

# Marathi Manual

## Language and Culture



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This manual was prepared to assist speech-language pathologists in their effective treatment of people with speech and language disorders who are bilingual or multilingual speakers of English and Marathi. This is, by no means, an exhaustive treatise of Maharashtrian culture or language but the information found here can assist with assessment and treatment planning for speakers of Marathi. There are statements in this manual that refer to Indian culture in general and may or may not apply to those living in Maharashtra. The hyperlinks in this manual will link to websites where more information about those subjects may be obtained. The information in this manual is not exclusively the work of the authors and is not intended for commercial use. Some statements in this manual contain phrases such as “all Indians” and “all relationships.” These statements were taken verbatim from other sources and are not the opinion of the authors of this manual. Please keep in mind that all people are individuals and generalities such as these when referring to Indian or Maharashtrian people are not always the case.

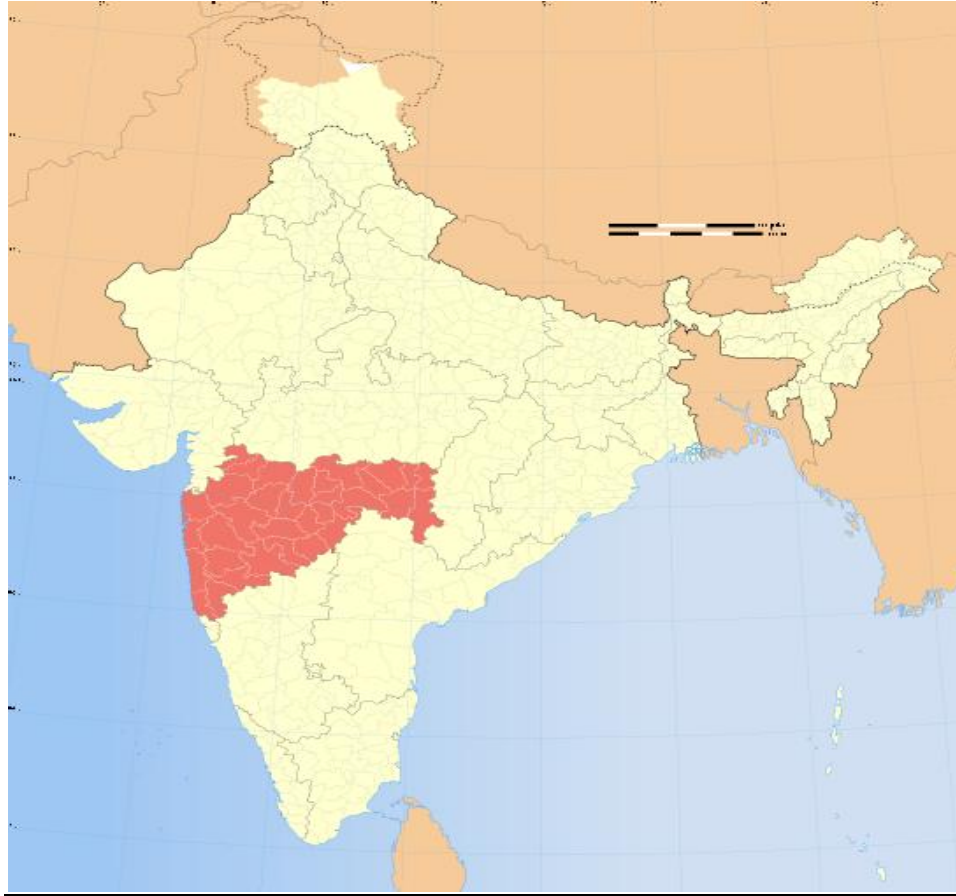
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The **Marathi people** or **Maharashtrians** (Marathi: मराठी माणसं or महाराष्ट्रीय) are an Indo-Aryan linguistic group, that inhabit the Maharashtra region and state of western India. Their language, Marathi, is part of the southern group of Indo-Aryan languages. Although their history goes back more than a millennium, the community came to prominence when Maratha warriors under Shivaji Maharaj established the Maratha Empire in 1674. Mee Marathi (मी मराठी, *I am Marathi*) are two words that have always inculcated Marathi pride.



Information and map taken from:

[http://en.wikipedia.org/wiki/File:India\\_Maharashtra\\_locator\\_map.svg](http://en.wikipedia.org/wiki/File:India_Maharashtra_locator_map.svg)

## **Indian Society & Culture**

### **Hierarchy**

- . The influences of Hinduism and the tradition of the caste system have created a culture that emphasizes established hierarchical relationships.
- . Indians are always conscious of social order and their status relative to other people, be they family, friends, or strangers.

. All relationships involve hierarchies. In schools, teachers are called gurus and are viewed as the source of all knowledge. The patriarch, usually the father, is considered the leader of the family. The boss is seen as the source of ultimate responsibility in business. Every relationship has a clear- cut hierarchy that must be observed for the social order to be maintained.

### **The Role of the Family**

. People typically define themselves by the groups to which they belong rather than by their status as individuals. Someone is deemed to be affiliated to a specific state, region, city, family, career path, religion, etc.

. This group orientation stems from the close personal ties Indians maintain with their family, including the extended family.

. The extended family creates a myriad of interrelationships, rules, and structures. Along with these mutual obligations comes a deep-rooted trust among relatives.

### **Just Can't Say No**

. Indians do not like to express 'no,' be it verbally or non- verbally.

. Rather than disappoint you, for example, by saying something isn't available, Indians will offer you the response that they think you want to hear.

. This behavior should not be considered dishonest. An Indian would be considered terribly rude if he did not attempt to give a person what had been asked.

. Since they do not like to give negative answers, Indians may give an affirmative answer but be deliberately vague about any specific details. This will require you to look for non-verbal cues, such as a reluctance to commit to an actual time for a meeting or an enthusiastic response.

### **Meeting Etiquette**

. Religion, education and social class all influence greetings in India.

. This is a hierarchical culture, so greet the eldest or most senior person first.

. When leaving a group, each person must be bid farewell individually.

. Shaking hands is common, especially in the large cities among the more educated who are accustomed to dealing with westerners.

. Men may shake hands with other men and women may shake hands with other women; however there are seldom handshakes between men and women because of religious beliefs. If you are uncertain, wait for them to extend their hand.

### **Naming Conventions**

Indian names vary based upon religion, social class, and region of the country. The following are some basic guidelines to understanding the naming conventions:

Hindus:

. In the north, many people have both a given name and a surname.

. In the south, surnames are less common and a person generally uses the initial of their father's name in front of their own name.

- . The man's formal name is their name "s/o" (son of) and the father's name. Women use "d/o" to refer to themselves as the daughter of their father.
- . At marriage, women drop their father's name and use their first name with their husband's first name as a sort of surname.

#### Muslims:

- . Many Muslims do not have surnames. Instead, men add the father's name to their own name with the connector 'bin'. So, Abdullah bin Ahmed is Abdullah the son of Ahmad.
- . Women use the connector 'binti'.
- . The title Hajji (m) or Hajjah (f) before the name indicates the person has made their pilgrimage to Mecca.

#### Sikhs:

- . Sikhs all use the name Singh. It is either adopted as a surname or as a connector name to the surname.

### **Gift Giving Etiquette**

- . Indians believe that giving gifts eases the transition into the next life.
- . Gifts of cash are given to friends and members of the extended family to celebrate life events such as birth, death and marriage.
- . It is not the value of the gift, but the sincerity with which it is given, that is important to the recipient.
- . If invited to an Indian's home for a meal, it is not necessary to bring a gift, although one will not be turned down.
- . Do not give frangipani or white flowers as they are used at funerals.
- . Yellow, green and red are lucky colors, so try to use them to wrap gifts.
- . A gift from a man should be said to come from both he and his wife/mother/sister or some other female relative.
- . Hindus should not be given gifts made of leather.
- . Muslims should not be given gifts made of pigskin or alcoholic products.
- . Gifts are not opened when received.

### **Dining Etiquette**

- . Indians entertain in their homes, restaurants, private clubs, or other public venues, depending upon the occasion and circumstances.
- . Although Indians are not always punctual themselves, they expect foreigners to arrive close to the appointed time.
- . Take off your shoes before entering the house.
- . Dress modestly and conservatively.
- . Politely turn down the first offer of tea, coffee, or snacks. You will be asked again and again. Saying no to the first invitation is part of the protocol.



There are diverse dietary restrictions in India, and these may affect the foods that are served:

- . Hindus do not eat beef and many are vegetarians.
- . Muslims do not eat pork or drink alcohol.
- . Sikhs do not eat beef.
- . Lamb, chicken, and fish are the most commonly served main courses for non-vegetarian meals as they avoid the meat restrictions of the religious groups.

**Table manners** are somewhat formal, but this formality is tempered by the religious beliefs of the various groups.

- . Much Indian food is eaten with the fingers.
- . Wait to be told where to sit.
- . If utensils are used, they are generally a tablespoon and a fork.
- . Guests are often served in a particular order: the guest of honor is served first, followed by the men, and the children are served last. Women typically serve the men and eat later.
- . You may be asked to wash your hands before and after sitting down to a meal.
- . Always use your right hand to eat, whether you are using utensils or your fingers.
- . In some situations food may be put on your plate for you, while in other situations you may be allowed to serve yourself from a communal bowl.
- . Leaving a small amount of food on your plate indicates that you are satisfied. Finishing all your food means that you are still hungry.

The above information taken from: <http://www.kwintessential.co.uk/resources/global-etiquette/india-country-profile.html>

## **Festivals**

This section provides brief overview of various Hindu festivals celebrated in Maharashtra. Some of the festivals listed here are celebrated all over India (eg. Dasara, Diwali, Raksha Bandhan, etc.) with certain special traditions followed by Maharashtrian Community while others are typical Maharashtrian festivals (eg. Ganeshotsav, Mangala Gaur, etc.). Marathi, Kannada & Telgu people follow the Deccan Shalivahana Hindu calendar which may have subtle differences with calendars followed by other communities in India.

- **Gudhi Padwa**
  - First day of the month Chaitra as per Indo-Aryan Hindu Calendar (usually comes in the month of March) is celebrated as Marathi new year. This is the day when Rama returned to Ayodhya after killing Ravana. At many a homes in Maharashtra, Navaratra of Lord Rama is established from Chaitra -Shudha 1 to Shuddha 9. Please note that in Northern India, it is believed the Rama returned to Ayodhya on Diwali Padwa. The residents celebrated his homecoming by decorating their homes with *Gudhi* (victory pole). Gudhi padwa is also celebrated as the day when Shalivahana defeated the Shaka rulers. The legends says he put life into mud figures of soldiers. This is one of the 3 and a half days in the Hindu Lunar calendar, whose every moment is considered auspicious. This is the day on which people start new ventures, perform house-warming poojas and buy

expensive items such as gold, silver, new appliances or property. Kids perform Saraswati Pooja on this day before starting their new academic year. This marks the beginning of new season, Spring.

- Akshaya Tritiya
  - The third day of the Vaishakh month is celebrated as Akshaya Tritiya. This is one of the 3 and a half most auspicious days in the Hindu Calendar (usually comes in the month of April). This marks the end of Haldi Kumkum festival which is a get-together organised by women for women. Married women invite lady friends, relatives and new acquaintances to meet in an atmosphere of merriment and fun. On such occasions, the hostess distributes bangles, sweets, small novelties, flowers, betel leaves and nuts as well as coconuts. The snacks include *Kairiche Panhe* (raw mango juice) and *Vatli Dal*.
- Wat Purnima
  - This festival is celebrated on Jyeshtha Purnima (full moon day of Jyeshtha month of Hindu calendar), around June. On this day, women fast and worship the Banyan tree to pray for the growth and strength of their families, like the sprawling tree which lives for centuries. Married women visit a nearby tree and worship it by tying red threads of love around it. They pray for well-being and long life of their husband. These type of festivals makes the bond of Marriage a strong one.
- Ashadhi Ekadashi
  - Ashadhi Ekadashi (11th day of the month Ashadha - falls somewhere around July -August) is closely associated with great Marathi saint Dnyaneshwar. Twenty days prior to this day, thousands of Varkaris start their pilgrimage to Pandharpur from Alandi with Dnyaneshwar's *Paduka* (footwear made out of wood) in a *Palakhi*. Varkaris carry *Tals* or small cymbals in their hand, wear a rosary of tulsi around their neck and sing and dance to the devotional hymns and prayers to Vitthala. People fast all over Maharashtra on this day and offer prayers in the temples. This day marks starting of Chaturmas (*The four Monsoon months*, from Ashadh to Kartik) as per Hindu Calendar.
- Guru Purnima
  - The full moon day of the month Ashadha is celebrated as Guru Purnima. For Hindus 'Guru-Shishya' ('Teacher-Student') tradition is very important, be it educational or spiritual. Gurus are often equated with God and always regarded as a link between the individual and the Immortal. On this day spiritual aspirants and devotees worship Maharshi Vyasa, who is regarded as Guru of Gurus.
- Nag Panchami
  - One of the many festivals in India, where Marathi people celebrate and worship the nature. Nags (Cobras) are worshipped on the fifth day of Shravan month (around August) of Hindu Calendar. Women put temporary tattoos with Henna on their hand on the previous day and buy new bangles on Nag Panchami day. In a small village named Battis Shirala in Maharashtra a big snake festival is held which attracts thousands of tourists worldwide. In other parts of Maharashtra snake charmers are seen sitting by the roadsides or moving from one place to another with their baskets that hold snakes. While playing the lingering melodious notes on their flutes, they beckon devotees with their calls - "Nagoba-la dudh de

Mayi" (give milk to the Cobra Oh Mother!) Women offer sweetened milk, popcorns ('lahya' in Marathi-made out of Jwari/dhan/corns) to the snakes and pray. Cash and old clothes are also given to the snake-charmers.

- Narali Purnima
  - This festival is celebrated on the full moon day of the month of Shravan in the Hindu Calendar (around month of August). This is the most important festival for the coastal region as after the rainy season, the new season for fishing starts on this day. Fishermen and women offer coconuts to the sea and ask for peaceful season and pray the sea to get/remain calm. The same day is celebrated as Rakhi Purnima to commemorate the abiding ties between brother and sister. Narali Bhaat (sweet rice with Coconut) is the main dish on this day. Deshastha Brahmin men change their sacred thread (janve in Marathi) on this day.

#### Gukulashtami dahi-hundi celebration

- Gokul Ashtami
  - Birthday of the Lord Krishna is celebrated with great fervour all over India on the 8th day of second fortnight of the month Shravan (usually comes in the month of August). In Maharashtra, Gokul Ashtami is synonymous with the ceremony of Dahi handi. Dahi handi is an enactment of Lord Krishna's efforts to steal butter from Matka (earthen pot) suspended from the ceiling. Large earthen pots filled with milk, curds, butter, honey, fruits etc. are suspended from a height between 20 to 40 feet in the streets. Teams of young men and boys come forward to claim this prize. They construct a human pyramid by standing over each other's shoulders till the pyramid is tall enough to enable the topmost person to reach the pot and claim the contents after breaking it. Many times currency notes are tied to the rope by which the pot is suspended. The prize money is distributed among those who participate in the pyramid building. The Dahi-handi draws huge crowd and they support the teams trying to grab these pots by chanting 'Govinda ala re ala'.
- Mangala Gaur
  - Pahili Mangala Gaur (first Mangala Gaur) celebration is one of the most important celebration for the new brides in Maharashtra. On the Tuesday of the month of the Shravan falling within an year after her marriage, the new bride performs Shivling puja for the well being of her husband and new family. It is also a get-together of all women folks. It includes chatting, playing games, Ukhane (married women take their husband's name woven in 2/4 rhyming liners) and great food. They typically play Zimma, Fugadi, Bhendya (more popularly known as Antakshari in modern India) till the wee hours of the next morning.
- Bail pola/Pithori Amavasya
  - pola or Bail Pola is celebrated on the new moon day (Pithori Amavasya) of the Shravan month (usually falls in August) to pay respect to bulls for their year long hard work, as India is mostly an agricultural country. The festival is very important for the farmers. On the day of Pola, farmers take their bulls to the river and clean them thoroughly. They then decorate them by painting their horns,

putting decorative shawls on their body, ornaments on their horn and flower garlands around their neck. The bulls are then taken in a joyous procession accompanied by music and dancing. Villages have fairs, competitions to celebrate this festival. This is a vacation day for the bulls.

- Hartalika
  - Third day of the month of Bhadrapada (usually comes around August/September) is celebrated as Hartalika in honor of Harita Gauri or the green and golden goddess of harvests and prosperity. A lavishly decorated form of Parvati, Gauri is venerated as the mother of Ganesha. Women fast on this day and worship Shiva and Parvati in the evening with green leaves. Women wear green bangles and green clothes and stay awake till midnight

## Ganeshotsav

- Ganesh Chaturthi- This is a very important festival in India.
  - fourth day of Bhadrapada is celebrated with tremendous enthusiasm as Ganesh Chaturthi on the in honor of Lord Ganesha, the God of wisdom. Almost every household in the state installs Ganesha idols, made out of mud and painted in water colours, at home. Early morning on this day, the clay idols of Ganesha are brought home while chanting *Ganpati Bappa Morya* and installed on the decorated platforms. During India's independence struggle, Lokmanya Tilak turned this festival into a public event and united people towards a common goal of throwing British colonizers out of India. The festival is still celebrated as public and private event. The festival lasts for 10 days with various cultural programmes like music concerts, orchestra, plays and skits. Some social activities are also undertaken during this period like blood donation, scholarships for the needy or donation to the people suffering from any kind of natural calamity.
- Gauri/ Mahalakshmi
  - Along with Ganesha, Gauri(also known as Mahalaxmi in Vidharbha region of Maharashtra) festival is celebrated with lot of festivities in Maharashtra. This is three day festival. On the first day, Gauris arrive at home, next day they eat lunch with variety of sweets and on third day they return to their home. Gauris arrive in a pair, one as *Jyeshtha* (meaning the Elder one) and another as *Kanishtha* (meaning the Younger one). They are treated with lots of love since they represent the daughters arriving at their parents place.

In Many parts of Maharashtra including Marathwada & Vidarbha this festival is called Mahalakshmi or Mahalakshmya or simply Lakshmya.

- Anant Chaturdashi  
Mahalakshmi
  - 11th day of Ganesh festival (14th day of the month Bhadrapada)is celebrated as Anant Chaturdashi which marks the end of the Ganesh festival. People bid tearful farewell to the God by immersing the installed idols from home / public places in

water by chanting 'Ganapati Bappa Morya, pudhchya warshi Lawakar ya!!' (Lord Ganesha, come early next year. Some people also keep the traditional vow (Vrata) of Ananta Pooja. It is worship of Ananta the coiled snake or Shesha on which lord Vishnu resides. A delicious preparation of 14 vegetables is prepared as naivedyam on this day.

- Ghatsthapana

- Starting with first day of the month of Ashwin as per Hindu Calendar (around month of October), the nine days and nights festival immediately preceding the most important festival Dasara is celebrated all over India with different traditions. In Maharashtra on the very first day of this 10 day festival, idols of Goddess Durga are installed at many homes. This installation of the Goddess is popularly known as Ghatsthapana. During this period, little girls celebrate 'Bhondla/Hadga' as the Sun moves to the thirteenth constellation of the zodiac called "Hasta" (Elephant). During the nine days, Bhondla(also known as 'Bhulabai'in Vidharbha region of Maharashtra) is celebrated in the garden or on the terrace during evening hours by inviting female friends of the daughter in the house. An elephant is drawn either with Rangoli on the soil or with a chalk on a slate and kept in the middle. The girls go around it in a circle, holding each other's hands and singing the Bhondla songs. All the Bhondla songs are traditional songs passed down the generations. The last song typically ends with the words '...khirapatila kaay ga?' (meaning 'What is the special dish today?'). This 'Khirapat' is a special dish / dishes often made laboriously by the mother of the host girl. The food is served only after the rest of the girls have guessed the covered dish/dishes correctly.

- Dasara

- This festival is celebrated on the tenth day of the Ashwin month (around October) according to the Hindu Calendar. This is one of the 3 and a half days in the Hindu Lunar calendar, whose every moment is considered auspicious. On the last day (Dasara day), the idols installed on the first day of the Navratri are immersed in water. This day also marks the victory of Lord Rama over Ravana. People visit each other and exchange sweets. On this day, people worship Aapta tree and exchange its leaves (known as golden leaves) and wish each other future like the gold. There is a legend involving Raghuraja , an ancestor of Rama, Aapta tree and Kubera. There is also another legend about Shami tree where the Pandava hid their weapons during their exile.

- Kojagari

- Short form of Sanskrit 'Ko Jagarti?' (meaning 'Who is awake?'), Kojagiri is celebrated on the full moon day of the month Ashwin. It is said that on this Kojagiri night Goddess Lakshmi visits every house asking "Ko Jagarti?" and blesses those who are awake with fortune and prosperity. To welcome the Goddess, Houses, temples, streets, etc. are illuminated. People get together on this night usually in the open space (eg. garden or on the terrace) and play games till midnight. At midnight, after seeing reflection of full moon in the boiled milk (boiled with saffron and various varieties of dry fruits), they drink this milk. Eldest child in the household is honored on this day.

- Diwali
  - Diwali is by far the most glamorous and important festival in India. Houses are illuminated with rows of clay lamps and are decorated with rangoli and aakash kandils (decorative lanterns of different shapes and sizes). Diwali is celebrated with new clothes, spectacular firecrackers and a variety of sweets in the company of family and friends. This joyous celebration is, on the whole, symbolic of dispelling the darkness of misery and bringing the light of prosperity and happiness into human life.
    - First Day: Diwali starts on the 13th day of the dark fortnight (waning moon) of the month of Ashwin (October / November). This day is known as Dhantrayodashi.
    - Second Day: The 14th day of dark fortnight is known as Naraka Chaturdashi. On this day people celebrate demon Narakasur's death by Lord Krishna. They get up early in the morning and massage their bodies with scented oil. They make use of 'utane' or 'utanah' for bath instead of soap. This special bath is referred to as 'abhyang-snan'. Utane is up made of several things having ayurvedic properties like 'chandan' (sandal wood), 'kapoor' (camphor), manjistha, rose, orange peel and haldi (turmeric).
    - Third Day: It is believed that Goddess of wealth Lakshmi visits every house in the evening of the new Moon, so this day is celebrated as Lakshmi puja. Every household performs worship of Goddess Lakshmi, Lord Ganesh and money. Unlike Gujarat where Chopdapujan or closing of accounting books takes place in a temple, Marathi people do the same ceremony at home. It is customary in Maharashtra to stay at home on this night to welcome Laxmi.
    - Fourth Day: Next day which is first day of the Hindu calendar observed in North India. Marathi people celebrate this first day of month of Karthik as 'Diwalicha Padva'. This is a celebration of togetherness and love for married people. To mark the occasion wives usually receive special gifts from their husbands after the 'aukshan'.
    - Fifth Day: Last day of Diwali festival is called Bhau Bij. On this day, sisters pray for long life of their brothers. Brothers, in turn bless their sister and pamper them with gifts.
- Tulsi Vivah (Tulshicha lagna)
  - The Tulsi (Holy Basil plant) is held sacred by the Hindus as it is regarded as an incarnation of Mahalaxmi who was born as Vrinda. End of Diwali celebrations marks the beginning of Tulsi-Vivah. Maharashtrians organize marriage of sacred Tulsi plant in their house with Lord Krishna. On this day the Tulsi vrindavan is colored and decorated as a bride. Sugarcane and branches of tamarind and amla trees are planted along with the tulsi plant. Though a mock marriage, all the ceremonies of an actual Maharashtrian marriage are conducted including chanting of mantras, Mangal Ashtaka and tying of Mangal Sutra to Tulsi. Families and friends gather for this marriage ceremony which usually takes place late evening. Various poha dishes are offered to Lord Krishna and then distributed

among family members and friends. This also marks the beginning of marriage season.

- Kartiki Ekadashi
  - 11th day of the month Kartik marks the end of Chaturmas.
- Khandoba Festival/Champa Shashthi: A six-day festival, from the first to sixth lunar day of the bright fortnight of the Hindu month of Margashirsha, in honour of Khandoba is celebrated by many Marathi families. Ghatasthapana, similar to navaratri, also takes place in households during this festival. The sixth day is called Champa Shashthi
- Bhogi
  - Eve of Hindu festival 'Makar Sankranti'.
- Makar Sankranti
  - Sankraman means passing of the Sun from one Zodiac sign to the other. This day marks the Sun's passage from the Tropic of Dhanu (Sagittarius) to Makar (Capricorn). Makar Sankranti falls on January 14 in non-leap years and on January 15 in leap years. It is the only Hindu festival which is based on the Solar calendar rather than the Lunar calendar. The day starts becoming longer from Jan 14 as the Sun moves from Southern hemisphere to Northern hemisphere. For Maharashtrians, Sankrant is the festival of friendship, a time to celebrate the old friendships, to form new ones and repair the old ones. Maharashtrians exchange sweets with each other saying "Tilgul ghyA Ani goD bolA" which means "Accept tilgul (sweets) and speak sweet words". Tilgul is a sweet concoction made out of til - sesame seeds and gul - jaggery. Friends are asked to emulate the quality of Tilgul and stick together in lasting friendship and love. Sweet rotis (bread) made from sesame seeds and jaggery called "gul-poli" is the special dish of the day. The special significance of "til" is because of its nutritive and medicinal qualities and as this festival falls in the winter season the combination of til and jaggery is extremely beneficial and nutritive. People wear black clothes on this day. Maharashtrian women wear a special black saree called 'Chandrakala' which is embossed with crescent moons and stars and married women celebrate the festival by getting together for "haldi Kumkum".
- Maha Shivratri
- Holi The festival of Holi falls in Falgun, the last month of the marathi Shaka Calendar. Marathi people celebrate this festival by lighting a bonfire and offering puran poli to the fire. In North India, Holi is celebrated over two days with the second day celebrated with throwing colors. In Maharashtra it is known as Dhuli Vandan. However, Maharashtrians celebrate color throwing five days after Holi on Rangpanchami.
- Urs /Jatra A large number of villages in Maharashtra hold their annual festivals (Village carnival) in the months of January -March. These may be in the honor of the village deity or the tomb (darga) of a local sufi saint. Celebrations may include cart racing, kabbadi & wrestling tournaments, a fair and lavani/tamasha. A number of families eat meat only during this period.
- The above information taken from: [http://wapedia.mobi/en/Marathi\\_people?t=6.#6](http://wapedia.mobi/en/Marathi_people?t=6.#6)

## **Geographical distribution of the language**

Marathi is an Indo-Aryan language spoken by the Marathi people of western India. It is the official language of the state of Maharashtra. There are 90 million fluent speakers worldwide. Marathi is the fourth most spoken language in India and the 15th most spoken language in the world. Marathi is the oldest of the regional literatures in Indo-Aryan languages, dating from about 1000 AD.

**Speakers:** Total 90 million speakers, with 70 million native and 20 million second language in Maharashtra and adjacent states.

**Region:** Also spoken in Israel and Mauritius. Marathi speaking population is found in the United States, Suriname, Guyana, Trinidad and Tobago, Netherlands, Canada, United Arab Emirates, South Africa, Israel, Pakistan Singapore, Germany, United Kingdom, Australia and New Zealand.

The above information taken from:

<http://www.oclc.org/languagesets/educational/languages/india.htm>

## **Demographics of Maharashtra**

In contrast to the agrarian economy that characterizes India, Maharashtra stands out, with the highest level of urbanization of all Indian states. The mountainous topography and soil are not as suitable for intensive agriculture as the plains of North India; therefore, the proportion of the urban population (38.69 %) contrasts starkly with the national average (25.7%).

The state has one metropolitan city, two mini-metropolises and many large towns. Mumbai is the state capital, with a population of approximately 9.926 million people. The other large cities are Pune, Nasik, Nagpur, Aurangabad and Kolhapur.

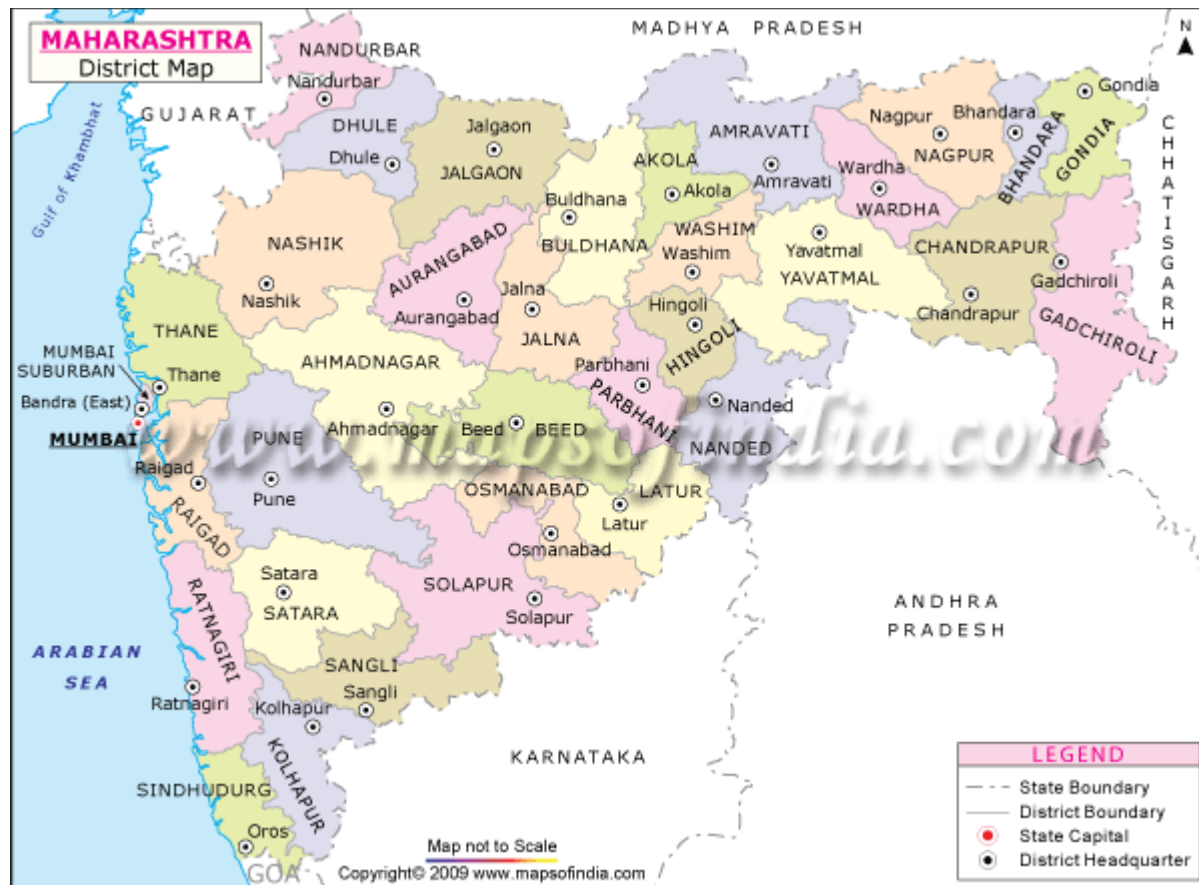
Mumbai is the financial and commercial capital of India. It has the largest proportion of taxpayers in India and its share markets transact almost 70% of the country's stocks.

Mumbai offers a lifestyle that is rich, cosmopolitan and diverse, with a variety of food, entertainment and nightlife available in a form and abundance comparable to that in world capitals.

The above information taken from:

[http://www.maharashtra.gov.in/english/community/community\\_citiesShow.php](http://www.maharashtra.gov.in/english/community/community_citiesShow.php)





Taken from: <http://www.mapsofindia.com/maps/maharashtra/maharashtra.htm>

## A. MAHARASHTRA AT A GLANCE

Item (1)	1960-61 (2)	1970-71 (3)	1980-81 (4)	1990-91 (5)	2000-01 (6)	2008-09* (7)
<b>1. Geographical Area- (Thousand Sq. Km.)</b>	306	308	308	308	308	308
<b>2. Administrative Setup -</b>						
Revenue Divisions	4	4	6	6	6	6
Districts	26	26	28	31	35	35
Tahsils	229	235	301	303	353	353
Inhabited villages@@	35,851	35,778	39,354	40,412	43,722	41,095
Un-Inhabited villages	3,016	2,883	2,479	2,613	N.A.	2,616
Towns #	266	289	307	336	378	378
<b>3. Population as per Census- (In thousand)</b>	(1961)	(1971)	(1981)	(1991)	(2001)	(2001)
Total	39,554	50,412	62,784	78,937	96,879	96,879
Males	20,429	26,116	32,415	40,826	50,401	50,401
Females	19,125	24,296	30,369	38,111	46,478	46,478
Rural	28,391	34,701	40,791	48,395	55,778	55,778
Urban	11,163	15,711	21,993	30,542	41,101	41,101
Scheduled Castes	2,227	3,177	4,480	8,758	9,882	9,882
Scheduled Tribes	2,397	3,841	5,772	7,318	8,577	8,577
Density of population (per Sq. Km.)	129	164	204	257	315	315
Literacy rate (Percentage)	35.1	45.8	57.1	64.9	76.9	76.9
Sex ratio (Females per thousand males)	936	930	937	934	922	922
Percentage of urban population	28.22	31.17	35.03	38.69	42.43	42.43
<b>4. State Income - (At current prices) (As per 1999-2000 series)</b>						
State Income (Rs. Crore )	2,074	5,149	17,500	62,190	2,19,038	5,97,542+
Agriculture & allied activities(Rs. Crore)	646	1,125	4,028	12,751	36,487	70,033+
Industry Sector (Rs. Crore)	480	1,498	5,405	20,063	55,445	1,74,481+
Service Sector (Rs. Crore)	948	2,526	8,067	29,376	1,27,106	3,53,028+
Per capita State income (Rs.)	531	1,041	2,811	7,958	22,777	54,867+
<b>5. Agriculture - (Area in '000 ha.)</b>						(2007-08)
Net area sown	17,878	17,668	18,299	18,565	17,636	17,473
Gross cropped area	18,823	18,737	19,642	21,859	22,256	22,655
Gross irrigated area	1,220	1,570	2,415	3,319	3,647	4,037
Percentage of gross irrigated area to gross cropped area	6.5	8.4	12.3	15.2	16.4	17.8
<b>6. Area under principal crops- (In thousand hectares)</b>						(2008-09)
Rice	1,300	1,352	1,459	1,597	1,512	1,522
Wheat	907	812	1,063	867	754	1,022
Jowar	6,284	5,703	6,469	6,300	5,094	4,071
Bajra	1,635	2,039	1,534	1,940	1,800	865
All cereals	10,606	10,320	19,976	11,136	9,824	8,364
All pulses	2,349	2,566	2,715	3,257	3,557	3,092
All foodgrains	12,955	12,886	13,691	14,393	13,382	11,456

\* Provisional

+ Preliminary estimates

N.A. - Not Available

# Including census towns.

@@ Including Un-Inhabited villages

# MAHARASHTRA AT A GLANCE

Item (1)	1960-61 (2)	1970-71 (3)	1980-81 (4)	1990-91 (5)	2000-01 (6)	2008-09* (7)
Sugarcane Area	155	204	319	536	687	N.A.
Sugarcane Harvested area	155	167	258	442	595	768
Cotton	2,500	2,750	2,550	2,721	3,077	3,146
Groundnut	1,083	904	665	864	490	318
<b>7. Production of principal crops- (In thousand tonnes)</b>						
Rice	1,369	1,662	2,315	2,344	1,930	2,284
Wheat	401	440	886	909	948	1,516
Jowar	4,224	1,557	4,409	5,929	3,988	3,352
Bajra	489	824	697	1,115	1,087	662
All cereals	6,755	4,737	8,647	10,740	8,497	9,536
All pulses	989	677	825	1,441	1,637	1,661
All foodgrains	7,744	5,414	9,472	12,181	10,134	11,197
Sugarcane	10,404	14,433	23,706	38,154	49,569	60,648
Cotton (lint)	1,673	484	1,224	1,875	3,064	4,752
Groundnut	800	586	451	979	470	355
<b>8. Index number of agricultural production @</b>	-	-	-	136.5	127.4	161.9
<b>9. Agricultural Census -</b>		(1970-71)	(1980-81)	(1990-91)	(2000-01)	(2000-01)
Number of operational holdings (In thousand)		4,951	6,863	9,470	12,138	12,138
Area of operational holdings (In thousand hectares)		21,179	21,362	20,925	20,062	20,062
Average size of operational holdings (Hectare)		4.28	3.11	2.21	1.65	1.65
<b>10. Livestock Census -</b>	(1961)	(1966)	(1978)	(1987)	(1997)	(2007)
Total livestock (In thousand)	26,048	25,449	29,642	34,255	39,638	37,211*
Total poultry (In thousand)	10,577	9,902	18,791	24,839	35,392	23,080* (2003)
Tractors	1,427	3,274	12,917	34,529	79,893	1,05,611
<b>11. Forest Area (Sq.Km.)</b>	63,544	62,311	64,222	63,798	61,935	61,939
<b>12. Industrial Investment -</b>						(2009-10)\$
No. of projects approved	-	-	-	-	N.A.	15,408
Investment (Rs. crore)	-	-	-	-	N.A.	5,58,336
Employment (In thousand)	-	-	-	-	N.A.	2,817
<b>13. Electricity – (Million KWH)</b>						
Total generation	3,268	9,134	18,751	37,311	62,457	83,008
Total consumption	2,720	7,650	14,034	29,971	47,289	72,994
Industrial consumption	1,853	5,312	8,130	14,706	18,363	28,850
Agricultural consumption	15	356	1,723	6,604	9,940	12,733
Domestic Consumption	260	732	1,779	5,065	11,172	16,878

\* Provisional

@ Base : Triennial Average 1979-82=100

\$ Since August,1991 to August, 2009

## MAHARASHTRA AT A GLANCE

Item (1)	1960-61 (2)	1970-71 (3)	1980-81 (4)	1990-91 (5)	2000-01 (6)	2008-09* (7)
<b>14. Banking - (Scheduled Commercial) ††</b>		(June 1971)	(June 1981)	(June, 1991)	(June 2001)	
Banking offices	N.A.	1,471	3,627	5,591	6,294	7,394
Villages having banking offices	N.A.	450	1,355	(Mar.1991) 2,749	(March,1993) 2,414	2,118
<b>15. Education - @@</b>						
Primary schools	34,594	44,535	51,045	57,744	65,960	72,053
Enrolment (In thousand)	4,178	6,539	8,392	10,424	11,857	10,473
Secondary schools	2,468	5,313	6,119	10,519	15,389	20,339
(Incl. Higher Secondary)						
Enrolment (In thousand)	858	1,985	3,309	6,260	9,267	10,572
<b>16. Health -</b>		(1971)	(1981)	(1991)	(2001)	(2008)
Hospitals	N.A.	299	530	768	1,102	1,181
Dispensaries	N.A.	1,372	1,776	1,896	1,544	2,072
Beds per lakh of population	N.A.	88	114	144	106	91
						(2008)
Birth rate @ (**)	34.7	32.2	28.5	26.2	20.7	17.9
Death rate @ (**)	13.8	12.3	9.6	8.2	7.5	6.6
Infant mortality rate @ (+)	86	105	79	60	45	33
<b>17. Transport -</b>						
Railway route length (Kilometer) #	5,056	5,226	5,233	5,434	5,459	5,983
Total road length (Kilometer) †	39,241	65,364	1,41,131	1,72,965	2,16,968	2,37,668
Of which surfaced	24,852	35,853	66,616	1,32,048	1,78,999	2,15,090
Motor vehicles (In thousand)	100	312	805	2,641	6,759	14,171
<b>18. Co-operation -</b>						
Primary agricultural credit societies	21,400	20,420	18,577	19,565	20,551	21,285
Membership (In thousand)	2,170	3,794	5,416	7,942	10,125	15,072
Total No. of Co-op. societies	31,565	42,597	60,747	1,04,620	1,58,016	2,12,344
Total membership (In thousand)	4,191	8,581	14,783	26,903	42,672	52,316
Total working capital of	291	1,490	5,210	24,283	97,932	2,05,122
Co-op. societies (Rs. crore)						
<b>19. Local bodies -</b>						
Zilla Parishads	25	25	25	29	33	33
Gram Panchayats	21,636	22,300	24,281	25,827	27,735	27,935
Panchayat Samitis	295	296	296	298	321	351
Municipal Councils	219	221	220	228	228	222
Municipal Corporations	3	4	5	11	15	22
Nagar Panchayat	-	-	-	-	3	3
Cantonment Boards	7	7	7	7	7	7

†† Source - Reserve Bank of India

\* Provisional

@ @ Estimated

N.A.- Not available

@ As per Sample Registration Scheme

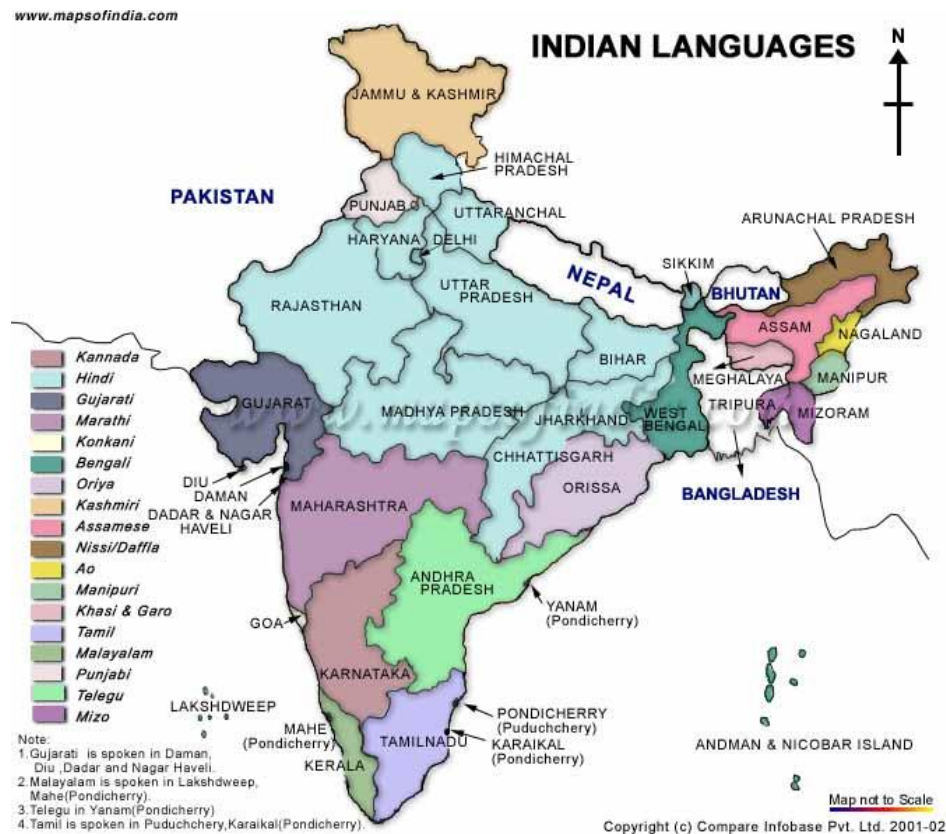
(\*\*) Per thousand population

(+) Per thousand live births

# Includes Kankan Railway length

† Roads maintained by P.W.D. and Z.P.

[http://www.maharashtra.gov.in/english/ecoSurvey/EcoSurvey2009-10/FINAL\\_ENGLISH\\_At\\_a\\_Glance.pdf](http://www.maharashtra.gov.in/english/ecoSurvey/EcoSurvey2009-10/FINAL_ENGLISH_At_a_Glance.pdf)



Map taken from: <http://www.mapsofindia.com/maps/india/india-map-languages.jpg>

## Marathi Language

## Script

Modern Marathi script, called *balbodhi*, is based on the Sanskrit Devnagari script, with certain modifications. Unlike English, Devnagari is alphasyllabic. It uses certain diacritics for vowels when combined with consonants. The diacritics distinguish long and short vowels. There is also

special system to denote consonant clusters. There also is an alternative cursive script, called *modii*, which was introduced by Hemadpant around the 17th century and was used in official documents for some time.

## Phonology

Traditional Marathi alphabetic chart lists 16 vowels and 36 consonants based on Sanskrit. Today, many of these alphabets are obsolete. Modern Marathi has 8 basic vowels and 34 consonants, including two semivowels. Table 1 and Table 2 indicate the vocalic and consonantal charts and their respective features.

Table 1.

### Vowels

	Front	Central	Back
High	i		u
Mid	e		o
Mid low	ai/æ	ə	au/
Low		a	

Salient features: The qualitative difference between ə and a is not precise. ə can be extra short and silent. e and o occur in all positions. æ and ɔ are found mostly in borrowings from English.

Table 2.

## Consonants

	Labial	Dental	Retroflex	Alveolar	Alveopalatal	Velar	Glottal
Stops							
vcl.unasp	p	t	ɖ			k	
vcl.asp.	ph	th	ɖʱ			kh	
vcd.unasp	b	d	ɗ			g	
vcd.asp	bh	dh	ɗʱ			gh	
Affricates							
vcl.unasp				c	č		
vcl.asp.					čh		
vcd.unasp.				j	ʃ		
vcd.asp.				jh	ʃh		
Nasals	m	n	ɳ				
Laterals		l	ɭ				
Trill				r			
Fricatives		s	ʂ				h
Semivowels		v/w			y		

Salient features: *h* is a voiceless aspirate after voiceless stops and voiced aspirate in other positions. *s* becomes retroflex before a retroflex consonant. *v* vacillates between bilabial and labiodental position. It becomes a voiced lenis labiodental spirant in the initial position.

A salient feature of consonants is the distinction between affricates and palatals. The distinction is neutralized before y and i. The origin of affricates is controversial, because they are not found in Sanskrit.

## Suprasegmentals

Length:

Vocalic length is mostly predictable. With the exception of ə, the last vowel of a word is long unless the vowels are followed by a combination of consonants such as *nt*, *tr*, *kt*. (iii) The length is phonemic in *i*, *u*.

Nasal vowels:

Use of nasal vowels as independent entities varies from speaker to speaker. They are found in certain adverbs, nouns, and plural nouns in the context of case and postpositions. They are phonemic in certain dialects.

Accent:

Marathi is said to have a stress accent. Length, pitch, and sonority play a role in determining the loudest accent.

## Morphology

Both animate and inanimate nouns exhibit two numbers – singular and plural – and three genders – masculine, feminine, and neuter. Marathi is a split ergative language. The subject is marked nominative with the exception of (i) transitive verbs in the perfective, (ii) obligative subjunctive, and (iii) dative verbs (Wali, 2004). The subject is marked ergative in (i and ii) and dative in (iii). In all these constructions, the verb agrees with the unmarked nounphrase, which may be a direct object or a theme. The verb shows neutral agreement if both subject and object have overt case. A salient feature of ergative system is seen in the pronominals. The first and second person pronouns are not overtly marked for ergative case and still show an ergative agreement pattern. What is more interesting is that the second person shows agreement for both nominative object and ergative pronoun though it is marked nominative (1). (See Wali, 2004.)

(1) tu              sāmāya              ghas-l- ya-s.

you-NOM lamps-NOM-3FPL wash-PERF-3FPL-2SG

‘You washed the lamps.’



## **Syntax**

### ***Word Order***

The standard word order is subject object and verb, that is, SOV, in all constructions including the interrogatives. The order is variable with certain restrictions. Most adjectives precede and agree with the nouns. Adverbs precede the verb. Some adverbs agree with the verb.

### ***Passivization***

There are two types of passives: regular and capability. Although both are formed by adding *ja* 'go' to the verbal perfective, there is a difference. The former applies only to the transitives and allows demoted agent to be deleted. The latter operates across intransitives and transitives and does not allow the demoted agent to delete.

### ***Subordination***

The subordinate clause may be finite or nonfinite. It may precede or follow the main clause. Adverbial and relative clauses are correlative type. The latter allow deletion of head and correlative nouns and show a considerable range of word order variation (Wali, 1982). They exhibit a reduced participial form in all tenses. They also show a rare pattern of multiple headed relatives. These do not allow participial reduction.

### ***Notion of Subject***

The agreement is not a criterion for a subject because of the complexity noted in morphology. It is necessary to resort to other grammatical rules such as reflexivization, participle reduction to determine the subject. Both nominative and ergative subjects undergo the same rules. However, the status of dative and passive subjects is enigmatic since they obey only some of these rules. In fact, the rule criterion leads to the conclusion that these two construction may have two subjects contrary to the traditional notion of there being a single subject in a sentence (see Wali, 2004).

Taken from:

<http://www.sciencedirect.com.libproxy.txstate.edu/science/referenceworks/9780080448541>

## Devanāgarī alphabet for Marathi

### Vowels and vowel diacritics

अ	आ	इ	ई	उ	ऊ	ए	ऐ	ओ	औ	अं	अः	ऋ	ॠ
a	ā	i	ī	u	ū	e	ai	o	au	aṁ	aḥ	ṛ	ṝ
[ə]	[a, ai]	[i]	[iː]	[u]	[uː]	[e]	[ai]	[o]	[au]	[aŋ]	[əh]	[ɾ]	[ɽ]
प	पा	पि	पी	पु	पू	पे	पै	पो	पौ	पं	पः	पृ	पृ
pa	pā	pi	pī	pu	pū	pe	pai	po	pau	paṁ	paḥ	pr̥	pr̄

### Consonants

क	ka [kə]	ख	kha [kʰə]	ग	ga [gə]	घ	gha [gʱə]	ङ	ṅa [ŋə]
च	ca [tʃə]	छ	cha [tʃʰə]	ज	ja [dʒə]	झ	jha [dʒʱə]	ञ	ña [ɲə]
ट	ṭa [ʈə]	ठ	ṭha [ʈʰə]	ड	ḍa [ɖə]	ढ	ḍha [ɖʱə]	ण	ṇa [ɳə]
त	ta [tə]	थ	tha [tʰə]	द	da [də]	ध	dha [dʱə]	न	na [nə]
प	pa [pə]	फ	pha [pʰə]	ब	ba [ʋə]	भ	bha [bʱə]	म	ma [mə]
य	ya [jə]	र	ra [rə]	ल	la [lə]	व	va [ʋə]		
श	śa [ʃə]	ष	ṣa [ʃə]	स	sa [sə]				
ह	ha [ɦə]	ळ	ḷa [ɭə]						
क्ष	kṣa [kʃə]	ज्ञ	gya [gʲə]	श्र	śra [ʃrə]				

### Notes

च [ɟ] ज [ɟ̌] झ [ɟ̌ʱ] when followed by front vowels (i, e, etc) and in loanwords

Sample text in Marathi

सर्व मनुष्यजात जन्मतःच स्वतंत्र आहे व सर्वजणांना समान प्रतिष्ठा व समान अधिकार आहेत. त्यांना विचारशक्ती व सद्विवेकबुद्धी लाभलेली आहे व त्यांनी एकमेकांशी बंधुत्वाच्या भावनेने आचरण करावे.

*Transliteration*

Sarva manuṣyajāṭ janmataḥc svatañtra āhe va srtajāṇāññā samān pratiṣṭhā va samān adhikār āhēt. Tyānnā vicāraśakti va sadasadvivekabuddhi lābhalelī āhe va tyāññī ekamekañśī bañdhutvācyā bhāvanēnē ācaraṇ karāvē.

Listen to this passage at:

[http://www.omniglot.com/soundfiles/udhr/udhr\\_marathi.mp3](http://www.omniglot.com/soundfiles/udhr/udhr_marathi.mp3)

**Translation:** All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

*(Article 1 of the Universal Declaration of Human Rights)*

Taken from: <http://www.omniglot.com/writing/marathi.htm>

### Examples of short phrases in Marathi:

Words/phrases	Transliteration	Meaning
नमस्कार	Namaskār.	Hi/Hello.
तुम्ही कसे आहात?	Tumhī kase āhāt?	How do you do?
तू कसा आहेस?	Tū kasā āhes?	How are you? (to a male)
तू कशी आहेस?	Tū kaśī āhes?	How are you? (to a female)
आपण कसे आहात?	Āpaṇ kase āhāt?	How are you? (formal)
तुम्हांला भेटून आनंद झाला	Tumhālā bheṭūn ānand zhālā.	Pleased to meet you.
पुन्हा भेटू	Punhā bheṭū.	Goodbye. (Lit.: "We will meet again.")
धन्यवाद	Dhanyavād.	Thank you.
हो	Ho.	Yes.
नाही	Nāhī.	No.
नको	Nako.	No, thank you.
किती?	Kitī?	How much?/How many?
कुठे?	Kuthe?	Where?
कसे?	Kase?	How?
केव्हा?	Kenvha?	When?
कोण?	Kon?	Who?

काय?	Kaay?	What?
शुभ रात्री	Śhubh Ratri.	Good night.

Taken from [http://en.wikipedia.org/wiki/Marathi#Geographic\\_distribution](http://en.wikipedia.org/wiki/Marathi#Geographic_distribution), Wikipedia on May 22, 2010.

## Grammar

There are eight parts of speech in Marathi - just as in English. These are Noun, Pronoun, Adjective, Verb, Adverb, Preposition, Conjunction, Interjection. In Marathi, words which are used as noun, pronoun, adjective or verb in sentence changes their form according to the gender, number (singular or plural) or cases (inflections).

### Noun (naa-m)

#### Types of Nouns

##### *Common Nouns (saa-ma-nya naa-m )*

are words which are used for whole classes of people or things. e.g. book (pu-stva-k), house (gha-r), river (na-dvee)

##### *Proper Nouns (wi-she-hsh naa-m )*

are words which name a particular person, place or thing. e.g. India, Doctor, Sudhir (su-dhee-r), Ganga (ga-N-gaa)

##### *Abstract Nouns (bha-wa-waa-cha-k naa-m )*

are words used for qualities, characteristics or emotions, e.g. courage (dhai-R-ya), beauty (sau-N-dva-R-ya), joy (aa-na-N-dva) etc.

In Marathi, the form of noun changes based on its gender, number and inflection.

### Pronoun (sa-R-wa-naa-m)

The word used as a substitute for a noun is known as pronoun. In Marathi, there are six types of pronouns.

1. pu-ru-hsha-waa-cha-ka (personal)
2. dva-R-sha-ka (demonstrative)
3. sa-M-ba-N-dhee (relative)

4. pra-SHnaa-R-tha-ka (interogative)
5. saa-maa-nya (indefinite)
6. aa-tvma-waa-cha-ka (reflexive)

### Adjectives (wi-she-hsha-tna)

An adjective is the word that tells more about noun

There are three types of adjectives in Marathi

1. gu-tna wi-she-hsha-tna (Qualitative),
2. sa-N-khya wi-she-hsha-tna (Quantitative) and
3. sa-R-wa-naa-mi-ka (Demonstrative).

Note that, in Marathi, form of adjective depends on the gender and number of the noun.

### Verb (kri-yaa-pa-dva)

Verb is a part of speech consisting of a word or group of words that signify an action, condition or experience. Also, it completes the meaning of any sentence. There are two main types of verbs ( kri-yaa-pa-dve ) in Marathi: sa-ka-R-ma-ka (transitive) and a-ka-R-ma-ka (intransitive) kri-yaa-pa-dve (verbs).

#### **Transitive verbs (sa-ka-R-ma-ka kri-yaa-pa-dve) and Intransitive verbs (a-ka-R-ma-ka kri-yaa-pa-dve)**

Let's see some examples of sa-ka-R-ma-ka (transitive) verbs in Marathi. These sa-ka-R-ma-ka kri-yaa-pa-dve (transitive verbs) always need ka-R-ma (object) to complete its meaning.

English	S(subject)	O(object)	V(verb)
Ganesh eats guava	ga-tne-sha	pe-roo	khaa-tvo
I learn Marathi	mee	ma-raa-tdhee	shi-ka-tvo
I had seen that movie mee		tvo cinema	ba-ghi-tva-laa ho-tvaa

Lets see some examples of a-ka-R-ma-ka (intrasitive) kri-yaa-pa-dve (verbs). These are the verbs without objects (ka-R-ma), hence called a-ka-R-ma-ka . Here the prefix "a" means "without".

English	S(subject)	V(verb)
Nikhil is lazy	ni-khi-la	aa-hla-shee aa-he

He runs fast	tvo	jxo-raa-tva	pa-hla-tvo
She will come tomorrow	tvee	u-dvyaa	ye-tnaa-ra aa-he

**Compound verbs (sa-N-yu-ktva kri-yaa-pa-dve) and Helping verbs (sa-haa-yya-ka kri-yaa-pa-dve)**

Apart from the above two types of verbs, in Marathi, there are two more types of verbs: compound verbs ( sa-N-yu-ktva kri-yaa-pa-dve ) and helping verbs ( sa-haa-yya-ka kri-yaa-pa-dve ). Let's walk through an example to understand these two types.

Read the following sentence carefully and especially the last two words in the Marathi sentence:

Raju is walking on the road ( raa-ju ra-stvyaa-wa-roo-n cxhaa-la-tv aa-he )

In above sentence the word cxhaa-la-tv indicates walking action, but it does not complete the meaning of the sentence. The phrase raa-ju ra-stvyaa-wa-roo-n cxhaa-la-tv does not mean anything. That's the reason we won't call cxhaa-la-tv a verb. Such words in Marathi are known as dhaa-tvu-saa-dhi-tv . It is a word that is formed from the root word (dhaa-tvu) - chaa-la-tne . Two words - cxhaa-la-tv aa-he - together completes the meaning of the entire sentence. aa-he word helped complete the action in this sentence. That's the reason aa-he is called a helping verb ( sa-haa-yya-ka kri-yaa-pa-dve )

The combination of a dhaa-tvu-saa-dhi-tv word and a sa-haa-yya-ka kri-yaa-pa-dv that completes the meaning of the word is called compound verb - sa-N-yu-ktva kri-yaa-pa-dva So, in the sentence above, cxhaa-la-tv aa-he is a compound verb ( sa-N-yu-ktva kri-yaa-pa-dva )

Or in other words, dhaa-tvu-saa-dhi-tv + sa-haa-yya-ka kri-yaa-pa-dva = sa-N-yu-ktva kri-yaa-pa-dva

Here are some additional examples illustrating these two types of verbs.

Marathi				
English	Subject	dhaa-tvu-saa-dhi-tv	sa-haa-yya-ka kri-yaa-pa-dva	sa-N-yu-ktva kri-yaa-pa-dva
He is playing	tvo	khe-hla-tv	aa-he	khe-hla-tv aa-he
She was watching	tvee	pa-haa-tv	ho-tvee	pa-haa-tv ho-tvee
John is running	j.o-na	dhaa-wa-tv	ho-tvaa	dhaa-wa-tv ho-tvaa

I won't get it

ma-laa mi-hla-tnaa- naa-hee  
r

mi-hla-tnaa-r naa-  
hee

When we learn a new kri-yaa-pa-dva (verb), we realize how it changes its form based on its tense and also upon person, number and gender of the subject. Let's learn more about this in next section.

## Tense

Tense is a form of a verb to indicate the time of the action.

- Present tense ( wa-R-tva-maa-na-kaa-hla ): A verb tense used to express an action happening or condition existing just now.
- Past tense ( bhoo-tva-kaa-hla ): An action that already happened.
- Future tense ( bha-wi-hshya-kaa-hla ): An action that is yet to happen and may happen any time in the future.

Present Tense		Past Tense		Future Tense	
English	Marathi	English	Marathi	English	Marathi
John draws a picture.	j.o-na chi-tvra kaa-dhva-tvo.	John drew a picture.	j.o-na-ne chi-tvra kaa-dhva-le.	John will draw a picture.	j.o-na-chi-tvra kaa-dhvee-la.
Anuja eats a fruit.	a-nu-jaa fa-hla khaa-tve.	Anuja ate a fruit.	a-nu-jaa-ne fa-hla khaa-lle.	Anuja will eat a fruit.	a-nu-jaa-fa-hla khaa-eela.
They study.	tve a-bhyaa-sa ka-ratvaa-tva.	They studied.	tvayaa-N-nee a-bhyaa-sa ke-laa.	They will study.	tve a-bhyaa-sa ka-ra-tvee-la
You play tennis.	tvoo te-ni-s khe-hla-tvo-sa.	You played tennis.	Tvoo te-ni-s khe-hla-laa-sa.	You will play tennis.	Tvoo te-ni-s khe-hla-shee-la.



Aditya writes a letter. aa-dvi-tvya pa-tvra li-hi-tvo.

Aditya wrote a letter. aa-dvi-tvya-ne pa-tvra li-hi-le.  
Aditya will write a letter. aa-dvi-tvya pa-tvra li-hi-la.

Following table illustrates how a verb changes its form in these three tenses according to the person, number and gender of the subject.

Person/Number/Gender	English			Marathi		
	Present	Past	Future	Present	Past	Future
First person/singular/masculine	I play	I played	I shall play	mee khe-hla-tvo	mee khe-hla-lo	mee khe-hle-n
First person/singular/feminine	I play	I played	I shall play	mee khe-hla-tve	mee khe-hla-le	mee khe-hle-n
First person/plural	We play	We played	We shall play	aa-mhee khe-hla-tvo	aa-mhee khe-hla-lo	aa-mhee khe-hloo
Second person/singular/masculine	You play	You played	You shall play	tvoo khe-hla-tvo-s	tvoo khe-hla-laa-s	tvoo khe-hla-shee-l
Second person/singular/feminine	You play	You played	You shall play	tvoo khe-hla-tve-s	tvoo khe-hla-lee-s	tvoo khe-hla-shee-l
Second person/plural	You play	You played	You shall play	tvu-mhee khe-hla-tvaa	tvu-mhee khe-hla-laa	tvu-mhee khe-hlaa-l
Third person/singular/masculine	He plays	He played	He shall play	tvo khe-hla-tvo	tvo khe-hla-laa	tvo khe-hle-l
Third person/singular/feminine	She plays	She played	She shall play	tvee khe-hla-tve	tvee khe-hla-lee	tvee khe-hle-l
Third person/plural	They play	They played	They shall play	tve khe-hla-tvaa-tv	tve khe-hla-le	tve khe-hla-tvee-l
Third person/plural/masculine	They play	They played	They shall play	tve khe-hla-tvaa-tv	tve khe-hla-le	tve khe-hla-tvee-l

Third person/plural/feminine	They play	They played	They shall play	tvayaa khe-hla- tvayaa khe- hla-lyaa	tvayaa khe- hla-tvee-l
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Now let's look at few more types of tenses: imperfect (when action is not yet complete, it's still happening) and perfect (action is completed)

<b>Tense</b>	<b>English</b>	<b>Marathi</b>
Present perfect (poo-R-tna wa-R-tva-maa-na-kaa-hla )	Yash has read that book.	ya-sha-ne tve pu-stva-ka waa-cxha-le aa-he.
Past perfect (poo-R-tna bhoo-tva-kaa-hla )	Soniya had read that book.	so-ni-yaa-ne tve pu-stva-ka waa-cxha-le ho-tve.
Future perfect (poo-R-tna bha-wi-hshya-kaa-hla )	Aditya will have read that book.	aa-dvi-tvya-ne tve pu-stva-ka waa-cxha-le a-se-la.
Present imperfect (a-poo-R-tna wa-R-tva-maa-na-kaa-hla )	John is playing	j.o-na khe-hla-tva aa-he.
Past perfect (a-poo-R-tna bhoo-tva-kaa-hla )	Jane was writing a letter.	je-n pa-tvra li-hi-tva ho-tvee
Future perfect (a-poo-R-tna bha-wi-hshya-kaa-hla )	Ajay will be reading a book	a-ja-y pu-stva-ka waa-cxha-tva a-se-la.

### **Adverbs (kri-yaa-wi-she-hsha-tne)**

Adverbs (kri-yaa-wi-she-hsha-tne) tell us more information about verbs. For example,

**English****Marathi**

Mary went to a movie

Mary kaa-la si-ne-maa-laa ge-lee ho-tvee

yesterday

Your books are here

tvu-ze pu-stva-ka ye-the aa-he

Take this medicine twice a day

he au-hsha-dha dvi-wa-saa-tvoo-na

dvo-na-dvaa ghyaa-we

The hare runs fast(swiftly)

sa-saa tvu-ru-tvu-ru pa-hla-tvo

In the above sentences the words kaa-la (yesterday), ye-the (here), dvo-na-dvaa (twice) and tvu-ru-tvu-ru (fast or swiftly) express or give more information about verbs in the sentence. These words tell us as when, where, how or how many times or how frequently the action has taken place or has occurred.

Adverbs (kri-yaa-wi-she-hsha-tne) are classified or grouped as per the meaning they express or denote eg. Time, place, number, quality, frequency etc;

1. Adverbs of Time (kaa-la-waa-cha-ka kri-yaa-wi-she-hsha-tne)
2. Adverbs of Manner (pra-kaa-ra-dva-r-sha-ka kri-yaa-wi-she-hsha-tne)
3. Adverbs of Place (stha-hla-waa-cha-ka or sthi-tvi-dva-r-sha-ka kri-yaa-wi-she-hsha-tne)
4. Adverbs of Frequency (aa-wru-Tvee-dva-r-sha-ka kri-yaa-wi-she-hsha-tne)
5. Adverbs of Quality (pa-ri- maa-tna-waa-cha-ka kri-yaa-wi-she-hsha-tne)
6. Interrogative Adverbs (pra-shnaa-r-tha-ka kri-yaa-wi-she-hsha-tne)

***Adverbs of Time (kaa-la-waa-cha-ka kri-yaa-wi-she-hsha-tne)***

Some examples: ha-Llee (at present; now a days), kaa-la (yesterday), u-dvyaa (tomorrow) ke-N-whaa or ka-dhee (when?)

**English****Marathi**

Now-a-days it is not

ha-Lle he mi-hla-tv naa-hee.

available

When is Mary expected?

Mary ke-N-whaa ye-tnaa-ra aa-he?

OR Mary ka-dhee ye-tnaa-ra aa-he?

She is expected tomorrow.

tvee udvyaa ye-ee-la.

Office was close

kaa-la office ba-N-dva ho-tve.

yesterday

***Adverbs of Manner (pra-kaa-ra-dva-r-sha-ka kri-yaa-wi-she-hsha-tne)***

Some examples: ka-se (How?), a-se (like this or in this manner), ha-hloo (slow, slowly), jxa-se kaa-hee (as if)

English	Marathi
How to do it?	he ka-se ka-raa-ya-cxhe?
Do it like this.	he a-se ka-raa-ya-cxhe.
Tortoise goes slow.	kaa-sa-wa ha-hloo-ha-hloo cxhaa-la-tve
As if nothing hapened.	jxa-se kaa-hee gha-da-le-cxh (or zaa-le-cxh) naa-hee

***Adverbs of Place (stha-hla-waa-cha-ka or sthi-tvi-dva-r-sha-ka kri-yaa-wi-she-hsha-tn)***

Some examples: i-the or ye-the (here), tvi-the (there), i-ka-de (here), tvi-ka-de (there), i-the or ye-the (here), tvi-the (there) are used to show the point or place while i-ka-de (here), tvi-ka-de (there) are used to show the direction in the place. i-the and i-ka-de indicate the proximity of the objects and tvi-the and tvi-ka-de show remoteness.

English	Marathi
The doll is here.	Baa-hu-lee i-the (or ye-the) aa-he.
The lamp is there.	dvi-waa tvi-the aa-he.
Your baggage is there.	tvu-ma-cxhe saa-maa-n tvi-ka-de aa-he.
Your books are there.	tvu-ma-chee pu-stva-ke i-ka-de aa-he-tva.
On this side.	a-lee-ka-de
On the other side.	pa-lee-ka-de
Temple is on this side of the river.	dve-oo-hla na-dvee-chyaa a-lee-ka-de aa-he.
My village is on the other side of the hill.	maa-ze gaa-wa do-N-ga-raa-chyaa pa-lee-ka-de aa-he.
There were flowers everywhere.	ji-ka-de tvi-ka-de fu-le-cxh fu-le ho-tvee.

### ***Adverbs of Frequency (aa-wru-Tvee-dva-r-sha-ka kri-yaa-wi-she-hsha-tne)***

As name suggests, frequency numerical adverbs are included in this group. Some examples: dva-ra-ro-jxa (every day, day after day) , pu-nhaa pu-nhaa (again and again , repeatedly) , waa-ra-N-waa-ra (frequently , again and again) , dva-haa-dvaa (Ten times or on ten occasions), sa-tva-raa-we-hlaa (literal meaning seventee times; on several occasions)

English	Marathi
Sun rises everyday.	Su-r-ya dva-ra-ro-jxa u-ga-wa-tvo
Jane catches cold frequently.	Jane-laa waa-ra-N-waa-ra sa-r-dvee ho-tve
Write it ten times.	tve dva-haa we-hlaa li-hee.
John told Mary that incident several times.	John-ne Mary-laa tvee go-hshta sa-tva-raa-we-hlaa saa-N-gi-tva-lee a-se-la.

### **Adverbs of Quality (pa-ri- maa-tna-waa-cha-ka kri-yaa-wi-she-hsha-tne)**

These adverbs show the measure or the degree of the action. Some examples: little or some (tho-daa), plenty or much or lot of (bha-ra-poo-ra), very little or slightly (ki-N-chi-tv)

<b>English</b>	<b>Marathi</b>
This will take little time.	hyaa-laa tho-daa we-hla laa-ge-la.
Doctor asked Tom to drink plenty of water.	do-cta-raa-nee Tom-laa bha-ra-poo-ra paa-tnee pyaa-ya-laa saa-N-gi-tva-le aa-he.
It tastes slightly sour.	tve ki-N-chi-tv aa-M-ba-ta aa-he.

### **Interrogative Adverbs (pra-shnaa-r-tha-ka kri-yaa-wi-she-hsha-tne)**

In the following sentences kaa and naa are question-adverbs (pr-shnaa-r-tha-ka kri-yaa-wi-she-hsha-tne) because they give an interrogative form to these sentences.

<b>English</b>	<b>Marathi</b>
Will you come to my school?	tvoo maa-zyaa shaa-hle-tva ye-shi-la kaa?
Will you take me to your home?	tvu-Mhee ma-laa tvu-ma-chyaa gha-ree nyaa-la naa?

### **Postpositions**

There are prepositions in English. However, in Marathi, we have postpositions.

### **Postpositions (sha-bdva-yo-gee a-Wya-ye )**

There are prepositions in English. However, in Marathi, we have postpositions: sha-bdva-yo-gee a-Wya-ye. They perform the same work or function that prepositions do in an English sentence. They connect a noun or the word functioning as a noun to some other words in a sentence.

sha-bdva-yo-gee a-Wya-ye are postpositions because they are always suffixed (attached) to the word preceding it. They are not written as a separate word. They are not modified according to

gender, person or the number.

sha-bdva-yo-gee a-WY-a-ye in Marathi are classified according to meaning they indicate; e.g. place, time, purpose, comparison etc.

Most common postpositions that are used in context of place:

<b>English Prepositions</b>	<b>Marathi Postpositions (sha-bdva-yo-gee a-WY-a-ye)</b>	<b>English Usage</b>	<b>Marathi Usage</b>
On	wa-ra	On the table	te-ba-laa-wa-ra
Under	khaa-lee	Under the tree	zaa-daa-khaa-lee
Behind	maa-ge	Behind the door	dvaa-raa-maa-ge
In	aa-tv	In the shop	dvu-kaa-naa-tv
Near	jxa-wa-hla	Near the road	ra-stvyaa-jxa-wa-hla

Most common sha-bdva-yo-gee a-WY-a-ye that are used in context of time:

<b>English Prepositions</b>	<b>Marathi Postpositions (sha-bdva-yo-gee a-WY-a-ye)</b>	<b>English Usage</b>	<b>Marathi Usage</b>
Before	pu-R-wee	Before meals	je-wa-tnaa-pu-R-wee
After	na-N-tva-ra	After the meals	je-wa-tnaa-na-N-tva-ra

## **Postpositions (sha-bdva-yo-gee a-WY-a-ye) Part 2**

In this part we shall learn some other Marathi postpositions that can be used to indicate purpose and comparison.

(A) Indicating purpose:

- saa-tdhee (for that, for)
- ni-mi-tvtva (for the purpose, on the occasion of)

(B) Indicating comparison:

- pe-khshaa (than , more than)

(C) Collective:

- su-dhdhaa, dve-khee-l (also, besides)

In Marathi some sha-bdva-yo-gee a-WY a-ye function as inflexions/cases.

Examples:

- This job cannot be done by John....J.on-kadoo-n he kaa-m ho-tnaa-r naa-hee.
- He sacrificed his life for the nation.....dve-shaa-saa-tdhee tyvaa-ne aa-pa-le praa-tna dvi-le.
- John is taller than Bill....J.on Bi-la-pe-khshaa u-N-cxha aa-he

In the above sentences sha-bdva-yo-gee a-WY a-ye ka-doo-n (by), pe-khshaa (than), saa-tdhee do the work of third, fifth and fourth inflexions.

Many Marathi postpositions are often used as adverbs too. If it links with a noun or a word functioning as a noun and connects it to other words in the sentence then it functions as a postposition. However if it tells something about the verb in the sentence, it is an adverb (kri-yaa-wi-she-hsha-tn)

A few examples will illustrate how they differ.

English text	Marathi text	Explanation
Book is under the table.	pu-stva-ka te-ba-laa-khaa-lee aa-he.	khaa-lee acts a postposition here.
I cannot sit down.	ma-laa khaa-lee ba-sa-tvaa-ye-tv naa-hee.	In this sentence, khaa-lee is acting as an adverb (kri-yaa-wi-she-hsha-tn ).



### Conjunctions (u-bha-yaa-nwa-yee a-Wya-ye)

In Marathi Conjunctions are called u-bha-yaa-nwa-yee a-Wya-ye. They link or join the two words or group of words in sentences or join two or more sentences. The word u-bha-yaa-nwa-yee is formed of two words, u-bha-ya (Two) and a-nwa-ya (connect, link or relate). The word a-Wya-ye means an indeclinable word.

The most common u-bha-yaa-nwa-yee (conjunctions) words are -

English	Marathi
And	aa-tni, wa
But	pa-tna, pa-ra-N-tvu
Or	ki-N-waa, a-tha-waa
More	aa-tna-khee
Because	kaa-ra-tna kee
So	mha-tnoo-na
Therefore	mha-tnoo-na
Hence	mha-tnoo-na
If	jxa-ra, tva-ra
Though	jxa-ree tva-ree
Besides, in addition	shi-waa-ya

There are two types of u-bha-yaa-nwa-yee a-Wya-ye (conjunctions)

1. pra-dhaa-na-TVwa-soo-cha-ka u-bha-yaa-nwa-yee a-Wya-ye (coordinating conjunctions) and
2. gow-tna-TVwa-soo-cha-ka u-bha-yaa-nwa-yee a-Wya-ye (subordinating conjunctions)

### Interjections (ke-wa-la-pra-yo-gee a-WYya-ye )

Interjections or exclamations (ke-wa-la-pra-yo-gee a-WYya-ye) words in Marathi, like

interjections in English, are used to indicate a sudden or spontaneous expression of the emotions. Since ke-wa-la-pra-yo-gee a-WYa-ye are not the part of the sentence, they do not have inflexions.

In a sense ke-wa-la-pra-yo-gee a-WYa-ye are often independent sentences themselves. e.g. o-ho! (tell us), ma-laa aa-shcha-R-ya waa-ta-tve (I am surprised). They are grouped according to the emotion they express.

1. ha-R-hsha-dva-R-sha-k (expressing joy or pleasure): waa, waa-waa, a-haa-haa, chhaa-n, o-ho
2. sho-ka-dva-R-sha-k (expressing sorrow or pain): a-re-re, aa-ee-ga, a-gaa-ee
3. aa-shcha-R-ya-dva-R-sha-k (expressing surprise, wonder, shock, awe): o-ho, a-ba-ba, baa-pa-re, a-re baa-pa-re
4. pra-sha-N-saa-dva-R-sha-k (appreciation, cheer, praise): shaa-Bbaa-sa, waa-ha-waa, chhaa-n, su-N-dva-r
5. sa-M-ma-tvi-dva-R-sha-k (expressing agreement, consent, approval): ho, ho-ho, ho-y, tdhee-k, ba-raa-y, ba-ro-ba-r
6. wi-ro-dha-dva-R-sha-k (to show disagreement, oppose, disapproval): chhe, chhe-chhe, ha-t, a-N-haa-N, naa-hee
7. tvira-Skaa-ra-dva-R-sha-k (expressing disgust, contempt, disapproval): shee, ha-t, hu-tv, hu-du-tv
8. sa-M-bo-dha-na-dv-R-sha-k (addressing someone, cry out to a person): a-ho, a-ga (to a woman, generally used by and amongst girls and women), a-re (to a child or to a known younger person)

In a narration or speech some words are often repeated. These interjection words don't mean anything nor add to the meaning of the narration but are repeatedly used, e.g. aa-tni (and), ba-ra-kaa (well), ma-g (and then). These interjections are merely fillers. Such interjections are known as paa-lu-pa-dve.

ke-wa-la-pra-yo-gee a-WYa-ye (exclamations or interjections) in Marathi are often found at the beginning of a sentence and are punctuated with u-dv-gaa-ra-chi-nHa (exclamation point).

## **Marathi Dialects**

By S. P. Kamatkar

There are four regions in Maharashtra.

- Vidarbha (wi-dva-R-bha)
- Marathwada (ma-raa-tdha-waa-daa)
- Kokan (ko-ka-tna )
- and Rest of Maharashtra (ma-haa-raa-hshtra)

Because of the mountainous landscape and lack of transportation in old days many communities in these vast regions were unable to maintain contact with each other.

As a result the regional dialects (bo-lee bhaa-hshaa ) were developed. Marathi dialects share many similar features. A few major dialects are Warhadi (wa-rhaa-dee), Marathwadi (ma-raa-tdha-waa-dee), Kokani (ko-ka-tnee ), Puneri (pu-tne-ree), Ahirani (ahi-raa-tnee), Kolhapuri (ko-lhaa-pu-ree) etc.

With increasing industrialization and urbanization, influx of people started from all the regions in metro city like Mumbai, big cities like Pune, Nagpur, Aurangabad and other cities. People brought with them their peculiar accents of their bolee bhaa-hshaa. Everyone considers his Marathi dialect the best.

To a foreigner the local "bole" is not noticeable. After staying for some period in one place even a foreigner will start to pick up the local dialect and even its peculiar accent. This would be similar to someone from Maharashtra moving to Georgia to learn English, and picking up that region's particular accent.

Taken from: <http://www.marathimitra.com/showpage?pageid=mm.grmr>

## Possible Errors and Reasons, Linguistic Transfer

### Consonant clusters

In Marathi, the consonants by default come with a schwa. Therefore, त्याचे will be 'tāyāce', not 'tyāce'. To form 'tyāce', you will have to add त् + याचे, giving त्याचे.

When two or more consecutive consonants are followed by a vowel then a *jodakshar* (consonant cluster) is formed. Some examples of consonant clusters are shown below:

- त्याचे - *tyāce* - "his"
- प्रस्ताव - *prastāv* - "proposal"
- विद्या - *vidyā* - "knowledge"
- म्यान - *myān* "Sword Cover"
- त्वरा - *tvarā* "immediate/Quick"
- महत्त्व - *mahattva* - "importance"
- फक्त - *phakt* - "only"
- बाहुल्या - *bāhulyā* - "dolls"

Marathi has a few consonant clusters that are rarely seen in the world's languages, including the so-called "nasal aspirates" (nh, nh, and mh) and liquid aspirates (rh, nh, lh, and vh). Some examples are given below.

- कण्हेरी - *kanherī* - "a shrub known for flowers"

- न्हाणे - *nhān* - "bath"
- म्हणून - *mhanūn* - "because"
- तन्हा - *tanhā* - "different way of behaving"
- कोल्हा - *kolhā* - "fox"
- केंव्हा - *kenvhā* - "when"

### Nominal inflection

Marathi is a highly inflected language, like the other ancient Indo-European languages such as its own mother Sanskrit. While English uses prepositions, in Marathi, such functions are indicated through the use of case-suffixes. These are referred to as *vibhaktii pratyay*. There are eight such *vibhaktii* in Marathi. The form of the original word changes when such a suffix is to be attached to the word, and the new, modified root is referred to as *saamaanya ruup* of the original word. For example, the word *ghodaa* ("horse") gets transformed into *ghodyaa*- when the suffix *-var* ("on") is attached to it to form *ghodyaavar* ("on the horse").

### Gender

Unlike its related languages, Marathi preserves all three grammatical genders (*Linga*) from Sanskrit.

- masculine – पुल्लिंग (*pullinga*)
- feminine – स्त्रीलिंग (*strilinga*)
- neuter – नपुंसकलिंग (*nanpusaklinga*)

Masculine proper nouns usually end in the short vowels *a* or *u* while feminine proper nouns tend to end with the long vowels *ā*, *ī* or *ū*.

### Voices

There are three grammatical voices (*Prayog*) in Marathi.

- **Kartarii prayog** refers to a sentence construction in which the verb changes according to the subject, which is comparable to the active voice in English.

*Raam mhanato* "Raam says", *Raam aambaa khaato* "Raam eats a mango"

- **Karmanii prayog** refers to a sentence construction in which the verb changes according to the object, which is like the passive voice in English.

*Raamaane aambaa khallaa* "The mango was eaten by Raam", *Raamaane saangitale* "It was told by Ram"

- **Bhaave prayog** refers to a sentence construction in which the verb does not change according to either the subject or the object. This is used for imperatives.

*Maajha nirop tyaalaa jaaun saang* "Give my message to him"

## Pronouns

There are three grammatical persons (*Purushh*) in Marathi.

- **Pratham purushh** (First person)
  - *mi* "I"
  - *aamhi* "we" excluding the listener (exclusive "we")
  - *aapan* "we" including the listener (inclusive "we")
- **Dwitiya purushh** (Second person)
  - *tuu* "you"
  - *tumhi* "you" (plural or formal)
  - *aapan* (extremely formal)
- **Trutiya purushh** (Third person)
  - *to* "he"
  - *tii* "she"
  - *te* "it"
  - *te* "they" (masculine) or "he" (formal)
  - *tyaa* "they" (feminine)
  - *tii* "they" (neuter)

The above information taken from: [http://en.wikipedia.org/wiki/Marathi\\_language](http://en.wikipedia.org/wiki/Marathi_language)

## Tests and Assessment Materials:

Standardized tests and other information on assessment and treatment of Marathi speakers is available from Ali Yavar Jung National Institute For The Hearing Handicapped. It may be necessary to contact a Marathi speaking interpreter/translator. The following link displays a list of materials published by the National Institute For The Hearing Handicapped:

<http://ayjnihh.nic.in/aw/material.html>

*Language Profile Test, More About Listening and Speaking, Learning With Others, Linguistic Profile Test* and others are available.

**SLP's & Audiologists Who Speak Marathi :** <http://www.asha.org/proserv/>

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## **Resources**

### **Area Organizations**

Austin Marathi Mandal

<http://www.austinmarathimandal.org/php/home.php>

Houston Marathi Mandal

<http://www.hmmhouston.org/>

Dallas Marathi Mandal

<http://www.dfwmm.org/>

Marathi Organization

[www.Marathi.com](http://www.Marathi.com)

## Universities in India with Speech-Pathology Training Programs

The training in speech therapy and audiology is offered at the graduate level. Students from the science background can take up this B.Sc course of 3 years duration. Specialization is possible after B.Sc, in M.Sc course which is of 2 years duration. The list given below contains the name of the premier training institutions and some of the other institutes which provide the same course.

### List of Audiology And Speech Therapy Colleges

- Postgraduate institute of medical education and research, chandigarh
- All india institute of medical sciences, new delhi
- Gujrat university, gujrat
- University of Mumbai, MG fort, Mumbai
- University of Mumbai, ali yavar jung national institute for the hearing handicapped, Mumbai
- TN medical college, Mumbai
- University of osmania, hydrabad
- University of mysore, Karnataka
- Rajiv Gandhi university of health sciences, Karnataka
- Manipal academy of higher education, manipal
- Karturba Gandhi medical college, manipal
- Institute of nursing, mangalore
- Institute of speech and hearing, Bangalore
- All india institute of special hearing, mysore
- JM institute of speech and hearing, keshrinagar
- Indian institute of health education, patna
- Medical trust hospital, cochin
- Sri ram Chandra medical institute, Chennai
- Dr. MV shetty memorial trust, magalore

This chart taken from: <http://www.globalshiksha.com/List-of-Audiology-And-Speech-Therapy-Colleges/ugc/114075975719507>

National Institute of Physiotherapy And Communication Disorders

[http://career.webindia123.com/career/institutes/details.asp?inst\\_no=2290&institute\\_name=National+Institute+of+Physiotherapy+and+Communication+Disorders&cat\\_no=79&category=Health+Care+and+Allied+Fields&sub\\_category=Hearing%2C+Language+and+Speech&cityID=3&pno=49&ct\\_no=&dis=yes&correspondence=&poly=False](http://career.webindia123.com/career/institutes/details.asp?inst_no=2290&institute_name=National+Institute+of+Physiotherapy+and+Communication+Disorders&cat_no=79&category=Health+Care+and+Allied+Fields&sub_category=Hearing%2C+Language+and+Speech&cityID=3&pno=49&ct_no=&dis=yes&correspondence=&poly=False)

Ali Yavar Jung National Institute For The Hearing Handicapped, Mumbai

<http://ayjnihh.nic.in/aw/default.asp>

These institutions may be contacted for more information on services available in India.

## **General resources**

Speak Marathi

<http://www.marathimitra.com/index.html>

Marathi Language

<http://www.matrubhasha.com/>

Learn Marathi

<http://www.languageshome.com/english-marathi.htm>

Links to songs, blogs, audio clips

<http://www.austinmarathimandal.org/php/usefullinks.php>

Marathi Language

[http://en.wikipedia.org/wiki/Marathi\\_language](http://en.wikipedia.org/wiki/Marathi_language)

Cuisine

<http://www.maharashtraweb.com/lifeleis/MahCuisine.asp>

More about Marathi: culture, language, geography, religion, festivals

<http://www.maharashtraweb.com/learning/learningMarathi.htm>

Minds and Souls Rehabilitation and Research Foundation: A non-profit organization that offers services, including residential, to children in India with developmental, physical and other disabilities.

<http://www.mindsandsouls.org/speech-therapy.html>

Indian Speech and Hearing Association

<http://ishaindia.org.in/>

## **Marathi Video links**

Songs

[http://www.youtube.com/results?search\\_query=marathi+songs&aq=0](http://www.youtube.com/results?search_query=marathi+songs&aq=0)

Speech

[http://www.youtube.com/results?search\\_query=marathi+speaking&aq=0](http://www.youtube.com/results?search_query=marathi+speaking&aq=0)

Dance

[http://www.youtube.com/results?search\\_query=marathi+traditional+dance&aq=2](http://www.youtube.com/results?search_query=marathi+traditional+dance&aq=2)

Children's Rhymes

[http://www.youtube.com/results?search\\_query=marathi+rhymes+for+children&aq=2](http://www.youtube.com/results?search_query=marathi+rhymes+for+children&aq=2)



Writing System

<http://www.omniglot.com/writing/marathi.htm>



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<http://www.mapsofindia.com/maps/india/india-map-languages.jpg>

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[http://www.omniglot.com/soundfiles/udhr/udhr\\_marathi.mp3](http://www.omniglot.com/soundfiles/udhr/udhr_marathi.mp3)

List of Audiology and Speech Therapy Colleges. (2010). Retrieved May 31, 2010, from Globalshiksha Web site: <http://www.globalshiksha.com/List-of-Audiology-And-Speech-Therapy-Colleges/ugc/114075975719507>

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