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PREFACE.

Twenty six years have elapsed since the first edition of this Dictionary was published.

The compiler acknowledges with feelings of great gratification the favor with which it was received by Maráthí scholars, and by the Public at large. The gentlemen whom the Government of Bombay requested to report on the work, made a very favorable report; and the learned Boden Professor of Sanskrit at the University of Oxford, in his preface to his English and Sanskrit Dictionary, mentioned it in terms of great commendation. The compiler trusts that this revised and enlarged edition will be received with the same favor.

As the Preface to the first edition, which explains the plan of the work, and the Essay on the English and Maráthí languages written by the late Dr. Stevenson, are both reprinted in this edition, very few words are here required.

It is a pity that the revision of the Dictionary was not commenced earlier, as then it might have been more leisurely carried on, and more satisfactorily completed. But from causes which it is not necessary here to detail, the revision was put off till no copies of the first edition remained in store, and till the compiler had been overtaken by old age and infirmities.

A good many leading words (English) have been added, as also new meanings and new renderings. The new meanings and renderings have been chiefly taken from the revised and enlarged edition of Molesworth's Maráthí and English Dictionary, which was carefully consulted.

In the preface to the first edition the following sentence occurs: "The names of fruits, flowers, animals, and substances, which are not known to Maráthás, and which, therefore, have no corresponding terms in Maráthí, have been omitted." But this class of words has been admitted into this edition, as it occurred to the compiler that the addition of these words would make the Dictionary more useful to Natives learning English than it otherwise would be.

An admission was made in the preface to the first edition that perfect uniformity not be found in the work. That admission must be repeated here. The work is general; but instances of deviation will be found.

The compiler has not been surrounded by a circle of Pandits in this revision of his work. His personal Pandit, Mr. Parshurám Pant, has usually been at hand to solve doubts and answer questions. And the compiler has received some assistance from Mr. Shrí Krishna Shástrí Talekar, Deputy Educational Inspector, and from Mr. Ráwjí Shástrí Godbole, the Secretary and Reviser to the Dakshiná Prize Committee. The former was, through the kindness of the Director of Public Instruction and of Government, permitted to join him for three months in the Monsoon of 1871.

Valuable assistance in the correction of the Press has been rendered by Mr. Balwant Parshurám Godbole.

The compiler presents his grateful acknowledgments to the successive Directors of Public Instruction who have fostered his work, to the Government of Bombay for the liberal remuneration given for his labor of revision, and to the Native Chiefs who manifested their interest in the work by contributing to its expenses.

Lastly the compiler would express his thanks to God for giving him strength to complete the work.

THOMAS CANDY.

POONA, *November*, 1873.

PREFACE TO THE FIRST EDITION.

As the Dictionary here presented to the Public is not the work of a single compiler, and he who planned it had not the satisfaction of completing it, it seems suitable to begin the Preface with an account of the *authorship* of the work.

The work was commenced by Captain Molesworth, the chief compiler of the Maráthí* and English Dictionary, on the publication of that work in 1831. He took Todd's edition of Johnson, and transferred its columns to the pages of several blank folios, omitting only words altogether obsolete or unsuitable. With the English Dictionary thus arranged before him, he took up the Maráthí and English Dictionary, and went over its pages, transferring the words to the blank spaces opposite their corresponding terms in English.

It may be hastily supposed by some, that this was all that was necessary to compile the present Dictionary, and that it was a work which a short time would suffice to complete; but an examination of the renderings of Maráthí words on the pages of the Maráthí and English Dictionary, and a consideration of the nature of the subject, would soon shew such a supposition to be fallacious. The compilers of the Maráthí and English Dictionary generally gave explanatory and paraphrastic meanings, in preference to simple synonymes, as being more likely to convey to the mind of the student the general power and use of the words rendered. In reversing the Dictionary, these paraphrastic renderings had, of course, to be converted into simple terms; and the compilers had to seek out the English words which best answered as synonymes to the Maráthí, that the latter might be placed beside them.

The M. and E. Dictionary was most carefully examined, and the words of it transferred to the E. and M. Dictionary, so far as the compilers found their corresponding places; but by this process little more, probably, than a third of the words were rendered; but these ranged, of course, from the beginning of A to the end of Z.

While Captain Molesworth was engaged in reversing the Maráthí and English Dictionary, the Writer of this Preface rejoined him from England at the close of 1832, and assisted him in his labors till the middle of 1835; when the health of both was so impaired, that Captain Molesworth was under the necessity of proceeding to Europe, and the Writer to intermit lexicographical labor. The work was thus suspended; but Captain Molesworth took the MS. with him, in the hope that restored health would speedily enable him to resume it in Europe. This hope was not realized; and after some years had elapsed without power to labor having returned, he sent out the MS. to the Writer. By the desire of the Hon'ble the Governor in Council of Ba
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* Subsequently to the publication of the Maráthí and English Dictionary, Captain Molesworth's opinion of the relative merits of the systems of Sir W. Jones and Dr. Gilchrist for expressing oriental sounds by Roman characters changed. He adopted, moreover, the Jonesian system, and it has been preserved to the end. of one man, no

bay, the Writer took up the work towards the close of 1840, and has toiled at it unremittingly till the present time.

No one can regret more than the Writer, that He whose superior mind planned, and whose master-hand commenced, the work, was prevented by sickness from carrying it to completion. In taking up his work, the Writer has endeavoured to follow him, but he readily acknowledges that it has been *haud passibus æquis*. He will add that whatever be the merits of the work, they are mainly attributable to his friend, while its defects and blemishes must necessarily be chargeable chiefly to himself, from whose hands it has passed to the Press.

After this notice of its authorship, some account of the *plan* of the Dictionary will be deemed proper. Herein it differs from all Lexicons and Dictionaries with which the Writer is acquainted. In all works of the kind that he has seen, words are arranged and rendered without any reference to the relation in which they stand to one another, as words derived from a common origin, and as expressing the same quality or action under different aspects. Though every adjective must have its noun, and every verb its verbal nouns, participles, and participial adjectives, they are all, usually, rendered independently and irrespectively. *Sweetness* must be the quality or property of the adjective *sweet*, and as many meanings as belong to the adjective, so many should the noun possess. Again, if we take a verb, say *To Beat*, the participial nouns *beating* and *beater*, the participle *beaten*, and the participial adjective *beating*, must necessarily refer to the verb with which they are connected, and from which they are formed: and were languages framed and spoken by philosophical rules, the relation would be sustained and carried out in all the meanings of every relative word. The preservation and exhibition of the connection here spoken of, between the different parts of speech embracing the same word, is the first feature of the plan of this Dictionary. This plan, besides the benefit of showing the relation of the parts of speech to one another, possesses the advantage of saving space, as it obviates the necessity of repeating the explanations of the several meanings. If the different meanings of *an adjective* be explained and numbered, all that is required *under its noun* is a reference, by the numbers, to the several meanings of the adjective. For example, the adjective CONFORMABLE has three meanings given to it in this Dictionary, viz. 1. *resembling*; 2. *agreeable, congruous*; 3. *compliant, obsequious*. According to the plan of this work, the noun CONFORMABLENESS or CONFORMITY, is not explained as 1. *resemblance*, 2. *congruousness*, and 3. *obsequiousness*; but a reference is made to the adjective CONFORMABLE. Thus CONFORMABLENESS, v. A. 1. (vide the adjective in its first meaning) means, of course, *resemblance*: the next figure 2. refers to the second meaning of CONFORMABLE, and means *agreeableness, congruousness*; the last figure 3. refers to the third meaning of CONFORMABLE, and means *compliance, obsequiousness*. In the same way, the adverb CONFORMABLY is referred by the figures 1. 2. 3. to the three meanings of the adjective CONFORMABLE, and is rendered in accordance with them. For another illustration, turn to the verb *To APPOINT*, in this work: it has three meanings, which are fully explained and numbered. It was not necessary, therefore, under the noun APPOINTMENT, to repeat these meanings, and say *the act of establishing, the act of ordering or the state of being ordered*, &c. but reference is made, by figures, to the several meanings of the verb; and the noun, *as corresponding with them*, is rendered. The word APPOINTMENT, however, has meanings which have no relation to the verb, *To APPOINT*; these are therefore distinguished by a different kind of figure, and are numbered I. II. III. The same rule has been applied to the other parts of speech, as will be seen by a reference to APPOINTED and APPOINTEE. In short, all words which stand in relation to another primary or leading word, are referred to that word, and to its several meanings, by the figures which number those meanings; other meanings of subordinate words, which have no relation to the leading word, are numbered so as to point out that no relation exists. In cases where the relation between the different parts of speech is not carried out in practice, it has been made to force it, by giving renderings.

The feature of the plan is the endeavour to combine *copiousness* with *compendiousness*. The attainment has been sought by the use of a system of *classification* and *reference*. Instead of giving

under every English word every Maráthí word that would answer to it, the most comprehensive and general word of a number of English synonymes has been selected, and *under it* have been given all the Maráthí words that express the comprehensive and general meaning; while under the other synonymes, only a few renderings have been given (viz. those which best express the shade of meaning of the particular word), and a reference has been made from each of these synonymes to the comprehensive word under which the general collection of renderings is given. Thus, under the verbs To ~~ALIBET~~, To RENOUNCE, To RESIGN, To RELINQUISH, a reference is made to the verb To GIVE UP, which is the most comprehensive of its class. Under To GIVE UP, therefore, the student will find all the renderings of the general sense collected; while under the verbs from which a reference is made to it, he will see only a few of such renderings as were deemed most suitable for them. In the same way, under the verbs To ABET, To AID, To ASSIST, &c. reference is made to the verb To HELP; and under the verbs To DEMOLISH, To RAZE, To DEVASTATE, &c. &c. a reference is made to the verb To DESTROY. Again, under the adjective JUST, are collected the general renderings of UPRIGHT, EQUITABLE, HONEST, FAIR, &c.; and from these words, which all have their particular renderings, a reference is made to this comprehensive word. The same rule has been followed with nouns and adverbs.

There are many words and combinations in every language of lax phraseology and of licentious use, which, to be rightly rendered in another language, must be rendered by similarly free combinations and phrases. The Maráthí abounds with colloquialisms and licentious formations, which, though they would be out of place if put by the side of sober English words, and given as renderings of them, may be very advantageously collected and given to the student, with a notice of their quality, under the English words that best express their general meaning. Such words and phrases have been thus collected and given in this work. A knowledge of them, and power to use them, will greatly facilitate an idiomatic acquaintance with the language. If the Reader will turn to, and examine the verbs To DIE, To DEFEAT, To DECEIVE, To CONTEMN, To EAT, To HUMBLE, To PRATE, To SCOLD; the nouns BACHELOR, BLACK-GUARD, DISGRACE, DECEIT, CONTEMPT, HEIGHT, GLORY; the adjectives CLEVER, LARGE, MISCHIEVOUS, PASSIONATE, PITIFUL, PROUD, RICH; the adverbs IMPETUOUSLY, SMARTLY; and the participle EXHAUSTED, he will have a better apprehension of this part of the plan of the work than pages of explanation would give. The Reader may turn to and study also the words To BEAT, To CONFOUND, To KILL, To LABOR, as further illustrating the plan of the work with respect to *verbs*; to the words EFFORT, EXUBERANCE, FAMILY, FRIGHT, HYPOCRITE, INCENDIARY, INGRATE, MADCAP, MISER, NATURE, POT, POVERTY, VESSEL, WOMAN, WORLD, as illustrating it with respect to *nouns*; and to COWARDLY, IMPETUOUS, EXCESSIVE, FIERCE, FAT, INFINITE, as further illustrations of *adjectives*.

It has been also an object with the compilers of this Dictionary to communicate to the student *miscellaneous useful information* connected with the words rendered. The words ADDRESS, BRÁHMÁN, BRIDE, COMPELLATION, HEAVEN, HELL, HOLYDAY, INTERJECTION, INTENSITIVE, LAND, LUNAR MANSION, MANES, MARRIAGE, MAXIM, MEAL, MEASURE, MENDICANT, MUSIC, NAME, NATURE, OBEISANCE, OBSERVANCE, OCEAN, OFFICER, RITE, SCRIPTURE, may, be referred to as examples.

The student may perhaps observe that the plan of the work has not been sustained and carried out in all its points with perfect uniformity through the book. To expect it, would be to expect too much, even under the most favorable circumstances; for in a work carried on through a course of years, inadvertence will overtake the most vigilant, and weariness will, at times, oppress the most energetic. This work, moreover, has laboured under its own peculiar disadvantages and difficulties. It has not been the work of one man, nor the product of the joint labor of two, but it has been partly one and partly the other. The plan originally drawn out was that of a complete Thesaurus; but he who drew it out, and commenced filling it up, soon found that it would require more years than he could hope to give to it. He therefore proceeded to contract his plan.

Ere long his health began to fail, and under the combined influence of sickness, and the fear that failure of health would involve failure of the work, he made still greater contractions, and deviated considerably from the course on which he had entered. Feeling that a work unequal in its parts was still better than no work at all, he expunged page after page of the folios he had drawn out, in the hope of getting to the end ere disabled by sickness; but in vain. A considerable part of the labor of the Writer of this Preface has been that of restoring the proportions of the work, by retracing the plan and re-entering what had been expunged. Under these circumstances, he hopes that the student's feeling will be that of contentment with what is presented to him, rather than of dissatisfaction that he has not all that he desires.

The Writer of this Preface made notes, during the progress of his labor at the Dictionary, of various points of resemblance and dissimilarity between the English and Maráthí languages; but as he foresaw that to correct and amplify them would occupy considerable time, and would delay the publication of the work, he requested his friend the Rev. Dr. Stevenson, whose philological researches are so well known, to favor him with a dissertation on this interesting subject. Dr. Stevenson has kindly complied with the request made to him, and the Writer has the great satisfaction of prefixing to the Dictionary the paper which his learned friend has prepared. As the student will doubtless give it a careful perusal, a reference to it will supply the place of many observations that would otherwise be required, and will obviate the necessity of extending this Preface which may now be concluded with some *miscellaneous remarks*.

The inexperienced student is cautioned against supposing that this Dictionary will enable one who is ignorant of Maráthí to compose correctly in that language. The object of a work of this kind is not to supersede a diligent study of the language, but to facilitate it, and to assist him who has acquired the language, by presenting to him a number of words from which he may select the particular one that he wants; thus saving him time and trouble. Many words will be found clubbed together, because of their having the same general meaning, and every one rendering the English word under which they are collected in some aspect or other; but unless the student knows their particular implications and aspects, he will run the risk of using a word which conveys a different shade of meaning from that which he wishes to express. Where the student is ignorant of the power of a particular word, it will be wise for him to verify it before he uses it.

The compiler of this Dictionary had in view the Native student of English, as well as the European student of Maráthí. It has been specially for the former that the English leading words have been so generally explained. The utility of this explanation to Native students of English, was not so clearly apprehended when the early part of the work was sent to the Press as it afterwards became, which will account for the explanations being few at the beginning of the work. The names of fruits, flowers, animals, and substances, which are not known to the Maráthás and which, therefore, have no corresponding terms in Maráthí, have been omitted.

There are several points of Maráthí Orthography which have not yet been settled by grammarians and writers. And as in the course of the work, the mind of the compiler has sometimes inclined to one form, and at other times to another, variations will appear. One of the points yet unsettled is, whether the final long vowel of a word, whether adjective or noun, should be shortened in a word formed or derived from it, or framed by the combination of it with another word. As, for instance, whether कठीणपणा or कठिणपणा, रोणीपण or रोणपणा, माळीपणा or माळिपणा, जरूरी or जरुरी, जामीनकी or जामिनकी, फूलबाग or फुलबाग, दूमदार or टुमदार, जमीनझाडा जमिनझाडा, जमीनदोस्त or जमिनदोस्त, जीवदार or जिवदार, &c. &c. are right. Both forms are in common use, and will occasionally be found in this work. But the mode now approved of by the Writer, and which has been generally followed by him, is to shorten the vowel of words which end with a consonant, but to keep it in others. He therefore prefers कठिणपणा, खणखणितपणा, कडकडितपणा, &c. to कठीणपणा, खणखणीतपणा, कडकठीतपणा,

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Press, because they seemed *improvements*, and the desire of improvement was stronger than the desire of *ornity*.

Sanskrit words ending in ल that have come into general use, have also a Maráthí form ; as चचळ for चचळ, for चपळ, कुशळ for कुशळ, &c. In combination with Maráthí words the Maráthí form is of course to be used, as बुद्धीचा चंचळ (बुद्धि is so common that its Sanskrit origin is here lost sight of) हाताचा कुशळ, पायाचा चपळ, but in combination with Sanskrit words by Sanskrit rules, the Sanskrit form must always be used, as बुद्धि, बुद्धिचाचल्य, चपळहस्त, हस्तचापल्य, कर्मकुशळ, &c. To Sanskrit words that have become common in Maráthí, Maráthí affixes ण and णा are generally attached to make abstract nouns. The abstract nouns formed by the affixes ल् and त् are usually above common colloquial speech. With respect to these affixes ण and णा, and त्, it may be here mentioned that usually only one is given, but the student must understand that the other may always be used with equal propriety.

It may be thought by some that this Dictionary is overstocked with high Sanskrit, and deficient in common Maráthí words ; but it is hoped that a close examination of the work will show this to be a misapprehension. It is only with respect to words from which a reference is made to a leading word, that such a thought suggests itself ; but the intelligent student will observe that in their case *an &c. supplies the place of or eight renderings*. Look, for an example, at the participle ACCOMPLISHED in its first meaning ; there are only three common Maráthí words given, viz साधलेला, झेपलेला, and उरकलेला, but the v. V. I. refers the Student to the verb, To ACCOMPLISH, and the &c. which follows the three common Maráthí renderings given, and the &c. &c. which the student is left to form for himself from the common Maráthí verbs given under To ACCOMPLISH. These are all formed by a rule of Maráthí grammar, and may therefore be omitted to save space, but the Sanskrit participles which follow (समाप्त, समापित, साधित, सिद्ध, सपादित, &c. &c.) are not formed by a rule with which the student can be assumed to be acquainted, and they, therefore, must be given at length. In the same way, under a noun referred to an adjective, the &c. which follows a noun formed by affixing ण्णा, indicates that the student may add ण्णा and ण्ण to *all* the pure Maráthí adjectives which he finds under the leading word to which he is referred. The same rule holds in the case of verbal nouns ; an &c. following a noun, intimates to the student that he can form others from the words under the leading verb to which he is referred.

Many adjectives will be found, in this Dictionary, formed by affixing the possessive sign चा to nouns, उपवेत्ताचा, प्रीतीचा, ममतेचा, आसकीचा, &c. i. e. *useful, affectionate, diligent, &c. &c.* They apply both to things, but especially to the latter, प्रीतीचे or ममतेचे बोलणे well renders *affectionate speech*, but तेचा माणूस is not so good as ममताकू माणूस as a rendering for *an affectionate man*.

To the phrases that are given in such abundance, the inexperienced student is cautioned against using them without a previous knowledge of their implication, or that they supersede the phrases given, because they are very useful to him whose knowledge of the language is not correct, and because if not inserted they might not otherwise be known.

For some English word and cannot find it, let him turn to one of its Sanskrit equivalents in the list of Sanskrit verbs in the Appendix that are formed with the affixes ल् and त्.

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He also prefers जरुरी to जरुरी. In cases of compounds, he prefers the final vowel of the first word shortened, and therefore would use फुलबाग, जामिनसत, जमिनसाडा, &c. rather than फूलबाग, जामीनसत, जमीनसाडा.

Many words that are given as renderings of English nouns of agency are properly speaking adjectives requiring a noun to be understood though not expressed. The English nouns SINGER, EATER, GOER, OPPOSER, BELGGAR, &c. are rendered by गणारा, साणारा, जाणारा, विरोधी, वाचक, &c. but these are all adjectives. गणारा requires some such word as माणूस to be understood, and means a *singing man or person*. गणारी means a *singer*, and requires वाचको, स्त्री, or some such word, to be understood. At first, the sign of the masculine gender was affixed to these forms, it was subsequently omitted on the ground of their being adjectives. The student will bear in mind, however, that where no sign of gender is given, the masculine form is that which is presented to him.

Feminine formations have not usually been given, but it has been left to the student to make them for himself. There is much greater regularity in the construction of feminine formations in Maráthí than in English. In English we have *shepherd-shepherdess, author-authoress, poet-poetess*, but we have not *singer-singeress, gardener-gardeneress, carpenter-carpenteress, sawyer-sawyeress, tailor-tailoress, farmer-farmeress*, &c. Again, we have *workman-workwoman, shopman-shopwoman*, and a few more like them, but we cannot form them *ad libitum* as may be done in Maráthí. The Maráthás have गवई-गवईण, माळी-माळीण, सुतार-सुतारीण, शेतकरीण, कासार-कासारीण, कामकरी-कामकरीण, शेतकरी-शेतकरीण, ब्राह्मण-ब्राह्मणीण, भट-भटीण, &c. Indeed, following their example, the Maráthás have formed सोजरीण from *soldier*, and apply the word not only to a soldier's wife or a female soldier, but to European women-servants generally. The feminine forms usually express both a *female agent* and the *wife of the masculine agent*, as for example, माळीण is either a woman who does gardening work, or simply a gardener's wife, or a woman of the gardener-caste. An exception to this rule may be seen in the word कुणबीण, which according to the rule should mean a female farmer or a Kunbí woman, but a Kunbí's daughter would be very angry at being called a कुणबीण, which word is now restricted to a domestic female slave. There are some cases of nice distinction between the wife of a person and a woman of his caste, as in the case of the words शूद्र, आचार्य, उपाध्याय, &c. the form for a *Shudra's wife* being शूद्री, and for a *female Shudra* (a woman of the Shudra caste) being शूद्रा, also in the case of आचार्य or a spiritual teacher, for a woman who teaches is आचार्या, while a *teacher's wife* is आचार्यानी. This nice distinction, however, is not attended to in Maráthí. High Sanskrit words are often used in Maráthí by learned speakers, who, in general, employ the Sanskrit terminations for the feminine form when required; but with respect to those words that are in general use in Maráthí, the common Maráthí feminine formations are usually affixed, though they who affect to be classical, may and do give the Sanskrit formations. For instance, the feminine formations of the words प्रतिवादी, प्रतिपक्षी, विरोधी, &c. will generally be प्रतिवादीण, प्रतिपक्षीण, विरोधीण, &c. Such Sanskrit words as प्रतिवादी, वाचक, &c. &c. will often be used without any change for the feminine form, as ती माझी प्रतिवादी, आली, &c.

Another point to be noticed is the use of the *Anusvár*. The number of words with *Anusvár* is very great. It may be mentioned as a general rule that Bráhmans use *Anusvár* in all their words, &c.

The participle ending in "ing," is given in this work in its adjectival, not in its verbal sense. *Singing*, for instance, is rendered as equivalent to *singer*, i. e. *a singing person*, not in its verbal sense, as "*he is singing*." The participle is therefore marked *p. a.* or participial adjective.

The general style in which this work has been printed is excellent, but, owing to causes which it is not necessary to detail, there are several errata, for which indulgence is craved.*

This Preface is now brought to a conclusion with a repetition of the Writer's great regret that the Public has lost the benefit which it would have had, if his able friend who planned and commenced the Dictionary, had been able to carry it on to completion. He has done his best to supply his friend's place, and to produce a work that may be worthy of the approbation of the Public. He gratefully acknowledges the goodness of God, who has enabled him to persevere in his toil, notwithstanding many hinderances and much bodily weakness, and has permitted him to finish the work. He supplicates His blessing on it, that it may be instrumental in the diffusion of TRUTH, *scientific, historical, moral, and religious*, through the countries in which the Maráthí language is spoken.

THOMAS CANDY, Major,
Superintendent Poona College.

Poona ; September, 1847.

* It has not been thought necessary to give a sheet of errata, which is seldom attended to, but the writer would here mention that the phrase "Death unprepared for or unexpected, काळ आर्त्ता होता पण वेळ आली नव्हती," which is given in page 176 under DEATH, is wrong. It should be "Narrow escape from death." For the correction of this error he is indebted to the late Bal Gungadhur Shastree, who pointed it out in a note eulogistic of the work. The author is not aware of there being another such an error in the whole book.