when it turns south along the east bank of the Wágh river, and skirts the jungles on the east of Sáhangađí and Wairágađ. Continuing its southerly direction, it extends along the east bank of the Wáin Gangá, which river, after bending to the southwest, it crosses a little about its confluence with the Wardhá. When it has passed the latter river also considerably below Chandá, it proceeds westward to Mánakdrug, and thence to a village two or three miles north of Yedlápáđ. From this it goes southwest, striking upon the Godávarí between its confluence with the Mánjará and the town of Nánder, and

subsequently passing Beder at a short distance to the west. Maráthí is spoken beyond these limits; but within the line described it is the prevailing language."

† See Mr. Wathen's transcription, Journal of R. A. S. vol. v. p. 176.

‡ For notices of these notable religionists, see Essay on the Sects of the Hindús by Professor H. H. Wilson, in vol. xvi. of the Transactions of the Asiatic Society of Bengal.

§ By some it is held that the temple of Pandharpur originally belonged to the Buddhists, and that the worship there prevalent, in which all classes of the Hindús, except Mahárs and outcasts, find access to the god in commingled companies, is affected by that circumstance. The Bráhmans, however, consider Viṭhu only an incarnation of Krishṇa. He is perhaps a deified hero or saint. His wife, Rakhamái (from the Sanskrit Rukmíní), is his constant attendant. The Bráhmans give a curious artificial etymology to the word Viṭhal (it has various spellings) making it to express a "Refuge for the ignorant." See Dictionary, *sub voce*.

in a work lately published at Puná, it is said, that he is the chief poet of the *Abhanga* poetry (अभंग कवितेचा मुख कवि तोच आहे). But the palm here given to him is bestowed upon another in the popular *A'ryá*.

सुल्लोक वामनाचा । अभंगवाणी प्रसिद्ध तुक्याची ।
ओवी मुक्तेशाची * । किंवा आर्या मयूरपंताची ॥

—“The *Shloka*, par excellence, is that of Wáman; the illustrious *Abhanga* is that of Tuká; the *Oví* is that of *Mukteshwar*; and the *A'ryá* is that of *Mayur Pant* (*Moropant*).” In the *Bhakta-Vijaya* of Mahípati (the Acta Sanctorum of the Maráthás), he has the priority among the Maráthá poets, and is spoken of as a cotemporary of Kabir,—whose followers say he was upon the earth for three centuries!—from A. D. 1149 to A. D. 1449,—and of Dnyánobá, immediately to be noticed. A portion of his writings has found its way into the *Grantha* of the Shíkhs, a fact I have only lately noticed; and Nának, the founder of the Shíkhs, as is well known, drew largely upon Kabir. Náma dwells extravagantly on the praises of Viṭhal (सचें भावें रक्ता विठोबातें भजा), associating him with the Supreme in a pantheistic sense, and taking refuge in his favour, and expecting rest, if not absorption, in his being. He is the author of the popular piece entitled the *Hari Páth*. Paṇḍharpúr was his favourite shrine (पंढरीची जाचें जन्मसुख म्हारें). He could occasionally nicely hit off the modes and manners of this degenerate age.

कलियुगाचे मुळें ॥ झालें धर्माचें वाटोळें ॥१॥
पलंगी बैसवूनी राणी ॥ माते हातीं आणवी पाणी ॥२॥

On account of the Kaliyuga, religion is in inanity;
Having set the queen (the wife) on the couch, order the mother to
bring water with her own hands!

Several Abhangs are attributed to JANÍ, the slave-girl of Náma, who is said to have been a person of good character, notwithstanding her position. Her alleged conversations with Náma are reported in the *Bhakta-Vijaya*. Paṇḍharpúr was dear to her as to her master (जाचें पंढरीची निचय म्या केला).

DNYA'NOBA' or DNYA'NADEVA, was a Bráhmaṇ, whose head-quarters were at Alandí, north of Puná, where a shrine, much frequented, is now consecrated to his memory. He is highly venerated, especially by the priestly fraternity, in the Maháráshtra, and is the author of a paraphrase, in the *Oví* metre, of the Bhagavad-Gítá, designated from himself the *Dnyaneshwarí*, or Opus Dnyáneshwari. It is full of poetical forms of words differing from those of the language of conversation, and some of its vocables are now obsolete; but it is intelligible to the student.† It bears the date of Shaka 1212 (A. D. 1290), and is possibly of this age. Dnyánobá seems to have belonged to a family noted for its learning. Nivritti, his elder brother; Sopándevara, his younger brother; and Muktabáí, his sister, are, with himself, mentioned with respect. Indeed, the whole family has attained to the apotheosis,—he, as an incarnation of Vishṇu; Nivritti, as an incarnation of Brahmá; Sopándevara, as an incarnation of Shiva; and Muktabáí, as an incarnation of Brahmí! This is the more remarkable that he gives some of the pantheistic verses of the Gítá an almost anti-idolatrous turn.

जेथें मज ना वोळखती ॥ नाना आचार करिती ॥
नाना देवतें भजती ॥ नेणती माझे ज्ञान ॥१॥
करुनि मृत्तिकेचा आकार ॥ तेथें करिती अनाचार ॥
म्हणती हाच सर्वेश्वर ॥ सर्वोपरी प्रगटला ॥२॥
ये सृष्टी माजी थोर विप्र ॥ देवतें भूतें दारुण ॥
राजस तामस प्रगटोन ॥ म्हणती आम्हीच देव ॥३॥
म्हणती पशूचीया दावणी ॥ आचार सांडिला ब्राम्हणी ॥
तुळसी माळा घालोनी ॥ करिती प्रदक्षिणा ॥४॥

Where they do not know me, they resort to wrong practice :
They worship other gods ; they are ignorant of the knowledge of myself.
Having made images of clay, they practise improprieties.
They say, This is the Lord of all, manifested in the universe.
This is the grand evil in my creation : horrible deities and demons.
Having manifested the qualities of passion and darkness, they say, we are
verily god.
They say this, held in the binding like beasts. Conduct has been abandoned
by the Bráhmaṇs.
Wearing the *tūlasi*, and the garland, they make *pradakshinā*.

* Here the word *ज्ञानेशाची* is sometimes given, especially by the Bráhmaṇs.

† For examples of these words, and others of a like character, see the Introduction to the valuable Maráthí Grammar of Mr. Dadobá Paṇḍurang.

‡ Often written *Mallari*, “the enemy of Malla,” i. e. Khandaráya, or Khandobá, the god of Jejuri, 25 miles south of Puná, possibly an apotheosis of Khandaráya Deva, king of Devagiri (cir. A. D. 1248), who, in an inscription translated by the Hon. Walter Elliot (Journal R. A. S., vol. iv. p. 27), is spoken of as “the terror of the Gurjar Rája, causing the Konkan Rája to tremble, the thruster-out of the Hoisala Rájás [in the

स्त्रिये पाटवाची चोळी ॥ माता अखंड विंध्या गाळी ॥३॥
ऐसा कलियुगाचा महिमा ॥ म्हणे विष्णुदास नामा ॥४॥

Let the wife have a silken robe of variegated colours, while the mother is
endlessly showering rags !
Such is the glory of the Kaliyuga ; thus saith Náma the slave of Vishṇu.

करून आले काशी ॥ स्नान केलें भागीरथीशीं ॥
येउनिया आश्वीनमाशीं ॥ करिती पूजन ॥५॥
विभूति चर्चिली ललाटी ॥ रुद्राक्षमाळा घालोनी कंठी ॥
हातीं घेऊनी दिवटी ॥ जाती मन्हारी दर्शना ॥६॥
ऐसें सर्व जन भुलले ॥ हिंसा करिता ज्ञान लोपले ॥
ऐसें मज न ओळखता गेले ॥ नरकपुरीशीं ॥७॥
येथें असें सुख वरवा ॥ तव मांडिली भूतांची सेवा ॥
अडत्यावरी करिती धांवा ॥ पाव देवा म्हणतसे ॥८॥

They go to and come from Káshí. They bathe in the Bhagíráthí (Ganges).
When the month Ashwín comes round, they perform their worship ;
Smearing ashes on their forehead, with the garland of *Rudráksha* round
their throat.
Taking a twinkling lamp into their hands, they go to get a sight of *Malhárt*.‡
So all men have gone astray. Wisdom has vanished through *Hinsá*.
So, through ignorance they have gone, even to *Narakapur*.
Here, where pleasure is so transient, the worship of demons has been
established.
On the coming of adversity, make haste ; say, Be found (to us) O god !

Karnátika], the restorer of the Telinga Rája, etc.” The last of the Kala-
bhuri kings, on his field of victory, was Ahawa Malla, son of Tribhuwana
Malla. Elsewhere, I have supposed Khandobá to have been an opponent
of Buddhism (Memoirs on the Cave-Temples etc. of Western India); but,
if this later suggestion of identification be correct, he was an opposer of
the Lingáits. The legend of the deified hero refers to the Karnátika, the
watchword of his followers being *Yel-kot ! Yel-kot !* which in Canarese
means seven crores, an exaggeration of the number of enemies slain by
him. Dnyánobá would not probably have singled out his worship for
contempt if it had had any great antiquity in his day.

Verses ascribed to the deified lady MUKTA'BA'I' have lately been printed in Bombay.*

MUKANDARA'YA, or MUKANDARA'I, judging from the style of his writings, we place after Dnyánobá; but some of the Bráhmans, who are ashamed to acknowledge a tailor (Náma) as the premier poet of their country, give Mukanda the first rank, even sometimes attributing to him an antiquity of twelve hundred years.† His great work is the *Viveka-Sindhu*, or Ocean of Discrimination, a highly metaphysical pantheistic work, more nearly connected with orthodox Vedántism than the other poems of the Maráthás.

SHRÍ'DHAR is the most copious poet of the Maráthás, among whom his large works, the *Pándava-Pratáp*, the *Ráma-Vijaya*, and the *Hari-Vijaya*,—in which respectively he celebrates, principally in the *Oví* measure, the achievements of Ráma, the Pándavas, and Krishṇa, after the *Rámáyana*, *Mahábhárata*, and *Bhágavata*,—have to a great extent, in public readings at least, superseded the Sanskrit Epics and *Puráṇas*. The last mentioned of his works bears the date of Shaka 1493 (A. D. 1571). Shrídhara is the author, too, of the *Shiva-Lilámrita* in praise of Shiva and his worship. He was a resident of Pandharpúr.

EKANÁTH was a Bráhman of Paithan, or Pratisthán, on the banks of the Godávarí. He devoted himself to the worship of Vishṇu, and composed, in the *Oví* verse, an extensive poem; founded on the eleventh Skanda of the *Bhágavata*, which has lately got into print. He is the author, also, of a work entitled the *Rámáyana*. He was a cotemporary of Sháhají, the father of Shivají, and is spoken of as studying the Dnyáneshwarí in Sháliváhan Shaka 1506 (A. D. 1584). His preceptor is said to have been a Bráhman named JANA'RDAN, also an author. He is said to have died at the age of seventy years.

MUKTESHWAR, to whom we have already referred as the most distinguished poet of the *Oví*, was the son of Lílábái, the daughter of Ekanáth by Vishwambharbáwa her husband. He is said to have lived about 250 years ago, and to have been dumb at his birth. He wrote a translation of the *Gítá* and composed some works, founded on passages of the *Rámáyana*, *Mahábhárata*, etc.

2. It was about the time at which we have now arrived that the celebrated Shivají founded the Maráthá kingdom. There cannot be a doubt that the vernacular literature which had sprung up in the province to which he belonged, during the two centuries which preceded him, nursed the spirit of Hindúism in himself and his cotemporaries, and was one of the main causes of their hatred of, and successful rebellion against, the Muhammadan power which he was instrumental in heading. A spirit of enthusiasm was the change which took place in the authorship of his day; and this was the characteristic of the second epoch of Maráthí poetry. This spirit, Shivají himself mightily encouraged both by word and deed. RA'MDÁ's, the author of the *Dásabodha*, (Instructions on Religious Duties) his own guru, or spiritual preceptor and representative, was a poet, and Shivají, who was greatly under his influence, is said to have proffered to him on one occasion his whole kingdom. This Rámdás is said to have been born in Shaka 1530 (A. D. 1618) and to have died A. D. 1660. He belonged originally to the village of Jám on the Godávarí, and was the son of the Bráhman Kulakarṇí of that place. His original name is said to have been Náráyana. He was an unmarried religionist, devoted to the worship of the warlike Rámachandra; and ultimately generally resided in the fort of Paralí, south of Sátará. By the Maráthás, he was esteemed a worker of miracles.

Of the poets of Shivají's time the most distinguished was TUKA'RA'MA, a Maráthá wání, or shopkeeper. He is said to have been born in the village of Dehu,‡ of parents remarkable for their attachment to the god Viṭhobá, who inspired him with the love of that deity which predominates in all his writings. He died in Shaka Sháliváhan 1571 (A. D. 1649), at the age of forty years. He is the most popular poet of the Maráthás. It does not appear that he had any knowledge of Sanskrit; but he is represented as having perused the writings of his predecessors, Námadeva, Kabir, Dnyáneshwar, and Ekanáth, and others, and to have maintained intercourse with learned Bráhmans. By some he is represented as a reformer of Hindúism; but his writings scarcely support this character. The comparative indifference about most of the gods of the pantheon which is shown in his works proceeds on his pantheistic identification of them all with Viṭhal. His preference of knowledge and contemplation to outward observances is quite in accordance with Vedántism in its ancient forms; though to this system he has added manifestations of love and affection, of a mystical character, quite inconsistent with its olden exhibitions, which make decided war against the emotional nature of man. Ceremonies, even in his own case, he was very far from despising; and in his curious confessions of sin he often laments his neglect of them, particularly of those connected with the Hindú pilgrimage. His satire of Bráhmans and Gosávis, is intended to expose their inconsistencies and hypocrisies, and not to attack what they practise in sincerity. The fact to be noticed with most interest connected with him, and to be improved in endeavours to promote native enlightenment and conversion to the faith of the true God and Jesus Christ whom he has sent,—is a marked spirit of unsatisfied religious anxiety. Within certain limits, he shows such a degree of liberality with regard to caste, as is to be expected from a party ranked as a Shúdra. His most widely diffused pieces bear the title of *Abhanga Nátak*. Many of them have been lately printed in Bombay. By his admirers, numerous miracles of a grotesque and incongruous character (though somewhat more sober than those attributed to Krishṇa in the *Puráṇas*) are ascribed to him;§ and it is feigned that he ascended to heaven without tasting of death, and that on more than one occasion he has since appeared to his disciples. It is possible that the idea of his escape from the influences of mortality may have been suggested by the Gospel history; but it may also have arisen from a misinterpretation of his own figurative language. Identifying himself with Viṭhal as the Supreme he says, आला भय चिंता नाही चाक । जन्ममरण कांही येक । आला रहलोक परलोक । आले सकलिय वेकुंठा, "We have neither fear, care, nor awe; we have no birth nor death; both this world and the next are come; we have all got to Waikunṭha (the heaven of Vishṇu)." This, literally considered, is scarcely reconcilable with anything like orthodox Hindúism, which is founded on the recognition of the regular procession of जन्ममरण, or births and deaths. In corroboration of some of these remarks on Tukobá, and in illustration of his style, I insert a couple of his Abhangs. The first of them gives his estimate of Viṭhal.

* For some of the strange legends of her family, see Moore's *Hindú Pantheon*, pp. 425-7, and the *Bhakta-Vijaya*.

† See, for example, the *Navanít* of Parashurám Pant Goḍbole, p. 71.

‡ About 16 miles north of Puná.

§ See specimens of the miracles attributed to Tukaráma in the *Bhakta-Lilámrita*, in a paper by the Rev. J. M. Mitchell in vol. iii., pp. 14-29 of *Journal of the B. B. R. A. S.*

विठ्ठल आमचें जीवन॥ आगमनिगमाचें स्थान॥
 विठ्ठल सिद्धीचें साधन॥ विठ्ठल ध्यान विसावा॥१॥
 विठ्ठल कुळीचें दैवत॥ विठ्ठल वित्त गोत चित्त॥
 विठ्ठल पुण्य पुरुषार्थ॥ आवडे मात विठ्ठलाची॥२॥
 विठ्ठल विस्तारला जर्नी॥ सप्तहि पाताळें भरुनि॥

Viththal (or Viṭhal) is our life, the site of the A'gams and Nigams (the Shástras).

Viṭhal is the means of perfect acquisition; Viṭhal is the rest of contemplation. Viṭhal is the divinity of the family; Viṭhal is substance, race, and enjoyment.

Viṭhal is merit and the ends of existence; let the splendour of Viṭhal be desired.

Viṭhal is diffused through the universe, filling the seven Pátáls.

The second of them exemplifies his remarkable confession of sin, in which afterwards he was followed, almost verbatim, by Mahípati.

मी तव अनाथ अपराधी॥ कर्महीन मतिमंदबुद्धि॥
 तुज म्या आठविलें नाहीं कधी॥ वाचे कृपानिधी मायबापा॥१॥
 नाहीं ऐकिलें गायिलें गात॥ धरिली लाज साडिलें हात॥
 नावडे पुराण बैसले संत॥ केली बहुत परनिंदा॥२॥
 केला करविला नाहीं परउपकार॥ नाहीं दया आली पिडितापर॥
 करूनये तो केला व्यापार॥ वाहिला भार कुटुंबाचा॥३॥

I am thy helpless sinful one; without works, of blind understanding.

I have never remembered thee with my mouth, O ocean of favour, O parent.

I have not listened to the song of praise; through shame I have lost my interests.

I have not relished the Puráṇas; the assembled Saints I have blasphemed.

I have not practised nor caused to be practised liberality, nor have I been compassionate to the sufferer.

I have done the business which I ought not to have done; I have borne the anxiety of my family.

To these the following affecting lines, illustrative of Tuká's spiritual anxiety, are added :—

सर्व सुखाची आशा जन्म गेला॥ क्षण्येक मुक्तियल नाहीं केला॥
 हिंडतां दिशा शीण पावला॥ माया वेष्टिला जीव माझा॥
 माझें स्वहित नेणती कोण्ही॥ काहीं न करितां मजवाचुनी॥

My life has passed in the [vain] thirst for happiness; for a single moment I have never made a [right] effort for liberation.

विठ्ठल व्यापक त्रिभुवनी॥ विठ्ठल मुनी मानसी॥३॥
 विठ्ठल जीविचा जिह्वाळा॥ विठ्ठल कृपेचा कोंवळा॥
 विठ्ठल प्रेमाचा पुतळा॥ लावियेला चाळा विश्व विठ्ठलें॥४॥
 विठ्ठल मायबाप चुलता॥ विठ्ठल भगिनी आणि भ्राता॥
 विठ्ठलाविण चाड नाहीं गोता॥ तुका म्हणे आतां नाहीं दुसरे॥५॥

Viṭhal is extended throughout the three worlds; Viṭhal is the sage of the mind.

Viṭhal is the essence of life; Viṭhal is tender compassion.

Viṭhal is the idol of affection; the fondled object of the universe is in Viṭhal.

Viṭhal is parent and uncle; Viṭhal is sister and brother.

Without Viṭhal there is no friendship or relationship. Tuká says there is indeed no other.

नाहीं केलें तीर्थाचें भ्रमण॥ पाळिला पिंड कर चरण॥
 नाहीं संतसेवा घडलें दान॥ पूजा अवलोकन मूर्तीचें॥४॥
 असंगसंगें घडले अन्याय॥ बहुत अधर्म उपाय॥
 न कळे हित करावें तें काय॥ नय बोलो आठवतें॥५॥
 आप आपण्या घातकर॥ शत्रु जालों मी दावेदार॥
 तुं तंव कृपेचा सागर॥ उतरी पार तुका म्हणे॥६॥

I have not visited holy places; I have kept back (from labour) my body, hands, and feet.

I have not given service or charity to the Saints; (nor) contemplated images.

With those with whom I ought not to have associated I have been guilty of sin.

I have been ignorant of what is advantageous; nor have I remembered what should have been said.

I am my own destroyer; I am an enemy (to all), I am a spiteful one.

Do thou, then, O ocean of mercy, grant salvation. Thus saith Tuká.

I am exhausted by my wanderings to and fro. My soul is covered with the veil of delusion.

No one knows what my interests are, though doing nothing without me.*

WA'MAN PANDIT, a native of Karwír, or Kolápur, and a follower of Vishṇu, is reckoned a cotemporary of Tukáráma. He is said to have been well skilled in the Sanskrit, in which he composed several works, before he became the considerable writer that he is in the Maráthí. He is the author of a commentary on the *Gítá*, in the *Oví* verse; and of various works in the *Shloka*, from the Mahá-bhárata, Rámáyana, and Bhágavata, some of which have been lately printed by the Native press. His language is not so intelligible to the common people as that of Tukobá. I have not noticed in his writings any Persian words, a few of which appear in those of his cotemporary.

3. If the reign of Shivají, the Maráthá, was honoured by the appearance of the greatest Maráthí poet from the common orders of the people, the reign of the first Bráhmaṇ Peshwah,—who was established in his administration in the year 1717,—was honoured by the appearance of the greatest Maráthí poet from the priestly order. This was MAYUR PANDIT, or MOROPANT, of Baramatí in the Dakhaṇ. He belonged to a tribe of Bráhmans, the Karhádí, having no great pre-eminence in the Maháráshṭra, but he has become the great favourite of all the Bráhmans since his day.† He is the lord of the A'ryá metre, in which he copiously writes, with power and ease, drawing his ideas from the Rámáyana, Mahábhárata, and Bhágavata, so often mentioned as the sources of Maráthí excitement, and but seldom improved upon either in thought or feeling. He has undoubtedly great command of the Maráthí language, which he sometimes prostitutes by indulging in such poetical conceits as acrostics, and by writing without the use of the labial letters, introducing the conjunction परंतु (but) into every line, and by commencing each line of his verse by the last word of the preceding line.

* The allusion here is to his own popularity as a poet.

† Parashurám Pant Godbole says of him (Navanít, p. 165), प्राकृत कवितांमध्यं मोरोपंतान्धा कविते चारिणो कविता नाहीं. So much for the conquest of prejudice by the talent of the poet. In the Sahyádrí Khandá of the Skanda Puráṇa (Uttara Rahasya, chap. iii) the Karáđá Bráhmans

are spoken of in a most spiteful manner. So, in the preceding chapter, are the Chittpáwaná, or Konkanasths. Both tribes appear to be of pure A'ryá blood; but as both Karháđ and Chipalun, their headquarters, are in the neighbourhood of Buddhist remains, their ancestors probably had something to do with the Buddhist heresy.

Though a follower of Vishṇu, he wrote with respect for the other deities, for whom, such as Shiva, the acute and intelligent Koṅkaṇí or Chittpáwan Bráhmans, in full power at Puná, had a special regard.* The rise of the Peshwabs, indeed, was the signal for the Maráthí bards,—who had nothing like the heavenborn light and fire of the Hebrew prophets,—altering their tune. Moropant is said to have lived to the age of sixty, and to have died about a hundred years ago. One of his books held in most estimation is the *Muyur Kekáwali*, the Trumpeting of the Peacock, so called from his own name. It is devoted principally to the extolment of Krishṇa.

AMRITRA'O, who wrote in the lengthy *Pada*, was the cotemporary of Moropant. His writings are of a metaphysical cast, and are not much admired. One of his pieces, entitled *Dámaji Pant Rasid*, has lately appeared from the Bombay press. Its object is the enhancement of the Paṇḍharpur shrine.

We are now approaching our own times. RA'MA JOSHI', of Solápur, of the reign of the first Bájiráo, is distinguished for his *Láwanís*, or Love Songs, which, though remarkable in some respects, are much grosser than those of Anacreon. Love Songs, it may be here remarked, are numerous among the Maráthás; and, considering their peculiar character, it is to be lamented that they are so well known.†

MAHI'PATI, a Bráhmaṇ of Tárábád, near Paiṭhaṇ, is the author of four rather large works, the *Bhakta-Vijaya*, the *Santa-Lilámrita Sára*, the *Bhakta-Lilámrita*, the *Kathásárámrit*,‡ embodying principally the legendary lives of *Bhaktas* and *Santas*, and derived chiefly from the Gwaler (Hindí) work of Nábhájí, entitled the *Sant Charitra*, and of Uddhava Chidghan of the Mándesh, called the *Bhakta Charitra*, but adding fresher legends collected or invented. He is also the reputed author of some minor pieces, as the *Pándurang-Stotra*, *Shani-Máhátmya*, etc. He flourished about eighty years ago.

Several other names of Maráthí poets might have been mentioned, as those of ANANTA TANAYA, MADHU MUNESHWAR, SHIVADI'NA KESARI', whose works are now little known; of DEVI'DA'S, the author of the popular rhapsody entitled the *Vyankatesh-Stotra*, in praise of Vyankobá, or Bálájí, of Tripati; of VISHVANA'TH, the writer of the impure *Nauká Kridaṇ*; of ANANTA PHANDÍ, the sycophantish lauder of the last of the Peshwabs and his most distinguished general; of NA'RA'YANA, the author of the *A'nanda Ságar*; of KALYA'NA MALA, the author of the licentious *Anangarang*, and others of like character. But it is not necessary to give farther particulars in this place. The Maráthás declare that the spirit of poetry has left their country. It may soon appear that in this opinion they are mistaken, even though it may not be expected that Hindúism, with its grotesque and impure gods and heroes, will again inspire the bards of the country.

We have only made a single allusion to the prose works connected with the Maráthí literature. The *Vidur Níti*, or *Morals of Níti*, is a translation from an apocryphal episode of the Udyog Parva of the Mahábhárata. The *Vetál Panchavishí*, the *Panchopákhyaṇ*, and the *Sinhásan Battishí*, are books of fable, useful to European students of the Maráthí language, but lately employed for native educational purposes, for which they are wholly unsuited. The *Bakhars*, or *Chronicles of Kings*, contain strange mixtures of fact and fiction. Something may be got from them of a useful character, though they meet with little attention. Grant Duff has made many gleanings from those of them which refer to the Maráthá Kings and Peshwabs. The proverbs of the Maháráshṭra amount to about three thousand; and they form most valuable illustrations of the sentiments and customs of those who use them, as well as striking exemplifications of native idiom. They have been largely drawn upon in the Maráthí and English Dictionary.

4. With the establishment of the English Government in the Dakhan and Koṅkaṇ, on the fall of the Peshwah's Government in 1818, a new era in Maráthí literature commenced. It is not as yet an era of poetry, but of prose, and that to a great extent, especially where early translations are concerned, of a rugged character. It is destined, however, in the good providence of God, to be one of great importance. Religion and philanthropy are the moving powers in generating and extending what may be denominated the reformed authorship of the Maháráshṭra, as well as that of other provinces in India. Government,—from the administration of the Honorable and venerated Mountstuart Elphinstone to that of his nephew Lord Elphinstone, who now occupies his place, maintaining the prestige of the name,—and the Christian Missions, both of Europe and America, have been its greatest patrons; but in connexion with it there have not been wanting individual instances of energy and enterprize. It numbers among its producers not only the natives of the Maráthá country, but its devoted friends from distant lands, with whom in fact it originated. Its most valuable monument is the translation of the whole of the Bible, by several hands, into the language of the people, which, though capable, as a version, of much improvement,—from care, study, observation, and experience,—is nevertheless of a most hopeful character. Associated with it, many religious works of great interest have been prepared. Educational books have perhaps been too rapidly multiplied, without exact adaptation to the wants and progress of the natives. A supply of varied general reading in history, biography, and science has been procured; and daily accessions are made to it, more or less suited to the exigencies of the times. Works intended to illustrate the grammar of the language have not been wanting. All this has not taken place without a great improvement of native intelligence and feeling. The dawn of light, even in the highest sense of the figure, it is to be hoped, has commenced, in the Maháráshṭra, and it will continue to shine more and more unto the perfect day. To these encouraging and hallowed results the Maráthí and English Dictionary, published in 1831, has, as a philological work, mainly contributed. It has presented facilities of study to the student of Maráthí, far superior to those enjoyed in association with any other Indian tongue. These facilities, it must be palpable to all, are greatly encreased by this greatly improved edition of that dictionary,—the result of wonderful application, patience, judgment, and oriental scholarship,—which, under the arrangements of a considerate government, and with the blessing of Divine Providence, now issues from the press. In connexion with it the expression of our deepfelt gratitude for the English and Maráthí Dictionary of 1847 is not to be withheld. It is only the consideration of the place in which these remarks appear that makes these acknowledgements so stinted in their character.

* It is a remarkable circumstance that the Koṅkaṇ, with its picturesque and lovely scenery, and its astute and learned Bráhmans, famous throughout India for their political management and administration, lays claim to no name of poetical distinction. This is probably to be attributed to the isolation of that province from the peculiar influences

which roused the mind of Northern India and the Dakhan.

† See a just reprobation of them by Dr. Stevenson in the first No. of the *Journal of B. B. R. A. S.*

‡ Editions of these three large works have lately appeared at the Bombay press.

The reformed Maráthí literature, and the introduction of typography and lithography into the West of India, it remains to be observed, in conclusion, have brought about such a reaction in the native mind as might have been expected in the circumstances of the case. There has been a *reproduction* of the olden literature, especially by the Bombay press, from which copies of almost all the works which have been noticed in this hasty sketch have lately been issued. This result will not ultimately prove injurious to the cause of truth. It has furnished the means of comparison and judgment; and it will only enhance the victory when, by a higher influence than that of man, it is eventually secured.

JOHN WILSON.

Bombay, June 1857.

As the Public, Native as well as Foreign, disdains not to be oblivious of the order of the Alphabet, and, being so, fails occasionally in finding what it seeks, this order is here conspicuously presented:—

अ, आ, इ, ई, उ, ऊ, ऋ, ए, ऐ, ओ, औ.

क, ख, ग, घ, (ङ, of which nasal this is the place in the Sanskrit alphabet, is represented in Maráthí by the nasal point placed over the letter preceding it: it has, therefore, no separate place; and as, through its being represented by a dot *over* the line, it occupies no place *in* it, it affects not, as to its order, the word in which it occurs; e. g. कक & कंक, चख & चंख, टग & टंग, तघ & तंघ appear in the same spot in the dictionary, the nasal being altogether disregarded,)

च, छ, ज, झ, (ञ, to which nasal apply the notice just given,)

ट, ठ, ड, ढ, (ण, to which apply the notice under the nasal of the first class,)

त, थ, द, ध, न, (when this nasal occurs *initially*, but, when otherwise, it follows the rule stated above,)

प, फ, ब, भ, म, (to which nasal apply the remark made concerning न,)

य, र, ल, व,

श, ष, स, ह,

ळ, क्ष, ज्ञ.

The wisarga (:) is, like the nasals, totally disregarded.