

A  
GRAMMAR OF THE GUJARATI  
LANGUAGE

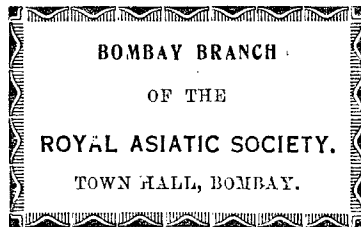
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# GRAMMAR

OF THE

# GUJARATI LANGUAGE;

BY

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WILLIAM CLARKSON,

PROTESTANT MISSIONARY TO GUJARAT  
FROM THE LONDON MISSIONARY SOCIETY.



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TO

THE REVEREND THE MISSIONARIES

OF WESTERN INDIA,

HONOURED FOR THEIR SUBLIME OFFICE,—ESTEEMED VERY HIGHLY FOR THEIR

WORKS' SAKE,—BELOVED IN THE LORD,

**This Grammar of the Gujarati Language,**

IS DEDICATED BY THEIR FELLOW LABOURER IN THE MINISTRATION OF THE

GOSPEL OF OUR LORD JESUS CHRIST,

WM. CLARKSON.

*Mission Bungalow,  
Baroda Camp, 1847.*



## P R E F A C E .

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THE Author presents this Grammar to the Public, not as a critical or minute digest of the Gujaràtì Language but as a practical work, expounding its great principles and copiously illustrating them. The Author, although ignorant of Sanscrit, and only partially acquainted with Mahratta and Hindùstani, and at the same time suffering from the absence of all effective Native aid, was constrained in the midst of other duties to write this work, by the fact of there being no Grammar extant, sufficiently clear or correct, or illustrative to satisfy the student who might be desirous to become a thorough proficient. It was moreover with the especial desire of assisting the Missionary in his arduous work, that this Grammar was composed. The Author does not challenge criticism in every minute particular, nor does he claim for the work an authoritative character. The press of other more important work prevented his paying minute attention to several sub-

jects, which may be elucidated in a future Edition. He takes this opportunity of expressing his thanks to the American Mission Press for the handsome mode in which the work has been executed, and especially for their diligence in cutting out the types of new letters, single and double—expressly for this work.

Much hitherto remains undone in the department of Orthography. The improvements in this work are to be considered only as specimen of what *may* be done, and not as a determinate fixing of the principles of Gujaráti Orthography.

This can only be a work of time and talent, expended by the Gujaráti Scholar on the operations of the Press itself. He must be present to have the types cut out under his own inspection, before he can present a fixed Orthography.

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*N. B. The Profits of this work are to be devoted unreservedly to the furtherance of Missionary operations in Gujarát, in connection with the "Baroda Mission." Subscribers therefore, by promoting the sale of this work, will not only encourage Literature, but will be positively promoting the cause of Evangelization of the Heathen. An enlarged sale is on these grounds especially desirable.*

# GRAMMAR

OF THE

## GUJARÁTI LANGUAGE.

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### I. ORTHOGRAPHY.

1. The Gujaráti language is written in two characters. The one is called Bálbodh or Shastrí, the other is called Gujaráti. The latter is but a modified and defective form of the former.

2. The Gujaráti character is used for purposes of correspondence and all mercantile transactions. It is therefore the character with which the people generally are conversant.

Several metrical compositions exist in it and some translations from the Sanscrit.

The Christian Scriptures are also published in it.

3. The Bálbodh character is cultivated by the Brámans. Several literary works have been published in it by the Native Education Society. It is commonly taught in the Government Schools. It promises therefore to become the universal character for the purpose of education in the high branches of literature and science.

4. The Bálbodh alphabet is alone a competent representative of the sounds of the oral language. Its orthography is also uniform.

5. The Gujaráti character is exceedingly defective for the above object, having no appropriate symbols of several sounds which are of common recurrence in the language. Its orthography likewise varies almost in every composition.

6. Hence, it is easy to read in the Bálbodh character, after its alphabet has been once mastered, while it is impossible to read correctly in the Gujaráti without a teacher or a previous knowledge of the oral sounds.

7. The letters of the Bálbodh alphabets are fifty-two. Of these, sixteen are reputed vowels, and thirty-six are consonants, of which ten are aspirates. This reputed number is capable of reduction.

It may be doubted whether ऋ ॠ ऌ ॡ are vowels at all. The anusvara is not strictly a vowel, but the symbol of a nasal sound, which may be attached to any vowel.

The visarg, representing a mere aspirate, is also questionable as a vowel, being the representative of a final *h*. The consonants ञ ण are compound, and have no right to insertion in the alphabet.

8. The letters of the Gujaráti as here given are thirty-nine. Of these, nine are vowels inclusive of the point. No fixed number of letters can be assigned, inasmuch as Bálbodh letters are now lithographed in Gujaráti composition. *y* *ya* and *ṣ* *sa* have not hitherto been typographed. As the literature of Gujarát improves, it will be necessary to render the Gujaráti alphabet equivalent to the Bálbodh. Attempts at a correct orthography<sup>d</sup> are useless without adopting this measure. Lithography has already advanced to this point. It remains for typography to do the same.



BÁLBODH AND GUJARÁTI ALPHABETS.

Bálbodh.	Gujarátí.	Corresponding English vowels.	VOWELS.		Represented by Roman letters in this work.
			Power in English Letters.		
अ	અ	a or u	1. a short as in <i>America</i> . 2. u as in <i>fun</i> .	a, ä *	
आ	આ	a	1. a long as in <i>farce</i> . 2. broad as in <i>warm</i> .	á, à	
इ	ઇ	e or i	1. e short as in <i>deceive</i> . 2. i short as in <i>chip</i> .	i, í	
ई	ૈ	e or ee	e long as in <i>adhere</i> , or ee as in <i>meet</i> .	í	
उ	ઉ	u or oo	u short as in <i>full</i> , or oo as in <i>good</i> .	u	
ऊ	ૂ	u or oo	u long as in <i>rude</i> , or oo as in <i>food</i> .	ú	
ऋ	ઋ		See Remarks on Pronunciation.	ru	
ॠ	ૠ		"	rú	
ऌ	ૌ		"	lu	
ॡ	ૡ		"	lú	
ऎ	એ	a	1. a long as in <i>name</i> . 2. a short as in <i>Thames</i> .	é, e	
ए	ૈ	i or ie	nearly i as in <i>ice</i> or ie as in <i>die</i> .	ai	
ओ	ૌ	o	1. o long as in <i>bone</i> . 2. o short as in <i>pronounce</i> .	o	
औ	ૌ	ou	nearly ou as in <i>house</i> .	a u	
.	.		a nasal sound (see Remarks on Pronunciation).	ng n n	
:	:		a final aspirate (see Remarks on Pronunciation).	m	

\* Let the reader carefully observe the power of the Roman letter, lest he should be deceived by the analogy of sounds of the English vowels.

The Roman letters, let him observe, nearly correspond in power to those used on the continent of Europe.

## CONSONANTS.

Class.	Bálbodh.	Gujaráti.	In English Letters.	Represented by Roman Letters.
Gutturals.	क	ક	ka *	k
	ख	ખ	kha	kh
Palatals.	ग	ગ	ga	g
	घ	ઘ	gha	gh
Cerebrals.	ङ	ઙ	nga	ng
	च	ચ	cha	ch
Dentals.	छ	છ	chha	cha
	ज	જ	ja or za	j or z
	झ	ઝ	jha	jh
	ञ	ઞ	nya	n
	ट	ટ	ta	t
	ठ	ઠ	tha	th
	ड	ડ	da	d
	ढ	ઢ	dha	dh
	ण य	ણ	gna	n
	त	ત	ta	t
	थ	થ	tha	th
	द	દ	da	d
	ध	ધ	dha	dh
	न	ન	na	n

\* Read *a* with the short sound as belonging to the vowel ં.

Thus read *ka* as *ca* in *America*, *ga* as in *Malaga*, and so on with all the consonants.

† Represented by the Anusvara or by the dental ण.

‡ Represented by the Anusvara or by the dental ण.

CONSONANTS.—Continued.

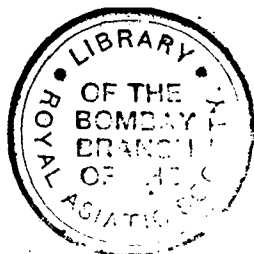
Class.	Bálbodh.	Gujaráti.	Name in English Letters.	Represented by Roman Letters in this work.
Labials.	प	प	pa	p
	फ	फ	pha	ph
	ब	ब	ba	b
	भ ष	भ	bha	bh
	म ष	म	ma	m
	य	य	ya	y
	र	र	ra	r
	ल	ल	la	l
	व	व	vo	v
	श ष	श *	sha	s
Miscellaneous.	ष	†	sha	sh
	स	‡	sa	s
	ह	§	ha	h
	क्ष	† ‡	la	l
	क्ष	† ‡	ksha	ksh
	ज्ञ		dnya	dny

\* This is occasionally represented by ष, and by श.

† This is represented by ळ.

‡ This is represented frequently by ष, or ष श.

|| Sometimes represented by श and ण.



*Remarks on pronunciation of the letters.*

## 1. VOWELS.

B.            G.            R.  
 अ अ    अ, अ    a अ. This vowel sound is inherent in every  
 consonant sounded singly. It is met with in its appropriate form  
 generally as an initial either of a word or of a syllable.

1. When it is a negative particle \* or when it is followed by  
 ए, or by any letter of the cerebral class and occasionally by र,  
 or when the consonant in which it inheres, is itself a particle †,  
 or in *whatever case it may be considered either alone or as inher-*  
*ent in the consonant to constitute a syllable*, it has the short sound  
 of a, as we find it expressed in a-going, a-head, a-way, &c.  
 when sounded quickly as in conversation, or of the French e in the  
 article *Le*.

2. When followed by any one of the vowels अ, इ, ए, औ, अ, औ,  
 the above sound is somewhat modified according to the parti-  
 cular vowel so as to approach, when blended with either of those  
 vowels, to a diphthong.

3. When it is followed by any consonant not mentioned above  
 into which it is resolvable in the same syllable, or when it is head-  
 ed by a nasal that is not followed by a cerebral, or *when in any*  
*case it may be considered as an element of a syllable*, it has the short  
 sound of u in cupboard. This sound is exceedingly frequent in  
 pure Gujarāti words, especially in verbal roots.

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\* अ is a negative affix in Sanscrit words.

† E. G. अ is a Gujarāti affix signifying bad.

This vowel is used in the Gujaráti for *u*, but it is utterly inadequate to represent it and its discontinuation is desirable.

There are other forms of this letter but not in type. They are used chiefly by Vániyas.

E. G. અશુદ્ધ *aśúdh*, impure ; અંગ *āngg*, body.

B. G. R.

आ आ अ अ a á. Is not correctly represented by the English *a*, being sounded less broadly than it, like the French *a* in *La*. Its length however depends somewhat on the presence or absence of accent.\*

2. When followed by a final *u*, especially when this is followed by a labial, or headed by an *anúsvara*, it has frequently a broader sound than the above, approaching to the circumflexed *â*.

3. When it is followed by the vowels *u* *o* *ai*, or by the semi-vowel *u*, it undergoes some modification for the sake of euphony, and nearly coalesces with the succeeding letter so as to form a diphthong.

The peculiar modification can only be attained from a correct speaker. There are other forms of this letter, corresponding to those of *ai*.

E. G. આપો *âpo*, give અમડું *chámáđung*, leather.

B. G. R.

इ ई i ĩ. Has the short sound of *e* in *decay*. In several positions, especially when it is followed by a double consonant, or headed by a nasal not followed by a cerebral, it has the short sound of *i* in *cinder*. Popular use however is not uniform.

E. G. શીસો *šiso*, bottle ; ચિંતા *chĩntá*, care.

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\* Let it be observed that accent in Gujaráti does not involve so great a stress as is laid on syllables in English.

B. G. R.  
 ई ष i í. Is the above lengthened, as *e* in adhere, or *ea* in seared.

The reader in Gujaráti can decide only by the ear as to the length of the ष, as there is no distinction in the character.

E. G. ईश्वर ísvar, God; कवी kāvī poet.

B. G. G.  
 ए ऐ é e. Is the English *a* as in name, perhaps somewhat less broad and full. It is in some few words, especially monosyllables, somewhat clipped in pronunciation; as *a* in Thames.

E. G. शैवक sévak, servant; जेम jem, as.

B. G. R.  
 ऐ औ ai. Is a diphthongal sound. It is nearly like the English *i* in ice, or *is* in isle, or *ie* in die. This diphthong does not consist of આ & ષ, in which case it would be like the *ai* in aisle, but of અ & ષ. The Scotch accent in the pronunciation of *guile*, find, &c. gives the force of this vowel; also the German *ei*. When the vowels અ & ષ meet in Gujaráti composition they are sounded as this vowel, with the exception that the latter sound is more lengthened. This vowel is therefore seldom used.

E. G. પૈ pai, a pie; પૈસા paiso, a pice.

B. G. R.  
 ઔ ઔ o. Is reputed a diphthong, but is questionable as such. It has the long sound of *o* in bone, and when the accent is not in it, it has the short sound of *o* in pronounce. It never has the short sound of *o* in hot, lot, &c. which is uncongenial to the language, and which cannot be presented nearer than by the vowel ઔ.

E. G. ઔષધ osad, medicine; જો jo, if.

B. G. R.  
 ઔ ઔ au. Is a diphthong composed of અ & ઊ.

It is not so full a sound nor so mouthed (so to speak) as the English ou or ow, but the organs are more compressed in its articulation ; ou in the verb *house* approaches the sound. If pronounced with the Scotch accent, it more nearly corresponds. It is said to be represented properly by the German au ; ૫ & ૬ when they meet are sounded as this diphthong with the exception that the latter sound is more lengthened. This vowel is therefore of unfrequent use.

E. G. કૌસ કૌસ, parenthesis.

B. G. R.  
 . . . ng. (final.) Is called in Sanscrit anusvara, and in Gujarati, *mindu*, a point. It is the symbol of a nasal sound, which is attachable to any of the vowels when expressed, or the ૫ unexpressed but inherent in the consonant. This sound cannot well be represented by English letters. When heading a vowel not followed by a consonant, it is approached by the mp in *aide de camp* as generally sounded, or the n in the French *bon*. It is rather softer than the ng in *sang*. Its pronunciation is not uniformly observed, nor when observed is it with uniform distinctness. The anusvara is also a representative of the five nasal consonants. (See Consonants).

E. G. ૫ ંng, ૫ ંng, ૬ ung, ૫ ંng, &c. &c.

B.

ઃ Is called *visurg*. It is a final aspirate, corresponding in sound to a soft h. It may be expressed in Gujarati by ૬. It is occasionally changed into an ૨.

E. G. ૫ ંઃકરણ is in Gujarati written and pronounced ૫ ંકરણ. It may be represented by ah in Roman letters.

## 2. CONSONANTS.

Obs. 1. Although words are frequently compounded by prepositions, &c. and are written as one word, they are to be considered for the purposes of pronunciation as perfectly independent.

E. G. मंलुशर्मांशु consists of मंलुशु and मं and श्नु, and their respective finals are श्नु. मं. श्नु.

When initials and finals are treated of, this principle is to be remembered.

Obs. 2. 1. Every consonant sounded individually has in it the sound of the vowel अ expressed subsequently to the consonantal sounds.

2. If the consonant be blended with another consonant, (see the second Table) this vowel is not sounded.

3. If the consonant be final and single, this vowel is not sounded.

*Exception.*—It is sounded slightly after a compound consonant, of which the first element is not sibilant, or after a final च and final य. Words containing such elements are of Sanscrit origin.

Obs. 3. When the vowel sound अ inherent in the nasal consonants, is designed to be dropped, it is represented by the answara. Strictly speaking, *the power of this point when followed by a classed consonant in the same word, is that of the nasal of the class to which that consonant belongs.* Custom, however, is not exactly conformable to this principle.

When followed by an unclassified consonant, its power approaches as nearly as possible to that of such consonant; (see the third Table) i. e. the same organs are used in the pronunciation of both.

Obs. 4. The aspirate letters of each class are articulated by



*breathing out* their respective consonants. No interval of time should elapse between the articulation of the consonant and its aspirate, nor should any new configuration of the organs take place.

*The sound is to be emitted at once, so as to form an unbroken articulation, as of an individual letter.*

## GUTTURALS.

B. G. R.  
ક ક ka. Has the sound of the English k, or of the hard c; as in kernel, caprice, &c.

E. G. કાપ káp, cut; બીહીક બીhík, fear.

B. G. R.

કા કા kha. Is the above aspirated (see Obs. 4).

It is used occasionally, as well as the preceding for the Persian ک, and is sounded accordingly by the learned in that language but not by the common people.

E. G. આંખો ákho, whole; માંખી mákhí, fly.

B. G. R.

ગ ગ ga. Is the English hard g, as in gun.

This letter is used to represent گ in Persian words and is sounded by the learned accordingly.

E. G. ગોળ gól, round; માગર māgar, alligator.

B. G. R.

ઘ ઘ gha. Is the above aspirated.

E. G. વાઘ vágh, tiger; ઘાસ ghás, grass.

B. G. R.

ઙ ઙ nga. This is the nasal of the class and therefore guttural; it is pronounced nearly as ng in wrung.

E. G. રાંગરો rānggáro, painter; પાંખો pāngkho, fan.

## PALATALS.

B. G. R.

ચ ચ cha. Is pronounced as ch in church. It has not two

sounds as in Maráthi, but is sounded more or less as a sharp by different speakers.

E. G. चोखा chokho, pure ; लंच lánch, bribe.

B. G. R.  
छ छ chha. Is its aspirate.

E. G. छोकरो chokaro, boy ; छेक chék, utterly.

B. G. R.  
ज ज ja. Is the English *j* pronounced more or less softly by different speakers. In pure Gujaráti words it has this sound alone, but it is used for the Persian *j* and is then sounded like the English *z*. e. g. नीमज nímaj, religious service. This sound, however, is uncommon where there is no Persian or Hindustáni spoken.

E. G. जान ján, know ; सानो sájo, sane, sound.

B. G. R.  
झ ज jha. Is its aspirate; another Gujaráti form is

E. G. जाड jhád, tree ; झुल jhúl, swing.

B. G. R.  
ज न n. Is the nasal of this class. It is pronounced on the palate and is softer than the guttural. It sounds like a nasal *y*, the *n* being made very nasal, by the suppression of the breath in the nostrils.

E. G. सान्चो sáncho, machine ; पान्जरुंग pánjarúng, cage.

#### CEREBRALS.

The cerebrals (so called from the fact that they when sounded seem to proceed from the cerebrum), are articulated by turning the tip of the tongue back and applying it to the palate. A hollow consonant-sound is thereby produced,—unknown in the

English alphabet, so that there are no perfect representatives of this class.

B. G. R.

ટ ડ ણ.

ta. This letter differs from the English t, in that it is not like it pronounced on the osseous part of the gums near the teeth, but above it with the tongue turned back towards the palate according to the nature of the class.

E. G. ડડ તાટું, a poney; ડાડું તાલાવું, to move away.

B. G. R.

ઠ ઢ ણ.

tha. Is the aspirate of the above.

E. G. માઠો maṭho, bad; સાઠ સાઠ, sixty.

B. G. R.

ડ ઢ ણ.

ḍa. Differs from the English d, in the way peculiar to the class. It has two sounds. When it is initial or when it follows the point, it is a distinct ḍ as above described. In other position it is between the above d, and an r; this sound being produced by the quick withdrawal of the tongue from the position requisite for the pronunciation of the former. As a general rule, its greater or less distinctness depends on the vowel which precedes it.

E. G. ઢામર ḍamar, pitch; બેચડ Bēchad, (name); ગાડી gādī, carriage.

B. G. R.

ઢ ઢ ણ.

ḍha. Is the aspirate of the above, and is always sounded with great force.

E. G. ઢાલ ḍhāl, shield; ઢંદરો ḍhāndhero, instrument of music.

B. G. R.

ણ ણ ણ.

ṇa. Is the nasal of the class pronounced, somewhat like the French gne in Charlemagne.

E. G. પ્રમાણે pramaṇē, like to; નિસાણો nisāṇi, sign.

## DENTALS.

The dentals do not correspond to the English dentals. Those are sounded by placing the tongue on the osseous gum near the teeth, whereas the Gujaráti are sounded by the tongue placed between the teeth, not protruding but resting on the root of the upper row.

B. G. R.

त त ta. Is the English t, pronounced as above; t in tube, nearly approaches to it.

E. G. मेता méto, clerk; सात sát, seven.

B. G. R.

थ थ tha. Is the aspirate of the above.

E. G. हाथ háth, hand; जथे jathó, troop.

B. G. R.

द द da. Is the English d, pronounced as above.

The d in dupe nearly approaches to it.

E. G. दांत dánt, tooth; सादा sádo, plain.

B. G. R.

ध ध dha. Is the aspirate of the above.

E. G. कीधेला kídhéla, done; उधार údhár, loan.

B. G. R.

न न na. Is the nasal of the class nearly approaching the English n. e. g. नालीम्बर náliér, cocoanut; छानो chàno, secret.

## LABIALS.

B. G. R.

प प pa. Is the English p.

E. G. पोथी pothi, book; साप sáp, snake.

B. G. R.

फ फ pha. Is the above aspirated.

E. G. फल phál, fruit; फूल phul, flower.

Pársís sound it like f; it may be right to sound it so, when representing the Persian, but this sound is not congenial to Gujaráti and is to be considered as impure.

B. G. R.  
 વ બ ba. Is the English b.

E. G. બમણો bāmaṇo, double ; લંબો lāmbho, long.

B. G. R.  
 મ ખ બ bha. Is the aspirate of the above.

E. G. ભોજન bhojan, meal ; ભો bho, fear.

B. G. R.  
 મ મ ma. Is the English m, it is also the nasal of its class, and is represented by the anusvara.

E. G. માર mār, beat ; નામ nām, name.

#### INDIVIDUAL CONSONANTS.

B. G. R.  
 ય ય ya. Has the power of the English y.

It is a palatal and semi-vowel when final. It is not yet adopted in Gujaráti composition, although the recurrence of the sound in every past tense of a verb, renders its use indispensable to correct orthography. This letter occurring in Sanscrit words, is often corrupted in Gujaráti into j. e. g. સર્વાદા is corrupted into મરજદા respect. યત્ર into જત્રા pilgrimage.

E. G. માયા máyá, delusion ; કન્યા kānyá, virgin.

B. G. R.  
 ર ર ra. Has the power of the English r, it is sometimes a semi-vowel being resolvable into the following consonant. This power is signified in Balbodh by inserting it in a shortened form, over the consonant into whose sound it resolves. This distinction cannot be made in Gujaráti.

E. G. રડ raḍ, weep ; ઓરડી ordi, room.

B. G. R.  
 ल ङ la. Is a dental, sounded *on*, not *between*, the teeth.  
 E. G. ले lé, take ; शाला sálo, brother-in-law.

B. G. R.  
 व व va. Is a dento-labial; it is not the exact equivalent of either v or w. It is sounded by the teeth without their compressing the lip as done in sounding v, and also by the lips in a more contracted form than is necessary to articulate w. It is sounded with the teeth, the under lip being drawn in, upon the under teeth, but not made to meet the upper teeth. The uneducated approximate the sound to w, and the educated to v. When initial, it more nearly approaches to u ; and when final, to a w.

E. G. पाव páv, quarter ; शवलौ sávalo, right, in order.

B. G. R.  
 श श śa. Is a sibilant proceeding from the palate; it is articulated by applying the tip of the tongue to the forepart of the palate. It approaches to the English sh, but is not so sibilant.

E. G. शब्द śābda, word ; संसार śānsār, world.

B. R.  
 ष षha. Is a cerebral ; it has the power of the English sh in shock, if sounded high on the palate softly. In Gujaráti the sound is corrupted into that of श. e. g. आशा, and this character is accordingly used. It is sometimes also corrupted into ञ.

B. G. R.  
 स स sa. Is a dental. It has the power of the English s. The form most commonly in Gujaráti use is स; स is adopted by the Bramins. e. g. सोई soé, needle ; साधु sādhu, saint.

B. G. B.  
 ह ह ha. Is an aspirate. It may be expressed by the English h, but is more of a guttural character. It is represented

at the end of a word in Balbodh composition by the two points.

E. G. હીરો hīro, diamond; હોજો hójo, water-drawer.

B. R.

ळ la. Is a cerebral l, sounded further back in the palate than the other cerebrals. There is a lithographed Gujaráti form but it is generally represented by ल.

E. G. બોલવું bolavung, to dip.

B. R.

क्ष ksha. Is a compound in sound, and it is supposed in form of क्ख. In Gujaráti few, save the learned, pronounce it. It is generally corrupted into क् or क्ख.

E. G. क्षत्री is corrupted into क्खत्री. A student should not adopt such corruptions.

B. R.

ज्ञ dnya. Is never met with, but in Sanscrit words.

#### VOWELS COALESCENT WITH CONSONANTS.

It has been seen that every consonant sounded by itself has in it the sound of the vowel य. It becomes necessary to represent consonants in a state of immediate combination with other vowel sounds save that of य. To accomplish this, an imperfect form of the vowel is employed, which coalesces with the consonant. The consonant then drops its own inherent vowel sound, and adopts the sound of the vowel thus subjoined.\*

The vowel as represented in the alphabet is in its isolate form. This may be called its perfect form. *In this form it is either initial, or follows a vowel either expressed or inherent in the*

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\* Whether this theory exactly corresponds to fact or not, it presents perhaps the most satisfactory elucidation to the student.

*consonant.* As represented below, it is in its coalescent form. This may be called its imperfect form. *This form is never employed save when following a consonant which drops its own vowel sound.*

Bálbodh Isolate and Coalescent Vowels.

आ इ ई उ ऊ ऋ ए ऐ ओ औ  
 । ि ी ु ू ृ ॠ ॡ ो ौ

Gujarāti Isolate and Coalescent Vowels.

આ ઈ ઊ એ ઐ ઓ ઐ  
 । િ ઊ ૃ ૠ ૡ ઓ ઐ

Bálbodh Consonant ॠ with Coalescent Vowels.

क का कि की कु कू के कै को कौ

And so on throughout the Alphabet.

GUJARATI ALPHABET WITH COALESCENT VOWELS.\*

TABLE 1.

ká	ક	kí	કી	kuf	કુ	ké	કે	kai	કૈ	ko	કો	kau	કૌ
khá	ખ	khí	ખી	khu	ખુ	khé	ખે	khai	ખૈ	kho	ખો	khau	ખૌ
gá	ગ	gí	ગી	gu	ગુ	gé	ગે	gai	ગૈ	go	ગો	gau	ગૌ
ghá	ઘ	ghí	ઘી	ghu	ઘુ	ghé	ઘે	ghai	ઘૈ	gho	ઘો	ghau	ઘૌ
chá	ચ	chí	ચી	chu	ચુ	ché	ચે	chai	ચૈ	cho	ચો	chau	ચૌ
chhá	છ	chhí	છી	chhu	છુ	chhé	છે	chhai	છૈ	chho	છો	chhau	છૌ

\* The mastering of the above table will render the task of reading easy. Let the reader refer to the alphabet for the correct sound of the Roman letters.

† u either with or without an accent.



já	જા	jí	જી	ju	જુ	jè	જે	jai	જા	jo	જો	jau	જા
jhá	જા	jhí	જી	jhu	જુ	jhè	જે	jhai	જા	jho	જો	jhau	જા
tá	ટા	tí	ટી	tu	ટુ	té	ટે	tai	ટા	to	ટો	tau	ટા
thá	ઠા	thí	ઠી	thu	ઠુ	thé	ઠે	thai	ઠા	tho	ઠો	thau	ઠા
dá	ડા	dí	ડી	du	ડુ	dé	ડે	dai	ડા	do	ડો	dau	ડા
dhá	ઢા	dhí	ઢી	dhū	ઢુ	dhé	ઢે	dhai	ઢા	dho	ઢો	dhau	ઢા
ná	ના	ní	ની	nu	નુ	né	ને	nai	ના	no	નો	nau	ના
tá	તા	tí	તી	tu	તુ	té	ટે	tai	તા	to	તો	tau	તા
thá	થા	thí	થી	thu	થુ	thé	થે	thai	થા	tho	થો	thau	થા
dá	ડા	dí	ડી	du	ડુ	dé	ડે	dai	ડા	do	ડો	dau	ડા
dhá	ઢા	dhí	ઢી	dhū	ઢુ	dhé	ઢે	dhai	ઢા	dho	ઢો	dhau	ઢા
ná	ના	ní	ની	nu	નુ	né	ને	nai	ના	no	નો	nau	ના
pá	પા	pí	પી	pu	પુ	pé	પે	pai	પા	po	પો	pau	પા
phá	ફા	phí	ફી	phu	ફુ	phé	ફે	phai	ફા	pho	ફો	phau	ફા
bá	બા	bí	બી	bu	બુ	bé	બે	bai	બા	bo	બો	bau	બા
bhá	ભા	bhí	ભી	bhu	ભુ	bhé	ભે	bhai	ભા	bho	ભો	bhau	ભા
má	મા	mí	મી	mu	મુ	mé	મે	mai	મા	mo	મો	mau	મા
yá	યા	yí	યી	yu	યુ	yé	યે	yai	યા	yo	યો	yau	યા
rá	રા	rí	રી	ru	રુ	ré	રે	rai	રા	ro	રો	rau	રા
lá	લા	lí	લી	lu	લુ	lé	લે	lai	લા	lo	લો	lau	લા
vá	વા	ví	વી	vu	વુ	vé	વે	vai	વા	vo	વો	vau	વા
śá	શા	śí	શી	śu	શુ	śé	શે	śai	શા	śo	શો	śau	શા
sá	સા	sí	સી	su	સુ	sé	સે	sai	સા	so	સો	sau	સા
há	હા	hí	હી	hu	હુ	hé	હે	hai	હા	ho	હો	hau	હા

*Consonants coalescing with Consonants.*

When consonants are blended in sound together, without the intervention of the inherent  $\text{अ}$ , they are blended likewise in form and become compound letters, called in Gujaráti जोड़बद्धरो jodä-ksharo. The rule generally observed from blending them, is as follows:—The first part of the former whether one or more, is joined to the last part or to the whole of the final letter. A symbol of the letter  $\text{ऌ}$  called réph, is placed frequently over the letter when it is a semivowel running into the succeeding consonant as, in the word सर्वं sarva, all. Bálbodh employs these compounded consonants, and a few are occasionally found in the Gujaráti, but they are not in general use. Below is a table of those commonly used in Balbodh.

*Table illustrative of the power of the Anusvara before classed consonants.*

TABLE 3.

<i>Gut.</i>	<i>Palat.</i>	<i>Cere.</i>	<i>Den.</i>	<i>Labi.</i>
Power of ङ	Power of ञ	Power of ण	Power of न	Power of म
शङ्क	शञ्चि	शङ्गि	दंत	मपि
sángkal	sañcho	inđáng	dánt	chámpo
chain.	machine.	eggs.	tooth.	squeeze.

Observe. The force of the Anusvara is equivalent to the nasal of the class to which the consonant which follows it belongs. Its force becomes modified when preceding the unclassified letters, inasmuch as it is pronounced with the same organs as are employed in sounding the respective consonant. e. g.  $\text{ऌ}$  is a sibilant dental, the Anusvara therefore will approach the sound of dental  $\text{न}$ , and so on with the rest.









Observe. The representation of the point in Roman letters is the same as that of the nasals of the respective classes. This rule will be observed throughout this work.

TABLE 4. (Exercises.)

રાજા	rājā	king	બાઈ	bhāi	brother
પરમેશ્વર	paramésvar	God	મરણ	mārāṇ	death
ભીત	bhit	wall	વાડી	vādī	garden
ચોપડી	chopaḍī	book	પાંનું	pānūṅ	leaf
લુધડું	lúghaḍúṅ	cloth	ખુરસી	khúrsī	chair
વીચાર	víchār	thought	કલમ	kālām	pen
ભાગ	bhāg	share	રૂપિયા	rupío	rupee
ફુલ	phúl	flower	ચમચો	chāmcho	spoon
પાણી	pāṇī	water	કાગલ	kāgal	paper
પથર	pāthar	stone	રેસમ	rēsām	silk
ઘાસ	ghāṣ	grass	રસી	rāsī	string
માણસ	māṇas	man	પેઆલું	péalúṅ	cup
બહેન	béhén	sister	મીઠું	miṭhúṅ	salt
ગેટું	gétúṅ	sheep	દુધ	dúdh	milk
બકરી	bākari	goat	લાકડું	lākadúṅ	wood
દરવાજો	darvājō	door	બાલક	bálak	infant
નદી	nādī	river	સીરકો	sírko	vinegar
દીકરો	díkaro	son	છાડી	chhaḍī	cane
કુઆ	kúo	well	પાગડી	pāgaḍī	turban
અનાજ	anāj	corn	ટોપી	topí	cap
આવાનું	khávánúṅ	food	જોડો	jōḍo	shoe
શીસી	śísī	phial	હાડકું	hāḍkúṅ	bone

भागल	bhāgal	gate	લોક	lok	people
કામડી	kāmaḍī	bamboo	વાત	vāt	word
આમડું	chāmaḍúṅ	leather	ઠુંટણ	ghúṅṭaṅ	knee
નાખ	nākḥ	nail	સીપાઈ	sipái	soldier
હાથ	hāth	hand	ડકાલ	ḍakál	famine
આંખ	āṅkh	eye	વરસ	vārās	year
નીમાલા	nimála	hair	મહિનો	mahíno	month
હિસાબ	hísáb	account	અઠવાડીજી	aṭhvādījī	week

(For further lessons on reading see Exercises.)

Observe. As Gujarāti does not distinguish between the long and short vowels, the Roman í and ú, as given in this work, may be either short or long.

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## II. ETYMOLOGY.

### 1ST. PART.

#### *Components of the Language.*

The Gujaráti language, if analyzed as the English, may be said to comprise the Substantive, the Adjective, the Pronoun, the Verb, the Preposition, the Conjunction, the Adverb (including particles), and the Interjection, to which may be added the Article. \* The four first parts of speech are in a limited degree declinable, the fifth, the preposition, is so in one instance only, and the four last are indeclinable.

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\* It may be contended by some conversant with the language, that there is no Article. The Author presumes to say there is. He means by "Article" a particle whose office it is to define in a certain way, and which cannot, on account of its own peculiar power, be resolved into any other part of speech. This particle is the numeral ૨૧૩. It neither corresponds to the English indefinite article nor to the definite, but is still an Article. It resigns occasionally its numerical meaning and defines or more correctly individualizes. Its peculiar force will be evinced by a comparison with the English indefinite.

1. It widely differs from this article in one respect ;—The English *distributes* or signifies *any* individual of a whole class, as Ex. a man has two feet, i. e. any and every man. The Gujaráti article does not distribute in any way. The distribution is involved in the substantive itself without any qualifying particle. The Gujaráti language makes the substantive to represent the whole class and predicates of that class as thus represented. It does not, as the English,

A GRAMMAR OF THE  
SUBSTANTIVE.

*Number.*

1. Substantives have two numbers, the Singular and Plural.
2. All Substantives, significative of objects which may be more

choose an indefinite individual of the class and make its predications of it. What it predicates it predicates of the whole as comprehended in the substantive.

2. The English article in some cases *individualizes or expresses an individual of a class as present in the matter of individuality to the conception of the speaker*: as, yesterday a gentleman came to my house. Here there is no definition of the object, neither is there a distribution of it, but there is an individualization of a member of a class. This is the exact power of the Gujarati particle. Whenever used as an article, which it is very frequently, it is intended to represent the idea, not of an individual as distinguished numerically from two or three or more, nor of an individual as distinguished in quality from others of the class, but of an individual present to the conception as an individual, as a certain one which it is in no way designed to define, but which is assuredly the object of actual conception to the mind of the speaker as an individual. In no wise could such a conception be conveyed without the use of the અક્ક. Its omission would induce a different idea. The use of the substantive without the article in most cases involves some specific individual, or marks out the whole class. There arises from the above principles the apparent anomaly that this article may be in most cases rendered in English by "a certain," whilst કેઈએક, (literally any one,) is often the rendering of "a," being the more indefinite of the twain. Let it then be remembered that the power of અક્ક as an article is uniform: it does not define as to quality or circumstance in the fact of numerical unity but in the simple fact of individuality relatively to the conception of the mind. (See remarks on the demonstrative pronouns), and on the pronoun કેઈએક.

than one in nature, *may*, if necessary, assume a plural form ir-  
respectively of termination.

3. All Substantives that denote objects having an essential  
unity, do not of course take the plural form.

4. Substantives denoting objects, having essential plurality,  
do not take a plural form.\* Such are those which denote spe-  
cies of grain, spice, &c. &c.

5. Substantives qualified by Adjectives, &c. in the plural form,  
or by numerals, do not necessarily take the full plural form, but  
simply the oblique one (See Substantive). The practice of the  
more correct speakers is, however, more favourable to the expres-  
sion of the plural in case of plurality than its suppression. Eupho-  
ny is the sole standard of authority for the use or disuse of the  
form. Euphony should be sacrificed to perspecuity, especially  
in composition.

#### *Case. †*

Substantives have cases to denote their relations to each other  
or to other parts of speech. Three cases exist in this language

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\* There are apparent exceptions to this. લોક people takes the plural  
form લોકો. The reason is that the several objects are viewed as an aggregate  
one, which itself may be multiplied.

† The word "case" in its original application, signified an inflected form  
of the substantive itself, by which its different relations to other parts of speech  
were indicated. In this strict sense there is but one case in the Gujarati Sub-  
stantive, viz. the vocative, and even this is not always a case, being very fre-  
quently of the same form as the nominative, i. e. as the substantive itself. The  
word case is here used in its widest signification in the grammatical relationship  
of a substantive, whether indicated by an inflexion or a preposition, or by neither  
as in the accusative case. Without referring substantives to certain cases, we  
can make no grammatical analysis of sentences: I have therefore declined the

without prepositions. These are the Nominative, the Vocative, and Accusative.\* The rest are formed by post-fixing of prepositions.† Hence there are literally as many cases as there are generic prepositions, which may be post fixed to the substantive. The chief prepositional cases are as follows: 1. The case formed by the post-fix of the declinable preposition  $\text{३}$  of.‡ 2. by the

Noun in six cases. It is not to be considered that these are the only cases. The prepositional cases have been chosen, because expressive of the most frequent and important relations. It is evident that the substantive might be declined by medium of all the prepositions which specifically differ in their signification.

\* The Student must not attend to the etymology of the word but to its grammatical power, which is the same as that of the English preposition. It is by some called a post-position, but this is an uncouth word, and adapted to prevent the student from recognizing its true nature.

† The accusative or objective case, which, in all classes of substantives, retains the same form as the nominative, simply denotes objectiveness of the substantive relatively to the verb. This case consequently can only be used when the object signified by the substantive is considered as unaffected by the action signified by the verb. It expresses only the relation of the *substantive* to the *verb*, and not the relation of the object expressed by the substantive to the action expressed by the verb. To express this latter is the province of the dative alone. This language indicates all relations of objects by prepositions. The accusative has no prepositions, and hence no relation of objects is indicated by it. In the phrase  $\text{३ ३३३ ३३३}$  the literal translation is, I struck a stick; but as the substantive is in the accusative, the meaning is, that the stick was the vehicle of the action strike, and *not* the object of the action. In this example the object *stick* may be said to be governed by the verb, but only in a grammatical sense, since the action of the verb does not pass over to the object.

‡ Genitive expresses the general relationship of inherence or connection with any thing in the sense of property. The preposition is declined as an adjective of the same termination (see Preposition). It is post-fixed to the sub-

post-fix of ને to : this may be called the Dative\* or the cases

stantive significative of the subject, i. e. of the possessor and agrees in gender and number with the following substantive, which signifies the object of possession, i. e. the thing possessed. Hence it corresponds in position and character to the Saxon post-fix 's. Ex. The king's horse.

The more important specific relations may be classed as follows :

- |                        |                       |  |
|------------------------|-----------------------|--|
| 1. of property         | e. g. છોકરાની ચોપડી   | the boy's book.                            |
| 2. of material         | „ રૂપાનો ચમચો         | a silver spoon (of silver a spoon).        |
| 3. of subjectiveness   | „ ઈશ્વરનો સ્વભાવ      | nature of God.                             |
| 4. of objectiveness    | „ ઈશ્વરનો વીચાર       | thought of (respecting) God.               |
| 5. of source or origin | „ વીલામ્બેતનાં લુગડાં | of England the cloths, i. e. from England. |

\* *This case expresses finality or the issue of the action of the verb. It does this invariably and this alone.*

*Whenever the object signified by the substantive is to be represented as effected in the order of nature by the action of the verb, this case is employed. It has the sign ને to, expressing finality. The English language employs this case to express finality only where there is something intermediate, as I gave the money to the boy. But the Gujarati language employs this case whether there be any thing intermediate or not. Ex. 1. મેં છોકરાને રૂપીઆ આપેા, I gave a rupee to the boy. Here it is as in English—there is something intermediate. Ex. 2. મેં છોકરાને મારેા, I beat to the boy. Here it differs from the English. There is nothing intermediate. In both these examples, however, the dative possesses the same power. It sustains the transitivity of the action of the verb. It likewise occurs that, when the verb governs two objects, the one of which is intermediate relatively to the other, yet being both relatively to the verb final; in other words, objects to both of which the action of the verb passes over, are both put in the dative case, as તેણે છોકરાને વપારીને વચાવ આપેા he sold to the boy to the merchant.*

Here each dative fulfils the same purpose. It is the subject of, or go to speak, the recipient of the action of the verb. If the verb denote action that is transitive, the substantive must be put in the dative case to signify that it is the object which sustains the transition. That action passes first to the one, and thence to

denoting the being affected by some transitive action. 3. The

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the other ; both are alike final relatively to the verb, and therefore both are put in the dative.

This law of the language may present at first some difficulty to the student. A brief illustration from the English language will remove it. The English verb generally gives the noun in the objective case, yet if we resolve the verb into its abstract action, and another verb significant of transitivity, it becomes imperative to use the dative case. Ex. "I beat the boy," may be resolved into "I gave a beating to the boy." 2. "I injured the man," may be resolved into "I did an injury to the man." The mode of thought involved in these expressions is the *exact* mode of thought developed in the use of Gujarati verbs governing the dative.

The verbs in Latin which govern a dative case, likewise illustrate the government of the Gujarati verbs.

It must be acknowledged that there is much diversity in the respective uses of the dative and accusative cases. They are frequently used interchangeably. The reason is obvious. Finality of object is not an idea which presents itself alike to all minds, or to the same mind under all circumstances, and hence the less discriminating speaker uses the accusative which is the readier form. Careless speakers will be found to use the accusative, when the generally correct speaker uses the dative. The English student should avoid looseness of speech in this respect. The following may be adopted as a safe principle : Whenever the action of the verb does really pass over to the object, let the dative case be employed. Let not the student frame his practice merely on analogy. *જાણવું* to bring forth, governs only an accusative.

It is important here to guard against an error that substantives signifying inanimate objects cannot consistently with the genius of the language take the dative. They do invariably take the dative when finality is to be expressed, as Ex. *મે નદીમાં પથરને ડુબાડે* I sunk to a stone in the river. *મે જાહાડને ઊંચેડું* I rooted up to the tree. That they are less frequently found in this case, arises not from the fact that they denote inanimate objects, but that inanimate objects are less frequently the final objects of transitive action. They are not generally affected by the action of the verb. When they are so, the use of the dative is imperative.

case formed by the post-fix of the preposition યાં by, &c.\* This may be called the Ablative or case denoting medium or instrumentality. Hence for practical purposes, though not with philosophical accuracy, the Gujarati substantive may be said to have six cases.

#### GENDER.

Substantives have three genders, Masculine, Feminine, and Neuter. The two former in their *primary* use correspond to the two sexes of objectives in nature, and the third expresses either the absence or indeterminateness of sex. In their *secondary* use, they express conventional ideas of sex founded on fancied analogies

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Finally, it is worthy of notice, that the personal pronouns are never used in the accusative but in the dative case. The reason of this is obvious and strikingly illustrates the above explanation of this case. When the person is the object of the verb it must necessarily be considered as affected by the action of the verb. The individual cannot but be the point to which the action passes over. It may be intermediate relatively to something or some person else, but yet relatively to the verb, it must be the final point of its action. The accusative which expresses no material relation, is therefore incapable of representing this relation. Hence the dative alone is employed.

Observe. The verb governing the dative is called in this work the final objective verb.

\* The preposition યાં has been assumed as the characteristic of the ablative for two reasons. 1. It comprehends in signification all the other prepositions having a medial import, as by, in, and with. 2. It acquires prominence from the important relation which it bears to the transitive verbs, to which it mostly subserves the purpose of a nominative. (see the use of the case elucidated.) The prepositions થી or થીં from, &c. may be also assumed to place the substantive in the ablative case. (See Preposition).

between material objects. Subsequently they indicate conventional usage, founded on the analogy of verbal terminations.

Hence the gender of words is deducible from, conjointly, the sex of the objects they signify, from conventional usage, and from verbal terminations. Conventional use is in its nature arbitrary, and sometimes contrary to that of other languages, even cognate ones. It cannot therefore be reduced to rigid rules. The following will guide the student into a sufficient acquaintance with general distinctions, for immediate practical purposes. Absolute experience alone can render him entirely conversant with them.

*Promiscuous Rules for Gender, founded on signification and conventional usage.*

1. Substantives significative of objects, whose sex is recognized as male or female, correspond in gender to such objects, irrespectively of termination.

Ex. મા mother. ભાઈ brother. બહેન sister.

2. Substantives significative of individual objects *for the distinguishing of whose sex there is no appropriate form*, and having no general termination, are of common gender; that is, they are either masculine or feminine as may be intended to specify, but unless the specification of sex is intended, they are generally *masculine*.

Ex. વરૂ a wolf. ઝાંઝડ a flea.

Observe. Custom itself is not uniform. Pure Gujarāti words generally are of general terminations.

3. Substantives significative of genera of animals or species,



comprehending the two sexes, are neuter irrespectively of termination.

Ex. માણુશ man. ડેર cattle. પંખી bird.

Observe. The same word may be of different genders, according as it is used for an individual or a species.

4. Substantives signifying the days of the week and the month of the year, are *masculine*. (See Promiscuous Tables).

5. Substantives signifying the lunar days are feminine. (See Prom. Tables). Except પડવા, the first day.

6. Substantives signifying the chief portions of the day, are of feminine gender ; as follows,

Ex. સવાર morning. પેહોર 8th part of a day. શંજ evening.

ઘડી ghāḍī.\* રાત night.

7. Substantives signifying the four points of the Compass, are neuter ; as follows,

ઉતર north. પશ્ચમ west.

દક્ષિણ south. પુરવ east.

Observe. These are frequently used with દેશ, region, &c. which is feminine.

8. Substantives, which are the names of rivers are feminine.

Excep: When they have a masculine termination, in which case they are masculine. Ex. જામ્બો Jambo, a river near Baroda.

9. The following substantives signifying the grander objects of the material world, are of gender as follows:

*Masculine*

सुरज sun.	दरीम्मा	} sea	वा	} wind.	प्रवत	} mountain,
चंद्र moon.	शमुदर		पवन		कुंगर	
ग्रह planet.					पाहाड	

*Feminine.*

पृथ्वी earth.    जगत world.    धरती earth.    जमीन earth.

*Neuter.*

आकाश sky.

10. Names of the members and organs of the body are of gender, as follows:

<i>Mas.</i>	<i>Fem.</i>	<i>Neuter.</i>
कान ear	आंख eye	मोहो mouth
हाथ hand	जांघ thigh	तालवुं palate
पग foot	नश vein	पेट belly
होठ lip	आपलु eyelid	धुंशु knee
दांत tooth	आंध shoulder	नाक nose
नाख nail.	जुल tongue.	कपाल forehead.

Observe. The names which have general terminations are excluded from the above list.

11. Names of fruits are chiefly neuter.

Ex. नालीम्बिर cocoanut. लीचु lime.

12. Names of the species of grains are of gender, as follows:

<i>Mas.</i>	<i>Fem.</i>
मठ	पानरी
मग	जुम्मार
अरद	दांगिर
डोदरी	दुम्बिर.
तल	
धज.	

A few are neuter.

13. The names of countries, cities, towns, and villages are generally neuter. Ex. અમદાવાદ Ahmedabad.

Observe. It *sometimes* happens that the general termination decides the gender.

*Rules for Masculine Gender founded on termination.*

1. Substantives ending in the vowel ં are masculine irrespectively of signification.

Ex. ઊરુ a diamond. દરવાજો a door.

Observe. 1. This termination is the appropriate masculine form of the language. Not only does it belong to substantives but adjectives, pronouns, and several tenses of the verb, besides the preposition નો. It is the termination of substantives signifying inanimate objects, as well as of those signifying animals. As a general rule, whatever substantive of this termination has a feminine form in ળ, is conceived of as possessing *male* qualities.

Ex. આડણી a cot, has a feminine form આડણી. It is therefore of larger size and more robust make than it. (See Remarks on the feminine termination ળ).

Observe. 2. Some Hindústáni substantives in ં are changed into ં in Gujaráti, and become masculine, although the original word was feminine. Ex. દરીં sea. દુનિં world.

Exception.—A few monosyllables.

2. Substantives ending in ઠ, preceded by the anusvara derived from the Sanscrit, are mostly masculine.

Ex. ઠાં tooth.

3. Substantives consisting of active verbal roots as also of causatives, are mostly masculine.

Ex. મારમાર beating. ધમકાવ threatening.

*Rules for Feminine Gender, founded on termination conjointly with signification.*

1. Substantives from the Sanscrit ending in આ (signifying abstractness).

Ex. આશા hope. અવશયા circumstance.

2. Substantives from the Sanscrit ending in તા (signifying abstract quality).

Ex. શુદ્ધતા purity.

3. Gujaráti substantives ending in આઈ, આશ, ક, આત, (signifying abstract quality).

Ex. મીઠાઈ sweetness. કડવાશ bitterness. ચંડક cold. કઠણાત hardness.

4. Substantives ending in હી, a suffix to a verbal root.

Ex. સીવહી, a sewing.

5. Substantives from the Hindústáni, ending in સ, દ, ત, ં (signifying abstractness).

Ex. તલાસ enquiry. તાકીદ importunity. તબીઆત constitution. તાજગી freshness. There are some exceptions.

6. Substantives from the Hindústáni in ળ, sounded as z, being the representative of ૃ

Ex. ચીળ thing. ધલાળ remedy. જીમાળ religious service.

7. Substantives from Hindústáni, ending in આ, (signifying abstractness).

Ex. સ્ખા punishment, ધ્ખા injury.

8. Gujarati Substantives ending in ળ (signifying objects, as also abstractness).

Ex. પેઠી box. ડાંચી branch. પટેલી Patelship.

Exception. 1. The following are neuter, as also a few other monosyllables:

પાણી	water
બી	seed
ઘી	ghí
ત્રેપારી	betel
મરી	pepper

Exception. 2. Such as are deducible from rules of signification.

Observe. This termination, the appropriate feminine form of this language, is of equal latitude in the range of its application with the masculine form ં. It is derivable from all substantives in ં, whether signifying animate or inanimate objects. If the latter, it denotes a diminutive species or quality, analogous to those of the female sex; such as delicate frame, texture, &c.

Ex. from ડીચી a bottle, derive ડીચી a vial.

9. Substantives ending in ંણ, આણ, ણ (being appropriate feminine forms of masculine substantives, see Gender Table).

10. Substantives formed by the duplication of a neuter verbal root, are very frequently feminine.

Ex. ડુબડુબી grumble. બડબડ mutter.

11. Substantives ending in ંાં, or ંાંં, are mostly feminine.

Ex. પાં wing. ડાં ashes.

*Rules for Neuter Gender founded on termination conjointly with signification, or on termination alone.*

1. Substantives ending in ૐ are neuter irrespectively of signification.

Ex. ੁੜੜ dog. ੁੜੜ cart.

Observe. This termination is the neuter characteristic of the language, and it is formable from all substantives ending in ੁੜੜ. When the termination of substantives denoting inanimate objects, it expresses the idea of clumsiness, and roughness of make.

2. Substantives ending in ੁੜੜ, or ੁੜੜ, signifying abstractness of condition, &c.

Ex. ੁੜੜ old age. ੁੜੜ wisdom.

3. Substantives ending in ੁੜੜ formed from adjectives signifying abstractness.

Ex. ੁੜੜ depth.

4. Substantives ending in ੁੜੜ, ੁੜੜ, being a suffix to a verbal root:

Ex. ੁੜੜ conduct. ੁੜੜ instruction.

5. Substantives ending in ੁੜੜ being suffix to a verbal root.

Ex. ੁੜੜ collection.

#### DECLENSION.

1. All substantives are reducible under two classes, viz. those which have *no* oblique form at all in their cases, whether with

or without prepositions, and those which *have* such oblique form.

2. The former class may for the sake of distinction and reference be called the First Declension.

3. The latter class may, from the same reasons, be called the Second Declension.

4. The first declension comprises all monosyllables\* of whatever termination, and all other substantives of whatever termination, save the vowel ઝા and the vowel ઊ when headed by the anusvara. This declension forms its plural by the suffix of the vowel ઝા. If the final letter be a consonant this vowel is suffixed in its coalescent form. If the final letter be a vowel it is suffixed in its isolate form.

The second declension comprises all substantives not monosyllables, having final ઝા and ઊ. The substantive of this declension changes its final ઝા and ઊ into ઝા, which may be called its oblique form. To the substantive thus modified all suffixes for case or number are attached.

If the final letter be ઝા the plural is formed by suffixing ઝા to the oblique form ઝા. If the final letter be ઊ the plural is formed by merely suffixing the point to the oblique form,—that is by converting ઝા into ઝા.

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\* Under monosyllables are classed words whose consonant is followed by an isolate as a well as coalescent vowel; thus ધૃઊ wheat, is a monosyllable as well as ધૃ ઘી. There may be even two vowels following the consonant provided that they are diphthongal, not demanding a new configuration of the organs.

## SUBSTANTIVE.

*First Declension.*

## FINAL CONSONANT.

<i>Singular.</i>	<i>Plural.</i>
<i>Without Prepositions.</i>	<i>Without Prepositions.</i>
<i>Nom.</i> नाम a name.	<i>Nom.</i> नामो names.
<i>Ac.</i> नाम a name.	<i>Ac.</i> नामो names.
<i>Voc.</i> नाम * O name!	<i>Voc.</i> नामो O names!
<i>With Prepositions.</i>	<i>With Prepositions.</i>
<i>Gen.</i> नामनो † of a name.	<i>Gen.</i> नामिनो of names.
<i>Dat.</i> नामने to a name.	<i>Dat.</i> नामिने to names.
<i>Ab.</i> नामे ‡ by a name.	<i>Ab.</i> नामेभ्यः by names.

## FINAL VOWEL.

<i>Singular.</i>	<i>Plural.</i>
<i>Without Prepositions.</i>	<i>Without Prepositions.</i>
<i>Nom.</i> मा a mother.	<i>Nom.</i> माभ्यो mothers.
<i>Ac.</i> मा a mother.	<i>Ac.</i> माभ्यो mothers.
<i>Voc.</i> मा O mother!	<i>Voc.</i> माभ्यो O mothers!

\* The vocative may be preceded by the interjections अरे, उम्हो, &c. answering to the English O, oh!

† For declination of the preposition नो, see Preposition.

‡ Observe. If the final letter of the substantive be a consonant, the ablative form. भ्यः is suffixed in its coalescent form. २. The sign of the ablative भ्यः is thrown back instead of being a suffix in the ablative of धरे, which is not generally धरे but धरे.



*With Prepositions.*  
*Gen.* માને of a mother.  
*Dat.* માને to a mother.  
*Ab.* માએ \* by a mother.

*With Prepositions.*  
*Gen.* માએને of mothers.  
*Dat.* માએને to mothers.  
*Ab.* માએએ by mothers.

*Second Declension.*

FINAL એ.

*Singular.*  
*Without Prepositions.*  
*Nom.* છાકરા a boy.  
*Ac.* છાકરા a boy.  
*Voc.* છાકરા O boy!

*With Prepositions.*  
*Gen.* છાકરાને of a boy.  
*Dat.* છાકરાને to a boy.  
*Ac.* છાકરાએ † by a boy.

*Plural.*  
*Without Prepositions.*  
*Nom.* છાકરાએ † boys.  
*Ac.* છાકરાએ boys.  
*Voc.* છાકરાએ O boys!

*With Prepositions.*  
*Gen.* છાકરાએને of boys.  
*Dat.* છાકરાએને to boys.  
*Ab.* છાકરાએએ by boys.

\* Observe. 1. If the final letter be a vowel, the ablative suffix એ is put in its isolate form. 2. If the final letter be the vowel એ, the ablative form cannot be indicated in the usual way unless it be a monosyllable, e. g. બાંએ ground, is both in the nominative and ablative forms.

Observe. All substantives of the same declension are declined as the above of whatever termination, as કવી a poet, બહેન sister, આંચ eye, રાજ king, ચાપ penknife, &c.

† This is the full and correct form of the ablative, but for the sake of euphony the penultimate vowel એ is dropped in some substantives. The ablative of દાહોડે is દાહોડએ, but દાહોડે is substituted, &c.

‡ This is the full and correct form of the nominative plural, but the એ is sometimes dropped, when the substantive is qualified by any word indicating its plurality.—Thus for દીકરાએ, કુતરાએ, proper plurals દીકરા, કુતરા, with a plural adjective are commonly heard.

This is an unprecise mode of speech and should not be imitated.

## FINAL ॐ.

*Singular.**Without Prepositions.**Nom.* ઇંડું an egg.*Ac.* ઇંડું an egg.*Voc.* ઇંડા O egg!*With Prepositions.**Gen.* ઇંડાનો of an egg.*Dat.* ઇંડાને to an egg.*Ab.* ઇંડાએ by an egg.*Plural.**Without Prepositions.**Nom.* ઇંડાં eggs.\**Ac.* ઇંડાં eggs.*Voc.* ઇંડાં O eggs!*With Prepositions.**Gen.* ઇંડાંનો of eggs.*Dat.* ઇંડાંને to eggs.*Ab.* ઇંડાંએ by eggs.*Substantives with Prepositions suffixed.*

થી	} from, by,	} are thus post-fixed to the substantives નામ and ઈકરો	} { નામથી-નામથકી from, &c. a name. { ઈકરાથી-ઈકરાથકી from, &c. a boy.	
થકી				} with
વાસતે	} for			
સાર				
મટે				
પાશે	} to, or } near			} <i>With or without Genitive.</i> { નામપાશે-નામનીપાશે near a name. { ઈકરાપાશે-ઈકરાનીપાશે near a boy.
માં				

\* The form ઇંડાંએ is sometimes used but incorrectly. Its use arises from the oversight of the mind.

This form is employed in token of respect, for the plural of substantives in ઇ e. g. for આએડીએ, which is the plural of આએડી is substituted આએડાં.

If the penultimate be an isolate vowel, the plural form આં is suffixed in its isolate form.

Ex. બીઈ would make બીઆં in the plural.

Prepositions are suffixed in the same way to the substantives in the plural number.

*Lesson illustrative of Case and Number.*

Observe. That the preposition નો follows the word signifying the *subject* of possession, and not as in English, the *object* of possession.

રાજ ની વાડીઓ નાં જાહોડાં માં king of gardens of trees in	શરકાર ના શીપાઈઓ ની Government of soldiers of
પલંગ ના પાયાઓ નું લાકડું bedstead of feet of wood	ખંદુકો થી તથા તીરો થી guns with and arrows with
માણુશ ના મન નો વીચાર man of mind of thought	ઘોડા ની શીકાઓ નું લોહોડું horse of stirrups of iron
ચાંદ ની ચાંમડી નાં રૂઆં body of skin of hair	શેહેર ની દુકાનો માં city of shops in
વડ ની ઝાલીઓ નાં પાંતરાં ને banyan of branches of leaves to	પુસ્તક નાં પાનાં નો રંગ book of leaves of colour
વાડી ના ચાકરો ને શાહ garden of servants to for	કોઠડી ના દરવાજાઓ room of doors

ADJECTIVE.

1. The adjective is used for two purposes in this language, viz. those of qualifying a substantive and adjective.\* It therefore possesses partly the nature of an adverb.

2. Adjectives are reducible under two classes on the same principle of classification as that of the substantive, viz. the capacity or incapacity of taking an oblique form. (See Substantive).

\* The same word often qualifies both the substantive and adjective, e. g. ઘણું પાણી much water. ૨. ઘણું ગરમ પાણી very hot water.

3. Adjectives, of the first declension, comprise all with whatever termination save  $\text{ॐ}$ . They are indeclinable for gender, number and case.\*

4. Adjectives, of the second declension, comprise all ending in  $\text{ॐ}$ . They are declinable for gender, number and case.

5. They admit of only one inflection for case, viz. the change of  $\text{ॐ}$  into  $\text{ॐ}$ , not being susceptible as substantives of prepositional cases.

6. The inflections for gender correspond to the three general distinctions of substantives, viz.  $\text{ॐ}$  mas.  $\text{ॐ}$  fem. and  $\text{ॐ}$  neuter ; sustaining these general forms, they are declinable like the substantives.

7. If the adjective be used as a substantive or predicatively, the inflections for number are frequently the same as those of substantives of the same respective terminations. If the adjective be used strictly adjectively, the mere oblique form of the adjective in  $\text{ॐ}$  and the original form of the adjective in  $\text{ॐ}$  are used, while the neuter plural is the same as that of the substantive plural of the same termination.

The following declension, of an adjective of the second declension with substantives of corresponding gender, will amply illustrate the above rules.

\* It is evident that if a preposition be post-fixed to the adjective, or if the adjective be used in the plural form without a substantive, it ceases to be in sense an adjective, and becomes a substantive. The above rule therefore applies only to adjectives as adjectives. Let it be understood once for all, that adjectives of either declension used substantively, are declinable as substantives.

*Adjective in the Masculine form with a Masculine Substantive.*

સારો ઘોડો A GOOD HORSE. \*

<i>Singular.</i>		<i>Plural.</i>	
<i>Without Prepositions.</i>		<i>Without Prepositions.</i>	
<i>Nom.</i>	સારો ઘોડો.	<i>Nom.</i>	સારા ઘોડાઓ.
<i>Ac.</i>	સારો ઘોડો.	<i>Ac.</i>	સારા ઘોડાઓ.
<i>Voc.</i>	સારા ઘોડા.	<i>Voc.</i>	સારા ઘોડાઓ.
<i>With Prepositions.</i>		<i>With prepositions.</i>	
<i>Gen.</i>	સારા ઘોડાનો.	<i>Gen.</i>	સારા ઘોડાઓનો.
<i>Dat.</i>	સારા ઘોડાને.	<i>Dat.</i>	સારા ઘોડાઓને.
<i>Ab.</i>	સારા ઘોડાઓ. †	<i>Ab.</i>	સારા ઘોડાઓઓ.

*Adjective in the Feminine form with a Feminine Substantive.*

સારી છોકરી A GOOD GIRL.

<i>Singular.</i>		<i>Plural.</i>	
<i>Without Prepositions.</i>		<i>Without Prepositions.</i>	
<i>Nom.</i>	સારી છોકરી.	<i>Nom.</i>	સારી છોકરીઓ. †
<i>Ac.</i>	સારી છોકરી.	<i>Ac.</i>	સારી છોકરીઓ.
<i>Voc.</i>	સારી છોકરી.	<i>Voc.</i>	સારી છોકરીઓ.

\* Although substantives with general forms are given as examples, the declension of the adjective is in no wise dependent on the declension of the substantive. E. G. સારી કલમ, a good pen.

† If the ultimate of the substantive be a consonant with the suffix ઓ, the adjective likewise takes the ablative form. E. G. સારેદીને on a good day મોહોરે દાહોડે, &c. on a great day.

‡ The natives frequently use the form સારીઓ predicatively, as the chiming of the sound with the substantive pleases them. Thus, આ છોકરીઓ સારીઓ છે. These girls are good.

If the substantive have the neuter plural of respect, the adjective must correspond with it.—Thus, સારાં બાઓડાં good women.

<i>With Prepositions.</i>	<i>With Prepositions.</i>
<i>Gen.</i> સારી છોકરીનો.	<i>Gen.</i> સારી છોકરીઓનો.
<i>Dat.</i> સારી છોકરીને.	<i>Dat.</i> સારી છોકરીઓને.
<i>Ab.</i> સારી છોકરીઓ.	<i>Ab.</i> સારી છોકરીઓઓ.

*Adjective in the Neuter form with a Neuter Substantive.*

સારું ગાડું A GOOD CART.

<i>Singular.</i>	<i>Plural.</i>
<i>Without Prepositions.</i>	<i>Without Prepositions.</i>
<i>Nom.</i> સારું ગાડું.	<i>Nom.</i> સારાં ગાડાં.
<i>Ac.</i> સારું ગાડું.	<i>Ab.</i> સારાં ગાડાં.
<i>Voc.</i> સારા ગાડા.	<i>Voc.</i> સારાં ગાડાં.
<i>With Prepositions.</i>	<i>With Prepositions.</i>
<i>Gen.</i> સારા ગાડાનો.	<i>Gen.</i> સારાં ગાડાનો.
<i>Dat.</i> સારા ગાડાને.	<i>Dat.</i> સારાં ગાડાને.
<i>Ab.</i> સારા ગાડાઓ.	<i>Ab.</i> સારાં ગાડાંઓ.

DEGREE.

Adjectives have no peculiar form to express either the comparative or superlative degrees. This defect is supplied in the following ways.

1. Adjectives significative of degree (either below or above the positive) are conjoined with the adjective expressing the quality.

Ex. વતું સારું better ; ખલું ખોટું very bad ; થાડું ગરમ little hot.

2. In order to express comparison with another object, the preposition થી from, or કરતાં than, is fixed to the word expressing the object, and the adjective follows.

Ex. 1. હું તેથી સારો છું I am better than he.

2. પશુ કરતાં હું બુધીવાન છું I am wiser than a beast.

3. If the quality is intended to be expressed as existing in at much greater degree, a word signifying more, very, &c. is added to the adjective.

Ex. હું તમારા કરતાં વતો ડાચો છું I am much wiser than you.

4. The quality of the adjective possessed in a very faint degree is expressed by suffixing the numeral એક, or its curtailed form ક, or by prefixing the pronoun કંઈ.

કાલુંએક blackish; કંઈબણેલા somewhat learned.

#### READING LESSON.

સારાં છોકરાં ની ચોપડીઓ  
good children of books

કાલા માંણુશ નું રૂપ  
black man of countenance

આઠી કેરીઓ મીઠાં અંજીરો  
sour mangoes sweet figs

ઉંચા પાહાડ ની ટોચ  
high hill of top

રૂપા ના લાંબા કાંચાઓ  
silver of long forks

ઉંચા કુઆ નું પાણી  
deep well of water

ઉંચા જાડ ના મુલ માં  
high tree of root in

ગાંધા ની સારી વસતીઓ માં  
villages of good habitations in

Note. There is no word significative of degree corresponding to the English "too." Hence the learner finds considerable difficulty in expressing this idea so frequently reverting to the mind. The lack of such a term is supplied in two ways:

1. By the use of the superlative which from the circumstances of use may by implication suggest the idea of "too," especially if a stress be laid upon the word. Ex. તેને ઘણું ઊતાવણું ખોલો છે. you speak very fast (i. e. by implication too fast).

2. By a periphrasis declaring the bounds transgressed, as of propriety, necessity, &c. Ex. જાંધવે તે કરતાં વતો વરસાદ થયો. There has been too much rain (more than is needed).

मोहोय शेर ना लोका  
 large city of people  
 गरम लुगडां नी कीमत  
 warm clothes of price  
 मोंधी आन्नी ना दाण्ण्यो  
 dear millet of grains  
 ससतुं रेशम नुं लुगडुं  
 cheap silk of cloth  
 राता घोडा नी आंजो  
 red horse of eyes  
 घोली गांय्म नुं दुध  
 white cow of milk  
 नरम रोखी नो आटे  
 soft bread of flour

मोहोयी पेटी ना पीलाय्मो  
 large box of nails  
 लीलां जाडो नां लीलां पातरां  
 green trees of green leaves  
 घोला हाथी ना मोहोय कानो  
 white elephant of large ears  
 सारा छोकरा नां मोंधां रमकडां  
 good child of dear toys  
 आकाश ना अमकता तारांय्मो  
 sky of glittering stars  
 ग्युदा देशो ना शरसताय्मो  
 different countries of customs  
 तथा रीतो  
 and manners

### PRONOUNS.

The Pronouns of this language are reducible under four classes.

1. Personal Pronouns or those which represent persons or things. These necessarily comprehend their genitive cases, in which form they become possessive pronouns.

2. Definitive Pronouns or those which define objects, their quality, quantity, &c.

3. Interrogative Pronouns or those which are a medium of interrogation as to objects, quality, quantity, &c.

NOTE. Adjectival pronouns, when used as substantives, are like them susceptible of prepositional cases and number. When used as adjectives in qualifying substantives, they are altogether declinable like adjectives, according to their termination.



4. Relative Pronouns or those which have relation either anticipatively or respectively to a substantive, either expressed or understood. These involve their correlates.

1. PERSONAL PRONOUNS.

These are undeclinable for gender, being in their original form, masculine, feminine, and neuter. They are declined for case and number as follows:

1ST PERSON. હું.

<i>Singular.</i>			<i>Plural.</i>		
<i>m.</i>	<i>f.</i>	<i>n.</i>	<i>m.</i>	<i>f.</i>	<i>n.</i>
<i>Nom.</i> હું		I.	<i>Nom.</i> હમે or હમો		we †.
<i>Ac.*</i>			<i>Ac.</i>		
<i>Gen.</i> માહારૈ, &c. †		of me or my.	<i>Gen.</i> હમારૈ, &c.		of us, or our.
<i>Dat.</i> મને		to me.	<i>Dat.</i> હમને, or હમોને		to us.
<i>Ab.</i> મે		by me.	<i>Ab.</i> હમે, or હમોએ		by us.

*Additional form taken from the Possessive Pronouns. §*

<i>Singular.</i>		<i>Plural.</i>			
<i>Dat.</i> }	માહારૈ	to or by me.	<i>Dat.</i> }	હમારૈ	to or by us.
<i>Ab.</i> }			<i>Ab.</i> }		

\* For the reason of Accusative, being wanting, See Remarks on Acc.

† This is the possessive pronoun and is declined as an adjective.

‡ This plural is often used for dignity, instead of the singular.

§ This is used both as a dative and ablative. It is doubtful whether it cannot be resolved wholly into the ablative. The form મને signifies *me*, in my individuality. The form માહારૈ signifies *me*, in my possession, i. e. in what belongs to me, duty, obligation, &c. Its chief use as an ablative is with the infinitive mood. Ex. માહારૈ જવું જોઈએ by me it is necessary to go. This form is also the ablative of the possessive, signifying by my, e. g. માહારૈ ઘેર at my house. It must not be confounded with its use as a personal pronoun.

## A GRAMMAR OF THE

2ND. FORM. (PLURAL)\*.

આપ self. (Obsolete) †.

	<i>m.</i>	<i>f.</i>	<i>n.</i>
<i>Nom.</i>	આપણે		we.
<i>Gen.</i>	આપણનો &c.		of us ‡.
<i>Dat.</i>	આપણને		to us.
<i>Ab.</i>	આપણે		by us.

2ND PERSON. ું

*Singular.**Plural.*

<i>m.</i>	<i>f.</i>	<i>n.</i>		<i>m.</i>	<i>f.</i>	<i>n.</i>
<i>Nom.</i>	તું	thou	‡.	<i>Nom.</i>	તમે or તમો	you ¶
<i>Gen.</i>	તારો, &c.	of thee,	thy   .	<i>Gen.</i>	તમારો, &c.	of you
<i>Dat.</i>	તને	to thee.		<i>Dat.</i>	તમને or તમોને	to you.
<i>Ab.</i>	તેં	by, &c.	thee.	<i>Ab.</i>	તમે or તમોએ	by you.

\* The first form હમે is used throughout all its cases when the person addressing does not comprehend the person addressed with himself. The second form is used throughout all its cases when the person addressing comprehends with himself the person addressed. Two beautiful illustrations of these two forms are found in the Gospel of John, 7. chap. 5. ver. "Doth our Law," &c. Here the second form આપણે is used, because Nicodemus comprehended the Sanhedrim whom he addressed with himself. The other form is illustrated in John 19: 7. "By our Law," &c. Here the first form હમારો must be used, because the Jews did not comprehend Pilate with themselves.

† આપ is sometimes used for respect instead of the second personal plural, as આપ કોઈ જાઓ? Where are you going?

‡ Declinable as an adjective in the contracted form આપણો હોઈ હું.

§ This singular form is addressed, 1. to inferiors; 2. occasionally as a mark of affection; 3. in familiarity; 4. in addresses to God.

|| See note on મને.

¶ The possessive pronoun, declinable.

ADDITIONAL FORM.\*

<i>Singular.</i>			<i>Plural.</i>	
<i>Dat.</i> }	તારે to or by thee.		<i>Dat.</i> }	તમારે to or by you.
<i>Ab.</i> }			<i>Ab.</i> }	

3RD PERSON.

એ and તે He, She, or It.

<i>Singular.</i>			<i>Plural.</i>	
<i>m. f. n.</i>			<i>m. f. n.</i>	
<i>Nom.</i>	તે he, &c.		<i>Nom.</i>	તેઓ they.
<i>Ac.</i>	તે it.		<i>Ac.</i>	તેઓ them (neuter).
<i>Gen.</i>	તેનો, of him, &c.†		<i>Gen.</i>	તેઓને of them.
<i>Dat.</i>	તેને, to him, &c.		<i>Dat.</i>	તેઓને to them.
<i>Ab.</i>	તેણે, by him, &c.		<i>Ab.</i>	તેઓએ by them.

એ is declined in the same way. These as well as આ are used as definitive Pronouns.

તે is likewise the correlate of જે (see જે).

REFLECTIVE PRONOUN.

પોતે Self or Selves.

1ST. 2ND. AND 3RD. PERSON.

*Singular and Plural.*

*m. f. n.*

*Nom.* પોતે self or selves.

*Voc.* પોતે o self, &c.

\* This plural form is in general use for respect, instead of the singular.

† The possessive pronoun declinable.

*Gen.* પોતાને of self, &c. \*

*Dat.* પોતાને to self, &c.

*Ab.* પોતે by self, &c.

### *Reflective Pronoun.*

*Singular* and *Plural* પોત પોતે each respectively,

It is declined like પોતે.

Ex. 1. તેઓ પ્રાત પોતાને ઘેર ગયા. They went each to his own house.

\* The possessive pronoun, own, declinable.

NOTE. This pronoun may be used with either of the personal pronouns both singular and plural, as હું પોતે I myself, તું પોતે thou thyself, તે પોતે he himself, i. e. exclusively of other persons, and so on through all the cases. But in the genitive case it has a somewhat modified meaning. It does not then denote possession by one's self as exclusively of others in a sense corresponding to the English "own," but it denotes the simple idea of belonging to self without any extraneous idea of peculiar appropriation. By its use it merely refers the thing possessed to the possessor, and precludes the reference of it to another party; Ex. તે પોતાને હાથ ઊંચાકે છે, he lifts his hand, (literally the hand of self). Here the idea expressed is not, that he lifts *his own* and not another person's hand, but merely that *he*, the subject of the verb, lifts the hand of *him* the same subject. Reference to any one foreign to the subject is prevented. In English, were the expression used, "he lifts his hand", it would be doubtful whether the person lifted his own hand or the hand of some one else.

Such ambiguity is frequent in English, but it is entirely removed in Gujarati by the respective uses of these pronouns. Were it written તેને હાથ, it would certainly mean that he lifted the hand of *another* person.

This method of distinguishing persons must be acknowledged a great beauty in the language, and recognition of it is requisite to a good translation.

*Pronouns with Preposition suffixed.*

*With હું.*

થી } from, &c.  
થકી }

વાશતે for.

પાસે near, to.

માં in.

હુંથી મજથી } from, &c. me  
માહારાથી માહારેથી }

માહારે વાશતે for me.

માહારી પાસે near, to me.

માહારા માં in me.

*With તું.*

તુંથી-તજથી } from, &c. thee.  
તાહારાથી-તાહારેથી }

તાહારે વાશતે for thee.

તાહારી પાસે near to thee.

તાહારામાં in thee.

*With તે.*

તેથી-તેનાથી from him, &c.

તે વાશતે-તેને વાશતે for him, &c.

તેપાસે-તેનીપાસે near to him.

તેમાં-તેનામાં in him, &c.

*With આપણુ.*

આપણુથી-આપણુથી from us.

આપણુવાશતે for us.

આપણુપાસે near to us.

આપણુમાં in us.

*With પોતે.*

પોતાથી-પોતાનાથી from self, &c.

પોતેવાશતે-પોતાનેવાશતે for self, &c.

પોતાનીપાસે near to self, &c.

પોતામાં-પોતાનામાં in self, &c.

2. DEFINITIVE PRONOUNS.

*1st. of Object.*

આ એ this } are declined as the personal pronouns.  
તે that }

પેલા That yonder, is declined as an adjective.

આ expresses proximity, એ expresses proximity less proximate,  
તે express remoteness, પેલા further remoteness. Although તે

and *पेला* are classed among definitive pronouns, they sometimes correspond in power to the English Definite Article.

They do this when they define in the fact of previous cognizance; Ex. *ते* or *पेला* *नी* *आरी* *कालि* *आवो* *हते* may be rendered, "*The* beggar came yesterday" i. e. the beggar of whom there was cognizance in some way or other. These pronouns cannot be used as the English *the* when it is used to specify a class; as, *the* Hindus, *the* Persians, &c. nor to express monadity, as *the* Sun, *the* Stars, &c., but are used to specify individuals.

*आ* *अ* *ते* have prolonged feminine forms, which are used with only a few words, as *गम* *आशु* signifying side, direction.

These forms are *आएँ* *अएँ* *तेएँ*. These forms seem used for intensity of demonstration, and answer to the English vulgar form of *this here*, *that there*.

The following are indeclinable for Gender and Number, but declinable for Case, as a Substantive:

*कोष* any, some (person or thing), *हर कोष* any whatever, (person or thing).

*कुंष* \* any, some (thing); *हर कुंष* any, whatever (thing).

*अेक* *अेक* each (person or thing), *हर अेक* *हरैक* every one (person or thing).

*कोष अेक* † any, some *one* (person or thing); *कुंष अेक* any, some *one* (thing).

\* *कुंष* is not the neuter of *कोष*, as it may be used with a feminine, *कुंष वसु* some thing.

† *कोष अेक* means some *one* or another. The particular one needs not or cannot be specified. It may be translated occasionally by "a certain," which the frequent power of *अेक* (see Remarks on Article).

2. *Of quality, quantity, kind.*

(Declinable for gender, number and case).

<i>m.</i>	<i>f.</i>	<i>n.</i>		<i>m.</i>	<i>f.</i>	<i>n.</i>	
આવે	વી	હું	so (in quality).	એવે	વી	હું	so, &c
આટલે	હી	હું	so (in quantity).	એટલે	હી	હું	so, &c.
આવડે	ડી	હું	so (in kind).	એવડે	ડી	હું	so, &c.

3. INTERROGATIVE PRONOUNS.

*1st. Of things and persons.*

(Declinable for case).

<i>m.</i>	<i>f.</i>	<i>n.</i>		<i>m.</i>	<i>f.</i>	<i>n.</i>	
<i>Sing.</i> શે	સી	શું	what?	<i>Sing.</i> કહે	કહી	કહું	which?
<i>Plur.</i> સા	સી	સાં	what?	<i>Plur.</i> કહા	કહી	કહાં	which?

કહે has a feminine form કહી corresponding in use to એણી, as કહીગમ which side?

<i>Singular.</i>			<i>Plural.</i>		
<i>m.</i>	<i>f.</i>	<i>n.</i>	<i>m.</i>	<i>f.</i>	<i>n.</i>
<i>Nom.</i> કોણ		who?	<i>Nom.</i> કોણે		whom?
<i>Gen.</i> કોણને		of whom?	<i>Gen.</i> કોણોને		of whom?
<i>Dat.</i> કોણને		to whom?	<i>Dat.</i> કોણોને		to whom?
<i>Ab.</i> કોણે		by whom?	<i>Ab.</i> કોણોએ		by whom?

2. *Of quality, quantity, and kind.*

(Declinable for gender, number, case).

<i>m.</i>	<i>f.</i>	<i>n.</i>	
કેહેવો	વી	તું	of what quality?
કેટલો	ધી	હું	how much?
કેવડો	ડી	હું	of what kind?

## 4. RELATIVE PRONOUNS.

1. *Person and Thing.*

જે who, which, what.\*

<i>Singular.</i>			<i>Plural.</i>	
	<i>m.</i>	<i>f.</i>	<i>n.</i>	
<i>Nom.</i>	જે	who, &c.	<i>Nom.</i>	જેઓ who, &c.†
<i>Ac.</i>	જે	who, &c.	<i>Ac.</i>	જેઓ who, &c.
<i>Gen.</i>	જેનો	of whom, &c.	<i>Gen.</i>	જેઓનો of whom, &c.
<i>Dat.</i>	જેને	to whom, &c.	<i>Dat.</i>	જેઓને to whom, &c.
<i>Ac.</i>	જેણે	by whom, &c.	<i>Ab.</i>	જેઓએ by whom, &c.

\* The plural form is not retained before a substantive.

† This pronoun in most examples differs in position from the English relative *who*, but agrees with it in power.—The following sentences illustrate both its power and its position. 1. "At *what* time ye hear." 2. "*Who* is wise will understand." This pronoun is both anticipative and reflective, differing in its power according to its respective uses.—1. In the following example this pronoun is an anticipative relative. જે માણસને તમે મોકલો the man whom you sent. This is a specimen of the general use of જે. What is its syntactical power? It is simply a copula or connecting link between માણસ and મોકલો, (in a way analogous to the Greek article or demonstrative), connecting the two elements into one complex subject, which but for it would have been a complete



The correlate is *ત*, he, she, it,

*Relative.*

*Correlate.*

*જે જે* whoever, &c. specifically *તે તે* he, &c.

*જે કોઈ* whoever, &c. (person and thing.) } Individually.  
*જે કુંઈ* whatever (thing.) }

There is also a feminine form *જેણી* corresponding to *એણી* in use; as *જેણી ગમ* whichever side. The correlate is *તેણી*.

2. *Of quality, quantity, kind.*

(Declinable for gender, number and case.)

*Relatives.*

*Correlates.*

<i>m.</i>	<i>f.</i>	<i>n.</i>		<i>m.</i>	<i>f.</i>	<i>n.</i>	
<i>જેવો</i>	<i>વી</i>	<i>હું</i>	as (in quality).	<i>તેવો</i>	<i>વી</i>	<i>હું</i>	so, &c.
<i>જેટલા</i>	<i>હી</i>	<i>હું</i>	as (in quantity).	<i>તેટલા</i>	<i>હી</i>	<i>હું</i>	so, &c.
<i>જેવડો</i>	<i>ડી</i>	<i>હું</i>	as (in kind).	<i>તેવડો</i>	<i>ડી</i>	<i>હું</i>	so, &c.

sentence, and qualifying it to be the subject of the following predicate which is headed by the correlate. If this view of its power be correct, then it follows that this pronoun does not distribute. It does not signify "whoever." This is the province of *જે જે* which necessarily distributes. It is not denied that *જે* may be often rendered by whoever.—But they are not equivalent. *It does not by its own intrinsic power refer the object to which it relates (whether expressed or understood) to a class.* The object may or may not be one of a class but the use of this pronoun does not elicit the fact. In the following Examples,

1. *જે સુષુદર મુકતો નથી તે* &c. the sea which does not dry up, &c.
2. *જે સુરજ નદીએને મુકાવેછે* &c. the sun which dries up the river, &c.

## VERB.

Verbs need to be considered by the student of this language,

1. As to their structure.
2. As to the nature of the action they signify.
3. As to their conjugation or the inflections which they undergo for the representation of mood, tense, &c.

A comprehension of these three particulars is essential to an adequate perception of the genius of the language and to the purposes of its application in conversation and composition.

There is precluded all distribution, the ideas being monadic. The pronoun in these two examples has the same power as it has in the above cited, viz. it serves as a copula. This pronoun therefore may precede any word denoting monadity, as God, father, &c.

3. The following example illustrates the use of જે as a reflective,

ધ્રુવર જે તમારો ધણી છે તે કહે છે.

The syntactical power of the pronoun here is, that it places the words which it heads, with the word to which it relates in a state of apposition. ધ્રુવર is apposed with જે ધણી છે, so as to signify no more than the words ધ્રુવર and ધણી in apposition. Did the pronoun precede ધ્રુવર, it would make the sentence a complex subject. Being placed after it, ધ્રુવર is alone the simple subject, the other words being only in apposition. The reflective use generally expresses an after-thought. In rendering "I saw to-day the man whom you saw yesterday" the pronoun must precede "man." In rendering "I saw a man to-day whom you also saw yesterday," the pronoun must follow, "I saw a man to-day," as in English. Although the clause of the sentence may be rendered "him you also saw," yet the use of જે in such dependent sentences is very frequent.

1. Verbs of this language are either simple or compound.\* Compound verbs consist of two or more verbs conjoined.

Ex. લખી રહેવું to finish writing, is compounded of લખવું to write, and રહેવું to remain.

Verbs are compounded only of verbs. The language admits no other element of composition. Composition by prepositions so common to other languages, is unknown to Gujarāti.

2. Verbs are divisible according to their *signification*, as follows :

(1.) Intransitive† or verbs which signify action, *inhering in but not issuing from the agent*; or in other words, which express subjectiveness distinct from mediate agency. Such are verbs denoting existence either pure or modal; as, થવું to become, રહેવું to remain; and reflective action, or action remaining only with the

\* Many call certain nouns and verbs in their conjunct state compound verbs, as વીચાર કરવે to think (make thought), ગાલ દેવી to abuse (give abuse). This is erroneous. The noun is governed by the verb and is wholly distinct from the verb. We might on the same principle call every infinitive in English conjoined with a noun in the objective case, a compound verb; as, to give abuse, to do harm, &c. Again, many call a verb conjoined with an adjective a compound verb, as બંધ કરવું to shut. We might with equal propriety call such English expressions as, to make secure, to keep hot, &c. compound verbs. The Gujarāti employs nouns and adjectives with generic verbs to express specific actions for which it has no specific verbs, but in their conjunct state they are not to be called compound verbs. In such examples there is but *one* verb, and that is simple and governs its noun in the objective case.

† The terms, Transitive and Intransitive, do not express the exact nature of these verbs, which might be denominated subjective agents, and medial agents, but the definitions given will prevent erroneous conceptions.

agent, as *अपठ्युं* to learn. Such verbs may or may not express objectiveness, according as the signification of the verb may be, and therefore may or may not have an objective case.

This class of verbs recognizes the *agent alone as acting*, and not agency as proceeding from him. To denote this agent these verbs always have a nominative case in their aorist and aorist compound tenses, and are in this circumstance distinguished from verbs

(2.) Transitive, or verbs which signify *action issuing from the agent*, or in other words, which signify medial agency as distinguished from subjectiveness. Such verbs may be divided into two classes: 1st. Those whose action issues from the agent, but does not go forth to the object. These may be called simple objective verbs and always govern an accusative. 2nd. Those whose action not only issues from the agent but goes forth to its object. Such may be called final objective verbs and govern a dative case. Both classes reject in their past aorist tenses a nominative case, and in order to the representation of the mediality of agency, require the agent to be placed in the ablative case, and the object in either the accusative or dative according to the government of the verb\* (see Ac. and Dat).

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\* The student will doubtless be perplexed with this principle of the language, and will be glad to receive any elucidation of the apparent anomaly of these two classes of verbs. Let him then first of all recognize the fact that the infinitive takes an ablative case of the substantive, in order to represent a medial agent. This principle reduced to terms simply expresses the formula "by a subject to do an action." The following example, *मातृश्रीर्म्मै पश्यन् पर पश्यन् राम-वे* is resolvable into, By men to love God. Here there is no difficulty.

(3rd.) Passive verbs, or those significative of action, the object of which is identical with the subject of the verb, the subject sustaining the action of the verb e. g. હું પીડાઈ છું I am pained.

(4th.) Causative verbs, or verbs significative of action produced not directly by the subject of the verb, but medially through one

Now, if we remember that the aorist is nothing but a gerund denoting mere verbal action, with the superadded idea of past time, the application of the above principle will present no difficulty. Instead of the infinitive example which runs "By a subject to do an action," we must read "by a subject done an action," or according to the gerund formula, "by a subject was the doing of an action." The following example, માણુશોએ ઈશ્વર પર પરેમ રાખ્યો is resolvable into, "By men loved, or was loving to God." There seems therefore no difficulty in the case.

It has been assumed that the aorist is a gerund. That it is so, is evident from

1. It is not to be viewed as an impersonal verb, inasmuch as it agrees in gender and number with the object which it governs.

2. It is not passive, inasmuch as the object would on such a surmise be placed in the nominative, and not the objective. 3. It is not a participle, since were it, no reason would exist for its differing from the participle in એણે, in the fact of its being employed as a tense without the auxiliary. It is therefore a gerund. In intransitive verbs, the subject is considered as acting; the subject is therefore in the nominative, and by the fact of being preceded by a subject, the gerund assumes the nature of a tense. In transitive verbs, the gerund still remains, having no immediate subject, and agrees with its object. There is still one difficulty left, viz. why is not the object always placed in the dative case?

This difficulty may be met by asking, why is not the object by whatever verb and tense it may be governed, placed in the dative? When the accusative is governed, the sentence is resolvable into 1. Subject; 2. Action; 3. Object: but there is nothing to connect the action with the object. In the case of the aorist when governing an accusative, there is 1. Instrument; 2. Action; 3. Object: but nothing to indicate the transitivity of the action. Both cases are parallel, and all that can be said is, it is a principle of the language. (See Remarks Dat. and Ac.)

or more media. e. g.  $\text{આવડાડું}$  to cause to eat (one medium);  $\text{આવડાવડું}$  to cause to cause to eat (two media).

3. Verbs whether simple or compound, neuter, active, passive or causative, are all conjugated in the same way. Hence there is, strictly speaking, but one conjugation.

The language for the purposes of Etymological changes recognizes but *one verb*, however verbs may differ in signification. This universal conjugation comprehends:

1. The Imperative; 2. The Infinitive with Gerunds and Participles; 3. The Indicative; 4. The Contingent (comprehending within itself the powers of the Subjunctive, the Potential and Conditional).

Before proceeding to the Regular Verb, it is advisable to study the auxiliary verb  $\text{હે}$  be. This differs in signification from the regular verb  $\text{થતા}$  in the following particular;  $\text{હે}$  signifies being or simple existence without reference to any thing extrinsic;  $\text{થતા}$  signifies being *inchoative*, or being taking its rise, involving inseparably the idea that before it was not.

The third person present of  $\text{હેહે}$  is the English copula. This verb is an auxiliary to  $\text{થતા}$  and to every other regular verb. It is defective and irregular.

Its participle and present tense are derived probably from a verb now obsolete.

It may here be remarked that there is no equivalent in the language to the English "have," but the place of this is supplied by this verb.

Ex.  $\text{માહારી પાસે પડશા છે}$  literally, money *is* with me, i. e. I have money. It also supplies the place of that verb as an auxiliary, e. g.  $\text{હું થયો છું}$  I have been.

*Remarks on the Auxiliary Verb, હે Be.*

The infinitive is of unfrequent use, as થયું has been substituted. The adoption of it and of the gerund in its cases, is indispensable to correctness on some occasions.

The imperative is used only in a precative sense, and especially in the blessings so lavishly bestowed by Brámanş. There is a peculiarity about the imperative of all verbs when thus used, viz. that the verb does not agree with the nominative contained in the matter of precation, but is placed in the second person to agree with the person addressed.

Ex. ઈશ્વરની કીરપા તમને શદા હોજી may God's favour rest always on you. The present participle હોતો, is used chiefly if not wholly with a negative particle to form a second present tense. Ex. આ દેશમાં ઝમવા લોક હોતા નથી no such people are (i. e. live, are found) in this country. The second participle છતાં signifies in, or during being, and is used :

1. As a genitive absolute.

Ex. માહારા છતાં તે હીયાંથી ગયો while I was, he went hence (in my being).

2. As a disjunctive conjunction, especially with the aorist of a verb.

Ex. શું તને બહુ છતાં નથી બહુતા ? Do you not know, notwithstanding that you have studied ?

The first present differs from the second, as follows :

The first expresses being present and actual, without reference to any thing extrinsic to itself, as of nature, habit, &c. and as unconnected with time in general.

Ex. 1. હું મીંદો છું I am sick, i. e. now and actually, not naturally nor always.

The second is used as follows :

Ex. 2. આ દેશમાં હું મારી હોજી છું I am sick in this country, i. e. such is the habit of my constitution. Again માણુશને બે પગ હોય્મિછે, man has two feet, i. e. such is his nature or constitution, in universal time.

The latter tense is therefore used to express universal quality, as inherent in sensible objects. The former is used to express moral maxims and principles (which from their nature are viewed as present and immutable). This tense alone can be used in propositions relative to God.

The imperfect is the equivalent of the English “was”. It is also used in the latter clause of a conditional sentence, instead of હોત, and signifies were, would have been.

Ex. તે આવ્યો નહોત તો શરૂ હતું It would have been a good thing, if he had not come. The future is the same as the second present contingent.

Futurity and contingency can only be distinguished by the circumstances of use. When used in the first person, certainty is generally expressed—also when rendered definite by an adverb of time. Without some definitive words it is assumed to express contingency. The first present of the contingent, according to the power of that mood (see Con. M.), expresses :

1st. Mere hypothetical contingency, as is expressed in English by *be*.

Ex. જો તે ત્યાં નહોત્તો If he *be* not there.

2nd. Logical inference, as is expressed by “must” (in a dependent sentence).

Ex. જો તે માહારી મા હોય્મિતો હું તેનો દીકરો પણ હોજી If she *be* my mother, I *must also be* her son.



3rd. What is compatible with the nature of things, as is expressed by "can," "could."

Ex. શું ચ્મ કામ ઈશ્વરને પસંદ હોચ્મ ? કદી નો હોચ્મ *Can* this thing be pleasing to God? It *can* never be.

4th. Logical allowance, or something granted or supposed as expressed by *may*, let, granted that.

Ex. તે શહેર વગલું હોચ્મ તોપણ માહારે તાંહાં જવું That city *may* be distant (granted) but I must go there.

5th. Allowance or permission, arising from indifference as is expressed by "let," *but not injunction*.

Ex. જો ચ્મમ હોચ્મ તો હોચ્મ માહારે શું? If it be so, *let it be* so, what is that to me?

6th. In a dependent clause it is used to simply reiterate the meaning of the former clause, as is expressed by "is."

Ex. જે કાલું હોચ્મ તે કાલું હોચ્મ ને જે ઘોલું હોચ્મ તે ઘોલું હોચ્મ What is black, *is* black, and what is white, *is* white.

7th. In an interrogative sentence, it frequently expresses incumbency, as expressed in English by *should*.

Ex. માહારો બાપ સુરખ હોચે પણ હું કેમ હોજી? My father may be a fool, but why *should* I be?

The second present contingent differs from the first in the fact that it expresses not hypothetical but circumstantial contingency. In a hypothetical clause it is rendered by "be," in the dependent clause by "may be," "can be," as also in an independent sentence.

Ex. 1. જો તે તાંહાં હોચે તો તેની વહુ પણ તાંહાં હોચે If he *be* there, his wife *may be* there also. 2. તે માહારી મા હોચે પણ &c. She *may be* my mother, but &c.

It is also used in the same way as હોચ્મ, in a reiterative sense, which see in 6th rule above.

The aorist according to its power (see Verb) is used to express :

1st. Mere hypothetical contingency, as by “were.”

Ex. જો રાજા ધનશાસી હોત If the king *were* just.

2nd. Logical or circumstantial inference, as expressed by would, should, (in a dependent clause).

Ex. તેા તેની પરજા શુખી હોત His subjects *would be* happy. This is a circumstantial inference, not a declaration of what would *ensue*, to express which થાત would be employed.

3rd. What is compatible with the nature of things as expressed by “could” (in any kind of sentence).

Ex. તે કાલે હાજીયાં હતો માટે તે તાંહાં કેમ હોત? He was here yesterday, how then *could he have been there?*

4th. Logical allowance, &c. as is expressed by “might.”

Ex. તે માંદો હોત તે ખરા પણ &c. He *might be*, or *might have been* ill, but &c.

Observe, that the contingent tenses of this verb preclude intention of mind as expressed by “will” and as common to other verbs. This can be expressed only by the verb થા become.

*Conjugation of the Auxiliary Verb હો Be, (pure existence), irregular and defective.\**

હો ROOT OF THE VERB.

*Imperative Mood.*

PRESENT TENSE.

<i>Singular.</i>	<i>Plural.</i>
હો be thou.	હોયો be ye.

\* For the power of the tenses respectively study the preceding Remarks.

FUTURE.

હોજી be thou. | હોજી be ye.

*Infinitive and Gerund.*

હોજું be, being. \*

Part. Noun. હોણાર be. er.

PARTICIPLES.

	m.	f.	n.		m.	f.	n.	
<i>Sing.</i>	હોતો	તી	તું	} being.	<i>Sing.</i>	હતો	તી તું	} being.
<i>Plur.</i>	હોતા	તી	તાં		<i>Plur.</i>	હતા	તી તાં	
				Indecl.	હતાં being.			

*Indicative.*

1ST PRESENT.

m. f. n.

*Singular.*

હું છું I am.  
તું છે thou art.  
તે છે he is.

*Plural.*

હમે છુપ્યમે we are.  
તમે છો you are.  
તેમ્પો છે they are.

2ND PRESENT.

*Singular.*

હું હોજી છું I am.  
તું હોજ્યછે thou art.  
તે હોજ્યછે he is.

*Plural.*

હમે હોજ્યમે છોજ્યમે we are.  
તમે હોજ્યો છો you are.  
તેમ્પો હોજ્યમે છે they are.

\* Let the gerund be declined as any other verb. Also let the infinitive be declined for gender. It is of seldom use.

## IMPERFECT.

<i>Singular.</i>			<i>Plural.</i>			
<i>m.</i>	<i>f.</i>	<i>n.</i>	<i>m.</i>	<i>f.</i>	<i>n.</i>	
હું હતો	તી	તું	I was.	હમે હતા	તી તાં	we were.
તું હતો	તી	તું	thou wast.	તમે હતા	તી તાં	you were.
તે હતો	તી	તું	he was.	તેઓ હતા	તી તાં	they were.

## FUTURE.

*Will and Shall.**m. f. n.*

<i>Singular.</i>	<i>Plural.</i>
હું હોઈશ I will be.	હમે હોઈશું, તું we will be.
તું હોશે thou wilt be.	તમે હોશો you will be.
તે હોશે he will be.	તેઓ હોશે they will be.

*Contingent Mood.*

## 1ST PRESENT.

*m. f. n.*

<i>Singular.</i>	<i>Plural.</i>
હું હોઈ I may be, &c.	હમે હોઈએ we may, &c. be.
તું હોએ thou mayst be, &c.	તમે હોએ you may, &c. be.
તે હોએ he may be, &c.	તેઓ હોએ they may, &c. be.

## 2ND PRESENT.

*m. f. n.*

<i>Singular.</i>	<i>Plural.</i>
હું હોઈશ I may be.	હમે હોઈશું we may be, (same as future).

AORIST.

<i>Singular.</i>	<i>m. f. n.</i>	<i>Plural.</i>
હું હોત I were, &c.		હમે હોત we were, &c.
તું હોત thou wert, &c.		તમે હોત you were, &c.
તે હોત he were, &c.		તેઓ હોત they were, &c.

*Negative forms of Tenses.*

1st. Present	હું નથી	I am not.
2nd. Present	હું હોતો-તી-તું નથી	I am not.
Imperf.	હું નોહોતો-તી-તું	I was not.
Imperf.	તું નહોતો-તી-તું	be thou not.

REMARKS ON MOODS AND TENSES OF THE REGULAR VERB,  
TRANSITIVE AND INTRANSITIVE, WITH ILLUSTRATIONS.

*Imperative.*

Present. લખ 2nd. person, write thou—is the root of the verb to which every suffix is made.

Future. લખજે 2nd person, write thou—is especially used after the compound participle.

Ex. તાંહીં જ્ઞને લખજે Lit. Having gone there, write.

This mood is used in the precatory sense, for curse or blessing.

Ex. તમારા છોકરાનો ધણો આવરદા થાઓ May your child live long.

*Infinitive, &c.*

Present. લખવું to write, writing—is both infinitive and gerund. This is formed by adding વું to the root. As an infinitive

it is susceptible of gender. As a gerund signifying the verbal action, it is placed in the neuter.

*The following Examples illustrate both.*

Ex. 1. તમારે સાચી વાત કહેવી (infinitive) You *should speak* the truth.

Ex. 2. તમારું કહેવું મને શાં લાગતું નથી (gerund) Your *saying* does not please me.

The infinitive is used 1. as the English infinitive, *when not expressing finality*. 2. With the auxiliary in the third person, to express action that either *is to take place* or *is desired to take place*.

Ex. 1. માહારે તાંહાં જવું છે. I have to go there.

Ex. 2. તમારે ગુજરાતી ભાષા બહુવીએ ? Do you wish to study Gujarati ?

3. To express obligation, duty, &c. in a sense equivalent to *must, should, ought*.

Ex. શરવે માયાપની મરીઆદા રાખવી All *should, &c.* obey their parents.

See also the first example given under this mood.

This power is possessed also when the infinitive is used with an auxiliary.

Ex. તે કામ તમારે કરવું હતું You *ought to* have done that work.

4. As an imperative, to express a command or desire without harshness.

Ex. તમારે માહારે હીયાં આવવું Pray come to my house.

As a gerund it expresses invariably the verbal action, and is used in every respect as a substantive, being like it declinable with prepositions.

Ex. વીદીયા બહુવાથી ધણે ગુણ થાએ છે. There is much good from *studying* science.

- The gerund in its genitive case, neuter gender, signifies
  1. matter relating to verbal action.

Ex. મારારે તમને કેહેવાનું છે. I have somewhat *to say* to you.

2. Incumbency, &c. especially in a negative sentence.

Ex. 1. તે ન બોલવાનું બોલ્યો. He said what *ought not to be said*.

Ex. 2. આ કરવાનું કે ન કરવાનું કામ છે. Is this a work that *should, or should not* be done?

3. It is used to qualify a substantive, where we should in English use an adjective, or express quality by “such as will.”

Ex. આ મન ખીગાડવાની વારતા છે. This is a tale that would corrupt the mind (of corrupting).

4. It is used to express the several relations of the genitive case, which belongs to the substantive (see Genitive).

Ex. 1. તાંદાં જવાનો મારગ. A road of going there (the road to that place).

Ex. 2. વીચાર કરવાની વાત. A word of considering (a word worthy of consideration), &c.

The gerund in the dative expresses 1. verbal action final. It then becomes a supine. It has a curtailed form which is of equal signification with the full one.

Ex. હું જોવાને or હું જોવા જઈ છું. I am going to see.

1. When followed by a substantive it expresses the verbal action as subserving a purpose, where in English we use “for” and frequently a compound substantive.

Ex. 1. લખવાને પેઠી. A writing desk.

2. પીવાને પાણી. Water for drinking.

Aorist Gerund. લખ્યું written—is formed by adding યું to the root. This is undoubtedly a gerund though generally conceived of as a participle. It is an element unknown to the English, and frequently demands a periphrastic rendering. It is capable

of being the nominative of the verb, and is declinable with prepositions.

Ex. 1. माहाईं केह्यं तेने दागुं नही *What I said* (my said) did not affect him.

२. माहारा केहाथी ते केम समजे *How can he understand from your said?* (what you said).

It remains for the reader to decide whether from the following example which exactly corresponds to the infinitive, this gerund be not likewise a past infinitive.

Ex. तमारे ते कागल लखुं लेख्ये *You ought to have written that letter.*  
Literally, By you that letter written ought.

Part. 1st. Present. लखतो—is formed by suffixing तो. It is declinable for gender and number. It is used occasionally in an adjectival sense, as उकलतुं पाणी boiling water. It is used to express action taking place in present time, i. e. time present relatively to the verb with which it is conjoined.

Ex. मे तेने दैउतो जिये. *I saw him running.*

When repeated, it expresses reiterated action. This is the participial element of the compound tenses. Its signification is involved in the present tense, and hence of it there is no compound. This participle is used with a negative particle in the sense of the imperative, also with the particle नथी as a present tense negative, (see Conjugation). The plural neuter of this tense must not be confounded with

Part. 2nd. Present. लखतां—writing (in). This is formed by adding तां to the root. It expresses action in its process, and may be rendered by in, during, on. It is equivalent to a gerund with the preposition मां.

Ex. 1. मे तेने लखतां जिये *I saw him writing, i. e. in the process.*

Ex. २. माहारा शंभलतां तेजे कहुं *He said in my hearing.*



It is used in the same way as a Genitive absolute ; as, તેના આ-  
વતાં હું તાંહાં જતો હતો As he was coming here, I was going there.

When it has the participle જ suffixed, it expresses the exact point  
of time, as is expressed by “on.”

Ex. તેનું શંભણતાંજ હું ગયો On my hearing him I went.

When repeated, the process of action is represented as length-  
ened.

Ex. જગતમાં ફરતાં ફરતાં હું ધણે ગનાન પાંમો છું Travelling about the  
world, I have obtained much knowledge.

This participle has frequently the force of a mere gerund, when  
signifying action considered as an art or science.

Ex, યુજરાતી બોલતાં તમને આવડે છે Do you know how to talk Gujarati ?

This last signification issues probably from the fact that the ac-  
tion which represents an art, does in its nature denote a process.

Part. Past. લખેલો written—is declinable. It is formed by  
suffixing એલો to the root. Probably this was એલ which is a suf-  
fix of the language. It signifies finished action in remote past  
time. This is an element of the compound tenses. This parti-  
ciple subserves in neuter verbs the use of the passives, but is not  
to be confounded with it. It also is used in active verbs where  
we should use the passive, but in such cases the medial agent in  
the ablative case is understood.

Ex. ઘેડો બાંધેલો હતો The horse was tied up. That is, Some one (under-  
stood) had tied up the horse.

It is often used as an adjective like the English participle.

Ex. બહુલો પુરુષ A learned man.

Compound Past. લખી or લખીને having written—is formed by  
suffixing ઈ or the more perfect form ઈને to the root. The former

is used in the compounding of verbs. This participle signifies

1. Possession of finished action by some agent. It is used with another verb where we use two verbs in English connected by a conjunction.

Ex. પાલકે તોડીને પાણીમાં નાંખે Break off a leaf, and throw it into the water.

2. Action intimately connected with that of the verb which follows it, either as *medial to* its accomplishment or as *the mode of* its accomplishment.

Ex. તે માહારી શયે દગો કરીને ચાલે છે. He deals deceitfully with me.

3. When the action which it denotes, is not physical but relates to exercises of mind, it expresses that action as contemporaneous with or as prior to the action of the conjoined verb, as may depend on the nature of the mental exercise.

Ex. ધ્રુસ્વરની ખીલીક રાખીને ચાલે Walk *fearing* God.

The imperfect form even when expressing physical action is chiefly limited in its power to that of medial or modal action.

Ex. લખી લખાવું છું. I make known by writing.

This participle is, like the others, repeated to denote repeated action.

Future Part. લખવાનો to, about to, going to, write—is declinable. This is of the same form as the genitive of the gerund, but is not to be confounded with it. It signifies action to take place in future time. Whenever used, the auxiliary is expressed or understood.

Ex. હું કંઈ કહેવાનો છું I *am going to say* something.

This participle, although seeming to express intention of mind, &c. does not really do so; it merely expresses futurity.

Participial Noun. લખનાર writer—is formed by adding નાર to the root. It is declinable. It denotes simply and solely a thing or person in whom the action of the verb resides. It is no tense, i. e. it expresses no manner of time, as is supposed by some. By expressing the action of the verb as inherent in an individual, it affords the strongest inference that such action will take place, but it of itself does not express this. This is especially the case in a negative proposition, where by denying the residence of the action, it is assumed that the action never will take place.

હું એવું કાંઈ કરનાર નથી I am not the doer of such a thing. (I will or would never do such a thing).

This noun is therefore a perfect equivalent to the English participial noun in *er*, or the Latin in *or*. It is often used, however, when the English uses the present to express general quality.

Ex. વાઘ માંસ ખાનાર છે The tiger eats flesh, (is an eater of flesh).

### *Indicative Mood.*

Present. લખું છું I write, am writing—is formed by adding છું I am, to the present of the Contingent. It comprehends the power of the English present and expresses

1. Present progressing action.

Ex. હું એપડી વાંચું છું I am reading a book.

2. Action belonging to universal time ; it is therefore used in all general propositions.

3. In familiar conversation, action as about to take place immediately.

હું તમારી શાયે આકરને મોકલું છું I am sending (going to send) a servant with you.

4. Action originating in past time, and not yet completed, where the English uses the perfect of the auxiliary.

Ex. તમે કેટલા દાહાડા ગુજરાતી બંધો છો How long have you been studying Gujarati? (do you study).

5. It is used in narrative of past events, when writing seriatim.

6. It expresses future action, which on account of its certainty, is viewed as present, by the speaker.

Ex. આ વરસ હું મુંબઈ જઈ છું I go (shall go) this year to Bombay.

Imperfect. હું લખતો હતો I was writing, wrote—consists of the present participle and હતો, was. Both elements are declinable.

It signifies

1. Past progressive action.

Ex. હું માહાઈ ધર બાંધતો હતો I was building my house.

2. Habitual past action.

Ex. અંગરેજો પહેલાં મુરતીઓને પુજતા હતા The English formerly worshipped idols.

This use is very frequent, and naturally issues from the first, inasmuch as past progressive action indefinitely continued, is customary past action. Here, the Present and Imperfect correspond in their respective powers, each expressing both action progressing and action habitual.

The auxiliary હતો is sometimes omitted, especially if the tense be repeated twice or thrice, when it follows the last.

Ex. તે ધમકાવતો ને મશકરી કરતો હતો He was scolding and mocking.

Aorist Trans. એ લખ્યું I wrote, have written.

Intransitive. હું બોલ્યો I said, have said—is formed by suffixing ય and a general suffix to the root. It is identical with the past Gerund in point of time, being entirely indefinite, signifying

no more than the English participles said, gone, come, &c. Whether the time be remote or proximate, can be deduced only from the circumstance of use. It can be rendered definite only by the auxiliary. The English Aorist and Perfect are both needed to express its power. It is used

1. in all narrative, expressing sequence of action, as the English Aorist, save when customary action, or action taking place independently in a definite portion of time, is expressed.

2. In conversation as the English perfect, to express action as having now taken place.

Ex. સરકારે આજે હુકમ આપ્યો કે The Government has given an order, that &c.

Perfect. Trans. મે લખ્યું છે, I have written.

Intrans. હું બોલ્યો છું I have said. This tense denotes finished action in past time, conceived of as coming down to the present moment. It is an exact equivalent to the English perfect.

Ex. મે તેના ઉપર કાગલ લખ્યો છે, I have written a letter to (on) him.

Remote Perfect. Trans. મે લખેલું છે, I have written.

Intrans. હું બોલેલો છું I have said—expresses past remoteness.

Ex. હું ધણા દાહાડા વીદીયા બોલેલો છું I have learned science for a long time.

Pluperfect Trans. મે લખ્યું હતું I wrote, had written.

Intrans. હું બોલ્યો હતો I said, had said. This tense refers the finished action of indefinite time of the aorist, to the remote past, i. e. to time recognized as past relatively to some other time, and this circumstance renders the time definite. Whereas the perfect brings down the indefinite to a precise point in *present* time, this tense throws it back into a precise point in *past* time. When

expressing action in past time unconnected with other action, it is rendered by the English aorist.

Ex. 1. शीकंडर हीं दुस्थानमां आव्यो हुतो Alexander *came* into Hindústán.

2. मे तमने कदी ज्योधा नोछेता I never *saw* you.

When expressing action past relatively to other action, it is rendered by the English pluperfect.

Ex. ते माहारे छियां आव्यो ते वारे हुं गयो हुतो I *had gone*, when he came to my house.

Remote Pluperfect—differs from the above only in the circumstance of time.

Ex. ते दाहाउने पेहेलां मे कागल लख्यो हुतो I *had written* a letter before that day.

First Future हुं लखीश I *will*, or shall write, is formed by suffixing ष् to the root.

1. It comprehends the English future.

2. It is used frequently where the English uses should, or would, expressing action *viewed* as further.

Ex. ज्यो हुं मरीश तो मने दाउज्यो If I *die*, or should die, bury me.

3. Where the English uses the present, especially when headed by ज्योरे.

Ex. ज्योरे माहारे भाध आवशे &c. When my brother *comes*.

4. It expresses potential can, should.

Ex. ते मास शी रीते आशे? How *can*, or how should he eat meat?

*Observe.* This last use does not express abstract capacity but ability under supposed future circumstances. This tense is used as a strong imperative.

Ex. तमे तांहां नशे नही Do not, i. e. you must not, go there.

The above uses of the Future are purely philosophical, as they all denote action viewed as future.

1st. Future 2nd form. હું લખતો હોઈશ I shall be writing. See the power of હોઈશ, and mode of distinguishing it from the contingent.

Ex. આવતી કાલે દસ વાગતે હું લખતો હોઈશ I shall be writing at 10 o'clock to morrow.

2nd. Future. હું લખવાનો છું I am to, am going to, write. This tense expresses action to take place in the future, with express reference to the present whence that action is to issue.

Ex. હું લખવાં શીખવાનો છું I am going to learn to write.

3rd. Future. હું લખવાનો હતો I was to, was going to, write. This tense denotes action to take place in past time, i. e. action issuing out of a past moment into future time.

Ex. હું શીખવાનો હતો પણ I was going to learn, but &c.

*Observe.* Owing to the different idioms of the English and Gujarati whereby narrative, speech, thought, &c. are represented in the one, under persons and tenses, which are not used in the other, the rendering of tenses will be often found to differ; e. g. the present will be used for the imperfect, &c. (see Syntax).

*Observe.* The future perfect is wanting. Its place is occupied by the verb in a compound state with રહેવું to remain, which signifies finished action. (See Compound Verbs).

### *Contingent Mood.*

This Mood demands the special attention of the student. It expresses contingent action, i. e. action viewed as dependent for

its taking place on external circumstances, or on the intention of the mind.

It is in this Grammar called the Contingent Mood, inasmuch as it comprehends the contingent uses of the English Potential,\* Conditional, and Subjunctive† Moods, which have no appropriate form in Gujaráti. The same form may, under different circumstances of use and different relationships in a sentence, have respectively the signification of all the above moods. To present distinct moods would therefore mislead the student.

The power of the Subjunctive is possessed by the verb in this mood only when governed by an hypothetical conjunction. The power of the Potential, inclusive of the conditional, is possessed by the verb when it is contained either in an independent sentence (interrogative or declarative), or in a dependent clause of a hypothetical sentence. Such clause may either precede or succeed the sentence on which it is dependent, or that sentence may be understood. In either case, there is a dependence which is expressed by this mood as emphatically as though there were an appropriate mood.

The Optative sense is not inherent in this mood, but it may be expressed by the Subjunctive with a dependent sentence expressing desire, hope, &c.

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\* From the potential are excluded the ideas of inherent capacity and obligation. These ideas cannot be expressed by this mood but by other appropriate verbs. Ability is expressed by the passive verb (see Passive).

† By Subjunctive understand the Indicative made hypothetical (see Murray's *Grammár*).



*Would that he were here,* is rendered by જે તે હીયાં હોત તો શાઈ.

*May he perish,* by તે નાશ થાએ તો શાઈ

*God grant that his son may live long,* by પરમેશ્વર કરીને તેનો ઠીકરો હવે.

As this mood expresses the same modification of time as the Indicative, (the tenses of the one corresponding to those of the other,) and therefore differs from it only in the fact of *contingency*, specific remarks as to time under each tense are unnecessary. Illustrations serve every purpose.

Contingent 1st Present. હું લખું I may, &c. write. This tense in its multiplied powers comprehends all the other contingent tenses, save in the single circumstance of time; so that in reality, with this exception, no other is needed to express all the modifications of contingency of the whole mood.

This single tense may therefore be represented by every symbol of the English Subjunctive, Potential, and Conditional moods, save in the circumstance of time. It expresses

1. The mere Subjunctive differing only from the Indicative present in the fact of its *not* being declarative but hypothetical. This is a frequent use.

Ex. જે તે છોકરાને મારે તો મને કહેજો. If he *beat* the boy, tell me.

2. This tense expresses the intention of mind, as is represented by the English “*will*” and first person “*shall*.”

Ex. જે તમારી ઈચ્છા હોએ તો હું તમારી સાથે ફરું. If you like I *will* take a walk with you.

3. This tense expresses the peculiar contingency involved in the *nature of things*—the character of agents,—the force of circumstance, and also logical and circumstantial inference—such as are represented in English by will or would, can or could,

may or might, *when used without reference to time or inherent capacity of the agent.*

Ex. 1. ખ્રીસ્તી માણુશ જ્યુંઠું કદી ન બોલે A Christian *would* or *will* never tell a lie.

Ex. 2. કાઠી હાતીને કેમ મારે? How *could* an ant kill an elephant?

Ex. 3. કાઠી હાતીને મારે તો તે વાધને પણ મારે If an ant can (or could) kill an elephant, it *can* or *could* or *might* also kill a tiger.

Ex. 4. વરસાદ આવે તો અનાજ ઘણું પાકે If rain comes, much grain *will* ripen.

4. This tense is used to express a purpose or end, when it is governed by a conjugation, either preceding or succeeding expressive of finality, as કે that એ માટે therefore, in order to. In such a case it is rendered in English by *may*, *might*, *should*, or by the infinitive of the verb.

Ex. 1. તે શુધરે માટે મે તેને શીખામણુ દીધી I punished him in order that he *might* improve.

Ex. 2. રાત્રે માણુસને અજવાલુ થાએ માટે ચંદ્ર પ્રકાશ કરેછે The moon shines that men *may* have light at night.

It sometimes happens that instead of using the conjunction expressing finality, the sentence is placed in an independent form, and made to appear as the subject of a proposition.

Ex. મું તે મને ગાણા દે તે તમને મારું લાગેછે? Does it seem to you good that he *should* abuse me (or for him to abuse me)?

5. This tense is used, with the above English rendering in an independent sentence, to express a supposition, a something granted or allowed.

Ex. 1. એક વખત તે ચુક કરે પણ He *may* (or *might*) make a mistake once, but &c.

Ex. 2. તે વીસ ગાજી લગી ચાલે પણ He *may* (or *might*) *walk* twenty gáú, but &c.

6. This tense is used in interrogative sentences to express that slight incumbency to action, or opportuneness of action, which is represented by the English *should, shall, must*, or by the substantive verb followed by the infinitive, as in the phrase, What am I now to do?

Ex. 1. હું માહારો પુરવેનો ધરમ શા વાશતે તુકી રેજી ? Why *should* I leave my ancient religion ?

2. માહારો ઊકરો મરી ગમ્મો હવે હું મું કરું My child is dead, what *shall* I now do ? (or can).

3. મું દાણા ધૂતાં હમે ભુખે મરી જમ્મિ *Must* we die of hunger whilst there is grain ?

7. This tense expresses habitual action, such as is rendered by the English "will."

Ex. તે રોજ રોજ જંગલમાં જમ્મિ ને આંખો દાહોડો રેડે He *will* go daily into the jungle and *will* then weep all the day.

When relating to past events, this of course must be rendered by "would."

Ex. તે વીલાતમાં હતો તેઆરે તે નીત દુકાનો જોતો કરે When he was in Europe, he *would* go about every day looking at the shops.

8. When used in an interrogative sentence in the first person it is used to make a proposal, or ask permission, as is rendered in English by shall, may,

Ex. 1. હું જઈ *May* I go ?

2. હું તેને તમારો હુકમ કરું ? *Shall* I give him your orders ?

2nd. Present. હું લખતો હોજી I may, &c. be writing. For the power of this tense, see the power of the auxiliary હોજી page 62 which is of course equivalent, and which is expressed by be, must, can,

could, may, let, and in a reiterative sentence, by the indicative. Let the following illustrations be studied.

1. and 2. *जे ते मुंबईमां रेहेतो होय्मे तो तेहेनी वहु पयु रेहेती होय्मे* If he *be* living in Bombay, (sub.) 2. His wife *must* also be living there.

3. *ते ज्येवा ज्येथ शहरमां रेहेतो नहोय्मे* He *cannot* be living in so wicked a city.

4. *ते ताहां रेहेतो होय्मे पयु हुं सुं करवा रहुं* He *may* be living there, but why should I live there?

5. *जे रेहेतो होय्मे तो रेहेतो होय्मे ने जे जतो होय्मे तो जतो होय्मे हुं कंध रेहेनार नथी* If he *be* stopping *let him stop*, and if he *be* going *let him go*, I shall not say any thing.

6. *जे उतरतुं होय्मे ते उतरतुं होय्मे ने जे चडतुं होय्मे ते चडतुं होय्मे &c.* What is descending *is* descending, and what is rising *is* rising &c.

7. *हुं ज्येवा मुरज्ये लोकामां केम रेहेतो होय्मे?* *Why should I be living* amongst so foolish a people ?

This species of sentence very commonly has the force of the third use given above.

3rd. Present (dubitative). *हुं ज्येतो होय्मे* I *be, may be, writing*. This differs from the second present, in the same way as *होय्मे* differs from *होय्मे* viz. the action of the former is purely hypothetical ; whereas that of the latter is viewed as contingent in circumstance.

Ex. 1. and 2. *जे ते दंडो करतो होय्मे तो ते पध्या पेदा करतो होय्मे* If he *be* working, he *may be* getting money.

Aorist. *हुं ज्येत I were to, should, would, write, have written*. This is the conditional. Strictly speaking, this has no reference to time, save that it precludes the idea of action having yet taken place. See the power of *होत* page 64, which corresponds, save in the circumstance of conditionality.

Ex. 1. *जे आपलो राज मरत* If our king *were to die*.

2. તો આપણાપર કેહેવી સંકટ પડત Then, how much evil *would* ensue to us.

3. (conditional). જો તે મને શીખવત તો હું શીખત If he *would* teach me, *I would learn*.

4. મું છોકરો પોતાના આપને મારત ? ન મારત What! *could* the child *have killed* his father ? He *could not have killed*.

5. છોકરો પોતાના આપને મારત અરે પણ પોતાની માને તે કેમ મારત ? The child might indeed have killed his father, but how *could he have killed* his mother?

*Observe.* 6. This is likewise a pluperfect when it denotes action dependent on the will. As the proper pluperfect લખ્યું હોત precludes from the nature of the auxiliary which can only express pure existenc, the idea of volition, desire, &c. this is used in its stead.

Ex. જો તમે તેની પાશ્વે માગ્યું હોત તો તે તમને જીવતું પાણી આપત If you had asked of him, he *would have given* you living water.

In this example, as the speaker probably signified his own willingness to give, and not the simple fact that such would have been the case, this tense is required in the latter clause, but only on such conditionality.

Aorist 2nd Form. હું લખતો હોત I were, would, should, could, might be, writing. See the power of હોત page 64, which exactly corresponds.

Ex. 1. જો તે ભણતો હોત If he *were studying*.

2. તો તે પોતાનું સારું કરતો હોત He *would be doing* himself good.

3. તે વખતે તે ગુજરાતમાં કેમ રહેતો હોત How *could he be living* at that time in Gujarát

4. તે તાંહાંથી જતો હોત પણ &c. He *might indeed be going, or have been going* thence, but &c.

Perfect Trans. **મે લખ્યું હોય્મિ** I have, may, must, can, could have written. Intrans. **હું બોલ્યો હોજી** I have, may, &c. have said. See the power of હોજી.

Ex. 1. **જો તે તાંહાં ગયો હોય્મિ** If he *have gone* there.

2. **તો તેણે પોતાનું વતન મુશ્યું હોય્મિ** Then he *must have left* his native place.

3. **તેણે ય્મિ કામ કદી કરું નહોય્મિ** He *can never have committed* such an action.

4. **તેણે ય્મિક વખત ઠોકર આધી હોય્મિ તે વધી ઠોકર કેમ આય્મિ** He *may have stumbled* once (granted), but how can he stumble a second time ?

5. It is used in a reiterative sense, where the English uses the present. See 6th use of હોય્મિ.

Ex. **ય્મને મલ્યું હોય્મિ તો મલ્યું હોય્મિ મને નહી મલ્યું** If he has obtained it, he *has*, but I have not.

Perfect 2nd Form. (dubitative) Trans. **મે લખ્યું હોયે** I have, I may have, written. Intrans. **હું બોલ્યો હોયે** I have, may have, said. See wherein હોયે and હોયે differ.

Ex. 1. **જો તેણે બુદ્ધું કામ કરું હોયે** If he *have done* an evil action.

2. **તો તે સજા પામ્યો હોયે** He *may have received* punishment.

Pluperfect Trans. **મે લખ્યું હોત** I had, would, should, could, might have, written. Intrans. **હું બોલ્યો હોત** I had, would, &c. have said. See the power of હોત page 64.

Ex. 1. **જો વરશાદ વર્ષો હોત** If rain *had come*.

2. **તો ઘણું અનાજ પાક્યું હોત** Much grain *would have ripened*.

3. **તેણે ય્મિવા હુકમ કર્યો નહોત** He *could never have given* such an order.

4. **તેણે ય્મિની આજ્ઞા આપી હોત પણ તમારે પાલની નોહોતી** He *might indeed have given* such a command, but you ought not to have obeyed.

1st Future (present). **હું લખવાનો હોજી** I be, may, must, can, could, be about to write. See power of હોજી page 62.

Ex. 1. **જો તે ગાદીપર બેશવાનો હોય્મિ** If he *be about to sit* on the throne.

2. તો જે હમણાં બેઠો છે તે મુકવાનો હોય. Then, who is now seated, must be about to leave it.

3. એવા શરૂઆત માહારી આકરી કેમ મુકવાનો હોય? How can so good a servant be about to leave my service?

4. તે માહાર ભુંડું કરવાનો હોય પરંતુ પણ માહારાથી તેનું ભુંડું કેમ કરાય. He may indeed be about to do evil to me (granted), but how can I do him evil?

2nd Future (dubitative): હું લખવાનો હોઈશ I be, may be about to write. See the difference between હોઈ and હોઈશ.

Ex. 1. જો તે લડવાનો હોઈશ If he be about to fight.

2. તો તેનો શત્રુ પણ લડવાનો હોઈશ His enemy also may be about to fight.

3rd Future (past): હું લખવાનો હોત I were, should, would, could, might be, have been, about to write.

Ex. 1. જો તે જવાનો હોત If he were about to go.

2. તો તેને બદલે બીજો આવવાનો હોત Another would be about to come in his stead.

3. તે એવું કામ કરવાનો કેમ હોત How could he have been about to do such an action.

4. તે હીરો આવવાનો હોત પણ &c. He might indeed have been about to come, but &c.

Add to the above compound tenses, Rem. Perfect લખેલા હોઈ, લખેલા હોઈશ, and Rem. Pluperfect લખેલા હોત. These need no illustrations, as they correspond to the Perfect tenses in every thing, save the circumstance of time.



CONJUGATION OF THE INTRANSITIVE VERB था BE,\* BECOME, &c.

*Imperative Mood.*

था. (Root).

PRESENT.

<i>Singular.</i>		<i>Plural.</i>
था be thou.		था आ be ye.

FUTURE.

थने or थाले be thou. | थने or थाले be ye.

*Infinitive Mood.*

	<i>m.</i>	<i>f.</i>	<i>n.</i>	
<i>Sing.</i>	थने	वी	उं	} to be, &c.
<i>Plur.</i>	थने	वी	वां	

*Present Gerund.*

*Past Gerund.*

*Nom. & Ac.* थयुं the being.

*Nom. & Ac.* थयुं the having

*m. f. n.*

*m f n* been.

*Gen.* थवानो नी जुं of the being.

*Gen.* थवानो नी जुं of the hav-

ing been.

*Dat.* थवाने (supine) to be (final).

*Dat.* थवाने to the having been.

(Declinable with other Prepositions).

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\* The word "be" is any thing but a corresponding word, but it is employed as a facile rendering. *Become* and *get* are frequently used as था.



*Participles.*

*1st. Present.*

	<i>m.</i>	<i>f.</i>	<i>n.</i>	} being.
<i>Sing.</i>	થતો	તી	તું	
<i>Plur.</i>	થતા	તી	તાં	

*2nd. Present.*

(Indeclinable).

થતાં being.

*Past.*

<i>Sing.</i>	થયેલા	હી	હું	} been.
<i>Plur.</i>	થયેલા	હી	લાં	

*Comp. Past.*

થઈ or થઈને *Having been.*

FUTURE.

	<i>m.</i>	<i>f.</i>	<i>n.</i>	} about to be.
<i>Sing.</i>	થવાનો	ની	નું	
<i>Plur.</i>	થવાના	ની	નાં	

ORIGINAL PART. NOUN.

Part. Noun. થનાર be-er.

GENERAL FORMS DECLINABLE.

*Singular.*

*Plural.*

<i>m.</i>	<i>f.</i>	<i>n.</i>		<i>m.</i>	<i>f.</i>	<i>n.</i>
થનારો	રી	રું.	।	થનારાં	રી	રાં.

*Indicative Mood.*

PRESENT TENSE.

*Am being, &c.*

*m. f. n.*

*Singular.*

*Plural.*

હું થાઉં છું I am being.

તું થાઈ છે thou art being.

તે થાઈ છે he is being.

હમે થાઈએ છીએ we are being.

તમે થાઈા છે you are being.

તેઓ થાઈ છે they are being.

*Imperfect.*

(DECLINABLE).

*Was being, &c.**Singular.**Plural.*

હું	થતો	હતો	I was being.		હમે	થતા	હતા	we were being.
તું	થતો	હતો	thou wast being.		તમે	થતા	હતા	you were being.
તે	થતો	હતો	he was being.		તેમ્ને	થતા	હતા	they were being.

## AORIST.

*Was, have been.**Singular.**Plural.*

<i>m.</i>	<i>f.</i>	<i>n.</i>		<i>m.</i>	<i>f.</i>	<i>n.</i>	
હું	થયો	ઈ	યું I was, &c.		હમે	થયા	ઈ યાં were, &c.
તું	થયો	ઈ	યું thou wast, &c.		તમે	થયા	ઈ યાં you were, &c.
તે	થયો	ઈ	યું he was, &c.		તેમ્ને	થયા	ઈ યાં they were, &c.

## PERFECT.

(Declinable).

*Have been.**Singular.**Plural.*

હું	થયો	છૂઠ	I have been.		હમે	થયા	છૂઠમ્ને	we have been.
તું	થયો	છે	thou hast been.		તમે	થયા	છે	you have been.
તે	થયો	છે	he has been.		તેમ્ને	થયા	છે	they have been.

## REMOTE PERFECT.

(Declinable).

*Have been.**Singular.**Plural.*

હું	થયેલા	છૂઠ	I have been.		હમે	થયેલા	છૂઠમ્ને	we have been.
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Conjugated as the perfect.

PLUPERFECT.

(Declinable).

Was. Had been.

*Singular.*

*Plural.*

હું થયો હતો I had been.	હમે થયા હતા we had been.
તું થયો હતો thou hadst been.	તમે થયા હતા you had been.
તે થયો હતો he had been.	તેઓ થયા હતા they had been.

REM. PLUPERFECT.

(Declinable).

*Singular.*

*Plural.*

હું થયેલો હતો I had been.	હમે થયેલા હતા we had been.
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Conjugated as the pluperfect.

FUTURE.

m. f. n.

Will, shall be.

*Singular.*

*Plural.*

હું થઈશ I will be.	હમે થઈશું શે we will be.
તું થશે thou wilt be.	તમે થશો you will be.
તે થશે he will be.	તેઓ થશે they will be.

2ND. FORM.

(Declinable).

Will, shall be, being.

*Singular.*

*Plural.*

હું થતો હોઈશ I will be,	} being.	હમે થતા હોઈશું we will be,	} being.
તું થતો હોઈશે thou wilt be,		તમે થતા હોઈશો you will be,	
તે થતો હોઈશે he will be,		તેઓ થતા હોઈશે they will be,	

## 2ND. FUTURE (PRESENT).

(Declinable).

*Am about to be.**Singular.**Plural.*

હું થવાનો છું I am, &c.	હમે થવાના છીએ we are, &c.
તું થવાનો છે thou art, &c.	તમે થવાના છો you are, &c.
તે થવાનો છે he is, &c.	તેઓ થવાના છે they are, &c.

## 3RD. FUTURE. (PAST).

(Declinable).

*Was about to be.**Singular.**Plural.*

હું થવાનો હતો I was, &c.	હમે થવાના હતા we were, &c.
તું થવાનો હતો thou wast, &c.	તમે થવાના હતા you were, &c.
તે થવાનો હતો he was, &c.	તેઓ થવાના હતા they were, &c.

*Contingent Mood.*

## 1ST. PRESENT TENSE.

*m. f. n.**Be, may and can be.**Singular.**Plural.*

હું થાઉં I be, &c.	હમે થાઈએ we be.
તું થાઈએ thou be'est.	તમે થાઈો you be.
તે થાઈએ he be.	તેઓ થાઈો they be.

## 2ND. PRESENT.

(Declinable).

*Be, may be, &c. being.**Singular.**Plural.*

હું થતો હોઉં I be, being.	હમે થતા હોઈએ we be, being.
તું થતો હોઈએ thou be'est, being.	તમે થતા હોઈો you be, being.
તે થતો હોઈએ he be, being.	તેઓ થતા હોઈો they be, being.

3RD PRESENT. (DUBITATIVE).

(Declinable).

*Be, may be, being.*

*Singular.*

*Plural.*

હું થતા હોઈશ I be, being. | હમે થતા હોઈશું we be, being.

Conjugated as the Future Indicative.

AORIST.

*m. f. n.*

*Were to be, would, &c. be.*

*Singular.*

*Plural.*

હું થાત I would, &c. be.

હમે થાત we would be.

તું થાત thou would'st be.

તમે થાત you would be.

તે થાત he would be.

તેઓ થાત they would be.

2ND FORM.

(Declinable).

*Were being, would, &c. be being.*

*Singular.*

*Plural.*

હું થતા હોત I were being, &c.

હમે થતા હોત we were being, &c.

તું થતા હોત thou wert being, &c.

તમે થતા હોત you were being, &c.

તે થતા હોત he were being, &c.

તેઓ થતા હોત they were being, &c.

PERFECT.

(Declinable).

*Have been, may, &c. have been.*

*Singular.*

*Plural.*

હું થયો હોઈ I may, &c.

હમે થયા હોઈએ we may, &c.

તું થયો હોઈએ thou may'st, &c.

તમે થયા હોઈએ you may, &c.

તે થયો હોઈએ he may, &c.

તેઓ થયા હોઈએ they may, &c.

## 2ND FORM. (DUBITATIVE).

(Declinable).

*Have, may have been.**Singular.**Plural.*

હું થયો હોઈશ I may, &c.	હમે થયા હોઈશ-શું we may, &c.
તું થયો હોશે thou may'st, &c.	તમે થયા હોશો you may, &c.
તે થયો હોશે he may, &c.	તેઓ થયા હોશે they may, &c.

## PLUPERFECT.

(Declinable).

*Had been, would, &c. have been.**Singular.**Plural.*

હું થયો હોત I would, &c.	હમે થયા હોત we would, &c.
તું થયો હોત thou would'st, &c.	તમે થયા હોત ye would, &c.
તે થયો હોત he would, &c.	તેઓ થયા હોત they would, &c.

## 1ST FUTURE. (PRESENT).

(Declinable).

*Be, &c. about to be.**Singular.**Plural.*

હું થવાનો હોજી I be, &c.	હમે થવાના હોઈએ we be, &c.
તું થવાનો હોએ thou be'est, &c.	તમે થવાના હોએ ye be, &c.
તે થવાનો હોએ he be, &c.	તેઓ થવાના હોએ they be, &c.

## 2ND FUTURE. (DUBITATIVE).

(Declinable).

*Be, may be, about to be.**Singular**Plural.*

હું થવાનો હોઈશ I may be, &c.	હમે થવાના હોઈશું we may be, &c.
તું થવાનો હોશે thou may'st be, &c.	તમે થવાના હોશે you may be, &c.
તે થવાનો હોશે he may be, &c.	તેઓ થવાના હોશે they may be, &c.

3RD FUTURE. (PAST.)

(Declinable).

*Were, would, &c. be, about to be.*

*Singular.*

*Plural.*

હું થવાનો હોત I would be, &c.	હમે થવાના હોત we would be, &c.
તું થવાનો હોત thou would'st be, &c.	તમે થવાના હોત you would be, &c.
તે થવાનો હોત he would be &c.	તેમ્ણા થવાના હોત they would be, &c.

NEGATIVE FORMS OF TENSES.

(Declinable).

Imperative.	તું ન થતો } તું થતો ના }	Be thou not.
Present.	હું થતો નથી	I am not being.
Imp.	હું થતો નોહોતો	I was not being.
Perfect.	હું થયો નથી	I have not been.
Remote Perf.	હું થમ્ણો નથી	I have not been.
Pluperfect.	હું થયો નોહોતો	I had not been.
Rem. Pluperf.	હું થમ્ણો નોહોતો	I had not been.

The auxiliary forms may be placed before the verb, as હું નોહોતો થયો.

CONJUGATION OF THE TRANSITIVE VERB \* લખ WRITE.

*Imperative Mood.*

લખ (Root of the verb).

PRESENT.

*Singular.*

*Plural.*

2nd. P. લખ write thou.		લખો write ye.
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\* For the exact rendering of each tense see Remarks.



## FUTURE.

2nd. P. લખને write thou. | લખને write ye.

*Infinitive Mood and Gerunds.*

	m.	f.	n.	
Sing.	લખવે	વી	વું	} to write.
Plur.	લખવા	વી	વાં	

*Present Gerund.**Past Gerund.*

Nom. & Ac.	લખું the writing.	Nom & Ac.	લખ્યું the having written.
Gen.	લખવાને ની વું of the writing.	Gen.	લખ્યાને ની વું of the having written.
Dat.	લખવાને to the writing or (supine) to write (final).	Dat.	લખ્યાને to the having written.

Declinable with other prepositions.

## PARTICIPLES.

1st. Present.	2nd. Present.	Past.
m. f. n.		m. f. n.
Sing. લખતો તી વું	} writing લખતાં.	Sing. લખેલા લી વું
Plur. લખતા તી તાં		Plur. લખેલા લી લાં

Compound Past. લખી or લખીને having written.

## FUTURE.

	m.	f.	n.	
Sing.	લખવાને	ની	વું	} about to write.
Plur.	લખવાના	ની	વાં	

Partl. Noun. લખનાર writer.



GENERAL FORMS.

(Declinable).

	<i>m.</i>	<i>f.</i>	<i>n.</i>
<i>Sing.</i>	લખનારો	રી	ઈ
<i>Plur.</i>	લખનારાઓ	રી	રાં

*Indicative Mood.*

PRESENT TENSE.

*m. f. n.*

*Write, am writing.*

*Singular.*

*Plural.*

હું લખું છું	I write, &c.	હમે લખીએ છીએ	we write, &c.
તું લખે છે	thou writest.	તમે લખો છો	you write.
તે લખે છે	he writes.	તેઓ લખે છે	they write.

IMPERFECT.

(Declinable).

*Was writing, did write.*

*Singular.*

*Plural.*

હું લખતો હતો	I was writing.	હમે લખતા હતા	we were writing.
તું લખતો હતો	thou wast writing.	તમે લખતા હતા	you were writing.
તે લખતો હતો	he was writing.	તેઓ લખતા હતા	they were writing.

AORIST.

(Declinable).

*Wrote, have written.*

*Singular.*

*Plural.*

મે લખ્યું	I wrote.	હમે લખ્યું	we wrote.
તે લખ્યું	thou wrotest.	તમે લખ્યું	you wrote.
તેણે લખ્યું	he wrote.	તેઓએ લખ્યું	they wrote.

## PERFECT.

(Declinable).

*Have written.**Singular.**Plural.*

મેં લખ્યું છે I have written.

હમે લખ્યું છે we have written.

તેં લખ્યું છે thou hast written.

તમે લખ્યું છે you have written.

તેણે લખ્યું છે he has written.

તેઓએ લખ્યું છે they have written.

## REMOTE PERFECT.

(Declinable).

*Singular.**Plural.*

મેં લખેલું છે I have written,

| હમેલખેલું છે we have written,

Conjugated as perfect.

## PLUPERFECT.

(Declinable).

*Wrote had written.**Singular.**Plural.*

મેં લખ્યું હતું I had written.

| હમે લખ્યું હતું we had written.

તેં લખ્યું હતું thou hadst written.

| તમે લખ્યું હતું you had written.

તેણે લખ્યું હતું he had written.

| તેઓએ લખ્યું હતું they had written.

## REMOTE PLUPERFECT.

(Declinable).

*Singular.**Plural.*

મેં લખેલું હતું I had written.

| હમે લખેલું હતું we had written.

Conjugated as the pluperfect.

1ST FUTURE.

m. f. n.

*Will, shall, write.*

*Singular.*

હું લખીશ I will write.  
તું લખશે thou wilt write.  
તે લખશે he will write.

*Plural.*

હમે લખીશું-શે we will write.  
તમે લખશો you will write.  
તેમ્ણા લખશે they will write.

2ND FORM.

(Declinable).

હું લખતો હોઈશ I shall be writing. | હમે લખત હોઈશું we shall be writing; conjugated as the present contingent.

2ND FUTURE (PRESENT).

(Declinable).

*About to write.*

*Singular.*

હું લખવાનો છું I am, &c.  
તું લખવાનો છે thou art, &c.  
તે લખવાનો છે he is, &c.

*Plural.*

હમે લખવાના છું-એ we are, &c.  
તમે લખવાના છો you are, &c.  
તેમ્ણા લખવાના છે they are, &c.

3RD FUTURE (PAST).

(Declinable).

*About to write.*

*Singular.*

હું લખવાનો હતો I was, &c.  
તું લખવાનો હતો thou wast, &c.  
તે લખવાનો હતો he was, &c.

*Plural.*

હમે લખવાના હતા we were, &c.  
તમે લખવાના હતા you were, &c.  
તેમ્ણા લખવાના હતા they were, &c.

*Contingent Mood.*

## 1ST PRESENT.

m.      f.      n.

*I write, may, can, &c. write.**Singular.**Plural.*

હું લખું	I may write.	હમે લખીએ	we may write.
તું લખે	thou may'st write.	તમે લખો	you may write.
તે લખે	he may write.	તેઓ લખે	they may write.

## 2ND PRESENT.

(Declinable).

*Be, may, can, &c. be writing.**Singular.**Plural.*

હું લખતો હોઉં	I be writing.	હમે લખતા હોઈએ	we be writing.
તું લખતો હોએ	thou be'est writing.	તમે લખતા હોઓ	you be writing.
તે લખતો હોએ	he be writing.	તેઓ લખતા હોએ	they be writing.

## 3RD. PRESENT.

(Declinable).

*Be, may be, writing.**Singular.**Plural.*

હું લખતો હોઈશ	I. may be writ- ing.	હમે લખતા હોઈશ-શું	We may be writing.
તું લખતો હોશે	thou may'st be writing.	તમે લખતા હોશે	you may be writing.
તે લખતો હોશે	he may be writ- ing.	તેઓ લખતા હોશે	they may be writing.

AORIST.

m. f. n.

*Were to, would, &c. write.*

*Singular.*

*Plural.*

હું લખત I would write.	હમે લખત we would write.
તું લખત thou would'st write.	તમે લખત you would write.
તે લખત he would write.	તેઓ લખત they would write.

2ND. FORM.

(Declinable).

*Were, would, &c. be writing.*

*Singular.*

*Plural.*

હું લખતો હોત I were writing.	હમે લખતા હોત we were writing.
તું લખતો હોત thou wert writing.	તમે લખતા હોત you were writing.
તે લખતો હોત he were writing.	તેઓ લખતા હોત they were writing.

PERFECT.

(Declinable).

*Have, may, &c. have written.*

*Singular.*

*Plural.*

મેં લખ્યું હોય્મે I may have written.	હમે લખ્યું હોય્મે we may have written.
તેં લખ્યું હોય્મે thou may'st have written.	તમે લખ્યું હોય્મે you may have written.
તેણે લખ્યું હોય્મે he may have written.	તેઓય્મે લખ્યું હોય્મે they may have written.

## 2ND. FORM.

(Declinable).

*Have, may have, written.**Singular.**Plural.*

मैं लखुं हूँ I may have written.	हमें लखुं हूँ we may have written.
तू लखुं हूँ thou may'st have written.	तुम लखुं हूँ you may have written.
वह लखुं हूँ he may have written.	वे लखुं हूँ they may have written.

## PLUPERFECT.

(Declinable).

*Had, would, &c. have written.**Singular.**Plural.*

मैं लखुं होता I would have written, &c.	हमें लखुं होता we would have written, &c.
तू लखुं होता thou would'st have written, &c.	तुम लखुं होता you would have written, &c.
वह लखुं होता he would have written, &c.	वे लखुं होता they would have written.

## 1ST. FUTURE. PRESENT.

(Declinable).

*Be, may, &c. be about to write.**Singular.**Plural.*

हूँ लखवाना हूँ I may be about to write.	हमें लखवाना हूँ we may be about to write.
तू लखवाना हूँ thou may'st be about to write.	तुम लखवाना हूँ you may be about to write.
वह लखवाना हूँ he may be about to write.	वे लखवाना हूँ they may be about to write.

## 2ND. FUTURE (DUBITATIVE).

*Be, may be, about to write.**Singular.**Plural.*

હું લખવાનો હોઈશ I may be about to write.	હમે લખવાના હોઈશું we may be about to write.
તું લખવાનો હોઈશે thou may'st be about to write.	તમે લખવાના હોઈશો you may be about to write.
તે લખવાનો હોઈશે he may be a- bout to write.	તેઓ લખવાના હોઈશે they may be about to write.

## 3RD. FUTURE (PAST).

*Were, would, &c. be about to write.**Singular.**Plural.*

હું લખવાનો હોત I were about to write.	હમે લખવાના હોત we were a- bout to write.
તું લખવાનો હોત thou wert about to write.	તમે લખવાના હોત you were a- bout to write.
તે લખવાનો હોત he were about to write.	તેઓ લખવાના હોત they were a- bout to write.

Add to the above the two Remote Perfects and Pluperfects, corresponding to the Indicative.

*Negative forms of Tenses.*

Present.	હું લખતો નથી	I do not write.
Imperfect.	હું લખતો નોહોતો	I did not write, was not writing.
Perfect.	મે લખ્યું નથી	I have not written.
Rem. Perfect.	મે લખેલું નથી	I have not written.
Pluperfect.	મે લખ્યું નોહોતું	I had not written.
Rem. Pluperf.	મે લખેલું નોહોતું	I had not written.

It has been seen that Intransitive and Transitive Verbs differ in the fact of the former having a real nominative case in all its aorist tenses, and of the latter having a virtual nominative in the ablative case. The intransitive verb थुं has been already conjugated. The student may at once see from the following paradigm the circumstances of difference. Let it be remembered that the tenses having a nominative, are susceptible of change for gender and number as an adjective, e. g. ओल्ये*m.* ओली*f.* ओल्युं*n.*

Aorist.	हुं ओल्यो	I spoke.
Perfect.	हुं ओल्यो छुं	I have spoken.
Rem. Perfect.	हुं ओल्यो छुं	I have spoken.
Pluperfect.	हुं ओल्यो हते	I had spoken.
Rem. Pluperf.	हुं ओल्यो हतो	I had spoken.
Con. 1. Present.	हुं ओल्यो होँ	I may, &c. have spoken.
„ 2. Present.	हुं ओल्यो होष	I may have spoken.
Pluperfect.	हुं ओल्यो होत	I would, &c. have spoken.

Add the Remote Perfects and the Remote Pluperfects हुं ओल्यो होँ. हुं ओल्यो होष. हुं ओल्यो होत.

*The following paradigm contains several useful Intransitives.*

*जमवुं and भागवुं are also Transitives.*

सुवुं	sleep.	अवुं	live.
रमवुं	play.	मरवुं	die.
जमवुं	eat.	हसवुं	laugh.?
जसवुं	sit.	जवुं	go.
सावुं	walk.	रहेवुं	remain.



દોડવું	run.
જાગવું	awake.
ભણવું	study.
શીખવું	learn.
બોલવું	speak.
લાવવું	bring.
ભાંગવું	break.

ચુકવું	mistake.
ઊઠવું	arise.
ઊગવું	grow.
પામવું	receive.
શકવું	be able.
ભુલવું	forget.
વીશરવું	forget.
મલવું	visit.

The following verbs are Irregular in the formation of the Aorist.

જવું	go.
લેવું	take.
દેખવું	see.
કરવું	do.
મરવું	die.
બેસવું	sit.
સુવું	sleep.
દેવું	give.
નાહાશવું	escape.

From their Aorists.

From which are formed the Past Participle, e. g. ગય્મિણી, લીધેલું.

ગયો.
લીધું.
દીધું.
કીધું also કર્યું.
મુચ્ચી ,, મચ્ચો.
બેઠો.
સુતો
દીધું.
નાહાડો.

1. Verbs whose final letter of a monosyllabic root is ય્મિ, change the ય્મિ into ઊ in the formation of the second person plural of the Imperative; e. g. જો see, ધો wash, make જુચ્ચો and ધુચ્ચો; દોહો milk, also frequently makes its second person દુહો. રહે remain, forms its second person રોહો.

NOTE. The verbs placed in the neuter gender, are Transitive, and those placed in the masculine are Intransitive.

2. Monosyllabic roots, having a final *ऋ*, drop it in the formation of some few tenses; e. g. *ञ* takes the infinitive form *ञुं*, *या*, *युं*, &c.

*Impersonal Defective Verb conjugated with the pronoun in the dative or ablative case, and declined to agree in gender or number with the object.*

<i>Singular.</i>		<i>Plural.</i>	
मने or माहारे	<div style="display: flex; align-items: center;"> <div style="border-right: 1px solid black; padding-right: 5px; margin-right: 5px;"> <i>ञिधयेछि</i> or <i>ञिधयेत्य</i> </div> <div style="font-size: 2em; vertical-align: middle;">}</div> <div style="padding-left: 5px;">           It is needed by me, us, &amp; c.         </div> </div>	हमने or हमारे	<div style="display: flex; align-items: center;"> <div style="border-right: 1px solid black; padding-right: 5px; margin-right: 5px;"> <i>ञिधयेछि</i> or <i>ञिधयेत्य</i> </div> <div style="font-size: 2em; vertical-align: middle;">}</div> <div style="padding-left: 5px;">           It is incumbent on me, us, &amp; c.         </div> </div>
तने or ताहारे	<div style="display: flex; align-items: center;"> <div style="border-right: 1px solid black; padding-right: 5px; margin-right: 5px;"> <i>ञिधये</i> </div> <div style="font-size: 2em; vertical-align: middle;">}</div> <div style="padding-left: 5px;">           It is necessary to me, us, &amp; c.         </div> </div>	तमने or तमारे	<div style="display: flex; align-items: center;"> <div style="border-right: 1px solid black; padding-right: 5px; margin-right: 5px;"> <i>ञिधये</i> </div> <div style="font-size: 2em; vertical-align: middle;">}</div> <div style="padding-left: 5px;">           It is necessary to me, us, &amp; c.         </div> </div>
तेने or तेणे	<div style="display: flex; align-items: center;"> <div style="border-right: 1px solid black; padding-right: 5px; margin-right: 5px;"> <i>ञिधये</i> </div> <div style="font-size: 2em; vertical-align: middle;">}</div> <div style="padding-left: 5px;">           It is necessary to me, us, &amp; c.         </div> </div>	तेम्माने or ते- म्माने	<div style="display: flex; align-items: center;"> <div style="border-right: 1px solid black; padding-right: 5px; margin-right: 5px;"> <i>ञिधये</i> </div> <div style="font-size: 2em; vertical-align: middle;">}</div> <div style="padding-left: 5px;">           It is necessary to me, us, &amp; c.         </div> </div>

• मने or माहारे, &c.

Indic.	Imperf.	<i>ञिधतुं हतुं.</i>
„	Future.	<i>ञिधिश.</i>
Contin.	Present.	<i>ञिधये.</i>
„	2nd. Present.	<i>ञिधतुं होये.</i>
„	3rd. Present.	<i>ञिधतुं होये.</i>
„	Aorist.	<i>ञिधयेत.</i>
„	2nd. Form.	<i>ञिधतुं होत.</i>

See the Remarks on the pronouns; it will thence be observed that *ञिधये* when signifying *ought*, must take the ablative, and when signifying *need*, must take the dative.

Ex. Dat. मने पांच रुपया *ञिधये* I want five rupees, (are wanting to me).

2. माहारे शंभालुं *ञिधये* I must, or ought to, take care, (by me it is needful, or on me incumbent).

*Passive Verbs.*

The mode of forming the Passive Verb is explained in the second part of Etymology.

The conjugation is the same as that of the active verb.

Imperf. Present.	લખા	be thou written.
„ Future.	લખાવે	be thou written.
Infinit. & Gerund.	લખાવું	to be written, the being written.
Past Gerund	લખાવું	the having been written.
Present Participle.	લખાતો	written.
Past Participle.	લખાયેલો	written.
Comp. Part.	લખાઈને	having been written.
Indic. Present.	હું લખાઈ છું	I am written.
Imperf.	હું લખાતો હતો	I was being written.
Aorist.	હું લખાયો	I was, have been, written.
Perfect.	હું લખાયો છું	I have been written.
Rem. Perfect.	હું લખાયેલો છું	I have been written.
Pluperf.	હું લખાયો હતો	I was, had been, written.
Rem. Pluperf.	હું લખાયેલો હતો	I had been written.
1. Future.	હું લખાઈશ	I shall be written.
2. Future.	હું લખાતો હોઈશ	I shall be being written.
Contin. 1. Present.	હું લખાઈ	I be, may, &c. be written.
2. Prest.	હું લખાતો હોઈ	I may, &c. be being written.
3. Prest.	હું લખાતો હોઈશ	I may be being written.
Aorist.	હું લખાત	I would, &c. be written.
2. Form.	હું લખાતો હોત	I would be being written.
Perfect.	હું લખાયો હોઈ	I may have been written.

2. Perfect. હું લખાયો હોઈશ I may have been written.  
 3. Perfect. હું લખાયો હોત I would have been written.

The futures, second and third if required, would be compounded of જ્યું to go; e. g. લખાઈ જવાનો about to be written.

A few observations on the use of the Passive are here required. The genius of this language is not favourable to its frequent use. Custom has rendered familiar a few verbs in the Passive form in a few tenses. Such verbs are chiefly those which have neuter signification, and do not refer to extrinsic agents. The passiveness of the English verb is, as a general principle, distinct from that of the Gujaráti, which denotes intrinsic condition rather than a condition produced by an extrinsic agent. Hence neuter verbs are converted into Passives rather than active verbs. The following verbs illustrate this remark : पीडा be pained, शुद्ध be dried, कहेवा be called. So foreign is the strictly passive verb to the Gujaráti mode of thought, that periphrases, or expressions which to the English seem uncouth, are adopted to avoid its use; e. g. I am beat, is rendered in Gujaráti by હું માર ખાઈ છું I eat (receive) blows. The student will deduce from these remarks the necessity of caution in the use of the passive, and the desirableness of studying the native thought. The passive may generally be superseded by the active verb without an agent expressed. This principle is especially observed with reference to the past participle of verbs active and neuter. See Remarks.

It may here be observed that a substitute occasionally used for the passive is the past Gerund of the active verb, and the verb જ્યું following it.

Ex. તે માર્યો ગમ્મો He was killed.

This mode is very unfrequently used, and does not seem congenial to the language.

It now remains to present to the student the passive verb in its more important use, viz. as a Potential Mood, signifying capability of action. When thus employed, the agent is expressed by the pronoun, &c. in the ablative formed by the preposition થી, and the verb is used either impersonally in the neuter gender, or is made to agree with the object in the nominative.

PASSIVE VERB WITH POTENTIAL SIGNIFICATION.

PRESENT.

*I am able to write or by me it is writable.*

*Singular.*

માહારાથી }  
તાહારાથી } લખાયેછે.  
તેનાથી }

*Plural.*

હમારાથી }  
તમારાથી } લખાયેછે.  
તેમનાથી }

માહારાથી &c. *By me, thee, &c.*

Imperf.	લખાતું હતું	it was writable.
Aoirst.	લખાઈ	it was, has been, writable.
Future.	લખાશે	it will be writable.
Con. Presnt.	લખાયે	it may, &c. be writable.
Aorist.	લખાત	it would, &c. be writable.

Add the Compound Tenses.

*Illustrations, rendered in idiomatic English.*

Ex. 1. જો માહારાથી અવાશે તો હું આવીશ If I *can* come, I will come (if by me it is comeable).

2. ते लंगडो हतो माटे तेनाथी चलातुं नोहोतुं He was lame and therefore could not walk, (by him it was not walkable).

3. तूं च्छि काम तमासाथी करशि ? Will you be able to do this work ? (by you this work be do-able).

### *Combination of Verbs.*

It remains to point out certain modifications of time and action, relatively to the verb which are expressed in this language by the introduction of other verbs. These are as follows : -

1. By subjoining the verb *च्युं* with the present participle of the verb, a continuedness of action is expressed.\*

Ex. 1. तूं लप्यतो ज्ञीं च्छीं I go on writing.

2. तमे लक्षता ज्ञ्यो Go on studying.

2. By subjoining *च्युं* with the past gerund of the verb, remittent action, or continuation of suspended action, such as is expressed in English by "go on with."

Ex. 1. तमे लप्यो ज्ञ्यो Go on with your writing.

2. ते जोल्यो ज्ञ्ये He goes on talking.

3. By subjoining *आव्युं* to come, with the infinitive of another verb, the proximity or the about to be, of the action of that verb is expressed.

Ex. रतु थवा आवी The season is approaching, (has come to be).

---

\* The above use of *च्युं* may be considered as metaphoric. Its literal sense is frequent as well as that of *आव्युं*.

तूं कहेतो ज्ञ्यो I went saying, (as I went, I said).

तूं कहेतो आव्यो I came saying, (as I came, I said).

4. By subjoining the same verb to the present participle of another, the continuation of the action of that verb from an indefinite time is expressed.

Ex. હું ભુંડું કરતો આંચો I have done evil up to the present (I have come doing evil).

5. By subjoining the verb કરવું to do to the plural neuter of the past Gerund of the verb, frequent action (intermittent) is expressed.

Ex. 1. લખ્યાં કરે છું I write frequently. }  
 2. રમ્યાં કરે છું I play frequently. } not remittently.

6. By adding રહેવું to remain, to the present participle, continuous remittent action is expressed.

Ex. 1. તમે ભણતા રોહો Be always studying.

2. તમે આહારી પાસે આવતા રોહો Be always coming to me.

7. By using the verb કરવું an attempt at, or commencement of, action is expressed.

Ex. તેણે મારવાનું કરે પણ મારે નહીં He tried to beat, but he did not beat.

8. For other modifications produced by compounding the past participle, see Etymology 2nd Part. Some of these have been in previous grammars introduced into the regular verb, for the formation of tenses, as લખી રહીશ for I shall have written. This is erroneous. The above has no more right to be considered a tense of લખ, than I shall finish writing, has to be considered a tense of write. The same remark is applicable to the use of શકવું to express the potential.

Ex. હું ખાઈ શકું છું I can eat.

This is a compound verb, and on no principle a tense of the verb બોલવું.

## PREPOSITION.\*

Some Prepositions follow the substantive or substantival part of speech in its original or oblique form. Some follow it only when in the genitive case (oblique or in the feminine gender) viz. *ના* and *ની*; others again follow it when placed in the dative *ને*. The preposition *ને* of, is declined as follows:

<i>Singular.</i>			<i>Plural.</i>				
<i>m.</i>	<i>f.</i>	<i>n.</i>	<i>m.</i>	<i>f.</i>	<i>n.</i>		
<i>Nom.</i>	<i>ને</i>	<i>ની</i>	<i>નું.</i>	<i>Nom.</i>	<i>ના</i>	<i>ની</i>	<i>નાં</i>
<i>Ob.</i>	<i>ના</i>	<i>ની</i>	<i>ના.</i>	<i>Ob.</i>	<i>ના</i>	<i>ની</i>	<i>નાં</i>

NOTE. This preposition, like the adjective, makes its ablative in *એ*, instead of *આ*, when preceding a substantive in the ablative whose ultimate is a consonant with *એ*.

E. G. *ધનસાક્ષને દાહોડે* on the day of judgment. †

The following Prepositions generally follow the substantive alone i. e. without its being placed in the genitive. ‡

*એ* by, in, with.

*થી* } from, by, with.  
*થપી* }

*માં* in.

*માંહે* within.

*સીવાએ* besides, except.

*ઉપરાંત* besides (over and above).

*વગર* } without, besides, except.  
*વીના* }

\* Many elucidations of the theories of Horne Tooke are to be found in the Gujaráti Preposition and Adverb.

† The *ને* here is not the dative but merely takes the *એ* in order to symphonize with the *દાહોડે*.

‡ The following Classification will be found conformable to general but not to universal, use, which is not uniform.



કરતાં than.	} about, respecting.
લગી	
લગણુ } up to, as far as.	
સુધી	
	} by, with.

The following Prepositions are post-fixed to the substantive in the genitive feminine ની, as છોકરાંની સાથે with the children.

સાથે } with, together.	} to near.
જોડે	
પાછવાડે } after, behind, backward.	} towards, to.
પાછલ	
પુઠી	} below, under, underneath.
પુઠલ	
આશપાશ around.	
આરપાર across.	} like to.
બાહાર out, outside.	
અગાઉ } before, in front of.	} similar to.
આગલ	
અગાડી	
શાંત્રુ } in front of, opposite,	} by the hand of.
શાંત્રાં	
શાંત્રણે } facing.	
	} through, by medium of.
	} to, towards.

The following are post-fixed to the substantive in the genitive (oblique) ના e. g. છોકરાંના સુધાં with the children.

સુધાં } in conjunction with.	} on.
સમેત	
ઉપર above, on.	} before (time).
	} like to.

The following are post-fixed to the substantive in the dative case ने; e. g. *छात्राने क्षीये* on account of the boy.

क्षीये for, on account of.	} instead of.
वाशते for, for the sake of.	
सारे } द्वारे } भाटे }	} for the sake of.
for, by cause of, for, in order to.	

Add to the above *करीने* which is the past participle of *कर*, but frequently follows the ablative in *से* and signifies with, by means of, as *हृत्पिप्पारे करीने* with an instrument.

#### ADVERBS.

The number of Adverbs, as a distinct part of speech, is very limited.\* Such as there are, are not characterized by any peculiar form. To supply the place of adverbs, other parts of speech are used to an indefinite extent in an adverbial sense.

1. The adjective.
2. The preposition simple and compounded.
3. The past participle of the verb.
4. The substantive with a preposition.

This latter part of speech in its ablatival form, forms by far the greater part of adverbs. The following illustrations are given of the above principles :

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\* It is evident that the adverbs expressive of mode, may in any language be resolved into a noun and preposition. As, for laboriously, read *with labour*; for emphatically, read *with emphasis*. These two elements may be employed ad libitum in Gujaráti. Hence as many adverbs may be created as there are abstract nouns.

1 Adverbs, whose use is entirely appropriate and which cannot be resolved into other parts of speech.\* They are chiefly such as relate to place and time.

હીઆં } here.	પાછોર last year.
હહી } here.	જલ્દ } quickly.
તહીં } there.	જલ્દપાલ } topsy turvy.
તહીં } there.	કદી ever.
જાહીં } where.	તરત soon.
જહીં } where.	કદાપી } by any means.
પહણું } there, yonder.	કદાચી } by any means.
પહીં } there, yonder.	કદાચ } by any means.
કેમ why?	હજી as yet.
કાંહાં where?	તો yes, surely (also a reflective particle).
કાંને } because.	જા intensive particle.
કાંકે } because.	છેલાં lastly.
કેમકે } because.	પહેલાં first.
હાલુ the current year.	છેક utterly.
હવે now.	વાઈ well.
હવડાં } now (time).	અધિકૃત secretly.
હમણાં } now (time).	લગભગ closely.
આજ to day	અધિકૃત } suddenly.
વહી } again.	અઅશમાત } suddenly.
વહતી } again.	
ફરી } again, anew.	
ફરીથી } again, anew.	

\* Many of the subjoined list if carefully analysed, may be resolved into other parts of speech. It is here meant that they are not used but as adverbs.

सीध } where, why.  
सीत }

हो } yes.  
हा }

होचि of course.

ना }  
ना\* } no, not.  
नही }  
नथी }  
ना }

जेम as.

तेम so.

अम thus.

अमनुं अम } in the same way.  
तेमनुं तेम }

अकमेक all one.

लेखशेख promiscuously.

2 Adverbs consisting of adjectives either in the nominative or ablative cases :

साक plainly.

प्रगट } openly.  
उधाकुं }

प्रथम first.

असल originally.

नाहोकुं late.

अपेचीनुं unexpectedly.

छांनुंभांनुं secretly.

धीशेथ especially.

नरा } a little, somewhat.  
नराक }

ओतावले } quickly.  
नखदी }

धीरे } slowly.  
धीन }

साचे } truly.  
अरे }

नीधाने At the lowest.

वेगले at a distance.

अपेले at that time.

नीचे } certainly.  
अपेचीत }

पुईं entirely.

अहु very.

धळुं much.

थोकुं little.

अती } very much.  
अतीशे }

ठीक correctly.

ठीकठाक in right order.

अथ enough.

\* This negative, curious to say, is of feminine gender.

3. See illustrations of participles answering the use of adverbs. Add here ઘણું કરીને chiefly, generally.

4. See prepositions, some of which are used adverbially.

5. Substantives duplicated or in ablative case, as follows:

આશરે }  
 યુમારે } about, by guess.  
 અટકલે }

મણ્ણતીએ }  
 જુમલે } in total amount.  
 સરવાલે }

દીણે }  
 દાહાડે } by day.

મહીને by the month.

અઠવાડીએ by the week.

કલે to morrow, yesterday.

રાતે }  
 રાતરે } at night.

રાતેને રાતે at very night.

શાંણે }  
 શાંણરે } on the evening.

કાંઠે }  
 કાંનારે } by the shore of.

મોહોડે }  
 શાંમણે } in front of.

અનુકરને in order.

વીગતે }  
 વીગતવારે } seriatim.

વીસતારે at length.

રાતોવાઈ in the night.

રાતની રાત in a night.

વરશો વરસ yearly.

દાહાડે દાહાડે every day.

મહીને મહીને every month.

અઠવાડીએ અઠવાડીએ every week.

રોજ રોજ daily.

વારે વારે frequently.

ઘડી ઘડી hourly.

દમ દમ }  
 પલ પલ } minutely.

શરા શરી on an average.

હારકતાર in rows.

6. In addition to the above may be given an indefinite number of Abstract Nouns with the prepositions એ or થી.

*The following are specimens :*

મરીઆદથી respectfully.

બુધીથી wisely.

ચુરઆઈથી foolishly.

અતુરાઈથી skilfully.

જુગતીથી cleverly.

જીવોગથી industriously.



ને and તથા are respectively chosen as may be more conducive to euphony and precision. As ને is the sign of the dative in circumstances where it would confound the meaning, તથા possesses more dignity and is less used in conversation.

કે is often used as a particle to connect a clause expressing the subject, matter of speech, &c. with the preceding sentence.

Ex. તેણે કહું કે હા He said yes.

તોપણ is sometimes the correlate of જે the પણ of the relative being omitted when the English rendering is *though* and the correlate *yet*.

Ex. જે તે મને કહે તોપણ હું કંઈ નહીં Though he tell me, yet will I not do it.

કદાપી, &c. are used either with or without જે These are also adverbs.

તે cannot always be rendered by then.

Observe. છતાં is often used for તોપણ signifying notwithstanding.

INTERJECTION.

ઐ	} oh! oh! oh! eh! eh! eh!	હાહા	} ah! ah!
આ		આહાહા	
ઐા		હાહા	oh! oh!
અરે		હાપહાપ	alas! woe to.
રે		હા	a fig for!
રેરે		હા	mind!
વાહ	} very good; excellent!		
વાહ વાહ			

## NUMERALS.

1	१	એક	one	27	૨૭	શતાવીશ	twenty seven
2	૨	બે	two	28	૨૮	અઠાવીશ	twenty eight
3	૩	ત્રણ	three	29	૨૯	ઓગણત્રીશ	twenty nine
4	૪	ચાર	four	30	૩૦	ત્રીશ	thirty
5	૫	પાંચ	five	31	૩૧	એકત્રીશ	thirty one
6	૬	છ	six	32	૩૨	બત્રીશ	thirty two
7	૭	સાત	seven	33	૩૩	તેત્રીશ	thirty three
8	૮	આઠ	eight	34	૩૪	ચોત્રીશ	thirty four
9	૯	નવ	nine	35	૩૫	પાંત્રીશ	thirty five
10	૧૦	દશ	ten	36	૩૬	છત્રીશ	thirty six
11	૧૧	અગીઆર	eleven	37	૩૭	શાડત્રીશ	thirty seven
12	૧૨	બાર	twelve	38	૩૮	આડત્રીશ	thirty eight
13	૧૩	તેર	thirteen	39	૩૯	ઓગણચાલીશ	thirty nine
14	૧૪	ચૌદ	fourteen	40	૪૦	ચાલીશ	forty
15	૧૫	પંદર	fifteen	41	૪૧	એકતાલીશ	forty one
16	૧૬	સોલ	sixteen	42	૪૨	બહેતાલીશ	forty two
17	૧૭	સતર	seventeen	43	૪૩	તેહેતાલીશ	forty three
18	૧૮	હરાડ	eighteen	44	૪૪	ચુંબાલીશ	forty four
19	૧૯	ઓગત્રીશ	nineteen	45	૪૫	પીચતાલીશ	forty five
20	૨૦	વીશ	twenty	46	૪૬	છેતાલીશ	forty six
21	૨૧	એકવીશ	twenty one	47	૪૭	શુડતાલીશ	forty seven
22	૨૨	બાવીશ	twenty two	48	૪૮	ઊડતાલીશ	forty eight
23	૨૩	ત્રેવીશ	twenty three	49	૪૯	ઓગણપચાશ	forty nine
24	૨૪	ચોવીશ	twenty four	50	૫૦	પચાશ	fifty
25	૨૫	પચવીશ	twenty five	51	૫૧	એકાવન	fifty one
26	૨૬	છવીશ	twenty six	52	૫૨	બાવન	fifty two



53	૫૩	ત્રેપન	fifty three	77	૭૭	સીતોતેર	seventy seven
54	૫૪	ચોપન	fifty four	78	૭૮	ધોતેર	seventy eight
55	૫૫	પંચાવન	fifty five	79	૭૯	અગણીશી	seventy nine
56	૫૬	છપન	fifty six	80	૮૦	હૈશી	eighty
57	૫૭	શતાવન	fifty seven	81	૮૧	એકાશી	eighty one
58	૫૮	અઠાવન	fifty eight	82	૮૨	બાશી	eighty two
59	૫૯	અગણીશી	fifty nine	83	૮૩	ત્રાશી	eighty three
60	૬૦	શઠ	sixty	84	૮૪	ચોરાશી	eighty four
61	૬૧	એકશી	sixty one	85	૮૫	પંચાશી	eighty five
62	૬૨	બાશી	sixty two	86	૮૬	છાશી	eighty six
63	૬૩	ત્રેશી	sixty three	87	૮૭	શતાશી	eighty seven
64	૬૪	ચોશી	sixty four	88	૮૮	અઠાશી	eighty eight
65	૬૫	પાંશી	sixty five	89	૮૯	નેવાશી	eighty nine
66	૬૬	છાશી	sixty six	90	૯૦	નેવું	ninety
67	૬૭	શડશી	sixty seven	91	૯૧	એકાંતું	ninety one
68	૬૮	અડશી	sixty eight	92	૯૨	બાંતું	ninety two
69	૬૯	અગણીતેર	sixty nine	93	૯૩	ત્રાંતું	ninety three
70	૭૦	સીતેર	seventy	94	૯૪	ચોરાંતું	ninety four
71	૭૧	એકાંતેર	seventy one	95	૯૫	પંચાંતું	ninety five
72	૭૨	બાંતેર	seventy two	96	૯૬	છાંતું	ninety six
73	૭૩	ત્રોતેર	seventy three	97	૯૭	શતાંતું	ninety seven
74	૭૪	ચુમ્બાંતેર	seventy four	98	૯૮	અઠાંતું	ninety eight
75	૭૫	પંચાંતેર	seventy five	99	૯૯	નેવાંતું	ninety nine
76	૭૬	છાંતેર	seventy six	100	૧૦૦	શી	one hundred

200	૨૦૦	બસે	two hundred
300	૩૦૦	ત્રણસે	three hundred
400	૪૦૦	ચારસે	four hundred
500	૫૦૦	પાંચસે	five hundred

600	६००	छुशे	six hundred
700	७००	शातशे	seven hundred
800	८००	आडशे	eight hundred
900	९००	नवशे	nine hundred
1000	१०००	हजार	one thousand
100,000	१०००००	लाख	one hundred thousand
10,000,000	१०००००००	करोड	ten millions

*The ordinals are formed from the above by suffixing चा. The following are exceptions :*

पहिला	first
दुसरो	second
तिसरो	third
चौथो	fourth
छुडा	sixth

#### *Fractions and Coins.*

१	पध	one pie
१	पेशा	one pice
-	आंनो	one anna
=	दो आंनो	two annas
=	त्रय आंनो	three annas
०।	पावडुं अठले चार आंनो	quarter of rupee $\frac{1}{4}$
०।।	अडधो अठले दो पावडां	half of rupee $\frac{1}{2}$
०।।।	पोथो अठले त्रय पावडां	three quarters of rupee $\frac{3}{4}$
१	अडे रुपेया	one rupee
१।	शावा रुपेया	one rupee and a quarter $1\frac{1}{4}$
१।।	डोहोड रुपेया	one rupee and a half $1\frac{1}{2}$
१।।।	पोथोद रुपेया	one rupee and three quarters $1\frac{3}{4}$

*Days of the Week.*

રવિવાર આદિતવાર	Sunday
શોમવાર	Monday
મંગલવાર	Tuesday
બુધવાર	Wednesday
બેશપતવાર ગુરવાર	Thursday
મુકરવાર	Friday
શનીવાર	Saturday

*Lunar Months.*

ચૈત્ર	April
વર્ષશાખ	May
જ્યેષ્ઠ	June
આશાઢ	July
શાવલ	August
ભાદરવો	September
અસ્વર	October
કારતક	November
માગશર	December
પોશ	January
માઘ	February
ફાગલ	March

*Observe.* The months do not correspond strictly to the English months. Dates do not therefore tally with one another. Each lunar month consists of thirty days. These are divided into portions—according to the waning and waxing of the moon. The former part is called યુદ્ધ and the latter વૈ. Hence did the dates

exactly correspond, which they do not, the 16th day of our month would be ५३वा १६. The following are the names of the lunar days; which are fifteen. Read after each शु६ or १६ according to the portion of the month.

1st inst.	५३वा	9th inst.	नोम
2nd „	५१वा	10th „	दशम
3rd „	४९वा	11th „	अग्नीआरश
4th „	४७वा	12th „	आरश
5th „	४५वा	13th „	तेरश
6th „	४३वा	14th „	अविदश
7th „	४१वा	15th „	पुनेम
8th „	३९वा		

पुनेम of १६ is called अभाश.

ETYMOLOGY.

2ND. PART.

*Analysis of Words.*

Gujarati words are susceptible of analysis to a great extent, and when resolved into their constituents will in most cases be found to consist of only two consonants, sometimes of one. Compound nouns may be classified as follows :

1. Symbols of distinct individual objects are combined, e. g.

મા	mother	} Combined with.	પાપ	father	} Make the compound.	માપાપ	parents.
દુધ	milk		ભાત	rice		દુધભાત	milk and rice, (culinary).
પાન	leaf		સોપારી	betel nut		પાનસોપારી	pānsopāri.
બાઈ	brother		બહેન	sister		બાઈબહેન	brother and sister.
હાડ	purging		ચોક્ક	sickness		હોચોક્ક	cholera.

2. Objects bearing to each other the relation expressed by the genitive or ablative cases, are represented by one compound word : e. g. ઘર house ધણી master, make the compound ધરધણી master of the house.

3. Words significative of place are suffixed so as to form a compound word : e. g. રાજ kingdom સ્થાન place, make રાજસ્થાન capital of the kingdom.

4. Words of nearly identical signification are conjoined to increase comprehensiveness of meaning : e. g. લાગ what belongs and ભાગ share, make લાગભાગ part or lot. માલ good (household) મીલકત property (stable) make માલમીલકત property of all kinds.

5. Roots are reiterated to express greater precision or intensity : e. g. ફલફલ noise of boiling, બડબડ mutter.

6. Words have suffixes nearly similar to themselves of no sig-

nification, but used merely in order to produce a chiming sound: e. g. पौलीं भालीं water शंभन अंभन furniture.

7. Adjectives are prefixed to substantives, so as to form a compound word: e. g. परम first, and ईश्वर God, make परमेश्वर Supreme God.

8. Two distinct verbal roots are conjoined: e. g. आव come, and ग go, make आवग coming and going, which is used as a substantive.

9. Words of the same signification are conjoined by the use of ना or ने, and express intensity: e. g. अकेना अके one only, पापनां पाप very sin.

*The following Table illustrates derivation for Gender.*

Mas.	Fem.	Neut.	Examples.	
अं final. cons.	ई	ं	{ कुतरे री ईं आमलु आमली मुसलमान मुसलमानी	dog. bráman. músalmán.
ई final. cons.			अं अं	{ कुलुणी कुलुणेणु लवाणो लवाणेणु वाध वाधेणु
अं ईअं final. cons.	ली	{ काधीअं काधीअं		káchío (caste).
{ final. cons.		ली	{ बीट बीटली लुंड लुंडली	camel. pig.
ई final. cons.	आली		{ धली धलीआली हाकेर हाकेराली पटल पटलाली रजपुत रजपुताली	master. a chief. patél. rajpút (caste.)

It will be observed that the *specific* formations are made according to euphony; also that in forming the feminine, the long vowel is adopted.

*Substantives derived from Substantives and Verbs by Suffixes.*

1. OBJECTS.

(Comprehending occupation, office, circumstance, place, &c.)

<i>Suffix.</i>	<i>Origin.</i>	<i>Signif.</i>	<i>Comp.</i>	<i>Signification.</i>
પ	પટેલ	patél.	પટેલી	patélship.
	ગુલામ	slave.	ગુલામી	slavery.
	દસ્તુર	custom.	દસ્તુરી	customary fee.
ભુ	જમ	eat.	જમભુ	meal, feast.
વટ	ભોગ	enjoy.	ભોગવટ	right of enjoyment.
આણુ	ઊઘર	collect.	ઊઘરાણુ	collection.
આલ	ઘડી	ghădí.	ઘડીઆલ	instrument for computing the ghădí (watch).
વો	છોડ	shrub.	છોડવો	small shrub.
ક	બેઠ	sit.	બેઠક	seat.
આ	રોપ	plant.	રોપો	a plant.
ડો	ગામ	village.	ગામડો	hamlet.
કાર	આવ	come.	આવકાર	kind reception.
આ	ફેર	turn.	ફેરો	turning.
હું	ધાવહું	suck.	ધાવહું	suckling.
ઘાટ	માલે	Málé.	માલેઘાટ	Máléghát.
સ્થાન	રાજ	kingdom.	રાજસ્થાન	capital.
ઘડ	પાવો	Pávo.	પાવોઘડ	Pavoghad.
પુર	શોલા	Solá.	શોલાપુર	Solápúr.
આણું	કેદ	confine.	કેદઆણું	prison.
આંત	વરથ	year.	વરથાંત	yearly stipend.

## 2. SUBJECTS.

(Comprehending all that sustain office, trade, occupations, &amp;c.)

<i>Suffix.</i>	<i>Origin.</i>	<i>Signif.</i>	<i>Comp.</i>	<i>Signification.</i>
ध	कारभार	office.	कारभारी	officer.
	सुरत	Surat.	सुरती	Surat man.
	घडीआल	watch.	घडीआली	watch maker.
वाला	दुध	milk.	दुधवाला	milk man.
	टोपी	cap, &c.	टोपीवाला	wearer of a cap.
वान	गाडी	gādi.	गाडीवान	driver of a gādi.
थो	रशोध	cooked food.	रशोधथो	cook.
कर	वधु	weave.	वधुकर	weaver.
नार	लख	write.	लखनार	writer.
धम्मो	पडपड	prate.	पडपडीधो	prater.
	अप	trip.	अपीम्मो	a messenger, express.
गत	अड	till.	अडुत	tiller.
आरी	खीत	draw.	खीतारी	draughtsman.
	रंग	paint.	रंगारी	painter.
गार	मदद	assistance.	मददगार	assistant.
गर	कारी	work.	कारीगर	workman.
दार	दफ्तर	record.	दफ्तरदार	a keeper of records.
अंध	हथीआर	weapon.	हथीआरअंध	one wearing weapons.
पी	धो	wash.	धोपी	washerman.
वा	अंध	shut.	अंधवा	a prisoner, slave.
डा *	वरागी	Vérági.	वरागडा	Vérági (contemptuous).

\* डा is a real diminutive, and is applied to individuals in way of contempt.



*Substantives derived from Verbs and Adjectives.*

## 3. ABSTRACTNESS.

(Comprehending condition, quality, &amp;c.)

<i>Suffix.</i>	<i>Origin.</i>	<i>Signif.</i>	<i>Compound.</i>	<i>Signification.</i>
તા	શુધ	pure.	શુધતા	purity.
ણ	ભીડા	deep.	ભીડાણ	depth.
ક	થંડ	cold.	થંડક	coldness.
શ	મીઠા	sweet.	મીઠાશ	sweetness.
આઈ	ખટ	sour.	ખટાઈ	sourness.
આત	કઠણ	hard.	કઠણાત	hardness.
ઈ	ગરમ	hot.	ગરમી	heat.
તી	ગણ	reckon.	ગણતી	reckoning.
પો	અંધા	blind.	અંધાપો	blindness.
તર	ભણ	study.	ભણતર	study.
પણ	ડાયા	wise.	ડાયાપણ	wisdom.
પણુ	ધડ	old.	ધડપણુ	old age.
રણ	ભાગ	watch.	ભાગરણ	watchfulness.
ણ	ચલ	move.	ચલણ	motion, currency.
ણી	સીવ	sow.	સીવણી	sowing.
ત	રમ	play.	રમત	play.
આટ	કલકલ	a noise.	કલકલાટ	a noise.
ધડ	ભાંજ	break.	ભાંજધડ	final settlement of a dispute.
મણ	શીખા	instruct.	શીખામણ	instruction.

*Adjectives derived from Substantives, Verbs, and Prepositions,*

Pre.	Orig.	Signification.	Comp.	Signification.
यो	भुष्	hunger.	भुष्पो	hungry.
नो	भाँडे	within.	भाँडेनो	interior.
ध	धरम	religion.	धरमी	religious.
डो	देआव	show.	देआवडो	showy.
	नेलाव	make to meet.	नेलावडो	
छो	खीक	gluten.	खीकछो	glutinous.
आलो	दुध	milk.	दुधालो	milky.
	खोली	blood.	खोलीआल	
धम्मेल	अड	obstacle.	अडीअम्मेल	obstinate.
ओ	अरआ	expense.	अरआओ	extravagant.
आर	लडाध	quarrel.	लडाधआर	quarrelsome.
वडे	आ	this.	आवडे	such a one.
कछो	मार	beat.	मारकछो	addicted to beating.
खु	दआ	pity.	दआखु	pitiful.
अं	आगल	before.	आगलो	preceding.
धला	रश	juice.	रशीला	juicy.
गछो	आर	four.	आरगछो	fourfold.
मान	बुधी	wisdom.	बुधीमान	wise.
वान	भाअंग	fortune.	भाअंगवान	fortunate.
मछो	लल	shame.	ललमछो	shameful.
कारी	सुष्	pleasure.	सुष्कारी	producing pleasure.
दाअंक	दुष्	pain.	दुष्दाअंक	painful.
क	ओपदेश	instruction.	ओपदेशक	instructor.
न्योग	वीस्वाश	faith.	वीस्वाशन्योग	faithful, worthy of faith.
धतो	अमोलअ	know.	अमोलअनी	one acquainted.
भंत	बुधी	wisdom.	बुधीभंत	wise.

Pre.	Orig.	Signification.	Comp.	Signification.
વંત	દયા	mercy.	દયાવંત	merciful.
મંદ	દોલત	riches.	દોલતમંદ	rich.
આતુર	શોક	grief.	શોકાતુર	full of grief.
આશી	દુખી	afflicted.	દુખીઆશી	an afflicted person.
રત	જાગ	watch.	જાગરત	watchful.

*Derivatives formed by Prefixes from Adjectives or Substantives.*

	Pre.	Orig.	Signif.	Comp.	Signification.	
Negatives or privatives.	અ	જાણ્યો	knowing.	અજાણ્યો	ignorant, unknown.	
	અણ	સમજ્યો	of understanding.	અણસમજ્યો	without understanding.	
	અપ	માન	honour.	અપમાન	disgrace.	
	નીર	ઊપાયે	remedy.	નીરઊપાયે	remediless.	
	ખે	શીકર	case.	ખેકીકર	careless.	
	ગેર	વાજ્યી	just.	ગેરવાજ્યી	unjust.	
Modifications of quality.	ના	ઊમેદ	hope.	નાઊમેદ	hopeless.	
	ખદ	ચાલ	conduct.	ખદચાલ	bad conduct.	
	સુ	મારગ	road.	સુમારગ	good road.	
	સ	ચાલ	conduct.	સચાલ	(metaphorically) bad conduct.	
	ક	વશન	habit.	કુવશન	evil habit.	
	ક	ચાલ	conduct.	કચાલ	evil conduct.	
	દુર	આચરણ	conduct, &c.	દુરાચરણ	depraved conduct, &c.	
	અવ	ગુણ	quality.	અવગુણ	mischief, evil quality.	
	Own and foreign.	સ્વ	દેશ	country.	સ્વદેશ	own country.
		પર	"	"	પરદેશ	foreign country.

Observe. 1. According to the analogy of language, affixes should only be made specifically, i. e. Sanscrit affixes to Sanscrit words, &c.

2.  $\text{अण्}$  is always changed into  $\text{अण्}$  before making a suffix.

3. The above derivations are made on the principle of utility to the student more than on the principles of philosophy.

4. The numerous suffixes drawn from the Sanscrit, the Hindustani, as well as those peculiar to the language, afford the writer fruitful means of invention.

### *Derivation of words.*

#### 1. SIMPLE.

Rule 1. When the root of the verb has a consonant both for its ultimate and penultimate (these being mostly neuter), derivation is made according to the following rules :

1 The active is formed from the neuter by inserting the vowel  $\text{अण्}$  between the ultimate and penultimate consonants.

2 The passive is formed from the neuter by suffixing  $\text{अण्}$ . The Causative is formed from the Passive by suffixing  $\text{व}$  or  $\text{ञ}$ ; and the double Causative is formed from the Causative, by eliding the penultimate and suffixing  $\text{व}$  or  $\text{ञ}$  as may be more euphonous.

These rules are illustrated as follows :

	<i>Neuter.</i>	<i>Active.</i>	<i>Passive.</i>	<i>Causative.</i>
melt.	गल	गाल	गला	गलाव
digest.	पच	पाच	पचा	पचाव
fall.	पड	पाड	पडा	पडाव
burn.	जल	जाल	जला	जलाव
heat.	ताप	ताप	तापा	तापाव
swim.	तर	तार	तरा	तराव

<i>Neuter.</i>		<i>Active.</i>	<i>Passive.</i>	<i>Causative.</i>
dash against. }	ઝડલ	ઝડાલ	ઝડલા	ઝડલાવ
boil.	ઊકલ	ઊકાલ	ઊકલા	ઊકલાવ
descend.	ઊતર	ઊતાર	ઊતરા	ઊતરાવ
improve.	સુધર	સુધાર	સુધરા	સુધરાવ
press.	દબ	દાબ	દબા	દબાવ
bend.	વલ	વાલ	વલા	વલાવ

Observe. 1. The rendering of several English Verbs is the same for active and neuter, as heat, bend, boil, &c. but sometimes a different verb or a periphrasis is needed ; e. g. the rendering of ઊતાર is, cause to descend, or to lower.

2. There are a few active verbs of a neuter form, as લખ write. From these of course no active form can be derived.

3. The double causatives are seldom needed and therefore not inserted. The following are specimens બલવાવ, ગલવાવ.

RULE. 2. When the penultimate is any vowel save આ (such verbs being generally active) no active can of course be formed therefrom, but the Passives and Causatives are derived in the above way.

	<i>Active.</i>	<i>Passive.</i>	<i>Causative.</i>
draw.	ઝંચ	ઝંચા	ઝંચાવ
toast, &c.	થેક	થેકા	થેકાવ
sow.	સીવ	સીવા	સીવાડ

**RULE. 3.** If the penultimate be **अ** it is dropped in the formation of the passive, and **अ** is substituted for it. If the **अ** be initial then the full **अ** is expressed. If it be not initial but following a consonant, then the substitute is considered as inherent in the consonant of the derivative and is therefore not expressed.

<i>Active.</i>		<i>Passive.</i>	<i>Causative.</i>
draw.	आशु	आशु	आशुव
drive.	हंक	हंका	हंकाव
cook.	रंध	रंधा	रंधाव
know.	जानु	जानु	जानुव
draw.	ताशु	ताशु	ताशुव
sow.	वाव	ववा	ववाड

**RULE. 4.** If the ultimate of the root be **अ** (such verbs being mostly active) the Passive is formed by eliding the vowel, and suffixing **वा**. The Causative is formed in the usual way.

<i>Active.</i>		<i>Passive.</i>	<i>Causative.</i>
sing.	गा	गवा	गवाड
be.	था	थवा	थवाड
rush.	धा	धवा	धवाड
eat.	आ	अवा	अवाड
go.	ग	गवा	गवाड

**RULE. 5.** If the ultimate letter be a vowel not **अ**, it is allowed to continue, and the Passive is formed by the suffix of **वा**.

<i>Active.</i>		<i>Passive.</i>	<i>Causative.</i>
say.	કેહે	કેહેવા	કેહેવાડ
flow.	વહે	વહેવા	વહેવાડ
suffer.	શેહે	શેહેવા	શેહેવાડ
fear.	ખીહી	ખીહીવા	ખીહીવાડ
rot.	કોહો	કોહોવા	કોહોવાડ
sleep.	શુ	શુવા	શુવાડ
see.	જો	જોવા	જોવાડ
wash.	ધો	ધોવા	ધોવાડ

*Exceptions of Derivation.*

There are a few neuter verbs which form their Active and Causative by inserting એ instead of આ; e. g. from ઊઠ્ઠર neuter, is derived ઊઠ્ઠર active, bring up; from ધશડ neuter, is derived ધશડ drag, &c.

*Table illustrative of verbal derivations.*

	<i>Orig.</i>	<i>Act.</i>	<i>Pas.</i>	<i>Caus.</i>	<i>Caus.</i>
1. ult. and pen. cons.	વલ	વાલ	વલા	વલાવ	વલવાડ
2. pen. vowel not આ.	ખંચ		ખંચા	ખંચાવ	ખંચવાવ
3. penult. vowel આ.	આણુ		આણા	આણાવ	આણવાવ
	હાંક		હંકા	હંકાવ	હંકવાવ
4. ultimate આ.	ગા		ગવા	ગવાડ	ગવડાવ
5. ultimate vowel not આ.	કેહે		કેહેવા	કેહેવાડ	કેહેવડાવ
	ખીહી		ખીહીવા	ખીહીવાડ	ખીહીવડાવ
	શુ		શુવા	શુવાડ	શુવડાવ
Exception.	ઊઠ્ઠર	ઊઠ્ઠર	ઊઠ્ઠરા	ઊઠ્ઠરાવ	ઊઠ્ઠરાડ

2. *Compound Verbs.*

Verbs of this language are susceptible of compounding to an indefinite extent. The principle of compounding is uniform viz.

The past compound participle in its abbreviated form, of the verb to be modified, is prefixed to the verb which modifies. It is then in its compound state conjugated as one verb. The compounded verb may itself also be compounded by another verb.

The compound verb expresses modification either of time or action. It is also used to express complexity of action, such as is expressed in English by two individual verbs or by adverbs.

The susceptibility of composition of the verb furnishes fruitful means for the future improvement of the language. The more important compounds in general use are as follows:

To remain.  $\left. \begin{array}{l} રહેવું \\ ચુકવું \end{array} \right\}$  in composition signify finished action.

Ex. 1. હું માહારો કાગલ લખી રહીશ I shall have written my letter.

2. હું માહારું ઘર બાંધી ચુકો I have finished building my house.

To place. ચુકવું 1. Retains its literal signification. 2. Metaphorically signifies settledness, decision, with the involved idea that the action will not be resumed.

Ex. 1. હું રાખી ચુકીશ I will lay it by (reserve).

2. મેં કહી ચુકું I have said *once for all*.

To cast, to throw down.  $\left. \begin{array}{l} નાંખવું \\ \text{or} \\ લાંખવું \end{array} \right\}$  1. Retains its literal meaning.  
2. Expresses metaphorically, summary or downright action.

Ex. 1. મારી નાંખવું to beat down, (kill).

2. જે કહેવાનું હતું તે મેં કહી નાંખ્યું I have said (summarily and *downright*) what I had to say.



To see જોવું, signifies investigation.

Ex. આખી જુઓ Taste and see.

To sit. બેસવું 1. Retains its literal meaning. 2. Metaphorically, the fact of settling down in action.

Ex. 1. તે કીચડમાં ડુબી બેઠો He sunk down in the mud.

2. તે આશા રાખી બેઠો He has settled down in the hope.

To go. ) 1. Retains its literal meaning.

જવું. ) 2. Expresses dispatch in the performance of the action.

Ex. 1. તે એમ કહી ગયો He said thus and went.

2. તે શમજી જશે He will quickly understand.

To take લેવું, signifies prompt and precise execution of action, such as is expressed by the adverbs up, down, or by the phrase "take and &c."

Ex. 1. ખાઈલ્યો Eat up. 2. લખીલ્યો Write down.

2. આ કાપડ કાપીલ્યો Take and cut this cloth.

To give દેવું, expresses metaphorically, a certain freedom or readiness of action analogous to the act of giving.

Ex. 1. મેં કહી દીધું I spoke out (i. e. revealed).

2. તે મુકી દે Leave that alone.

Add to the above ઊડવું, આવવું, કાઢાડવું, &c. the modifications produced by which are deducible from their signification. In fact, composition may be made to any extent, each word retaining its literal meaning. The above are chiefly metaphorical.

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## III. SYNTAX.

## 1ST. PART.

*Substantive.*

1. A Substantive signifying weight, measure, &c. precedes the substantive to which it relates, and is placed in the nominative or accusative case.

Ex. 1. બે શેર અનાજ Two seers of corn.

2. ચાર ગજ બનાત Four guj of broad cloth.

3. ત્રણ વીધાં જમીન Three acres of land.

2. When of two (or more) Substantives, one is a proper name, and the other a common name expressing a proper attribute, as of title, office, &c. the proper name is placed first.

Ex. 1. વીક્ટોરીઆ રાણી Queen Victoria.

2. ગોવિંદ વકીલ Govind Vakil.

3. A Substantive not proper, having other substantives or other parts of speech *placed in apposition and qualifying it*, is placed after them in its appropriate case, while the qualificatory words precede it and are placed in the nominative.

Ex. સુરતનો રહેવાશી શરકારનો કારભારી એક બ્રામણને હું જાણું છું  
I know a Bráman, a native of Surat, a Government Officer.

NOTE 1: Words in apposition generally but not uniformly assume the following relative position :

1. Place, 2 circumstance, 3 office, 4 character, 5 caste, lastly name.

NOTE 2. If the qualifying substantives, &c. in apposition are very numerous so as to render obscure their connection with the substantive they qualify, the definitive pronoun એવે, with or without a numeral, is employed as a bond of connection.

4. The Substantive immediately follows the adjective or adjectival part of speech, by which it is qualified.

Ex. શારે છેકરે A good boy.

Excep. In mercantile correspondence Substantives signifying coin, &c. are placed before numerals.

Ex. રૂપીઆ બે Two rupees.

5. When the Substantive is the subject of which the adjective or adjectival part of speech is predicated, it *precedes* such part of speech.

Ex. આ છેકરે શારેછે This boy is good.

NOTE. This rule as well as the preceding has its counterpart in English.

6. A Substantive of the first declension (see Substantive) representing several objects, when qualified by an adjective or an adjectival part of speech in the plural number, or by a numeral, is placed in the singular or plural number ad libitum.

Ex. ચાર માણસ Four men. 2. શારં માણસો Good men.

NOTE. For the sake of precision and the preservation of the analogy of language, the invariable use of the plural form to represent several objects, is greatly desirable and accords with the practice of the most accurate speakers.

It sometimes happens that a substantive in a plural form may be mistaken for another substantive with a singular termination; e. g. the plural of હાથ is હાથો; this word signifies a handle, and in such a case of ambiguity the plural form is not to be preserved.

7. The Substantive precedes the preposition which governs it, and is placed in the case appropriate to its government. (see preposition).

Ex. 1. ઘોડાપર On the horse.

2. છોકરાનીપાસે To or near the boy.

8. When several Substantives mutually connected, understood collectively, are equally governed by a single preposition; the last substantive alone is put in the case appropriate to its government, the others retaining their nominative form.

Ex. જુડો, ડગારો, ચોર તથા લુચ્ચાની સાથે વાત કરવી નહી We should not converse with a liar, a cheat, a thief, or a blackguard.

NOTE. When a definitive pronoun (see note 2. Rule 3.) with or without a numeral is used to sustain the burthen of substantives used collectively, it alone is placed in the case appropriate to its government, all the substantives being in the nominative case. As, in the above example read *લુચ્ચે એવોની સાથે*.

9. If of two Substantives, the one be the subject of the verb, and the other the predicate, that which is the subject is put first.

Ex. શબ્દ ઈશ્વર હતા The word was God.

10. The Substantive either mediately or immediately *precedes* the verb, whether it be its subject or object. If it be its subject, it is placed in the nominative case; and if it be its object, in either the accusative or dative case, according to the government of the verb (see verb).

Ex. 1. છોકરો શીખે છે The boy learns.

2. મેતાજી છોકરાને શીખવે છે The métaji teaches the boy.

NOTE. As the Dative case is formed by the proposition *ને*, Rule 8 and note are here applicable.

11. The subject of the verb (either direct or medial), is generally placed at the head of a sentence.

Ex. રાજા પ્રધાનને મોકલશે The king will send the minister.

NOTE. Words qualificatory of the verb, as of time, mode, &c. often precede the substantive which is the subject.

Ex. ઘણા દાહાડાપછી રાજા &c. After several days the king &c.

12. If of two Substantives the one be the immediate object of the verb in the accusative case, and the other be the final object in the dative case, that which is the final object is generally placed *first*.

Ex. ચાકરને કાગલ આપે Give the letter to the servant.

13. If of two Substantives the one be the immediate object of the verb and the other be the final object, both being in the Dative case, that which is the immediate object, is placed *first*.

Ex. તેણે પોતાના મીત્રને હાકમને સોંપી આપ્યો He delivered up his friend to the Judge.

14. The Substantive significative of time is sometimes used in the nominative instead of the ablative.

Ex. હું આજે દાહાડો ત્યાં રહ્યો I stopped there all day.

#### ADJECTIVE.

1. The Adjective agrees with the substantive or word used substantively, in gender, number, and case, as far as it is susceptible of modification.

Ex. 1. ડાયા પુરશનું Of a wise man

2. શારાં બાકરાં Good children.

Excep. 1. The Adjective is used in the plural masculine with a masculine substantive to express respect.

Ex. માહારા બાપ શારા છે, My father is well. Also with a few substantives of plurality; e. g. શારા ગર્બી. Good wheat.

2. The Adjective is used in the plural neuter with a feminine substantive to express respect.

Ex. માહારી મા શારા છે, My mother is well.

3. An Adjective qualifying two or more substantives, of either the same or different genders, agrees only in gender and number with the substantive which it immediately precedes.

Ex. જો હીયાં ડાયા પુરશ કે સ્ત્રી હોય્મ તો કોહો. If there be a wise man or woman here, say so.

NOTE. This license of language, whereby an adjective is used once to qualify more than one substantive, is more restrained in this language than in English.

4. An Adjective predicated of several substantives, or substantival parts of speech, of the same gender, *used collectively*, is placed in the plural number and in the same gender. If they be of different genders, then it is placed in the neuter gender plural.

Ex. 1. માહારો ભાઈ તથા માહારો ઘીકરો શારા છે, My brother and my son are well.

2. માહારો ભાઈ તથા માહારી બહેન શારા છે, My brother and my sister are well.

5. An Adjective predicated of several substantives, or substantival parts of speech used disjunctively, agrees with the last expressed word.

Ex. જો ગાય્મ કે ઘોડો લંગડો હોય્મ. If the cow or horse be lame.

6. An Adjective predicated of a plural pronoun or numeral involving different genders, is placed in the plural number and neuter gender.

Ex. હમે શારાં કુષ્કય્મ. We (male and female) are well.

7. An Adjective used adverbially to qualify an adjective or verb, agrees with the substantive in gender, number and case.

Ex. ઘણી શારી છોકરી A very good girl.

8. An Adjective predicated of the infinitive mood of whatever number or gender, is placed in the singular number and neuter gender.

Ex. તમારે કંઈએક ધંધો કરવો શાઈ છે. It is good for you to do some work.

NOTE. In sentences of the above nature, the adjective is sometimes really predicated of the substantive and not of the infinitive, in which case it of course agrees with the substantive.

Ex. આ ધંધો કરવો શારી છે. This is a good work (occupation) to do.

9. Adjectives, significative of desire, appetency, repleteness, similarity, and of kindred ideas, govern the genitive. e. g. ભુખ્તો, તરશો, લાલચુ, &c.

10. Adjectives significative of difference, alienation, averseness, distance, and other kindred ideas, govern the ablative; e. g. જુદો, વેગલો, નીરાલુ.

11. Adjectives following substantives, to which they bear any of the various relations of the genitive (see Substantive) govern the genitive.

Ex 1. ઘણા દાહાડાનો ભુખ્તો Hungry of many days (for).

2. પૈશાનો અભીમાની Proud of (on account of) money.

3. તાવનો માર્દો Sick of fever (origin).

4. માણુશનો બનાવેલો દેવ A god made of (by) man.

### 3. PRONOUN.

1. Pronouns when used as substantives, are subject to the same rules as substantives relatively to other parts of speech. See Substantive.

2. Pronouns used as adjectives are subject to the same rules as adjectives relatively to other parts of speech. See Adjective.

3. An adjectival pronoun qualifying a substantive which is already qualified by an adjective, precedes the adjective.

Ex. माहारां अथां धरे। All my houses.

4. A definitive pronoun when representing a whole sentence or an undefined object, is placed in the singular number and neuter gender if so declinable, and if not susceptible of such declination it is nevertheless to be considered as in such number and gender. See Adjective note of rule 8.

5. The personal pronoun precedes the substantive with which it is in apposition in the nominative case irrespectively of the case in which the substantive may be placed.

Ex. હું ગરીબ માણુશ પર દયા કર. Pity me, a poor man.

NOTE 1. In order to obviate the obscurity, which would frequently ensue from the use of the personal pronouns in apposition with the substantives, the following two media are adopted. 1. The pronoun is placed in the nominative case in apposition with the substantive likewise in the nominative, and again repeated after it in the case in which it may be governed. 2. The sentence may be broken into two by the use of the substantive verb.

Ex. 1. હું ગરીબ માણુશ માહારા પર દયા કર. Have pity on me, a poor man.\*

2. હું ગરીબ માણુશ છું &c. I am a poor man, &c.

NOTE 2. Where there is a disjunctive sense between the pronoun and the substantive, the participle છતાં or થઈને used as a disjunctive conjunction follows the substantive.

Ex. તમે બ્રામણુ થઈને નથી સમજતા ? Do not you, a Bráman, understand ?

6. The personal pronouns are generally expressed before the verb in composition, as being essential to perspicuity.



7. When two or more verbs occur in the same tenses or in tenses having the same individual subject, the pronoun is expressed before the first verb, but is not required before the subsequent verbs.

NOTE 1. This rule holds good although one of the verbs may demand a nominative as its subject, and the other demand an ablative case as its medial subject. Ex. તે કાલે આપ્યો ને કેહું કે &c.

NOTE 2. Observe; if in violation of this rule the pronoun be repeated, it is impossible to preclude a mental reference to another person than the subject of the first verb. The last person *may* be different from the first, if the sentence be as follows, Ex. તે કાલે આપ્યો ને તેણે કહું.

8. The third personal pronoun relative to a substantive is used respectively of the substantive which it represents, and is therefore in all cases placed subsequent to it.

Remark. Hence if the respective construction of sentences in the Gujarati and English languages demand it, the substantive must be placed in the former where the pronoun is placed in the latter, and vice versa.

Ex. 1. જો કોઈ માણસ ગનાન શોધે તો તેને મ્લે May be rendered in English by a converse sentence; as, a man will find wisdom, if he seek for it.

2. માણસ પાહાડ ઊપર ચડે તે કરતાં તેને ઊતરવું શહેવું છે A man can descend a hill easier than he can climb it.

Observe. If the above rule be violated, the reference of the pronoun to some other person than that represented, is unavoidable.

9. The relative pronoun જે is placed before the substantive or pronoun to which it anticipatively relates, and is in that position subject to no government.

10 The relative pronoun **ये** is placed after a substantive, to which it reflectively relates, and is then subject to government.

11. The relative pronouns are not expressed when their expression is unessential to perspicuity, their use being rendered superfluous by the use of their correlates.

12. The correlates and relatives have each their appropriate government, &c.

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#### PREPOSITION.

1. The preposition follows the substantive or other parts of speech which it governs.

2. The declinable preposition **ने** follows the word which signifies the subject of possession, and agrees in gender, number, and case, with the word which expresses the object of possession.

Ex. 1. **राजनी वारी** Garden of the king.

2. **जाडनीं पातरां** Leaves of the tree.

3. The declinable preposition **ने** when governed by a preposition, is placed in the form appropriate to its government viz. **नी** or **नी** (see preposition).

4. A preposition when governing several substantives or substantial parts of speech, is not employed before each of them but only before the last expressed.

Ex. **मीन हींदुस्थान तथा वीधातमां हुं इरी इरीने आये** I have returned from travels in China, Hindustan, and Europe.

**Excep.** If it be intended to specify each individually, and not to predicate of them collectively, the use of the preposition with each substantive is allowable.

**Ex.** સુરતમાં તથા બુંબાયમાં મહારાં શર્ગાં ધણાં છે. I have many relatives in Surat and Bombay.

5. The preposition નો is frequently used both in the singular and plural, without a substantive, the substantive expressive of thing or person being understood.

**Ex.** શહેર મીંનાને હું ઝાલખતો નથી. I do not know those of the city.

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### ADVERBS.

1. Adverbs qualifying adjectives immediately precede them.
2. Adverbs expressive of mode of action precede the verb they qualify, either immediately or by medium of the subject or object of the verb as may be most conducive to perspicuity.

**NOTE.** This rule comprehends all forms of expression used adverbially.

3. Interrogative adverbs generally precede the verb without any medium.
4. Relative adverbs of time, place, and comparison, as also their correlates, are placed at the head of their respective sentences.
5. Where the correlate adverb is expressed, the relative adverb is not expressed, save where its use is essential to perspicuity.
6. If two relative adverbs be expressed, the two correlates are likewise expressed.

## 4. VERB.

1. The verb having a nominative as its subject, agrees with the nominative in all its simple tenses in number and person, and in all its participial tenses, in number, person, and gender.

Ex. 1. મેતો લખે છે The clerk is writing.

૨. પાંતરાં ખડતાં હતાં The leaves were falling.

Excep. 1. See adjective rule 1.

NOTE. Where the nominative is not expressed, but the idea is comprehended of work, thing, &c. or when the verb is used impersonally, it is put in the neuter gender.

Ex. મને પેટમાં દુખતું હતું I had a pain in my stomach.

2. If the verb be transitive having no nominative but an ablativ as a medial subject, it is placed in the third person if the tense be compound, and agrees with the word which is its immediate object in gender and number.

Ex. મે છોકરાને માચ્યો છે I have beaten the boy.

NOTE. 1. The infinitive mood of an active verb having a medial subject expressed or understood and governing an object, is comprehended under this rule.

Ex. છોકરાંએ પાતાનાં માઆપને માંનવાં Children should obey their parents.

NOTE 2. Transitive verbs of various significations are also used to denote simple action without reference to particular objects, in which case they are placed in the neuter gender.

Ex. તેણે કહું પણ મે માંન્યું નહી He said, but I did not mind, &c. Neuter verbs are used in a similar way.

3. A neuter or passive verb, having two nominatives, agrees with the nominative which is its primary subject in gender, number, and person.

Ex. તે વેશ ધરીને સ્ત્રી માણુમ પડ્યો He, putting on a disguise, appeared to be a woman.

4. If the verb have for one of two or more nominatives, the first personal pronoun, it is placed in the first person plural, irrespectively of the persons of the other nouns.

Ex. હું ને માહારો બાઈ જઈશું I and my brother will go.

5. If the verb have for one of two or more nominatives, the second personal pronoun, it is placed in the second person plural irrespectively, &c.

Ex. તું ને તમારી બેહેન કેવારે આવશે? When wilt thou and thy sister come?

6. The intransitive verb in its participial tenses, having a plural personal pronoun or a numeral involving different genders as its subject, or the transitive verb having the same as its object in its aorist tenses, is placed in the plural number and neuter gender.

Ex. હમે આવ્યાં છઈયે We (man and woman) have come.

7. The verb in its participial tenses, having two or more nominatives as its subjects or two more objective cases as its objects of the same or different genders according to rule 2. used in a collective sense, is subject to the same rules as the adjective (vide adjective rule 4).

Ex. 1. માહારો બાઈ ને માહારી બેહેન હવડાં મરી ગયાંછે. My brother and sister are just dead.

2. માહારો બાપ તથા માહારો કાકો આવ્યાંછે. My father and my uncle have come.

8. The verb in its participial tenses, having two or more nominatives as its subjects or two or more objective cases as its objects of the same or different genders according to rule 2. used in a disjunctive sense, is subject to the same rule as the adjective.

Ex. માહારા ઈકરાને કે માહારી ઈકરીને તમે જોઈ? Have you seen either my son or my daughter?

9. The verb occupies the last position in the sentence, whether it be predicative, imperative, or interrogative, of which it sustains the burthen.

NOTE. Hence the participle, whether expressing action contemporaneous with or preceding the action of the verb, being incapable of sustaining the burthen of the sentence, must be placed before it. This remark is applicable to every form of expression however simple or complex.

### 1. *Predicative.*

Ex. સુરજ પ્રથવીને પ્રકાશ કરે છે. The sun enlightens the earth.

### 2. *Interrogative.*

Ex તમે વીલાત કે વારે જશો? When will you go to Europe?

### 3. *Imperative.*

Ex. માહારી પાશે ચોપડી લાવો. Bring the book to me.

Excep. 1. In a negative sentence, the verb is generally placed before the negative particle નથી, and frequently before the other particles as well as the particle નો, also a few words used adverbially, as ખરૂં truly, &c.

Excep. 2. When there is in sense a repetition of the action of the verb, provided that the verb have been previously expressed, the latter verb is sometimes omitted. This is not elegant, and though allowable in familiar conversation, is not to be tolerated in composition. Neither is the anticipative understanding of a verb, so common in English, congenial to Gujarāti.

10. The verb when expressing transitive action or action passing over to an object, or issuing in a point, or mental states, having an external object, or impartative action of any kind governs the dative.

Ex. માહારા ચાકરને મોકલો. Send my servant.

11. The verb when expressing action that does not pass over to or affect its object, governs the accusative.

Ex એ વીચાર કીધો I have considered.

(See Acc. and Dat).

2ND. PART.\*

*Analysis of Compound Sentences.*

1. When of a compound sentence one clause is dependent on a preposition, it is put before the other clause or clauses which are related to it.

NOTE 1. This comprehensive rule embraces a most important class of sentences viz. those which express comparison, priority or subsequence in place or time, similitude, &c.

NOTE 2. Hence it frequently happens that the clauses of sentences of such import sustain mutually different positions, and contain mutually different elements in the English and Gujarati languages.

*Comparison.*

Ex. 1. માણસ દોડે તે કરતાં કેટલાંએક જાનવરો જલદી ચાલી શકે છે. Some animals can walk quicker than a man can run.

2. ગુજરાતી બોલવા કરતાં હું વાંચી શકું છું. I am able to read Gujarati better than I speak it.

*Place.*

Ex. માહારી વાડીમાં જાહાડ છે તેની પછવાડે એક માણસ સુતો છે. A man is sleeping behind the tree which is in my garden.

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\* The rules comprised under this part, which is intended to develop the syntax of sentences, are strictly deducible from the rules of the first part, and therefore their introduction may seem unnecessary. The student of a new language differing so entirely from his own, will however be grateful for deductions made for him. If left to himself, he refuses to admit his own conclusions from grammatical premises, and needs the evidence of sense to assist his own logic.

*Time.*

Ex. गङ्ग राते मने हुंघ आआपघी अंद्र ग्रहण थयुं An eclipse of the moon took place after I had gone to sleep last night.

*Similitude.*

Ex. ज्यो ठोगे करीने धरम करेछे तेयोनी पठे न करे। Do not imitate those who practise religion from ostentation.

2. When of a sentence, one clause is prefaced by a relative pronoun or adverb or any other relative part of speech, or when such part of speech is understood and the other is prefaced by its correlate, the former clause is placed first.

N. B. Hence &c. see note 2. rule 1.

NOTE. This comprehensive rule embraces an important class of sentences viz. those which express hypothesis, those which relate to persons, quality, quantity, degree, place, time, mode, similitude, &c.

*Time.*

Ex. तमे हुकम आपो ताहां शुधी ते नये नही He will not go until you give the command.

*Quantity.*

Ex. जेठुं तमे मने आपुं तेठुं हुं तमने पाछुं आपुं छुं I give you back as much as you have given me.

*Quality.*

Ex. जेवा तमाशे आप वीध्यावान हुतो तेवा तमे थाय्मी Be as learned as your father was.

NOTE. When the idea expressed by any relative part of speech is in the mind of the speaker subsidiary to some other idea already expressed, its expression is likewise subsequent.

Ex. I. तमे बुधीवान थाय्मी Be you wise (primary).

2. जेवा तमाशे आप पलु बुधीवान हुतो As your father also was wise (subsidiary).



One of two theories may serve to elucidate this fact, viz. first that after the analogy of the relative pronoun, the other relative parts of speech have a reflective as well as anticipative relation, or secondly that the correlate with its appended sentence, is to be understood as following the first clause.

3. When a sentence occurs whose clauses are conjoined by the disjunctive virtual conjunctions છતાં, થઈને (notwithstanding), or any word of tantamount meaning, the clause which these words serve to disjoin is placed first.

N. B. Hence, &c. see note 2. rule 1.

Ex. પરજેશ્વરે માંણુશીને ધણાં ઊપકાર કર્યા છતાં પણ માણુશી તેને માંનતાં નથી  
Men do not reverence God, notwithstanding that He does them much good.

Observe. તેપણુ being a correlate is contained in rule 2.

4. When of a compound sentence, one clause contains the subject and the other the predicate, that which contains the subject is placed first, however complex the nature of the subject or predicate may be.

N. B. Hence, &c. see note 2. rule 1.

NOTE. Although the correlate pronoun તે and the definitive એ, એવું, are made use of to sustain the burthen of a clause and thence become themselves the subject of the predicate, it will be conducive to perspicuity to consider in each case the whole clause, together with the sustaining pronoun as the subject. Hence under this rule are comprehended clauses, which independently contain both subject and predicate, but which relatively to the other clause are a simple subject, as also clauses composed of every mood of the verb save the Imperative.

This will be illustrated by the following examples.

<i>Subject.</i>		<i>Predicate.</i>
<i>Infin.</i> મજાણુઆમોને શીખવવું		મને શાઈ લાગેછે

I like to teach the ignorant.

<i>Indic.</i> હું ઈશ્વરનું ગુનાન પામ્યો તે		મને શાઈ થયું
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It is a good thing for me that I have obtained the knowledge of God.

*Contin.* नीशास यदावि माटे कोष भांशुश | मने लोषये

I want a man to conduct a school.

*Involved subject.* } परमेश्वरना प्रेमथयी ले काम  
} करीये ते काम अकलां शारां केहेवाये.

Actions can alone be called good, which we do from love to God.

5. When of a sentence one clause contains the governing verb, and the other the object of the verb, the latter however complex in its nature precedes the former.

N. I. Hence, &c. see note 2. rule 1.

**NOTE.** As the correlate and definitive pronouns sustaining the burthen of sentences, are capable of becoming the objects as well as the subjects of the verb, the remark under rule 4 is applicable *mutatis mutandis* to this rule. One example will suffice.

*Objective of the verb.*

**Ex.** हमेश शार्तुं ओले अवि अक भांशुशने | न हींदुओमां लियो नथी I have never seen among the Hindús, a man who would always speak the truth.

6. When of an interrogative sentence, one clause contains the subject matter of interrogation and the other the words which are the medium of interrogation, the former clause is placed first.

N. B. Hence, &c. see note 2. rule 1.

**Ex.** पोतानो स्वभाव बदली शके अवि कोशु छे? Who is there that can change his own nature?

7. When of a compound sentence, the one clause expresses action and the other clause the end to which the action is directed, the clause expressive of action is placed last.

N. B. Hence, &c. see note 2. under rule 1.

**Ex.** हुं तमने भांशुववा शारुं आव्यो छुं I have come to teach you.

**NOTE.** It is frequently requisite to express finality by the contingent mood, either in the former or latter clause. Neither can be placed in the latter clause,

unless prefaced by the conjunction કે. If the ideas of finality are much involved and are contained in several sentences, then to avoid obscurity they are frequently placed in the latter clause. Speciality of design as regards the action, or the end of the action, can be expressed by the speaker by a stress of voice, but is not so easily expressed in composition. It may however be laid down as a general rule, that if the primary design be to express the end of action, the terms expressive of it are placed first either in the infinitive or in the contingent mood. If the primary design be to express action itself, the terms expressive of it are placed first, the end of action being expressed in a subsequent clause, headed by કે or એમાટે કે. If it be required to express very decidedly the end of action, some word denoting finality as એમાટે, precedes the verb expressing action, and કે connects the two clauses.

Ex. એ તેને એમાટે શીખામણુ દીધી કે તે વહી એવું કાંમ ન કરે I have punished him to the intent that he might not do such a thing again.

8. When of a compound sentence, the one clause expresses the source or origin of action and the other the action, the clause expressive of the former is put first.

N. B. Hence, &c. note 2. rule 1.

Ex. હું થણું ચાલ્યો માટે થાકી ગયો I am tired because I have walked a great way.

NOTE 1. If the primary design be to express the action, and the subsidiary the source of the action, the sentence expressive of the former is placed first.

Ex. માહારો ભાઈ આવ્યો કેમકે તેને હીયાં કંઈ કામ છે My brother has come because he has some business here.

NOTE 2. If the primary design be to express the source of action, it is expressed in the former clause, a pronoun being placed before the word denoting origin.

Ex. લોકે તેને કાઢાડી સુમ્યો તે માટે હીયાં આવ્યો He came here because the people drove him away.

9. When of a compound sentence one clause expresses or involves any action relating to speech or thought, and the other

clause expresses the subject matter of such speech or thought, the former clause may be put first or last, as may be most suitable to circumstance and conducive to perspicuity.

N. B. Hence, &c. see note 2. rule 1.

NOTE. The subject matter of thought or of speech is expressed as nearly as possible according to the order of nature i. e. to what did actually transpire, whether in outward action or internal thought and feeling.

Hence the persons and tenses, &c. used, are frequently different from those used in English to represent the same fact, as will be seen at once by the following examples.

- Ex. 1. તેણે મને કહ્યું કે હું મારો છૂર્જી He told me he was sick.  
 2. મેં જાણ્યું કે તે તરત શારી થશે I thought that he would soon recover.  
 3. તેણે મને કહ્યું કે માહારા ધરમાંથી જાઓ He desired me to leave his house.  
 4. શાહેબ કેહેછે કે આજ માહારો જીવ શારી નથી Mr.—says that he is not well to day.

Excep. Where the use of the person corresponding to fact would necessarily lead to ambiguity, it is not employed.

Ex. શાહેબ કેહેછે કે હું શારી ચાકર છૂર્જી Mr.—says that I am a good servant.

Here the person originally employed was the second or third, but the use of either in this case would be ambiguous. The first is therefore employed.

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## IV. INTERLINEAR TRANSLATIONS.

*Extracts from Æsop's Fables.\**

વાત. †

Word. 1.

કુતરો અને તેનું પ્રતીબિંબ.

Dog and him of Shadow.

એક કુતરો માંસ માં માંશ નો કડકો ધાલીને નદી ઊતરીને પેલી તીરે  
 A dog mouth in flesh of piece having put in river crossing other side in  
 જતા હતા તેણે પોતાની છાયા પાણી માં દીડી તારે તેના મન માં આનું  
 going was him by own shadow water in saw then him of mind in came  
 કે આ કોઈ બીજો કુતરો માંશ નો કડકો લઈને જાય છે તે હું એ ની  
 that this some other dog flesh of piece having taken is going that I him of  
 પાસે થી ખુંચી લઈ એવા વીચાર કરીને પોતાનું મોહાડું ઊઘાડીને  
 near from snatching will take such thought having made own mouth opening  
 લાભ થી તે લેવા ગયો તો મોહોડા માં નું માંશ પાણી માં પડ્યું તે  
 covetousness from it to take went then mouth in of flesh water in fell it  
 તણ ખેડું તે કરીને એને મલ્યું નહીં.  
 under sunk that again him to was found not.

\* Although the original is in Bálbodh character, it is considered as assisting the early student unacquainted with that character to put it in the Gujaráti.

† For the sake of precision, words are disjoined, which in the original are connected.

શાર.

ESSENCE.

પરમેશ્વરે આપણુ ને જે આપ્યું તે માં શંતોશ ન માનીને જે પુરુશ ખીભ  
 God by us to what has given that in content not reposing what man other  
 નું લેવાને ઇચ્છે તેને તે ન મલે અને પોતા ની પાશે જે હાથ  
 of take to desires him to that not will be found and himself of near what may be  
 તે પણ જાય.

that also will go.

વાત. ૨.

Word. 2.

બલદ અને દેડકું.

Bullock and Frog.

એક બલદ ખીડ માં ચરતો હતો તાંહાં નાનાં નાનાં દેડકાં ફરતાં હતાં તેઓ

A bullock pasture in grazing was there small small frogs walking were them

માં નું એક દેડકું બલદ ના પગ તલે સંપાદને મરીગયું તે વાત ખીજે

in of one frog bullock of feet under being squeezed died that word other

દેડકે ઘેર જઈને પોતાની માને કેહી અને વલી ખોલ્યું કે એવડો મોહોયો

frog by home going his mother to said and again said that so great

જીવ મે કોઈ દીવસે દીઠા નોહોતો તે શંભલીને દેડકા પોતાનું પેટ

living thing me by any day on seen not was that having heard frog her belly

ધણું ડુલાવીને ખોલવા લાગી જે તે જીવ આવડો મોહોયો છે? દેડકો

much puffing out to say began that that living thing so big is? frog

ખોલ્યો મા એ કરતાં ધણું મોહોયો છે ફરીને તે થી વડું પેટ

said mother this than very big is again that from more belly

ડુલાવીને દેડકા ખોલી આંટલા છે? તે ખોલ્યો મા, નું પેટ ફુટે એટલી

puffing out frog said so great is? it said another thou belly burst so much

ફુલે તોપણ તેના જીવડી થાયે નહીં તે શંભલીને ગરવે કરીને ધણુંજ

puff out yet it of so great will be not it hearing pride by from very much

કુલવા લાગી એટલા માં પેટ ફાટીગયું અને તે મરીગઈ.  
to puff out began so much in belly burst and she died.

શર.

ESSENCE.

મરીએ પોતાની શક્તી પ્રમાણે ખર્ચ કરું શ્રીમંત ની ખરોખરી કરવા  
Poor by own power according expense to make rich of imitation to make  
જયે તે દેડકી ની પટે મારે જાયે.  
he go then frog of way in he will be killed.

*Extracts from the Panchopākyaṇ. Page 78.*

વાત.

Word.

કોઈએક તલાવ માં કંબુગ્રીવ નામે કાચ્યો હતો તેના મિત્ર શંકટ ને  
A pond in kāmbugariv name by tortoise was him of friends Sāngkat and  
વીકટ નામે કરીને એ હંસ તે તલાવ ને કાઠિ આવીને નીત્ય કાચ્યા સાથે  
Vikat name by by two geese that pond to shore by coming daily tortoise with  
મુખ દુખ ની વારતા કરે એક વરસ તે દેશ માં વરસાદ પડેનહી  
pleasure pain of converse would make one year that country in rain fell not  
એટલે વાવડી તલાવો બધાં મુકાઈગયાં તે શમે કાચ્યો હંસોને કહેછે ર મિત્રો  
so that well ponds all dried went that time tortoise geese to says oh! friends  
પાણી વીના હું મરીજાઈ હવે કેમ કરીએ તે બોલ્યા ર ધીરજ નહી  
water without I shall die now how shall we do they said oh! patience not  
મુક કહુંછે. મોટા ઘાત ની વેલા એ પણ જે ધીરજ નથી મુકતો તે  
do leave said is great destruction of time in even who patience not leaves him  
ને જાપાએ મુલેછે ને ખીજું પોતાના મિત્ર ના કષ્ટ શમે જે કામે  
to remedy appears and again own friends of calamity time in who use in

नहीं आवतो ते भीत्र शा काम नो? मोटे तुं कांभ र्थीता नहीं कर हमे  
 not comes that friend what use of? wherefore thou any care not make we  
 कांभ जपाय शोधीकाहाडीये पछी ते हंसो ये अम्क लाकडी लावीने काय्या ने  
 some remedy seek out after those geese by a stick bringing tortoise to  
 डेहुं तुं आ लाकडी ने मोडे थी वयमां मन्ज्युत पकड ने जे छेज हमे  
 said thou this stick to mouth by with middle in tight hold and two ends we  
 जे जल्हा पोता ना वांशा जपर मुक्रीने तमने लघ—जडी—जधम्म ने  
 two persons selves of shoulders on placing thee to taking arising will go and  
 जहां पाव्ही हसे तांहां मुक्रीये पल्लु अप्परदार जो मारग वये मोडुं  
 where water may be there will place but take care if road middle in mouth

जिधाडशे तो तुं जल्लु काय्ये हा कछी ने हंसो तेने आकाश  
 thou wilt open then thou know tortoise by yes said and geese him to sky

पंथे करी लघ आल्या ते जोध अम्क शेहेर नां माणुसो अम्ककां थम्मां ने  
 road in by taking went that seeing a city of men together were and  
 आंगली करीने अम्क प्नील ने देआडेछे रे ज्यो ज्यो मुं अचरत छे जे अम्क  
 finger making one other to shows oh! see see what wonderful is that a  
 लाकडी ने जे पंप्पी वलग्या छे ने वयमां कंभ अकर शरभुं दीशेछे ते  
 stick to two birds stuck are and middle in something ring like seems that  
 लाक नी मंडली जोध काय्या ने धीरज नहीं रछी ते वारे पेला  
 people of assembly seeing tortoise to patience not remained that time in those  
 लोके शा काले मला छे अम्क हंसो ने पुछ्वा लाग्यो अम्कला मां लाकडी  
 people what for met are so geese to to ask proceeded so much in wood  
 थी मोडुं छुट्टी-गधुं ने हेठल पडा तेने लोके तरत मारी-नांप्पो.  
 from mouth got loose and below fell it to people by soon killed.

*Extracts from the Bāl Mitra.*

लक्ष्मण.

Lākshman.

अम्क धरुा गरीब संताळ अम्के नामे मज्जुर हतो तेने नांनानां नांनानां छ  
 A very poor Sāntāḷi such name by labourer was him to little little six



છોકરાં હતાં તેઓનું પેટ કેમ ભરાશે માટે એક દાહડો તેને ધણી \*  
 children were them of belly how shall be filled therefore one day him to much  
 ચીંતા થઈ તે માં ખીજું એવું થયું જે તે વરસ માં અંન શાઈ પાકું નહીં  
 anxiety was it in other such was that that year in grain well ripened not  
 માટે આગલા વરસ કરતાં ઘણો અમલો મોઢો થયો. સંતાજી રાત દાહડો મેહનત  
 therefore preceding year than grain twice dear was. Sāntaji night day trouble  
 કરે. તોપણ છોકરાં ને જોડો પાતલો રોટલા પેટ ભરીને ખવાડવાને પુરા પૈશા  
 would make yet children to coarse thin bread belly filling give to eat to full pice  
 તેને મલે નહીં એવો તે ધણો દુખ માં પડ્યો. એક દીવસ તેણે  
 him to would be found not so he much suffering in fell. one day him by  
 પોતાનાં શબ્દાં છોકરાં ને પાશે ખોલાવ્યાં અને આંખો માં આંસુ આંણીને કહેછે અરે  
 own all children to near called and eyes in tears bringing says oh  
 માહારાં વાહારાં છોકરાં હોણુ ઘણો મોઢો ધણો છે હું આટલી મેહનત કરું છું  
 my dear children this year grain dear very is I so much labour make  
 તોપણ તમારું પેટ ભરાય એટલો ઘણો મને મલતો નથી એવી માહારી  
 yet your belly be filled so much grain me to is found not such my  
 અવસ્થા છે તમે જુઓ જે શબ્દલા દાહડા ની માહારી મજુરી આટલા એક રોટલા  
 condition is you see that all days of my hire so much one bread  
 માં અરચ થાય છે માટે મને જેટલું મલે છે તેટલા માં નીરવાહ  
 in expended is therefore me to as much as is findable so much in management  
 તમારે કરવો જોઈશે ખીજે કશો ઉપાય નથી અને એટલે તમારાં પેટ  
 you by make must other any remedy not and so much by your bellies  
 ભરતાં નથી તે અરાં પણ વારું જીવતા ખચશો એટલું ખોલીને  
 are filled not that true but well alive you will be saved so much having spoken  
 તે છાંનો રેહ્યા તે ખચારા થી આગલ ખોલાયું નહીં અને તે આંખો જચ્યા  
 he silent remained that poor by onward was speakable not and he eyes high  
 દેવ ના શામીયો કરીને. રાવા લાગ્યો તે જોઈને છોકરાં પણ રાવા લાગ્યાં  
 God of opposite making to weep began that seeing children also to weep began

અને પોત પોતાના મન માં કહેવા લાગ્યાં હમે ગરીબ હમે નાંહાંનાં હમે  
 and each self of mind in to say began we poor we little we  
 અભાગીયાં. હમારા ઊપર દયા કર હમારા આપને શાહે યા હમને ભુખે  
 unfortunate us on pity make our father to help be oh! us to hunger from  
 મરવા દેધશ નહીં.  
 to die do let not.

*Extracts from the Gospels.*

ઈહોનનો શુભ વરતમાન.

John of Glad Tidings.

પેહેલા અધ્યો.

First Chapter.

૧. આરંભ શબ્દ હતો ને તે શબ્દ ઈશ્વર ની પાથે હતો ને તે શબ્દ  
 1. beginning in word was and the word God of near was and the word  
 ઈશ્વર હતો. ૨. તે આરંભ ઈશ્વર ની પાથે હતો. ૩. તે થી શબ્દ પેદા  
 God was. ૨. it beginning in God of near was. ૩. him by every made  
 થયું ને જ્યાંઈ પેદા થયું તે તે ના વીના પેદા થયું—નોહોતું. ૪. તે  
 was and whatever made was that him of without made been not was. 4. him  
 માં જીવન હતું ને તે જીવન માણુશ નું અજવાલું હતું. ૫. ને તે અજવાલું  
 in life was and the life man of light was. 5. and that light  
 અંધારા માં થયું પણ અંધારાએ તે ને માન્યું નહીં. ૬. ઈહોન નામે ઈશ્વર  
 darkness in was but darkness by it to received not. 6. John name by God  
 થી મોકલા અમલા એક માણુશ હતો. ૭. તે શાહેદી લીધે આવ્યા કે  
 from sent a man was. 7. he testimony to on account came that  
 અજવાલા શબંધી તે શાહેદી આપે એ શાહે કે તેથી શંકાં વીસ્વાસ  
 light concerning he testimony might give this for that him by all belief  
 કરે. ૮. તે અજવાલું તે પોતે નોહોતો પણ તે અજવાલા શબંધી ની  
 might make. 8. that light he self not was but he light concerning of

શાહેદી આપવા આપ્યો. ૯. જગત માં જે કોઈ આવે તેહેને પ્રકાશ  
 testimony to give came. 9. world in who any may come him to light  
 કરનાર તેજ ખરું અજવાણું હતો. ૧૦. તે જગતમાં હતો જે જગત તેથી. પેદા  
 maker that true light was. 10. he world in was and world him by made  
 થઈ-હતી પણ જગતે તેહેને આજ્ઞા આપી નહીં. ૧૧. તે પોતાનામાં આપ્યો પણ  
 been had but world by him to knew not. 11. he own in came but  
 પોતાનાયે તેહેને માન્યો નહીં. ૧૨. પણ જ્યેલાંઆયે તેહેને માન્યો  
 own by him to received not. 12. but as many by him to received  
 તેજલાંઆને જેટલે તેહેના નામપર વીશ્વાસ કરનારાંઆને તેણે ઈશ્વરના દીકરાંઆ  
 so many to that is him of name on belief makers to by him God of sons  
 થવાનો અધીકાર આપ્યો ૧૩. જેઆ લોહીથી નહીં તથા દેહે કરીને નહીં  
 becoming of authority gave. 13. who blood from not and body by by not  
 તથા માણુશની ઈચ્છાથી નહીં પણ ઈશ્વરથી જનમ પામ્યા. ૧૪. શબ્દ દેહ-  
 and man of desire from not but God from birth received. 14. word body-  
 ધારી થયો જે આપણામાં રહ્યો જે હમે તેનો મહીમા જોયો ક્રીપા તથા શાન્તપણુ  
 taker was and us in lived and we him of glory saw grace and truth  
 શંપુરણુ આપના અંકના-અંક દીકરા ના જેહેવો મહીમા હતો. ૧૫. તે શંમંદી  
 perfect father of only one son of as glory was. 15. him respecting  
 ઈહોને શાહેદી આપી જે ધારી પાડીને કેહ્યું કે જે શંમંદી જે કેહ્યું  
 John by testimony gave and voice raising said that whom concerning me by said  
 હતું કે માહારી પાછલ જે આગનારો છે તે માહારી અગાળ હતો તે અજ છે  
 had that me of behind who comer is he me of before was he this is  
 કેમકે તે માહારો જેહેલાંજ હતો. ૧૬. જે તેહેની શંપુરણુતાથી આપણે શંધા  
 because he me of before was. 16. and him of fullness from we all  
 ક્રીપા પર ક્રીપા પાપેમા છુધયે. ૧૭. કેમકે મુશાની હસ્તક શાસ્ત્ર અપાણું  
 grace on grace received have. 17. because Moses of through law was given  
 પણ ઈસુખ્રીસ્ત થી ક્રીપા તથા શાન્તપણુ આપ્યાં. ૧૮. ઈશ્વર જે કોઈયે કદી જોયો  
 but Jesus Christ by grace and truth came. 18. God to any by ever seen

नथी अमकनोअमक दीकरे ले आप नी छाती आगल छे तेखे तेहेने आलप्राये.  
not only one son. who father of breast before is him by him to made known.

१८. तेवारे भुडुदीआआ अम प्रशालिम भांथी पावके ने तथा सेवीआ ने भुडुन  
19. what time at Jews by Jerusalem in from priests to and Levites to John

पाशे पुछुवा मोकल्या के तने कोए छे। तेवारे ले शाहेदी तेखे पुरी  
near to ask sent that you who are that time in what testimony him by fulfilled

ते अम छे के. २०. तेखे कयुल क्रीडुं ने धंकार क्रीषी नहीं पए कयुल  
that this is that. 20. him by confess made and denial made not but confess

क्रीडुं के हुं श्रीस्त नथी.

made that I Christ not.

*The above expressed by Roman Characters.\**

1. ārāmbhé śābda hato né té śābda īṣvar ní pásé hato né té śābda īṣvar hato.
2. té arāmbhé īṣvar ní pásé hato.
3. té thī sāghalúṅ pedá tháyúṅ né jé kángí péda tháyúṅ té téna vīná péda tháyúṅ nohotúṅ.
4. té máṅg jívān hatúṅ né té jívān māṅaṣnúṅ ajvālúṅ hatúṅ.
5. né té ajvālúṅ āndhárāmāṅg tháyúṅ paṅ āndháráé té né mányo nahí.
6. íhon námé īṣvar thī mokláélo ék māṅaṣ hato.
7. té sáhédí né lídhé ávyo ké ajválá samāndí ní sáhédí púrē é sárú ké té thī sāndhāṅg vísvās karé.
8. té ajvālúṅ té poté nohoto paṅ té ajválá samāndí sáhédí āpavá ávyo.
9. jāgāt māṅg jé koé ávé té né prakās karnár té kharúṅ

1. The unaccented a is sounded as a in *America*. When accented thus ā, it is sounded short as u in *cup*. When accented thus á, it is sounded as á in the French *la*. When accented thus à it is somewhat broader.

2. ú is never sounded short but as oo more or less lengthened.

3. í is not sounded short as the English, but as long e or ee. When accented shus ĩ, it is sounded as i in *fin*.

4. é is the English a in *name*, more or less lengthened when not accented it is short as e in *jem*.

5. ng final is merely a soft nasal.

6. o is always long as in *bone*.

\* Let the student carefully observe, that in conformity with the Alphabet :—

ajvālúng hato. 10. té jágat máng hato né jágat té thí pédá tháé hatí paṇ jágaté té né olkhyo nahí. 11. té potáná máng ávyo paṇ potánáé té né mànyo nahí. 12. paṇ jétláoé té né mànyo étlé té ná nàm par vísvás karnáráo né téo né ísvar ná díkráo thaváno adhíkár ápyo. 13. jéo lohí thí nahí tathá déhé karíné nahí tathá mànaṣ ní íchá íhí nahí paṇ ísvar thí jānām pámyo. 14. né śabda dédháráí tháyo né ápnāng máng réhyo né hamé téno mahíma joyo krípá tathá sáchpaṇ sãmpúrna bāpná eknáék díkrá ná jévo mahíma hato. 15. íhoné té samāndí śáhédí ápi ké jé samāndí mé kahyúng hatúng ké máhári páchal jé ávnáro ché té máhári agavú hato té éj ché kemké té máhára péhélang ha'o. 16. né té ní śãmpúrnta thí ápné sãndhá krípá par krípá pámya cháiyé. 17. kemké músa ní hástak śãstra apáyúng paṇ ísú khrist thí krípá tathá sáchpaṇ ávyāng. 18. ísvar né koťé kádí joyo natlí éknoék díkaro jé báp ní chátí ágal ché té né té né olkhávyo. 19. jé váré íhudíoé írúsalem máng thí yájako né tathá lévío né íhon pásé púchavá moklyá ké tamé koṇa cho té váré jé śáhédí té né purí té é ché ké. 20. té né kabúl kidhúng né ínkár na kídhó paṇ kabúl kíduṅg ké húng khrist natlí.

माथीली नी शुभः परतमान.

Matthew of Glad Tidings.

पांचमो अध्या.

Fifth Chapter.

१. ने ते लाडा ने न्योधने पाहाउ पर गयो ने ते भेडा म्मिद्ल

1. and he people to seeing mountain on went and he was seated at that time

ते ना शीशा ते नी पाशे आया. २. ने तेले तेम्मा ने पोता ना मोहो.

him of disciples him of near came. 2. and him by them to self of mouth

थी उपदेश क्रीषा हे. ३. दीन आतमा वाळांम्मा ने धन छे

with instruction made that. 3. humble spirit them that have to blessing is

डेमडे स्वर्ग नुं राव तेम्मा नुं छे. ४. शिक करनारांम्मा ने धन

because heaven of kingdom them of is. 4. mourning makers to blessing

છે કેમકે તેઓ દીલાશી પામશે. ૫. જે રાંકડા છે તેઓને ધન છે  
 is because they consolation shall find. 5. who meek are them to blessing is  
 કેમકે તેઓ દેશ નો વારશી પામશે. ૬. જે નીતી ના ભુખ્યા  
 because they country of inheritance shall find. 6. who righteousness of hungry  
 તથા તરશા છે તેઓને ધન છે કેમકે તેઓ ત્રપત થશે. ૭. જે  
 and thirsty are them to blessing is because they satisfied shall be. 7. who  
 દયાલુ છે તેઓને ધન છે કેમકે તેઓ દયા પામશે. ૮. શુધ મન  
 merciful are them to blessing is because they mercy shall find. 8. pure mind  
 વાલાઓને ધન છે કેમકે તેઓ દેવને જોશે. ૯. શલાહ કરાવનારને  
 that have to blessing is because they God to shall see. 9. peace makers to  
 ધન છે કેમકે તેઓ દેવના દીકરાઓ કહેવાશે. ૧૦. નીતીને  
 blessing is because they God of sons shall be called. 10. righteousness to  
 લીધે તેઓને લોક શતાવે છે તેઓને ધન છે કેમકે સ્વરગનું  
 on account who to people persecute they to blessing is because heaven of  
 રાજ તેઓનું છે. ૧૧. જહારે લોક માહારે લીધે તમને મેહેણું  
 kingdom them of is. 11. when people me to on account you to insult  
 મારશે ને તમારી પુઠે લાગશે ને તમારા ઊપર હરેક તરેહની જુડી વાત  
 shall strike and you behind shall stick and you on every kind of evil word  
 જુડી કહેશે. તારે તમને ધન છે. ૧૨. તમે ખુશ થાઓને ધણા હરખાઓ  
 false shall say then you to blessing is. 12. you glad be and very be glad  
 કાંજે તમારે સ્વરગમાં ફલ ધણું છે કેમકે તમારા થી અગાઉના ભવીશ  
 because to you heaven in reward much is because you from before of future,  
 કહેનારાઓને અમનજ શતાઓવા. ૧૩. તમે પ્રથવીનું મીઠું છે હવે જો મીઠું  
 sayers to thus persecuted. 13. you earth of salt are now if salt  
 નીસ્વાદ હોએ તો તે થી કેમ મીઠું થાએ તે બહાર ફેંકી—દેવાને લોકના પગ  
 tasteless be then it by how salt can be it out throw away and people of feet  
 તણે અંપાઈ—જવા વીના ખીજ કાંઈ કામનું નથી. ૧૪. તમે પ્રથવીનું અજવાણું  
 under to be trodden except other any use of not. 14. you earth of light

એ પાહાડ પર નું શહેર છાંનું રહી શકતું નથી. ૧૫. ને દીવા કરીને વાશણ  
are hill, on of city secret remain can not. 15. and light having made vessel  
તલે કોઈ મુકતું નથી પણ દીવી પર મુકે છે તે થી તે નું અજવાલું શંધાં  
under any places not but candle-stick on places it from it of light all  
ઘરનાં ને પડે છે. ૧૬. તેમ તમે તમારું અજવાલું લોક ની આગલ અમિવું  
house of (them) to falls. 16. so you your light people of before so  
પ્રકાશ કરો કે તેઓ તમારી રૂડી કરણીયો ભોમ્ને ને સ્વરગ માંના તમારા પાપ  
light make that they your good. works may see and heaven in of your father  
ની સ્તુતી કરે. ૧૭. તમે અમિ ન શમલો કે હું શાસ્ત્ર ને તથા ભવીશ  
of praise may make. 17. you thus not understand that I law to and future  
કેહેનારાઓ ની વાતો ને અંડન કરવા આઓ છુર્ગ અંડન કરીનાપવા આયેવો  
sayers of words to frustrate to make come have frustrate to make come  
નથી પણ હું થાપન કરવા આયેવો છું. ૧૮. કેમકે હું તમને નીએ કહું છુર્ગ કે  
not but I stable to make come have. 18. because I you to certainly say that  
આકાશ ને પ્રથવી ગુજરી-જમ્ને તાહાં-ચુધી શાસ્ત્ર માંનો એક કાહાનો કે માત્ર પણ શબ્દ  
sky and earth pass away there up to law on of one jot or tittle even all  
શીધ થયા વીના જનાર નથી. ૧૯. માટે એ શહેજ આગાઓ  
accomplished been without goer not. 19. wherefore these light commands  
માંની એક પણ ભો કોઈ તોડશે ને માણુઓ ને તેમ શીખવશે તો સ્વરગ ના  
in of one even if any shall break and men to so shall teach then heaven of  
રાજ માં તે કનીષ્ટ કેહેવાશે પણ ભો કોઈ તેઓ ને પાલશે ને તેમ  
kingdom in he lowest shall be called but if any them to shall keep and so  
શીખવશે તો તે સ્વરગ ના રાજ માં એષ્ટ કેહેવાશે. ૨૦. કેમકે  
shall teach then he heaven of kingdom in best shall be called. 20. because  
હું તમને કહું છું કે શાસ્ત્રીયો ની તથા ફારીશીઓ ની નીતી કરતાં ભો તમારી  
I you to say that scribes of and pharisees of righteousness than if your  
નીતી શારી નહોત્તે તો સ્વરગ ના રાજ માં તમે જશે નહીં.  
righteousness good not be then heaven of kingdom in you shall go not.

*The above expressed by Roman Characters.\**

1. né té lokoné joiné páháđ par gayo né té bétho ètlé, téná siso té ní pásé ávyá 2. né té né téo né potaná moho thí úpdés kídho ké. 3. dín atmá váláo né dhān ché kemké svrāg nūng ráj téo nūng ché. 4. šok karanārao né dhān ché kemké téo dílāso pāmašé. 5. jé rángkadá ché téo né dhān ché kemké téo dés no vāraso pāmašé. 6. jé níthí ná bhúkhá tathá tarsá ché téo né dhān ché kemké téo trāpta thašé. 7. jé dayálú ché téo né dhān ché kemké téo dayá pāmašé. 8. sūdh mān váláo né dhān ché kemké téo išvar ní draští pāmsé. 9. salá kar-nārao né dhān ché kemké téo išvar na díkarāo kéhévašé. 10. níthí né lídhé jéoné lok satávé ché téo né dhān ché kemké svārag nūng ráj téo nūng ché. 11. jábhāré lok mábhāré lídhé tāmāné ménāng márašé né tāmāri púthé lágašé né tāmārá úpar harék taré ní júthí vát kéhéšé tábhāré tāmāné dhān ché. 12. tamé khūš tháo né ghaṇá harkháo kémké tamāré svārag máng phāl ghaṇūng ché kemké tamārá thí agāú ná bhavis kéhénārāo né téoé emaj satávyá hatá. 13. tamé prathaví nūng míthūng chó havé jomíthūng. nisvād tháyung to té thí kém míthūng tháé té báhār phengki dévá né lok ná pāg talé chāmpái javá víná bíjá kángí kām nūng nathí. 14. tamé prathaví nūng ajvālūng cho páháđ par nūng séhēr chánūng réhí sākātūng nathí. 15. né divo karíné vāsan talé koí múkatūng nathí paṇ díví par mukéché té thí ajvālūng sāndhāng ghar nāng né pađéché. 16. tem tamé tamārūng ajvālūng évūng prakāš karo ké téo tamāri rúdi karṇio joé né svārag máng ná tamārá bāp ní stúti karé. 17. tamé em na sāmjo ké hūng sāsra né tathá bhavis kéhénārāo ní váto né khāndān karavá ávyo chūng khāndān karavá ávyo nathí paṇ hūng thāpan karavá ávyo chūng. 18. kémké hūng tamané nísché ka-hūng chūng ké ákās né prathaví gujarí jáé táhāng súdhí śastra máng no ék káhāno ké mátra paṇ sāndhūng sídh tháyá víná jánār nathí. 19. máté é séhéj ágnáo máng ní ék paṇ jo koí tođasé né māṇaso né tem śikhavasé to svārag ná ráj máng té kánisht kéhévāšé paṇ jo koí téo né pālé né tém śikhavasé to té svārag ná ráj máng sarésht kéhévāšé. 20. kemké hūng tamané kahūng chūng ké śāstrío ní tathá phārisío ní níthí karatāng jo tamāri níthí śāri na hoé to svārag ná ráj máng tamé jašo nahí.

\* See power of vowels.



## V. FAMILIAR PHRASES

*Rendered into Gujarati, in Native and Roman Characters.*

Where are you going ?	તમે કાંઈ જાઓ ?	tamé káháng jáocho ?
Whence have you come ?	તમે કાંઈથી આવ્યા ?	tamé káhángthí ávya ?
Call the servant	ચાકરને બોલાવો	chákarné bolávo.
This sugar is not clean	આ ખાણ શુદ્ધ નથી	á khāñ śáph nathí.
Bring more from the bazar	{ બજાર માંથી ખીજું લઈ આવો	bajár mánthí bijúñg léi ávo.
Who told you so ?	તમને કોણે કહ્યું ?	tamané koṇé kahyúñg ?
Do you know where he lives ?	{ તમે જાણો છો કે તે કાંઈ રહે છે ? તેનું રહેવાનું ઠેકાણું તમે જાણો છો ?	tamé jāṇocho ké té ká- háng réhéché ? ténúñg réhévánúñg thé- kánúñg tamé jāṇocho ?
I do not know	{ હું જાણતો નથી મને માલુમ નથી	húñg jāṇato nathí. mané mālum nathí.
Bring a towel	રૂમાલ લાવો	rumál lávo.
Call a washerman	કોઈ ઘોખીને બોલાવી લાવો	koí dhobíné boláví lávo.
Take me into the Fort	મને કીલામાં લઈ જાઓ	mané kílamáng léi jáo.
Call a palkee and four hammals	{ એક પાલખી ને ચાર ભા- ઈઓને બોલાવો	ék pálkhí né chár bhoío- né bolávo.
How many bearers do I require ?	{ કેટલા ભાઈઓ જોઈયે ?	kéṭlā bhoío joiyé ?
Four are enough	ચાર ઘણા છે	chár ghaṇá ché.
I don't know the road to	{ નો રસ્તો મને માલુમ નથી	no rāsto mané mālum nathí.

Direct me	मने रस्तो अतावे	mané rāsto batávo.
This rice is not clean	आ भात यो यो नथी	á bhát chokho nathí.
Wash your hands	तभारे हाथ धुओ	tamará háth dhúo.
I want a servant	माहारे एक आकर जोधये	máharé ék cháker joiyé.
Do not let any body come	कोधने आववा न दो	koíné ávavá na do.
Whom have you served?	तमे कोणुनी आकरी कीधी ?	tamé koṇní chákari kídhí?
What is your name ?	तमाई नाम सुं छे ?	tamarúng nam súng ché ?
Can you cook ?	{ तमने रंधतां आवउ छे ?	{ tamané rāndatāng ava- dé ché ?
Bring a chair	चुरची लावे	khúrchí lávo.
I will give you ten rupees a month	{ हुं तमने दश रुपीआ महीने आपीश	{ húng tamané dās rūpía mahíno ápís.
That is quite enough	ते धखुं छे	té ghanúng ché.
He is ill	ते माँदो छे	té mándo ché.
Do as you please	{ तभारी खुशी प्रमाणे करे	{ tamári khúsí pramáñé karo.
Say, I am not well	{ कोहो के माहारे जव शारे नथी	{ koho ké máháro jiv šáro nathí.
I have fever	मने ताव आवेछे	mané táv avéché.
You must take some me- dicine	{ तभारे आशउ करवुं जोधये	{ tamaré osaḍ karavúng joiyé.
Shall I read to you ?	{ हुं तमने वांसी शंभलावुं ?	{ húng tamané vāñchí šāmbhalāvúng ?
We shall have rain	वरशाद आवथे	varšád ávaṣé.
There is no air in the room	{ आ ओरडीमां कुंभ वां आ- वतो नथी	{ á ordímāng kangí vá ávato nathí.
What can we get here to eat ?	{ हीयां सुं सुं आवाने मले	{ híāng súng súng khaváne málé.
Send for some plantains	केलां मंगवो	kélaṅ māngávo.

Go and see	જાઈને જાણો	jáiné jojo.
Listen to what I say	{ હું કહું છું તે સાંભલો	húng kahúngchúng té sàmbhalo.
Be quiet	શાંત રાહો	cháná roho.
Clean my shoes	માહારા જોડા શણ કરો	máhará jodá śaph karo.
Make the coffee and bring it	{ કાફી બનાવી લાવો	káphi bñáví lávo.
Come quickly	વહેલા આવો	véhéla ávo.
See who is there	જુઓ કે કોણ છે	júo ké koṇa ché.
Is this water good to drink?	આ પાણી પીવાને શરૂ છે ?	á paṇí pívané śarúng ché?
Bring me some soap	કંઈ શાબુ લાવો	kangí śábú lávo.
Bring water for a bath	નાહાવાને પાણી લાવો	náháváne paṇí lavo.
Ask him his name	તેનું નામ પુછો	ténúng nam púcho.
Where do you live ?	તમે કાંઈ રાહો છો ?	tamé káháng rohocho ?
Bring more rice	ખીણો ભાત લાવો	bijo bhát lávo.
Loose the dog	કુતરાને છોડી દો	kútaráne choḍí do.
What shall we do now ?	હવે આપણે શું કરીયે ?	havé ápné súng karié ?
There are no more cups	ખીણાં પેપાલાં નથી	bijáng péyálang nathí,
You have not brought enough	{ જટલું જોઈયે તેટલું લાવ્યા નથી	jétlúng joiyé teṭlúng lá- vyá nathí.
That is right	તે ઠીક છે	té thík ché.
Do not trouble me	મને તસદી ન દો	mané tásdí na do.
I am very busy	{ માહારે ઘણું કામ છે	máharé ghaṇúng kám ché.
Can you read ?	{ તમને વાંચતાં આવડે છે ?	tāmané vānchatáng áva- dé ché ?
Do you speak English ?	{ તમને અંગરેજી બોલતાં આવડે છે ?	tāmané ānggréjī bolatáng ávadé ché ?

Where is his house ?	તેનું ઘર કાંહાં છે ?	ténung ghar káháng ché?
What kind of man is he ?	તે કેહેવો માણસ છે ?	té kéhévo māṇas ché?
Put this book in its place	આ ચોપડી ઠેકાણે મુકો	á chopadī thékāṇé múko.
Sit on the floor	ભાંચ્મે પર બેસો	bhāngé par béso.
Move this table	આ મેજ ખીજે ઠેકાણે મેલો	á méj bijé thékāṇé mélo.
Bring this couch this side	આ કૌચ યેણીગમ લાવો	á cauch yéñi gām lávo.
Why have you been so long ?	તમને ઐટલી વાર કેમ લાગી ?	tamané etlī vār kém lágī?
I want to go out	માહારે બાહાર જવું છે	máharé bahār javungché.
I have not time now	હમણાં મને કુરશદ નથી	hamañáng mané phúrsād nathí.
Is Mr.—at home ?	શાહેબ ઘેર છે ?	śáhéb ghér ché?
I shall not keep this servant	આ ચાકરને હું નહી રાખીશ	á chākarné húng nahi rákhis.
What is this called in Gujaráti ?	ગુજરાતીમાં આને મું કેહેછે ?	gujaratī māng āné sūng kéhéché?
Put out the lamp	દીવો હોલવો	divo holavo.
Light the lamp	દીવો શલગાવો	divo salgávo.
Pay the bearers	ભોઈઆને પધંશ આપો	bhoioné paisá ápo.
Get the carriage ready	ગાડી તઈઆર કરો	gádī taiár karo.
Is it time to go ?	જવાને વખત છે કે નહી ?	javané vākhāt ché ké nahí?
Saddle your master's horse	શાહેબના ઘોડાપર જીન બાંધો	śáhébná ghoḍá par jin bāndho.
Come back quickly	પાછા જલદી આવો	páchá jaldí ávo.
Bring a light	દીવો લાવો	divo lávo.
What o'clock is it ?	કેટલા વાગા ?	kétlá vágyá?
You do not do this right	આ કામ તમે ઠીક કરતા નથી	á kām tamé thík karatá nathí.

Lay down the carpet	શેતરંજી પાથરો	śétrāñjī pātharo.
Bring some bread	રોટલી લાવો	rotālī lāvo.
Shew the book to me	મને ચોપડી દેખાડો	mané chopadī dēkhādoī
Bring your account book	તમારા હીશાબની ચોપડી લાવો	tamarā hīsābnī chopad. lāvo.
Give me your account	તમારો હીશાબ મને આપો	tamaro hīsāb mané āpo.
Have you spent all the money?	તમે બધા પધશા ખરચી ચુકા?	tamé bādhā paisā khara-chī chūkā?
Mr.—is gone for a walk	શહેબ ફરવા ગયો	śāhēb pharavā gayo.
Mr.—is gone in the carriage	શહેબ ગાડીમાં બેશીને ગયો	śāhēb gādīmāng bēśīnē gayo.
Give my compliments to Mr.—and say	શહેબને માહારી સલામ કો-હો ને બોલો કે	śāhēbnē māhārī salām koho nē bolo kē.
Mr.—is gone out on horse-back	શહેબ ઘોડાપર બેશીને ગયા	śāhēb ghoḍā par bēśīnē gayo.
Have you any money?	તમારી પાસે પધશા છે?	tamarī pāsē paisā chē?
Give this man four rupees	તે માણસને ચાર રૂપીઆ આપો	tē māṇasnē chār rūpiā āpo.
What has happened to you?	તમને સું થયું છે?	tāmanē sūng thayūng chē?
Clean the furniture	સામાન સાફ કરો	sāmān sāph karo.
I do not understand	હું સમજતો નથી	hūng śamājato nathī.
My pronunciation is not good	માહારો ઉચાર શરો નથી	mahāro uchār śāro nathī.
The table is broken	મેજ ભાંગીગઇ	mēj bhāgi gai.
I am in a hurry	મને ઉતાવલ છે	mané utāval chē.
Never mind	કંઈ ચિંતા નહીં	kāngī chīntā nahī.
Is any body there?	તાંહાં કોઈ છે?	tāhāng koī chē?

This cup is cracked	આ પેયાલું તડકી ગયું	á péyálúṅ taḍkí gayúṅ.
I have no money	માહારી પાસે પૈસા નથી	māhārī pásē paísā nathī.
I will give it you to-morrow	હું કાલે તમને આપીશ	húṅ kalé tāmāné ápis.
Come the day after to-morrow	{ પરમ દાહાડે આવજો	•param dāhādē ávjo.
Call the carpenter	મુથારને બોલાવી લાવો	súthárné boláví lávo.
How broad is this cloth?	{ આ લુગડાનો પનો કેટલો છે?	á lúgadā no pāno kēṭlo ché?
Enquire what is the price of grain	{ દાણાની કીમત પુછો	dāṇānī kīmāt púcho.
My servant is gone out	{ માહારો આકર બાહાર ગયો	māhāro chākar bāhār gayo.
Pull the punká	પંખા ખેંચો	pāṅkho khéncho.
Explain to me	મને સમજાવો	mané sāmjavó.
Teach me Gujaráti	મને ગુજરાતી બતાવો	mané gujaráti bhanávo.
Do you know the English language?	{ તમને અંગરેજી ભાષા આ-વડે છે?	tāmāné āṅgréjī bhāṣa ávadéché?
If I make a mistake, tell me.	{ જો હું ચુક કરું તો મને કોહો	jo húṅ chūk karúṅ to mané koho.
I saw him yesterday	મે કાલે તેને જોયા હતા	mé kalé téné joyo hato.
Bring two seers of milk	બસેર દુધ લાવો	basér dúdh lávo.
Do this every day	રોજ રોજ કરો	roj roj karo.
Pay the postage	ટપાલના પૈસા આપો	tapálná paísá ápo.
Take this letter to the Post Office	{ ટપાલમાં આ કાગલ લેઈ જાઓ	tapálmāṅ á kágal léi jáo.
Have the horse shod	ઘોડાને નાલ બંધાવો	ghoḍāné nāl bāndhávó.
Go on with your work	તમારું કામ કર્યા જાઓ	tamárúṅ kām karyá jáo.
You have made a mistake	તમે ચુક કરીધી	tamé chūk kídhī.

Come back quickly	જલદી પાછા આવો	jaldí páchá ávo.
Go early in the morning	શવારે વેહલા જાવો	śaváre véhela jāvo.
Procure it as it is wanted	જોઈતું જોઈતું મંગાવો	joítúng joítúng māngávo.
Do not get it all at once	શામઠું લેવું નહીં	sámṭhúng lévúng nahí.
This tea is not good	આ ચાહ શારી નથી	á cháh śarí nathí.
What is the price of this box ?	આ પેટીની કીમત સી છે ?	á péṭíní kímāt sí ché ?
Where is the padlock of this box ?	આ પેટીનું તાલું કાંઈ છે ?	á péṭínúng tálúng kāhāng ché ?
Get dinner ready	ખાણું તૈયાર કરો	khañúng taíar karo.
Seven persons are to dine	સાત માણસો જમનારાં છે	sāt maṇaso jāmnaráng ché.
Remain in waiting	હાજર રાહો	hājar roho.
Tell him to stop a little	તેને કોહો કે સબુર રાખો	téné koho ké sābur rákho.
Who wrote this letter ?	આ કાગલ કોણે લખ્યો ?	á kágal koṇé lākhyo ?
What is the cost of this ?	આની સી કીમત છે ?	ání sí kímāt ché ?
What is the day of the week ?	આજ કહો વાર છે ?	āj kahyo vār ché ?
What is the day of the month ?	આજની સી તારીખ છે ?	ājní sí tárikh ché ?
This is the sixth day of the month	છઠ્ઠી તારીખ છે	chaṭhí tárikh ché.
Let him go	તેને જવા દો	téné javá do.
Whose servant are you ?	તમે કોણનો ચાકર છો ?	tamé koṇno chākar cho ?
Speak the truth	શાચું બોલો	śachúng bolo.
Come next week	આવતે અઠવાડીએ આવજો	ávate aṭvādíe ávjo.
Wake me in the morning	શવારે મને જાગાડજો	śaváre mané jagáḍjo.
You have come very late	તમે મોહોડા આવ્યા	tamé mohodá ávyá.

I do not like this	{	आ मने शई लागुं नथी	á mané sárung lágatung nathí.
Come at the right time		वपत पर आवणे	vākhāt par ávjo.
Do this carefully	{	आ काम अबरदारीथी करे	á kām khābardārīthī karō.
Take care of the child		छोकराने संभालो	chokarāné sambahālo.
Stop the gādi		गाडी राखो	gāđī rākho.
Bring fish for breakfast	{	नाशता शई माछुलां लावो	nāstā sārú māchalāng lāvo.
Tell him to sit down		तेने बेशडो	téne bésādo.
I am coming directly	{	हुं हमां आं कुं छुं	húng hamāṅg āvúng chúng.
I will come after dinner		हुं जमीने आवीश	húng jāmíné ávis.
Bring some hot water		हुं पाणी लावो	húnúng paṅī lāvo.
This water is not hot		आ पाणी हुं नथी	á paṅī húnúng nathí.
Bring cotton for bedding		गोदीने शई रू लावो	godāđíné sārú rúú lāvo
Bring a maund of cotton		एक मण रू लावो	ék maṅ rúú lāvo.
Come and visit me		तमे मने मलवा आवणे	tamé mané mālavā ávjo.
I shall be glad if you visit me	{	तमे मने मलो तो धळुं शई	tamé mané mālo to gha- núng sárung.
He was to come but he has not come	{	ते आववानो हतो पणु ते आव्यो नथी	té ávavāno hatō paṅ té ávyo nathí.
This man cheats very much	{	आ माणुस धळो दगो करेछे	á māṅas ghaṅo dāgo karéché.
He is not to be trusted		अने कांछ भरेशो नथी	éno kāṅgī bhārošo nathí.
Do you understand what I say ?	{	हुं कहुंछुं ते तमे समजो छो?	húng kahúng chúng té tamé sāmjocho ?
Open all the windows		सधली पारीयाने उघाडो	sāghalī bārīyāne úghādo.



This bungalow is very good	{ આ બંગલો ઘણો શારો છે	á bānggalo ghaṇo sáro ché.
What is its rent ?	{ તેનું ભાડું કેટલું છે ?	ténung bhādúng kētlung che ?
Five majúrs are wanted	પાંચ મજૂરો જોઈયે	pānch majúro jóiyé.
Four carts are required	ચાર ગાડાં જોઈયે	chār gādāng jóiyé.
Hired bullocks are wanted	બોડેના બલદ જોઈયે	bhádēnā bālad jóiyé.
I write him a letter	{ હું તેના ઉપર કાગલ લખી મોકલીશ .	húng tēnā úpar kágal lakhí moklis.
I want a boat to go to Surat	{ સુરત જવા શર એક બટેલો લો જોઈયે	Súrat javá sárú ék batélo jóiyé.
I wish to go to morrow	કાલે માહારે જવું છે	kālē maháre javúng ché.
What you will take for this?	એનું સું લેશો .	énung súng lēso.
That is very cheap	તે ઘણું સસ્તું છે	té ghaṇúng sástung ché.
Your goods are very dear	{ તમારું સામાન ઘણું મોંઘું છે	tamarúng sāmān gha- núng mongghúng ché.
We are going to take a walk	હમે ફરવા જઈયે છઈયે	hamé pharavá jáiéchaiyé.
Dismiss him	એને રજા આપો	éné razá apo.
Dinner is on the table	આણું મેજ પર છે	khānúng méj par ché.
Have you dined ?	તમે જમી રહા ?	tamé jámi rahya ?
I want a pen and ink	સાઈ કલમ જોઈયે	sāi kālām lávo.
He is come back	તે પાછો આવ્યો છે	té pácho áryo ché.
I dine out to-day	{ આજ હું બહાર જમવા જાઉં છું	áj húng bahár jamava jáung chúng.
Do that work well	તે કામ શારી પઠે કરો	té kām sári pathé karo.
Speak softly	ધીમે ધીમે બોલો	dhímé dhímé bolo.
Shut that door	તે બારણું બંધ કરો	té bārúng bandh karo.
Open this door	આ બારણું ઉઘાડો	á bārúng úghádo.
Keep it always open	હમેશ ઉઘાડું રાખો	hamés úghádúng rákho.



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