

Marathi, Step by Step, Root by Root

An etymology-driven curriculum, built one word at a time

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Preface

This book teaches Marathi one word at a time, and it teaches each word by taking it apart. It is written for someone starting from zero — who may not read a single Devanagari letter — so the script is taught *inside the word lessons themselves*: each word introduces exactly the letters it needs, so you learn to read नमस्कार *and* learn that it means “greetings” in the same few minutes. (A reader who already reads Devanagari simply skims the letter notes — “the letters in this word” in most chapters, “sounds you’ll need” in Chapter 7.)

Marathi is written in Devanagari, the script of Hindi and Sanskrit — but it is its own **Indo-Aryan** language, the tongue of Maharashtra, and one shaped by long contact with the Dravidian south. So the book keeps two contrasts in view: Marathi’s Sanskrit inheritance (shared with Hindi), and the ways it goes its own way — an extra letter ऌ, *three* grammatical genders where Hindi kept two, and gender marked on the *verb*. Roots are traced to Sanskrit and, where they reach, to the wider Indo-European family that also gave English its words — every form supplied in full, so no prior knowledge of any other language is assumed.

How to use this book

Every numbered section is one word, or one small phrase, and takes a few minutes — the length of a queue, an errand, or the walk to the bus. Read them in order the first time through: each section stands on the ones before it, and nothing is used before it has been taught. After that the book becomes reference, and you can open it anywhere.

Say the Marathi out loud wherever you can. The prompts under *Your turn* are written to be spoken, and saying a word is most of what makes it stay. The questions under *Before you move on* carry their own answers in brackets: cover them, answer from memory, then look.

Nothing here is gated behind the alphabet. Each lesson introduces exactly the letters and sounds its own word needs, so you are reading real words from the first page rather than drilling a chart. The whole script is gathered in a reference at the back of the book — somewhere to look things up when you are curious, never a chapter to sit through first.

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Chapter 1

Namaskar, Piece by Piece

Modes: 👁 eyes (1) ✍ pen (13) ⇄ Hands-free start: first 1 of 14 lessons.

By the end of this chapter: I can hear and say namaskār, move हो from tracing through dictation, and read नमस्कार by assembling only signs I have already practised.

Read नमस्कार and copy it only after hearing its meaning, writing हो from memory and sound, and tracing every load-bearing sign in its own short lesson.

1.1 नमस्कार (namaskār) — “greetings”

The first Marathi word — and the everyday greeting of Maharashtra.

The letters in this word

(If you already read Devanagari, skim this.) Devanagari runs **left to right**; every consonant carries a built-in “a.” न na, म ma, का kā, र ra. The stroke under स् (a *halant*) removes its vowel, so the bare *s* leans onto the next as a conjunct: स् + का → स्का. Read न · म · स् · का · र → **namaskār**.

The word, taken apart — its roots and family

नमस्कार (namaskār) = Sanskrit *namaḥ* (“a bow”) + *kāra* (“the making of”) — literally “the making of a bow.” The same word Kannada and Telugu borrowed, and close kin to Hindi’s *namaskār*. But note: where Hindi leans on *namaste*, Marathi’s default, all-purpose greeting is

namaskār — one of many small ways the two Devanagari languages differ.

Why it's said this way

Said with palms pressed together, respectful and neutral — hello and goodbye, any time, to almost anyone. Warmer and more casual: *kāy mhaṇtā?* (“what do you say?” ≈ “how’s it going?”) among friends.

Your turn

Say these aloud:

- read it — na · ma · s · kā · r → “namaskār”
- what a *halant* does (removes स’s vowel, for the स्का conjunct)

Before you move on

What does नमस्कार literally mean, and how does Marathi’s greeting habit differ from Hindi’s? (“The making of a bow”; Marathi favors *namaskār*, Hindi *namaste*.)

1.2 ह — the consonant ha

Nothing is assumed but the words you can already say. This chapter turns them into words you can read.

Script

Devanagari is an **abugida**, and that word carries the whole system.

It is not an alphabet, where each letter is one sound. It is a system where **a consonant already carries a vowel**, and you write a vowel mark only when you want a different one.

Here is the first consonant:

ह

That is not *h*. It is **ha** — the consonant *h* with an **a** already inside it, the *a* of English *about*. Nobody wrote that vowel. A bare consonant in this script is understood to carry it, and it is called the **inherent vowel**.

Now look at the top of the shape. There is a **horizontal bar** running across it, and it is not decoration. It is the **shirorekhā**, the head-line, and in running Devanagari it joins up across a whole word so the writing appears to hang from a washing line. It is the single most recognisable thing about this script — and Gujarati, its sister, is written by **erasing** exactly this line.

Writing — notice and trace one consonant

Keep ह visible. Finger-trace it once, then trace one printed model once with a pencil. Say *ha* only after your hand stops. Do not copy the word for “yes” yet; its vowel sign comes next.

Before you move on

What vowel does a bare consonant carry? (**a** — the inherent vowel, and nobody writes it.) What is the bar across the top called, and what does it do in a whole word? (The **shirorekhā**; it **joins up** across the word.)

Source: Unicode Devanagari chart.

1.3 ी — the vowel sign that replaces the inherent a

Write the piece from the previous lesson before adding another.

Script

The inherent **a** is a default. To get a different vowel you **replace** it, with a mark called a **mātrā**.

ी

On its own it is meaningless. Attached to a consonant it swaps the inherent short *a* for *o*, the vowel of English *go* — and notice how it attaches: a stroke to the right, plus a small mark **riding on the head-line itself**.

Put it on the consonant you have:

ह + ी → हो

ho. That is a word: it is **yes**, and you have been saying it since your first lesson in Marathi.

One consonant and one mark, and a word you could already say became a word you can **read**. Nothing was memorised as a picture.

Writing — one supported copy

Keep हो visible. Copy it once: first ह, then its attached ो sign. Point to both pieces in your copy and read *ho*. You may look back after each piece; memory is not the task yet.

Before you move on

What does a mātrā do to the inherent vowel? (**Replaces** it.) What word did those two pieces make? (हो — *ho*, “yes”.)
Source: Unicode Devanagari chart.

1.4 हो — look, hide, write, compare

Look at हो for five seconds. Point first to ह, then to attached ो.
Do not copy it while the model is visible.

Writing — delayed copy

- cover हो
- wait five seconds
- write it once from memory
- uncover the model and compare the two pieces

If one piece differs, circle it and repair only that place. Repair is part of the exercise, not a failure. There is no tracing and no romanized answer model.

Before you move on

Read your repaired word as *ho*. Stop after one memory attempt.

1.5 One heard answer — write what you know

Cover the answer lower on this page. You will hear one familiar answer. No new Marathi and no new Devanagari shape is hiding in this lesson.

Writing — short dictation

Hear: ho — “yes”

Write the Devanagari word from sound alone. Do not use a visible model, romanization, or tracing guide. Now uncover and compare: हो. Check ह first and attached ी second. Repair one place if needed.

Before you move on

Writing from sound completes this tiny runway. It is not a mock assessment; later lessons must grow from one known word to forms, messages, and timed tasks.

1.6 न — the consonant na

Write the piece from the previous lesson before adding another.

Script

न

na, with the same inherent **a** inside it — the *n* of English *net*, then the vowel nobody wrote.

Nothing new in the machinery. This is simply another consonant, and every rule you already have applies to it unchanged. That is the payoff of learning the system rather than the words: **every consonant from here behaves exactly like the two you already know**. New shapes are coming; new rules are not.

Write it beside the first, and notice both hang from the same head-line.

Your turn

- *Write it:* न
- *Read it:* every piece this chapter has given you so far, in order

Before you move on

What vowel is inside न when nothing is attached? (**a.**) And how many new rules did this lesson introduce? (**None** — only a shape.)
Source: Unicode Devanagari chart.

1.7 ा — a second vowel sign, and the simplest one in the script

Write the piece from the previous lesson before adding another.

Script

ा

ā, the long *a* of English *father*. It is a single upright stroke standing to the **right** of its consonant, dropping from the head-line.

न + ा → ना

nā. One beat — a mātrā changes the vowel, it never adds a beat.

You now hold two vowel signs, and they sit in different places: one to the right with a mark above, one plainly to the right. **Where a mātrā sits is part of its identity**, not a style choice, and in this family of scripts they can go right, left, above, below, or on both sides at once. A reader learns to look **around** a consonant rather than only after it.

Your turn

- *Write it:* ा
- *Read it:* every piece this chapter has given you so far, in order

Before you move on

Where does this mātrā sit? (To the **right** of the consonant.) Does it add a beat? (**No** — it replaces the vowel.)
Source: Unicode Devanagari chart.

1.8 ी — a mātrā that leans the other way

Write the piece from the previous lesson before adding another.

Script

ी

ī, the long *ee* of English *see*. It stands to the right like the last one, but with a curve that rises and **hooks back over the head-line to the left**.

Here it is, and here is what it completes:

ह + ी → ही

And now put that beside a piece you already built:

ना + ही → नाही

nā-hī — no.

You can now read both answers to a yes-or-no question:

हो नाही

Two consonants and three vowel signs. That is the arithmetic of an abugida: consonants and mātrās **multiply**, so a small number of pieces reaches a large number of syllables very fast.

Your turn

- *Write it:* ी
- *Read it:* every piece this chapter has given you so far, in order

Before you move on

What is नाही? (**No.**) How many pieces is it built from? (**Four** — two consonants and two mātrās.) And which two mātrās look similar but hook differently? (The ā and the ī.)
Source: Unicode Devanagari chart.

1.9 म — the consonant ma

Write the piece from the previous lesson before adding another.

Script

म

ma — the *m* of English *met*, with the inherent vowel riding along.

Three consonants now. Say them in the order you met them, each with the vowel nobody wrote:

ह न म

ha, na, ma. Three shapes, one head-line each, and the same rule under all of them.

Your turn

- *Write it:* म
- *Read it:* every piece this chapter has given you so far, in order

Before you move on

Say the three consonants you hold, each with its inherent vowel.

(*ha, na, ma.*)

Source: Unicode Devanagari chart.

1.10 स — the consonant sa

Write the piece from the previous lesson before adding another.

Script

स

sa — the *s* of English *sit*, plus the inherent vowel.

Four consonants. You are most of the way to a word you have been saying since your very first lesson, and the only piece of machinery still missing is the one that handles two consonants pressed together.

Your turn

- *Write it:* स
- *Read it:* every piece this chapter has given you so far, in order

Before you move on

What is the inherent vowel in स? (a — *sa*.)
Source: Unicode Devanagari chart.

1.11 क — the consonant ka

Write the piece from the previous lesson before adding another.

Script

क

ka — the *k* of English *skip*, unaspirated, with no puff of breath after it.

Hold your palm in front of your mouth and say English *kit*: you feel air. Say *skip*: you do not. **This is the second one.** Devanagari has a separate letter for the breathy version, and swapping them changes the word — so the difference that English treats as an accident is one this script writes down.

Five consonants, two mātrās, and one thing left.

Your turn

- *Write it:* क
- *Read it:* every piece this chapter has given you so far, in order

Before you move on

Is क the *k* of *kit* or of *skip*? (Of ***skip*** — no puff of air.) And does the script care? (**Yes** — the breathy one is a different letter.)
Source: Unicode Devanagari chart.

1.12 ँ — the mark that DELETES the inherent vowel and glues two consonants together

Write the piece from the previous lesson before adding another.

Script

The inherent vowel is a nuisance when you do not want it. If a word presses two consonants together with no vowel between them, writing them plainly would insert an *a* that is not there.

So there is a mark that **removes** it:

ँ

This is the **virama**, and it sits under a consonant meaning: *no vowel here*.

Then something happens that no European alphabet does. A consonant stripped of its vowel usually does not sit there bare — it **fuses** with the consonant after it into one joined shape, a **conjunct**:

स + ँ + क → स्क

ska, one cluster. Look closely and both letters are still in there. **Conjuncts are not new characters to memorise** — they are two you already know, joined, and the head-line runs straight across the join.

Your turn

- *Write it:* ँ
- *Read it:* every piece this chapter has given you so far, in order

Before you move on

What does the virama do? (**Removes the inherent vowel.**)
 What usually happens to a consonant that loses its vowel? (It **joins** the next into a conjunct.) And are conjuncts new letters? (**No** — two known letters, fused.)
 Source: Unicode Devanagari chart.

1.13 र — the last consonant of the greeting

Write the piece from the previous lesson before adding another.

Script

र

ra — a light tap of the tongue, closer to the *r* in Spanish *pero* than to an English *r*.

That is the last piece. Everything the greeting needs is now something you can write from memory.

Your turn

- *Write it:* र
- *Read it:* every piece this chapter has given you so far, in order

Before you move on

How is र made? (A **light tap** of the tongue, not an English *r*.)
Source: Unicode Devanagari chart.

1.14 नमस्कार — seven pieces, all of them already yours

Write the piece from the previous lesson before adding another.

Script

Nothing new is introduced in this lesson. Every piece below is one you can write.

न + म + स + ् + क + ा + र → नमस्कार

Read it the way you built it:

- न — *na*, inherent vowel
- म — *ma*, inherent vowel

- स्क — the conjunct: *sa* with its vowel removed, fused to *ka*
- ा — the mātrā, making that piece *kā*
- र — *ra*

na-ma-skār. The greeting from your first lesson, now decoded rather than recalled.

Count what it took: **six consonants, three vowel signs, and one virama.** With them you can read *yes*, *no*, and the greeting — and every consonant you meet from here obeys rules you already hold.

Devanagari has around forty more letters. It does not have any more **systems.**

Your turn

- *Write it:* नमस्कार
- *Read it:* every piece this chapter has given you so far, in order

Before you move on

How many new pieces were in this lesson? (**None.**) What is स्क made of? (स with its vowel removed, joined to क.) And what still remains to learn — rules, or shapes? (**Shapes.**)
Source: Unicode Devanagari chart.

Chapter 2

Hear Thanks, Then Meet Six Signs

Modes:  voice (1)  pen (6)  Hands-free start: first 1 of 7 lessons.

By the end of this chapter: I can understand and say dhanyavad before decoding it, then write six new Devanagari signs one at a time through visible, guided, and delayed work.

Write dental ta after a delay while keeping the first five signs separately retrievable.

2.1 धन्यवाद (dhanyavād) — “thank you”

The formal “thanks” — Sanskrit, shared across the Indian languages.

You’ll want to know — hear the word before reading it

Keep the spelling in the heading as a sign you are not yet asked to decode. Listen first: *ghan-ya-vād*. Say it once for “thank you.” The next two tiny chapters will give you one missing sign at a time; only then will you read and write the whole word.

The word, taken apart — its roots and family

Dhanyavād = Sanskrit *dhanya* (“worthy”) + *vāda* (“a saying”) — “an utterance of ‘[you are] worthy.’” The same Sanskrit word behind Hindi *dhanyavād*, Kannada *dhanyavāda*, Telugu *dhanyavādamulu*. Warmer, more spoken Marathi often says *ābhārī āhe* (“[I] am grateful”), on the root *ābhār*, “gratitude.”

Your turn

Say these aloud:

- “dhanyavād” — no reading yet
- the warmer spoken form — “ābhārī āhe”

Before you move on

What are the two Sanskrit pieces of *dhanyavād*, and a warmer Marathi alternative? (*dhanya* “worthy” + *vāda* “a saying”; *ābhārī āhe*.)

2.2 ः — a small breath after a vowel

You already know the greeting *namaskār* and its older first piece, *namaḥ*, “a bow.” The final breath in *namaḥ* has its own mark.

Script

ः

The **visarga** is two dots written vertically to the right of a syllable. It marks a quiet breath after the vowel. For this first encounter, place the upper dot, lift, then place the lower dot. Stop after this one sign.

Writing — visible model

Keep ः visible. Point to the upper dot, then the lower dot. Finger-trace the two positions once and copy the sign once.

Before you move on

Name it: **visarga**, a breath after a vowel.
Source: Unicode Devanagari chart, U+0903.

2.3 आ — long aa standing alone

Set one blank line aside for a single new vowel sign.

Script

आ

This is independent ā, used when the vowel begins a syllable. Curve around the joined left body; lift for the middle shoulder; descend the inner stem; descend the trailing stem; finish with the headline from left to right.

Writing — trace, then guided copy

Keep आ visible. Finger-trace the five runs once. Copy it once, looking back after every run. Say ā only when the pen stops.

Before you move on

Is this a vowel sign attached to a consonant? (**No.** It stands alone.)
Source: Saurmandal, Devanagari आ stroke order, frames 1–5.

2.4 भ — bha, with a puff of breath

Make room for one consonant and one careful copy.

Script

भ

Say *ba*, then *bha* with a small puff against your palm. For the shape, sweep the upper loop into the trunk, lower bowl, and crossbar without lifting; descend the right stem; finish the headline left to right.

Writing — guided copy

Keep भ visible. Copy one run at a time, looking back before each. Say *bha* once after the headline is complete.

Before you move on

Which has the puff: *ba* or *bha*? (**bha.**)
Source: JackPotte, Devanagari bh stroke animation.

2.5 ऎ — e above the headline

Leave a small space above the next practice headline.

Script

ॎ

This mātrā replaces the inherent vowel with **e**. Add its short rising stroke above the consonant's headline; it cannot stand alone as a spoken vowel here.

Writing — guided copy and first retrieval

Copy ऎ once beside the visible model. Then cover the previous three models and write, from their names, visarga, independent *ā*, and *bha*. Uncover and repair only one differing part.

Before you move on

Where does **e** sit? (**Above the headline.**)

Source: Unicode Devanagari chart, U+0947.

2.6 ः — one nasal dot

Prepare to place one mark above a headline.

Script

ॐ

The **anusvāra** is one dot above the headline. It marks a nasal sound whose exact place follows the sound after it. Place one dot; do not turn it into the two-dot visarga.

Writing — guided copy

Keep ः visible and copy it once. Point above the imaginary headline where the dot belongs.

Before you move on

One dot or two? (**One.**)

Source: Unicode Devanagari chart, U+0902.

2.7 त — dental ta

Touch the tongue lightly behind the upper teeth once.

Script

त

Touch the tongue lightly behind the upper teeth: *ta*. Sweep left across the shoulder and curve down to the open tip; descend the right stem; finish the headline left to right.

Writing — look, hide, write

Look at त for five seconds. Cover it, wait five seconds, and write it once. Uncover and compare body, stem, then headline.

Before you move on

Say *ta* once with the tongue at the teeth.

Source: Opiaterein, Devanagari ta stroke animation.

Chapter 3

Six More Signs Make Thank You Readable

Modes: ✍ pen (7) ⇄ Hands-free start: none of the 7 lessons.

By the end of this chapter: I can write six more Devanagari signs from delayed or heard cues, then read and write dhanyavad independently.

Hear, say, read, and independently write dhanyavad only after every load-bearing sign has been taught.

3.1 ढ — dental da

Keep the tongue-at-the-teeth position ready and add voice next.

Script

ढ

Keep the tongue at the teeth and add voice: *da*. Descend the short stem; lift for the outer body, inward curl, and down-right tail; finish the headline.

Writing — delayed copy and retrieval

Look at ढ for five seconds, cover it, and write it once. Then retrieve the preceding three names: e-mark, anusvāra, dental *ta*. Repair only one miss.

Before you move on

Source: Opiaterein, Devanagari da stroke animation.

3.2 ध — dha, voiced and breathy

Keep the dental voiced position ready; this sign adds breath.

Script

ध

Say *da*, then add a puff: *dha*. Curl around the upper spiral and sweep through its shoulder; lift for the lower bowl; descend the right stem; finish the headline.

Writing — delayed copy and a wider return

Hide ध after five seconds and write it once. Then, without models, name the first three signs of this runway: visarga, independent *ā*, *bha*.

Before you move on

Source: Opiaterein, Devanagari dha stroke animation.

3.3 ब — ba without the puff

Hold one hand near your mouth so you can notice the missing puff.

Script

ब

This is *ba*, the quiet partner of *bha*. Circle the oval body; descend the right stem; draw the inner diagonal down-right; finish the headline.

Writing — heard cue

Cover the model. *Hear*: *ba*, without a puff. Write the single consonant from sound alone. Uncover ब and repair only the differing run.

Before you move on

Source: JackPotte, Devanagari ba stroke animation.

3.4 य — ya

Say the first sound of English *yes* once.

Script

य

Curve around the small inner curl; lift for the lower bowl; descend the right stem; finish the headline. The sound is the *y* at the start of English *yes*.

Writing — heard cue and retrieval

Cover the model. *Hear: ya*. Write the consonant once. Then say the three sign names immediately before it: dental *da*, breathy *dha*, quiet *ba*.

Before you move on

Source: Opiaterein, Devanagari ya stroke animation.

3.5 ऌ — Marathi's curled-back lla

Curl the tongue tip back once without adding a vowel.

Script

ऌ

Curl the tongue tip back for *la*. Draw the left loop through the centre and around the right loop in one run; add the short stem above the right loop; finish the headline.

Writing — heard cue and wider retrieval

Cover the model. *Hear:* curled-back *la*. Write it once. Then retrieve the e-mark, anusvāra, and dental *ta* by name; those three have now crossed a wider gap.

Before you move on

Source: Indic Script Explorer, U0933 stroke data.

3.6 व — between English *v* and *w*

Relax the lips for a light sound between English *v* and *w*.

Script

व

Marathi *va* can sound lighter than English *v*, toward *w*. Travel left around the top and circle the loop counterclockwise; descend the right stem; finish the headline.

Writing — heard cue

Cover the model. *Hear:* *va*. Write one consonant from sound. Uncover व and compare loop, right stem, headline.

Before you move on

Source: JackPotte, Devanagari va stroke animation.

3.7 धन्यवाद — now read what you already mean

Nothing in this word is an unknown shape now. Read ध · न्
· य · वा · द, join the middle consonants, and say धन्यवाद —
dhanyavād, “thank you.”

Your turn

- hear *dhanyavād* and point to धन्यवाद

- say the word from the English cue “thank you”
- read धन्यवाद without romanization
- cover every model and write धन्यवाद from the heard cue

Then retrieve the last three signs separately: *ya*, curled-back *la*, *va*.

Before you move on

Stop after one independent attempt.

Chapter 4

Courtesy, Responses, and Leave-Taking

Modes: 🗣️ voice (1) 👁️ eyes (4) 🖐️ Hands-free start: all 5 lessons.

By the end of this chapter: I can thank someone, answer yes or no, say that things are fine, and take my leave politely in Marathi.

Retrieve thanks, yes, fine, no, and gendered leave-taking in one short listening-and-speaking checkpoint, then write familiar हो without a visible model.

4.1 हो (ho) — “yes”

A one-syllable “yes.”

The letters in this word

(Skim if you read Devanagari.) ह (ha) + the *o*-mātrā ो → हो (ho).

The word, taken apart — its roots and family

हो (ho, “yes”) is Marathi’s plain affirmative — distinct from Hindi’s *hāni*. Marathi builds its own everyday words on shared Indo-Aryan roots. The polite, fuller “yes” is *ho, barāṃ āhe* (“yes, it’s fine”).

Your turn

Say these aloud:

- “ho” (“yes”)
- the fuller polite form — “ho, baram̐ āhe”

Now cover the recent script models. Write dental *da*, breathy *dha*, and quiet *ba* once from their spoken names. Uncover and repair only a missed sign.

Before you move on

What is Marathi’s “yes,” and how does it differ from Hindi’s? (*ho*; Hindi says *hānī*.)

4.2 बरं (baram̐) — “okay, fine”

The verbal shrug of Marathi — “sure, fine, all right.”

The letters in this word

(*Skim if you read Devanagari.*) ब (*ba*) + रं (*ra* with the *anusvāra* dot ँ, a light nasal) → **baram̐**. That dot on top nasalises the vowel.

The word, taken apart — its roots and family

बरं (*baram̐*, “okay, fine, good, all right”) is the oil of everyday Marathi talk — a soft “sure, fine.” Its neutral form is *bare*. A genuinely Marathi word, not a Sanskrit loan — the kind of small, high-frequency word that gives a language its everyday texture.

Your turn

Say these aloud:

- “baram̐” (feel the nasal dot)
- “ho, baram̐ āhe” — “yes, it’s fine”

Before you move on

What does बरं mean, and what does the dot ँ do? (“Okay/fine”; the *anusvāra* nasalises the vowel.)

4.3 नाही (nāhī) — “no,” a word older than English

The partner of *ho* — built on one of the oldest words in the whole Indo-European family.

The letters in this word

(Skim if you read Devanagari.) ना (nā) + ही (hī) → **nāhī**.

The word, taken apart — its roots and family

नाही (nāhī, “no / is not”) sits on the ancient negative **na-** — the *same* Proto-Indo-European ***ne** behind English **no**, **not**, **none**, Latin *non*, and Hindi *nahīn*. So Marathi’s “no” and English’s “no” are cousins from before either language existed. It doubles as “there isn’t”: Marathi, like Hindi, denies with this one word.

Your turn

Say these aloud:

- the pair — *ho* (“yes”) / *nāhī* (“no”)
- the ancient cousins — *no*, *not*, Latin *non*

Before you move on

What ancient root is नाही built on, and what English words share it? (PIE **ne*; *no*, *not*, *none*.)

4.4 येतो / येते (yeto / yete) — “I’ll take my leave”

The Marathi goodbye — which, like the Dravidian languages, refuses to say a bare “I’m leaving.” And it changes with the speaker’s gender.

The letters in this word

(Skim if you read Devanagari.) ये (ye) + तो (to) → *yeto*; ये + ते (te) → *yete*.

The word, taken apart — its roots and family

Marathi, like the Dravidian languages to its south, will not say a bare “I’m leaving.” The everyday goodbye is **येतो** (*yeto*) — literally “I **come** [again],” a promise of return, never a final departure. (Fuller: *yeto*, *namaskār*.)

Grammar Lens: Marathi verbs carry gender

yeto is what a **man** says; a **woman** says **येते** (*yete*). The verb itself changes with the speaker’s gender — something Hindi does only in the past tense, but Marathi does in the **present** too. (And Marathi keeps **three** genders — masculine, feminine, and neuter — where Hindi kept only two.) You’ll meet this at every verb.

Your turn

Say these aloud:

- “yeto” (if male) / “yete” (if female)
- what it literally means (“I come [again]”) — a promise of return

Before you move on

What does the Marathi goodbye literally mean, and why two forms? (“I’ll come [again]”; the verb agrees with the speaker’s gender — *yeto* m. / *yete* f.)

4.5 Chapter 4 — courtesy, responses, and leave-taking

Marathi		Meaning
नमस्कार	<i>namaskār</i>	hello / goodbye
धन्यवाद	<i>dhanyavād</i>	thank you
हो	<i>ho</i>	yes
नाही	<i>nāhī</i>	no
बरं	<i>baram</i>	okay / fine
येतो / येते	<i>yeto / yete</i>	“I’ll be going” (m./f.)

What you've built

- It prefers **namaskār** as the everyday greeting (Hindi leans on *namaste*).
- It keeps **three** genders — masculine, feminine, neuter — where Hindi kept two.
- It marks **gender on the verb**, even in the present: *yeto* (m.) / *yete* (f.).
- It has an **extra letter**, ऌ (retroflex *ḷ*), shared with the Dravidian south and absent from Hindi.

Shared with Hindi/Sanskrit: the Devanagari script, the negative *nā-* (← PIE **ne*, English *no*), and much formal vocabulary (*dhanyavād*).

Your turn

Say these aloud:

- all six — namaskār · dhanyavād · ho · nāhī · baram · yeto/yete
- greet and thank — “namaskār!” ... “dhanyavād.”
- your leave-taking — “yeto/yete”

Before you move on

Read नमस्कार, write हो once without a model, then name two ways Marathi differs from Hindi despite sharing Devanagari. (Prefers *namaskār*; three genders; gender on the verb; the extra letter ऌ.)
Next chapter: introducing yourself — *mājhe nāv...* (“my name...” — and Marathi’s *tū* / *tumhī* (familiar / respectful “you”).

Chapter 5

Marks Above, Below, and Beside the Letter

Modes: ⇄ voice (1) ✍ pen (6) ⇄ Hands-free start: none of the 7 lessons.

By the end of this chapter: I can write and name the six Devanagari marks the rest of this book leans on, and say where each one sits relative to its letter.

Retrieve all six marks cold, by name and by placement, with no model on the page.

5.1 ि — short *i*, written before, read after

Say *dhanyavād* once from memory. Every mark in this chapter hangs on a consonant your hand already knows.

Script

ि

The short-*i* mark is the one that breaks the rule you would guess. It is **written to the LEFT** of its consonant and **read to the RIGHT** of it: कि is *ki*, never *ik*. The eye meets the mark first; the ear meets it second.

Draw the upright on the left of the letter, then carry the curve up and over the headline so it hooks back to the right. The hook is what tells this mark apart from its long partner, which you will meet later.

Writing — observe and trace

Keep कि in front of you. Trace the mark alone twice, then trace it beside क twice more. Say *ki* each time your pen finishes the hook, so the hand and the ear learn the same order the page will use.

Before you move on

Which side of क does the mark sit on? (**The left.**) Which side do you hear it on? (**The right.**)

Source: Unicode Devanagari chart, U+093F.

5.2 ँ — short *u*, a small hook below

One mark went to the left. This one goes straight down, and it is the mark you will meet most often of all.

Script

ँ

The short-*u* mark is a small hook tucked **under** the letter, opening to the right. It hangs from the foot of the stem, not from the headline.

तु is *tu* — the opening syllable of the polite *tumhā* you already say. Start at the base of त, dip below the line, and curl right. Keep it small: its long partner is the same hook drawn deeper.

Writing — guided copy

Copy तु twice with the model visible, saying *tu* as the hook closes. Then write the short-*i* mark once beside it from memory and check it still leans left.

Before you move on

Above the line, below it, or beside it? (**Below.**)

Source: Unicode Devanagari chart, U+0941.

5.3 ऄ — long $\bar{u}$, the deeper hook below

You have the short hook. The long one is the same gesture, carried further.

Script

ॄ

Long $\bar{u}$ is the short hook drawn **deeper and turned back on itself**, so it finishes pointing down-left rather than right. Same place, same start, more travel.

दृ is $d\bar{u}$ — the first syllable of the word for milk. Say *tu* and $d\bar{u}$ one after the other and you can hear the length the extra travel is paying for.

Writing — delayed copy

Look at दृ for five seconds, cover it, and write it once. Uncover and compare the depth of the hook against the short one you wrote a moment ago. Repair only if the two look the same.

Before you move on

tu or $d\bar{u}$ — which hook travels further? (दृ.)

Source: Unicode Devanagari chart, U+0942.

5.4 ॢ — the vocalic r mark, said *ru*

A third mark below the line. This one is not a vowel you have a letter for in English.

Script

ॢ

This mark writes a sound Sanskrit treated as a **vowel made of r** . Marathi speakers say it *ru*, so कृ is heard as *kṛ*, close to *kru*.

The shape is a small curl below the letter that opens to the left — the mirror of the short-*u* hook, and that mirroring is exactly how to remember it. It appears in tatsama words the language borrowed whole, like कृति, “activity”.

Writing — guided copy

Copy ऋ twice with the model visible. Then put the short-*u* hook beside it and check that the two curls open in opposite directions.

Before you move on

How does a Marathi speaker say this vowel? (**ru.**)
Source: Unicode Devanagari chart, U+0943.

5.5 ँ — the moon holding a dot

You already write one nasal mark above the headline. Here is its second, softer cousin.

Script

ँ

The **candrabindu** is one dot cradled in a small upward crescent — a moon holding a dot, which is exactly what its name says.

Set it beside the anusvāra you already write:

ँ closes the vowel onto a nasal consonant. ँ leaves the vowel open and sends the air through the nose while you are still saying it. Draw the crescent first, sitting on the headline, then place the single dot inside it.

Writing — observe and trace

Trace ँ twice, then trace ं once beside it. Point at which of the two carries a crescent. Repair only the mark that came out wrong.

Before you move on

Which of the two nasal marks has a moon under it? (**The candrabindu.**)
Source: Unicode Devanagari chart, U+0901.

5.6 अ — the vowel your consonants have been hiding

Say क on its own. You did not say a bare *k*. Something came after it.

Script

अ

Every Devanagari consonant carries a short *a* inside it unless a mark or a halant takes it away: क is *ka*, not *k*. अ is that same hidden vowel written out on its own, for when a word begins with it and there is no consonant to hide inside.

You already write its long partner आ, and the relationship is visible: आ is अ with one upright added on the right. Draw the left loop, the vertical stem, then the headline that ties them together.

Writing — delayed copy

Look at अ for five seconds, cover it, and write it once. Then add the upright and check that you have made आ. If the two came out identical, the upright is missing.

Before you move on

What does क say on its own? (*ka* — the vowel is already inside.)
Source: Saurmandal, Devanagari a stroke order.

5.7 Six marks, named without the page

Close the chapter. Nothing here needs the page: every answer is a name and a place.

Before you move on

Which mark is written before its letter but read after it? (*i-mātrā*.)
[PAUSE 2s] Which two hang under the line, and which of them travels further? (Short *u* and long *ū*; the long one.)
[PAUSE 2s] Which curl opens the opposite way from short

u? (The vocalic *r*.) [PAUSE 2s] Which nasal mark sits in a crescent? (The candrabindu.) [PAUSE 2s] What vowel is already inside every consonant you write? (Short *a*.)

Chapter 6

The Throat Row and the Palate Row

Modes: ⇄ voice (1) ↙ pen (7) ⇄ Hands-free start: none of the 8 lessons.

By the end of this chapter: I can write seven more consonants and say, for any of them, whether the voice is on and whether the breath is released.

Say both four-step rows in order from the two switches that generate them, with no model on the page.

6.1 ख — *ka* with the breath let out

Say *ka* with your hand in front of your mouth. Now say it again and push the air out after it. That second sound has its own letter.

Script

ख

ख is *kha*: क said with a puff of breath released after it. Marathi keeps the two apart the way English keeps *pin* and *bin* apart — swap them and you have a different word.

The shape is not क with a mark added; it is its own letter. Draw the left loop, then the upright with its foot, then the headline across the top. You will need it for *khāṇe*, “to eat”.

Writing — observe and trace

Trace ख twice with the model visible. Say *ka*, then *kha*, as your pen finishes each one, and listen for the puff that only the second has.

Before you move on

ka or *kha* — which one moves the air? (*kha*.)
Source: Opiaterein, Devanagari kha stroke animation.

6.2 ण — the same place, with the voice on

Put two fingers on your throat and say *ka*, then *ga*. The place in your mouth does not move. Something else switches on.

Script

ण

ण is *ga*: the same back-of-the-mouth closure as ऋ, made with the voice running. That is the only difference, and your fingers felt it a moment ago.

The shape is a single curve that swings down and left from the headline and finishes with a small tail on the right. It is the first letter of *gāv*, “village”, and it sits inside *sāṅḡe*, “to tell” — a verb this book uses long before it shows you this letter.

Writing — guided copy

Copy ण twice with the model visible. Then write ख once from memory beside it, and check the two are not the same shape.

Before you move on

Which of *ka* and *ga* switches the voice on? (*ga*.)
Source: Opiaterein, Devanagari ga stroke animation.

6.3 घ — voice and breath together

You have the puff, and you have the voice. Now do both in one sound.

Script

घ

घ is *gha*: voiced like ग, breathy like ख. Four letters now sit at the same place in your mouth, and only voice and breath tell them apart:

क plain · ख breath · ग voice · घ voice and breath.

You already say this letter. *Kāl̥jī ghyā*, “take care”, ends in it, and so does *ghene*, “to take”. Draw the left bowl, then the right stem, then the headline.

Writing — delayed copy

Look at घ for five seconds, cover it, and write it once. Uncover and check it against ग: the bowl on the left is what you are looking for.

Before you move on

Of *ka*, *kha*, *ga*, *gha* — which one has both? (*gha*.)

Source: Opiaterein, Devanagari gha stroke animation.

6.4 च — one letter, two Marathi sounds

Move forward in your mouth: from the back, where *ka* lives, to the roof, right behind your teeth.

Script

च

च is *ca*, close to English *ch* in *church*. Marathi does something Hindi does not: in many words it says this letter as **ts**, the sound at the end of English *cats*. *Cār*, “four”, is one of them.

One letter, two pronunciations, and no mark on the page to tell you which — that is a thing you learn word by word. The shape is a bowl opening to the right, hung under the headline with a short stem.

Writing — guided copy

Copy च twice with the model visible. Say *ca* on the first and *tsa* on the second, so the hand learns that one shape carries both.

Before you move on

How many sounds does च carry in Marathi? (**Two.**)
Source: Opiaterein, Devanagari ca stroke animation.

6.5 छ — the palate, with the breath let out

The same pair you learned at the back of the mouth happens again at the roof of it.

Script

छ

छ is *chha*: च with the breath released, exactly the step that took you from क to ख. Devanagari does this all the way down the alphabet — plain, breathy, voiced, voiced-and-breathy — which is why learning one row teaches you how to hear the next.

The shape is a closed loop with a tail curving away below. It carries *vicāraṇe* in some spellings and stands at the head of *chān*, “nice”.

Writing — observe and trace

Trace छ twice, then trace च once beside it. Point at the closed loop: that is what the breath costs you on the page.

Before you move on

Which of च and छ releases the breath? (छ.)
Source: Opiaterein, Devanagari cha stroke animation.

6.6 ज — voice at the palate

Fingers on the throat again. Say *ca*, then *ja*. Same roof, voice on.

Script

ज

ज is *ja*, and it shadows च exactly: where a word says च as *ts*, it usually says ज as *dz*. The two travel together.

You need it for *jāne*, “to go”, and it hides inside *kāljī*, “care”, in the phrase you already use for goodbye. Draw the top stroke, the middle knot, and the descending stem under the headline.

Writing — delayed copy

Look at ज for five seconds, cover it, and write it once. Then retrieve the names of the two letters before it in this chapter.

Before you move on

What does ज become where च becomes *ts*? (*dz*.)
Source: Opiaterein, Devanagari ja stroke animation.

6.7 झ — the letter inside *mājhe*

One more of the four-way sets, and this one closes a word you have been saying since your first introduction.

Script

झ

झ is *jha*: voiced like ज, breathy like छ. The palate now has its full four, in the same order the back of your mouth did.

This is the letter sitting in the middle of *mājhe*, “my” — माझे — a word this book taught you to say long before it taught you to read it. Every sign in that word is now yours.

Writing — guided copy

Copy माझे twice with the model visible, naming each sign as you form it: *ma*, long *ā*, *jha*, *e*-mark. This is the first whole word this runway has made writable.

Before you move on

Which sign in माझे did you learn today? (झ.)

Source: Opiaterein, Devanagari jha stroke animation.

6.8 Two rows, told apart by voice and breath

Two questions decide every letter in this chapter: is the voice on, and is the breath let out? Answer those and you have the row.

Before you move on

Back of the mouth: plain, breathy, voiced, voiced-and-breathy. (*ka, kha, ga, gha.*) [PAUSE 2s] Roof of the mouth, same four steps. (*ca, cha, ja, jha.*) [PAUSE 2s] Which of the eight sits inside *mājhe*? (*jha.*) [PAUSE 2s] Which one does Marathi also say as *ts*? (*ca.*)

Reaching back one chapter, with nothing on the page: which hook goes deeper, short *u* or long *ū*? (*ū.*) [PAUSE 2s] Which curl opens the other way? (The vocalic *r.*) [PAUSE 2s] Which nasal mark wears a crescent? (The candrabindu.) [PAUSE 2s] And which vowel is already inside every consonant? (Short *a.*)

Chapter 7

The Curled Row, and One Letter from the Lips

Modes: ⇄ voice (1) ↙ pen (5) ⇄ Hands-free start: none of the 6 lessons.

By the end of this chapter: I can write the four retroflex consonants and plain pa, and hear the curled row apart from the dental one.

Retrieve the curled row and plain pa cold, together with two marks from two chapters back.

7.1 ढ — the tongue curled back

Say *ta* with your tongue on your teeth. Now curl the tip up and back until it touches the ridge behind them, and say it again.

Script

ढ

That second sound is ढ, *ṭa*. Marathi has a whole row of these **retroflex** letters, made with the tongue tip curled back, and they are genuinely different words from the dental row you already write: ढ and ढ are not variants.

The shape is a hook that opens to the right and hangs from the headline. It is the sound in *ṭebal*, the borrowed word for table, and it is why this book has been writing *ṭ* with a dot under it in every romanization you have read.

Writing — observe and trace

Trace ढ twice, then trace ढ once beside it. Say each one with the tongue in the right place. If they sound the same, the tongue has not moved.

Before you move on

Teeth or ridge for ढ? (**Ridge.**)

Source: Opiaterein, Devanagari tta stroke animation.

7.2 ढ — the curl, with the breath let out

The four-way pattern again: you have the plain one, so you can predict the next.

Script

ढ

ढ is *ṭha*: ढ with the breath released. You have now seen this step three times — ढ/ख, च/छ, and here — which is the point. Devanagari is built so that hearing one pair teaches you to expect the rest.

The shape is a plain circle sitting under the headline. It is the roundest letter in the alphabet and the easiest of this chapter to draw.

Writing — guided copy

Copy ढ twice with the model visible. Then write ढ once from memory and check the hook did not close into a circle.

Before you move on

Which of the two is a full circle? (ढ.)

Source: Opiaterein, Devanagari ttha stroke animation.

7.3 ढ — the curl, with the voice on

Fingers on the throat, tongue curled back. Say *ṭa*, then switch the voice on.

Script

ड

ड is *ḍa*, the voiced member of the curled row — the same relationship ण has to ण.

Marathi needs it for *ḍolā*, “eye”, a word that also carries the retroflex ढ you learned in the doorway chapters. Draw the top stroke, then the body that curves down and closes to the left under the headline.

Writing — delayed copy

Look at ड for five seconds, cover it, and write it once. Uncover and set it beside ढ: one closes into a ring, the other does not.

Before you move on

Which word for a part of the face starts with ड? (*ḍolā* — eye.)

Source: Opiaterein, Devanagari dda stroke animation.

7.4 ण — the nasal with the tongue curled back

Every row in this alphabet ends with its own nasal. The curled row is no exception.

Script

ण

ण is *ṇa*: the tongue curled back, the air through the nose. Set it against ण, the dental nasal you learned in your first chapter, and the difference is the same one you made a moment ago for *ta* and *ṭa*.

This is the single most useful letter in this chapter. It ends every Marathi infinitive this book teaches — *bolṇe*, *khāṇe*, *jāṇe*, *sāṅṇe* — so once it is yours, the shape of “to do something” is readable.

Writing — guided copy

Copy ण twice with the model visible. Then write ण once beside it and say both aloud, curling the tongue only for the first.

Before you move on

Which letter ends *bolṇe* and *khāṇe*? (प, with the *e*-mark after it.)
Source: Opiaterein, Devanagari nna stroke animation.

7.5 प — the lips, with the voice off

Leave the tongue alone for this one. Close your lips, and let the voice stay off.

Script

प

प is *pa*, the voiceless partner of the ब you already write. Same lips, same closure, voice switched off — the fourth time this book has used that one distinction to give you a letter.

It opens *pāṇī*, “water”, and *pāḥṇe*, “to see”, and it stands inside *punhā*, “again”, in the goodbye you already say. The shape is ब without the inner dot: left bowl, right stem, headline across.

Writing — delayed copy

Look at प for five seconds, cover it, and write it once. Uncover and set it beside ब: the missing dot is the whole difference on the page.

Before you move on

Voice on or off for प? (**Off.**)
Source: Opiaterein, Devanagari pa stroke animation.

7.6 The curled row, and one letter from the lips

One question for the row: where is the tongue? Then two older marks, further back than you have retrieved them before.

Before you move on

Tongue curled back: plain, breathy, voiced, nasal. (*ṭa, ṭha, ḍa, ṇa.*) [PAUSE 2s] Which of them ends every infinitive this book teaches? (*ṇa.*) [PAUSE 2s] Lips closed, voice off — and one dot fewer than ँ. (*pa.*) [PAUSE 2s] Where does the short-*i* mark go on the page? (Left of its letter.)

One chapter back, at the roof of the mouth: plain, breathy, voiced. (*ca, cha, ja.*) [PAUSE 2s] Which of those three does Marathi also say as *ts*? (*ca.*)

Chapter 8

Two Sibilants, One Liquid, and Three Standalone Vowels

Modes: ⇄ voice (1) ↙ pen (6) ⇄ Hands-free start: none of the 7 lessons.

By the end of this chapter: I can write the last six signs of the second runway, and name every sign in it after four chapters' distance.

Retrieve the whole twenty-four-sign runway at real distance, one group at a time.

8.1 ल — the plain *l*, beside the curled one you know

You learned the harder *l* first. Here is the ordinary one.

Script

ल

ल is plain *la*, the tongue at the teeth — the sound English writes with *l*. You already write ऌ, the retroflex *ḷ* Marathi keeps alongside it, and which Hindi does not have at all.

Meeting the rare one first was not an accident: ऌ sits in *kālḷi* and *ḍolā*, words this book needed early. Now the common one arrives, and with it *bolṇe*, “to speak”, becomes readable end to end.

Writing — observe and trace

Trace ल twice, then trace ऌ once beside it. Say *la* and *la*, moving the tongue back only for the second.

Before you move on

Which of the two does Hindi not have? (ऌ.)
Source: Opiaterein, Devanagari la stroke animation.

8.2 श — the *sh* at the roof of the mouth

You write the plain *s*. Slide the tongue back along the roof of your mouth and it becomes something else.

Script

श

श is *śa*, English *sh*. Marathi keeps it distinct from the स you learned in your first chapter, and the pair behaves like every other pair in this runway: same air, different place.

It opens *śahar*, “city” — one of the six labels the A1 form chapters will ask you to fill in. Draw the left hook, the upright, and the headline; the small loop at the top left is what separates it from स.

Writing — guided copy

Copy श twice with the model visible. Then write स once beside it and say both, sliding the tongue back only for the first.

Before you move on

Which one opens *śahar*? (श.)
Source: Opiaterein, Devanagari sha stroke animation.

8.3 ष — the third sibilant, kept on the page

Marathi writes three sibilants and says two. This is the third one.

Script

ॡ

ॡ is *ṣa*, the retroflex sibilant. Sanskrit distinguished it from ॠ; most Marathi speakers today say the two the same way, and keep them apart only in **spelling**.

That is worth knowing rather than hiding: a letter can survive in the writing system after the sound behind it has merged. ॡ appears in tatsama words taken whole from Sanskrit, such as *bhāṣā*, “language” — another of the six form labels waiting for you.

Writing — delayed copy

Look at ॡ for five seconds, cover it, and write it once. Uncover and set it beside ॠ: two shapes your mouth no longer separates.

Before you move on

Are ॠ and ॡ different sounds for most speakers today? (**No — different spellings.**)

Source: Opiaterein, Devanagari ssa stroke animation.

8.4 ॢ — short *u* standing on its own

You already hang a short *u* under a consonant. What happens when there is no consonant to hang it on?

Script

ॢ

Then you write ॢ, the independent short *u* — the same vowel given its own full letter for the start of a word.

Devanagari does this for every vowel: a **mark** when something carries it, a **letter** when nothing does. You have already seen the pair once, with ॠ and its mark. ॢ opens *udyā*, “tomorrow”, in the farewell this book taught you chapters ago.

Writing — guided copy

Copy उ twice with the model visible. Then write the short-*u* mark beside it and say aloud which of the two needs a consonant to lean on.

Before you move on

Which word for *tomorrow* starts with it? (*udyā.*)
Source: Saurmandal, Devanagari u stroke order.

8.5 ऊ — long *ū* standing on its own

One more, and this runway is finished. It is the long partner of the letter you wrote a moment ago.

Script

ऊ

ऊ is the independent long *ū*: उ with a tail carried down and to the right, the same extra travel the long mark asked for below the line.

Four forms, one vowel: उ and ऊ when it stands alone, the short and long marks when a consonant carries it. That symmetry is the whole vowel system of this script, and you now write all of it.

Writing — delayed copy

Look at ऊ for five seconds, cover it, and write it once. Uncover and set the four *u* forms in a row: उ ऊ and the two marks. Repair only one.

Before you move on

How many written forms does this one vowel have? (**Four.**)
Source: Saurmandal, Devanagari uu stroke order.

8.6 ए — the vowel that opens *ek*

One vowel left, and you have been reading it since the chapter where you learned to count.

Script

ए

ए is the independent long *e* — the same vowel as the ऎ mark you write above the headline, given its own letter for the start of a word.

It opens एक, *ek*, “one”. That word has been printed beside its romanization since the counting chapter, which means you have been looking at this letter for a long time without being told what it was. Draw the left hook, the upright, and the headline; the mark version is what remains if you take the letter away and keep only the top.

Writing — guided copy

Copy एक twice with the model visible, naming both signs: independent *e*, then *ka*. Then write the ऎ mark once on its own and say which of the two forms needs a consonant to lean on.

Before you move on

Which number word starts with ए? (*ek* — one.)

Source: Saurmandal, Devanagari e stroke order.

8.7 Twenty-four signs, at real distance

Four chapters ago the page was still full of shapes nobody had taught you. Close every model and find out what stayed.

Before you move on

Which *l* does Hindi not have? (The curled ऌ.) [PAUSE 2s] Which two sibilants are kept apart only in spelling? (*śa* and *ṣa*.)

[PAUSE 2s] How many written forms does the *u* vowel

have? (Four — two letters and two marks.) [PAUSE 2s]

Which number word opens with the independent *e*? (*ek*.)

[PAUSE 2s] Which letter ends every infinitive? (*na*.) [PAUSE 2s]

Which nasal mark wears a crescent? (The candrabindu.)

[PAUSE 2s] Which sign did *mājhe* need? (*jha*.)

And one from the chapter before: *ba* with the voice switched off? (*pa*, which is *ba* without the inner dot.)

Chapter 9

Introducing Yourself

Modes: 🗣️ voice (4) 👁️ eyes (6) 🖱️ Hands-free start: first 9 of 10 lessons.

By the end of this chapter: I can introduce myself in Marathi, give my name, and understand the other person’s name.

Complete MR-C02-practice, the canonical closing checkpoint, and demonstrate the chapter promise: introduce myself in Marathi, give my name, and understand the other person’s name.

9.1 नाव (nāv) — “name,” a word older than Europe

To introduce yourself you need one word first: **name**. In Marathi it is नाव (nāv) — and it is a very old word wearing a Marathi coat.

The letters in this word

(Skim if you read Devanagari.) ना (nā, the न na with the ा long-ā stroke) + व (va) → नाव nāv. Two letters, read left to right.

The word, taken apart — its roots and family

नाव (nāv) comes from Sanskrit नामन् (nāman, “name”). Watch the small Marathi sound-shift: the Sanskrit -m- softened to -v-, so nām became **nāv**. (Hindi kept the m: nām.) That Sanskrit nāman traces back to the same ancient root, *h₃nómn — that final n is syllabic, a consonant doing a vowel’s work — that gave English **name** and **noun**,

Latin *nōmen*, Greek *onoma*. A cousin from before either language had a name for itself.

Why it's said this way

Marathi softens many old Sanskrit consonants this way — *m* leaning to *v*, hard sounds going soft. Spotting the shift lets you read a Sanskrit word straight into its Marathi form.

Your turn

Say these aloud:

- “nāv” — name
- the English cousin from the same root (“name”)

Before you move on

What is *nāv*, and what happened to the *m* of Sanskrit *nām*? (“Name”; it softened to *v* — a Marathi sound-shift.)

9.2 माझं (mājhami) — “my”

“My name.” The word for **my** — and it changes shape with the gender of what it owns.

The letters in this word

(*Skim if you read Devanagari.*) मा (*mā*) + झं (*jhami*, the झ *jha* with an *anusvara* ँ for the light nasal) → माझं *mājhami*.

The word, taken apart — its roots and family

माझं (*mājhami*, “my”) sits on the first-person root **ma-** — the very root behind English **me**, **my**, **mine**, Latin *meus*, and Hindi *merā*. One tiny syllable, *ma*, marks “belonging to me” across the whole Indo-European family.

Grammar Lens: “my” agrees in three genders

Marathi keeps **three** genders, and “my” picks its ending from the noun: माझा (*mājhā*, masculine) · माझी (*mājhī*, feminine) · माझं (*mājhami*, neuter). The word नाव (*nāv*, “name”) is **neuter**, so “my name” is माझं नाव (*mājhami nāv*). You met this gender-agreement idea already with the goodbye *yeto/yete*; it runs through the whole language.

Your turn

Say these aloud:

- “mājhā / mājhī / mājhami” — the three genders of “my”
- “mājhami nāv” — my name (neuter, to match *nāv*)

Before you move on

Why is “my name” *mājhami nāv* and not *mājhā nāv*? (*nāv* is neuter, so “my” takes the neuter form *mājhami*.)

9.3 आहे (āhe) — “is”

The little verb that finishes almost every Marathi sentence about what something **is** — and, in Marathi, it comes **last**.

The letters in this word

(*Skim if you read Devanagari.*) आ (*ā*, the standalone long-*ā* vowel, used when a word begins with a vowel) + हे (*he*) → आहे *āhe*.

The word, taken apart — its roots and family

आहे (*āhe*, “is”) descends from Sanskrit अस्ति (*ásti*, “is”), on the root √as (“to be”). That same √as / PIE *h₁es- is the ancestor of Latin *est*, German *ist*, and English **is** itself — the deepest, oldest verb in the family, worn down to *āhe* in Marathi.

Grammar Lens: the verb goes last

Marathi is a **subject–object–verb** language: “my name Mira **is**.” The copula आहे sits at the **end**, where English puts it in the middle. It changes with the subject — you will meet आहेस (*āhes*, “you are”) and आहात (*āhāt*, “you are,” respectful) in the next chapter.

Your turn

Say these aloud:

- “āhe” — is
- the English cousin from the same root (“is”)

Before you move on

Where does *āhe* sit in a Marathi sentence, and what English word is its cousin? (At the **end**; English **is**, both from *√as*.)

9.4 माझं नाव ... आहे (*mājhami nāv ... āhe*) — “my name is...”

Now assemble the three atoms you just met into your first full sentence about yourself.

You’ll want to know — the phrase, assembled

माझं (*mājhami*, my) + नाव (*nāv*, name) + [your name] + आहे (*āhe*, is) → माझं नाव मीरा आहे (*mājhami nāv Mīrā āhe*) — “my name is Mira.”

Notice the shape:

- माझं is neuter, agreeing with the neuter नाव.
- The verb आहे comes **last** — “my name Mira is.”

A man or a woman says it the same way here; the gender lived in *mājhami* (matching *nāv*), which is settled.

Why it's said this way

Marathi drops nothing and reorders everything to English eyes: possessor, thing, value, then *is*. Learn this frame and you can swap in any name — or, later, any fact about yourself.

Your turn

Say these aloud:

- “mājhami nāv Mirā āhe” — my name is Mira
- it with your own name in the blank

Before you move on

Put “my name is Arun” into Marathi. (*mājhami nāv Arun āhe.*)

9.5 तू / तुम्ही (tū / tumhī) — “you”

Before you can ask someone *their* name, you need “you” — and Marathi gives you two, one warm, one respectful.

The letters in this word

(*Skim if you read Devanagari.*) तू (*tū*, the त *ta* with the long-*u* stroke ू). And तुम्ही (*tumhī*): तु + म्ही (*mhī*, the म *ma* with a *halant* joining ह *ha*).

The word, taken apart — its roots and family

तू (*tū*, familiar “you”) comes from Sanskrit त्वम् (*tvam*), from PIE *tū — the very root of English archaic **thou**, Latin *tū*, French *tu*, and Hindi *tū*. The respectful तुम्ही (*tumhī*) is grammatically **plural**: you honour one person by addressing them as many, exactly as French does with *vous*. It takes the plural verb आहात (*āhāt*), not *āhes*.

Grammar Lens: two “you”s, a choice of respect

- तू (*tū*) — a friend, a child, someone close.
- तुम्ही (*tumhī*) — an elder, a stranger, anyone you show courtesy to.

Choosing between them is a small act of politeness Marathi makes you perform every time you speak to someone.

Your turn

Say these aloud:

- “tū” (close) / “tumhī” (respectful)
- the English cousin of *tū* (“thou”)

Before you move on

Which “you” for a teacher, and why? (*tumhī* — the respectful plural, courtesy-by-plural like French *vous*.)

9.6 काय (kāy) — “what”

One more atom before the question “what’s your name?” — the word **what** itself.

The letters in this word

(*Skim if you read Devanagari.*) का (*kā*) + य (*ya*) → काय *kāy*.

The word, taken apart — its roots and family

काय (*kāy*, “what”) grows from the ancient interrogative stem **ka-**, from PIE ***k^wo-** — the very root behind English **wh-** words (*what*, *who*, *when*, *where*, *why*) and Latin *qu-* (*quis*, *quid*). Marathi keeps the **k-** plainly across its whole question family: काय (*kāy*, what), कोण (*koṇ*, who), कुठे (*kuṭhe*, where), का (*kā*, why), कसं (*kasam*, how — Chapter 10). Learn to hear that opening **k-** and you can spot a Marathi question coming.

Why it’s said this way

English *wh-*, Latin *qu-*, and Marathi *k-* are three coats on one 5,000-year-old question-root — the family resemblance survives the different spellings.

Your turn

Say these aloud:

- “kāy” — what
- three more Marathi *k*- questions (*koṇ*, *kuṭhe*, *kā*)

Before you move on

What do Marathi *kāy*, English *what*, and Latin *quid* share? (One PIE question-root **k^wo-*.)

9.7 तुमचं नाव काय आहे? (*tumchamī nāv kāy āhe?*) — “what’s your name?”

Now turn the question outward — ask someone else’s name.

You’ll want to know — the phrase, assembled

तुमचं (*tumchamī*, “your,” neuter to match *nāv*) + नाव (*nāv*, name) + काय (*kāy*, what) + आहे (*āhe*, is) → तुमचं नाव काय आहे? — literally “your name what is?”, verb last.

The “your” mirrors the “my” set you learned:

- माझं (*mājhamī*) — my
- तुमचं (*tumchamī*) — your (respectful, from *tumhī*)
- तुझं (*tujhamī*) — your (familiar, from *tū*)

All three are shown here in the neuter, agreeing with the neuter नाव (*nāv*).

Why it’s said this way

To a friend you would say तुझं नाव काय आहे? (*tujhamī nāv kāy āhe?*), swapping the respectful *tumchamī* for the familiar *tujhamī* — the same *tū* / *tumhī* choice of respect, now on the possessive.

Your turn

Say these aloud:

- “*tumchamī nāv kāy āhe?*” — what’s your name? (respectful)
- the familiar version (*tujhamī nāv kāy āhe?*)

Before you move on

Give the respectful and familiar “your name” forms. (*tumchamī* / *tujhamī* — both neuter before *nāv*.)

9.8 भेटून आनंद झाला (*bheṭūn ānand jhālā*) — “pleased to meet you”

Names exchanged — now the warm close of a first meeting.

You’ll want to know — the phrase, assembled

भेटून (*bheṭūn*, “having met”) + आनंद (*ānand*, “joy”) + झाला (*jhālā*, “happened”) → literally “**having met [you], joy happened.**” Marathi does not say “I am pleased”; it says the joy itself *occurred*.

The word, taken apart — its roots and family

The heart of it is आनंद (*ānand*, “joy, bliss”), pure **Sanskrit**: आ- (*ā-*, “fully”) + नन्द (*nand*, “to rejoice”). It is the *ānanda* of the scriptural phrase *sat-cit-ānanda* (“being-consciousness-bliss”) — and one of the most common given names across India. So a Marathi speaker meets you and names the feeling **joy**.

Why it’s said this way

The verb झाला (*jhālā*, “happened/became”) also carries gender — *jhālā* by default here for the event *ānand*. And भेटून (*bheṭūn*) is built on भेटणे (*bheṭṇe*, “to meet”) — a verb you will meet again in Chapter 11’s goodbye, *punhā bheṭū* (“we’ll meet again”).

Your turn

Say these aloud:

- “bheṭūn ānand jhālā” — pleased to meet you
- what *ānand* literally means (“joy”)

Before you move on

Literally, what does a Marathi speaker say when meeting you?
 (“Having met you, **joy** happened” — *bheṭūn ānand jhālā*.)

9.9 Chapter 9 recap — introducing yourself

Run the whole first exchange, atom by atom, then whole.

The exchange

Marathi	Say it	English
माझं नाव मीरा आहे.	<i>mājhami nāv Mīrā āhe.</i>	My name is Mira.
तुमचं नाव काय आहे?	<i>tumcham nāv kāy āhe?</i>	What’s your name?
माझं नाव अरुण आहे.	<i>mājhami nāv Aruṇ āhe.</i>	My name is Arun.
भेटून आनंद झाला.	<i>bheṭūn ānand jhālā.</i>	Pleased to meet you.

What you’ve built — atoms banked this chapter

- नाव (*nāv*) — name; Sanskrit *nāman* → English **name** (the *m* softened to *v* in Marathi).
- माझं (*mājhami*) — my; root *ma-* → English **me/my**; three genders *mājhā/mājhī/mājhami*.
- आहे (*āhe*) — is; Sanskrit *ásti* (√*as*) → English **is**; the verb comes last.
- तू / तुम्ही (*tū / tumhī*) — familiar / respectful “you”; *tū* → **thou**; courtesy-by-plural.
- काय (*kāy*) — what; PIE **k^wo-*, the *k-* question family.
- आनंद (*ānand*) — joy; Sanskrit *ānanda*.

Your turn

Say these aloud:

- the full four-line exchange, both parts
- “my name is [you]” and “what’s your name?” to a friend (*tujhami*)

Before you move on

What two Marathi distinctives showed up again this chapter? (Three genders on *mājhami*; the verb *āhe* going **last**.) Next chapter: *tumhā kase āhāt?* — “how are you?”

9.10 The last six, one chapter on

You closed the runway a chapter ago and have been introducing yourself since. Nothing to look at here — this is the first time those six are asked for cold.

Before you move on

Repair one group only. This is the first retrieval, not the last: the same six come back once at a durable gap, and once more at book distance near the end.
Which *l* does Marathi keep that Hindi does not? (**The curled one, ऌ.**) Which two sibilants are told apart only in spelling? (**śa and ṣa.**) [PAUSE 2s] Which vowel opens the word for one? (**e.**) [PAUSE 2s] And how many written forms does the *u* vowel have? (**Four — two letters and two marks.**)

Chapter 10

How Are You?

Modes: ⇐ voice (4) 👁 eyes (2) ⇐ Hands-free start: all 6 lessons.

By the end of this chapter: I can ask how someone is in Marathi, answer naturally, and return the question.

Complete MR-C03-practice, the canonical closing checkpoint, and demonstrate the chapter promise: ask how someone is in Marathi, answer naturally, and return the question.

10.1 कसा / कशी / कसं (kasā / kaśī / kasam) — “how”

The everyday “how are you?” needs one more *k*- question word — **how**. And, being an adjective-like word, it too carries gender.

The letters in this word

(Skim if you read Devanagari.) क (ka) + सा (sā) → कसा kasā; क + शी (śī) → कशी kaśī; क + सं (sam) → कसं kasam.

The word, taken apart — its roots and family

कसा (kasā, “how”) belongs to the same **k**- question family as *kāy* (what), *koṇ* (who), *kuthe* (where) — all from PIE ***k^wo-**, the root behind English **how** (yes, *how* is a *wh*- word that lost its *w*-spelling) and Latin *quo-modo* (“in what way,” which became Spanish *cómo*).

Grammar Lens: “how” agrees with who you ask

Because it describes the person’s state, *how* takes their gender:

- कसा (*kasā*) — asking a **man**
- कशी (*kaśī*) — asking a **woman**
- कसं (*kaśam*) — asking about a neuter thing

So “how are you?” changes shape with whom you address — you will see this in the next lesson.

Your turn

Say these aloud:

- “kasā / kaśī / kaśam” — how, in three genders
- two cousins from the same root (English *how*, Spanish *cómo*)

Before you move on

Which “how” do you use asking a woman? (*kaśī* — feminine.)

10.2 तुम्ही कसे आहात? (*tumhī kase āhāt?*) — “how are you?”

The full courteous “how are you?” — assembled from words you already hold.

You’ll want to know — the phrase, assembled

तुम्ही (*tumhī*, respectful “you”) + कसे (*kase*, “how,” plural-agreeing) + आहात (*āhāt*, “are,” respectful) → तुम्ही कसे आहात? — “you how are?”, verb last.

Two agreements are at work:

- Because तुम्ही is grammatically plural, “how” appears as कसे (*kase*, the plural form of *kasā*), and the copula as आहात (*āhāt*).
- To a single male friend: तू कसा आहेस? (*tū kasā āhes?*); to a female friend: तू कशी आहेस? (*tū kaśī āhes?*).

Why it's said this way

The respectful *tumhī* ... *āhāt* is the safe default with anyone new. The gendered *kasā/kaśī* only appears in the familiar *tū* form — one more place Marathi's three genders surface in ordinary speech.

Your turn

Say these aloud:

- “*tumhī kase āhāt?*” — how are you? (respectful)
- it to a female friend (*tū kaśī āhes?*)

Before you move on

Why *kase* and *āhāt* (not *kasā*, *āhes*) with *tumhī*? (*tumhī* is grammatically plural, so “how” and “are” take plural forms.)

10.3 मी (mī) — “I”

To answer “how are you?”, you need to say **I**. In Marathi that is a single bright syllable: मी (*mī*).

The letters in this word

(Skim if you read Devanagari.) मी = म (*ma*) + the long-*ī* stroke ी → *mī*.

The word, taken apart — its roots and family

मी (*mī*, “I”) descends from Sanskrit अहम् (*aham*, “I”), which wore down over centuries to the short *mī*. That *aham* comes from PIE ***h₁eǵ(H)om** — the ancestor of Latin **ego** and English **I**. And notice its family tie to last chapter's माझं (*mājhami*, “my”): the same first-person **m-** thread runs through “I” and “my,” just as English pairs **I** with **me/my**.

Grammar Lens: “I am” is *mī āhe*

Pair मी with the copula आहे: मी आहे (*mī āhe*, “I am”). To answer that you are well, reach back to Chapter 4's बरं (*barani*, “fine”) in its

gendered form: मी बरा आहे (*mī barā āhe*, a man) / मी बरी आहे (*mī barī āhe*, a woman) — “I am fine.”

Your turn

Say these aloud:

- “mī” — I; then “mī āhe” — I am
- “I am fine” for yourself (*mī barā/barī āhe*)

Before you move on

What links *mī* (“I”) and *mājhami* (“my”)? (The shared first-person **m-** root — as English links *I* with *me/my*.)

10.4 मी बरा आहे (*mī barā āhe*) — “I’m well, thank you”

The answer to “how are you?” — and it reuses a word you already banked in Chapter 4.

You’ll want to know — the phrase, assembled

मी (*mī*, I) + बरा (*barā*, “well/fine”) + आहे (*āhe*, am) → मी बरा आहे — “I am well.” Add thanks: मी बरा आहे, धन्यवाद (*mī barā āhe, dhanyavād*).

Back in Chapter 4 you met बरं (*barami*) standing alone as “okay/fine” — its **neuter** form. When it describes *you*, it takes your gender:

- बरा (*barā*) — a man is well
- बरी (*barī*) — a woman is well
- बरं (*barami*) — the bare “okay” (neuter)

Grammar Lens: the copula changes with the subject

You now have three forms of *āhe* in play: मी आहे (*mī āhe*, I am), तू आहेस (*tū āhes*, you are, familiar), तुम्ही आहात (*tumhī āhāt*, you are, respectful). One verb, reshaped for each person — Marathi marks *who*

on the verb itself.

Your turn

Say these aloud:

- “mī barā āhe, dhanyavād” (man) / “mī barī āhe, dhanyavād” (woman)
- the three copula forms — *mī āhe*, *tū āhes*, *tumhī āhāt*

Before you move on

Why does the bare *barami* you banked earlier become *barā* here? (It now describes a person, so it takes that person’s gender.)

10.5 काही हरकत नाही (kāhī harkat nāhī) — “no problem / you’re welcome”

When someone thanks you, Marathi’s easy reply is not “you’re welcome” but “there’s **no objection** at all.”

You’ll want to know — the phrase, assembled

काही (*kāhī*, “any”) + हरकत (*harkat*, “objection, trouble”) + नाही (*nāhī*, “not/none”) → “any objection there-is-not” ≈ “**no problem at all.**”

The word, taken apart — its roots and family

Two threads meet here:

- नाही (*nāhī*, “not”) is Chapter 4’s “no,” on the ancient negative **na-** — PIE ***ne**, the root of English **no**, **not**, **none** and Latin *nōn*.
- हरकत (*harkat*, “objection, hindrance”) is a **Perso-Arabic** loan (from Arabic *ḥarakah*), one of the many words Marathi absorbed over centuries of contact with Persian-speaking rulers and traders — above all under the **Deccan sultanates** — the same trade-and-court layer that colours all the languages of the Deccan.

So the reply blends an Indo-European negative with an Arabic noun —

a small map of Marathi's history in three words.

Why it's said this way

Where English “thank you / you're welcome” trades politeness tokens, Marathi waves the thanks away: *don't mention it, there was no trouble*. The same gesture, a different picture.

Your turn

Say these aloud:

- “dhanyavād” → “kāhī harkat nāhī” — thanks → no problem
- the two histories inside it (*nāhī* ← PIE *ne*; harkat ← *Arabic*)

Before you move on

What two language families meet in *kāhī harkat nāhī*?
(Indo-European *nāhī* ← **ne*; *Arabic* harkat.)

10.6 Chapter 10 recap — how are you

The whole everyday exchange, start to finish.

The exchange

Marathi	Say it	English
तुम्ही कसे आहात?	<i>tumhī kase āhāt?</i>	How are you?
मी बरा आहे, धन्यवाद.	<i>mī barā āhe, dhanyavād.</i>	I'm well, thank you.
काही हरकत नाही.	<i>kāhī harkat nāhī.</i>	No problem / you're welcome.

What you've built — atoms banked this chapter

- कसा / कशी / कसं (*kasā/kaśī/kasam*) — how; the *k*-question family, gender-agreeing.
- मी (*mī*) — I; Sanskrit *aham* → Latin **ego**, English **I**.

- बरा / बरी / बरं (*barā/barī/barami*) — well/fine, now gendered.
- काही हरकत नाही (*kāhī harkat nāhī*) — no problem; *nāhī* ← PIE **ne*, *harkat* ← Arabic.
- Copula forms: मी आहे / तू आहेस / तुम्ही आहात (*mī āhe / tū āhes / tumhī āhāt*) — one verb, reshaped per person.

Your turn

Say these aloud:

- the full three-line exchange
- “how are you?” and “I’m well” for your own gender

Before you move on

Give the respectful “how are you?” and a full answer. (*tumhī kase āhāt?* — *mī barā/barī āhe*, *dhanyavād.*) Next chapter: the farewells — *punhā bheṭū*.

Chapter 11

Farewells

Modes: ⇨ voice (2) 👁 eyes (4) ⇨ Hands-free start: all 6 lessons.

By the end of this chapter: I can end a Marathi conversation politely and choose a farewell that fits the situation.

Complete MR-C04-practice, the canonical closing checkpoint, and demonstrate the chapter promise: end a Marathi conversation politely and choose a farewell that fits the situation.

11.1 पुन्हा (punhā) — “again”

Chapter 4 gave you the goodbye *yeto* (“I’ll come [again]”). Now the explicit word for **again**, to build the warm “see you again.”

The letters in this word

(Skim if you read Devanagari.) पु (pu) + न्हा (nhā, the न na joined by a halant to ह ha with the long-ā stroke) → पुन्हा punhā.

The word, taken apart — its roots and family

पुन्हा (punhā, “again”) comes from Sanskrit पुनर् (punar, “again, back”). That *punar* is a genuine Indo-European cousin of Latin **re-** in the sense of “back/again,” and it echoes in Hindi *phir* and the *puna-* of *punarjanma* (“rebirth”). To say a thing *punhā* is to send it round once more.

Why it's said this way

Marathi's goodbyes lean on *again* and *meet* rather than on *farewell* — the parting is framed as a **return**, never an ending. This word is the hinge of that idea.

Your turn

Say these aloud:

- “punhā” — again
- its Sanskrit source (*punar*) and the *punarjanma* echo

Before you move on

What does *punhā* mean, and from what Sanskrit word? (“Again”; from *punar*.)

11.2 भेटू (bheṭū) — “(let’s / we’ll) meet”

The other half of the goodbye: **meet**. You already brushed past it in *bheṭūn ānand jhālā* (“pleased to meet you”).

The letters in this word

(*Skim if you read Devanagari.*) भे (bhe) + टू (tū, the retroflex ट *ṭa* with the long-*u* stroke) → भेटू *bheṭū*. Note the **retroflex** ट (*ṭa*) — the tongue curls back to the roof of the mouth.

The word, taken apart — its roots and family

भेटू (*bheṭū*) is a form of the verb भेटणे (*bheṭṇe*, “to meet”). As भेटू it means “let’s meet / (we) will meet” — the hopeful, forward-looking mood you want in a goodbye. It is a native Marathi verb (the *bheṭ*-stem also gives *bheṭ*, “a meeting, a visit”).

Grammar Lens: one verb, first-person-plural wish

भेटू carries a built-in “we/let’s” — no separate word for “we” is needed, the verb form says it. This is the same -ū ending you’ll feel in other

“let’s ____” verbs. Unlike the present tense (*yeto/yete*), this future-wish form does **not** split by gender — men and women both say *bheṭū*.

Your turn

Say these aloud:

- “bheṭū” — (we’ll) meet
- the fuller verb it comes from (*bheṭne*, to meet)

Before you move on

What does *bheṭū* pack into one word? (“(we/let’s) will meet” — the “we” lives in the verb ending.)

11.3 पुन्हा भेटू (punhā bheṭū) — “see you again”

Assemble the two atoms into the standard warm goodbye.

You’ll want to know — the phrase, assembled

पुन्हा (*punhā*, again) + भेटू (*bheṭū*, we’ll meet) → पुन्हा भेटू — “we’ll meet again.” Two words, and the whole promise of return is spoken.

This is the fuller, explicit twin of Chapter 4’s येतो (*yeto*, “I’ll come [again]”). Both refuse a final “farewell”: one says *I’ll come back*, the other *we’ll meet again* — the subcontinent’s shared goodbye-as-promise (Hindi *phir milenge*, Bengali *āshi*, Tamil *pōy varugirēṇ*).

Why it’s said this way

You can stack them for warmth: येतो, पुन्हा भेटू (*yeto, punhā bheṭū*) — “I’ll be going; we’ll meet again.” Neither word contains “goodbye”; the parting is all return.

Your turn

Say these aloud:

- “punhā bheṭū” — see you again

- it stacked with the Chapter-1 goodbye (*yeto*, *punhā bheṭū*)

Before you move on

What does *punhā bheṭū* literally promise? (“We’ll meet **again**” — return, not farewell.)

11.4 उद्या भेटू (udyā bheṭū) — “see you tomorrow”

Swap “again” for “tomorrow” and you have a dated goodbye.

The letters in this word

(Skim if you read Devanagari.) उ (u, standalone vowel) + द्या (dyā, द da joined by a *halant* to य ya with the long-ā stroke) → उद्या udyā.

You’ll want to know — the phrase, assembled

उद्या (udyā, “tomorrow”) + भेटू (bheṭū, we’ll meet) → उद्या भेटू — “we’ll meet tomorrow.”

उद्या comes from Sanskrit श्वः (*śvaḥ*) by way of a later *udya-*; unlike Hindi’s *kal* (which means *both* tomorrow and yesterday), Marathi keeps **tomorrow** and **yesterday** as two distinct words — *udyā* (tomorrow) vs. काल (*kāl*, yesterday). No ambiguity about which way time is pointing.

Why it’s said this way

Because *bheṭū* already carries the future wish, you simply front it with *when*: *udyā bheṭū* (tomorrow), *punhā bheṭū* (again). The verb does the tense; the first word sets the day.

Your turn

Say these aloud:

- “udyā bheṭū” — see you tomorrow
- the tomorrow/yesterday pair Marathi keeps apart (*udyā* / *kāl*)

Before you move on

How does Marathi's *udyā* differ from Hindi's *kal*? (*udyā* is only “tomorrow”; Marathi uses a separate word *kāl* for “yesterday.”)

11.5 काळजी घ्या (kāḷjī ghyā) — “take care”

One last, tender goodbye — the Marathi “take care,” and with it a letter unique to Marathi's corner of Devanagari.

The letters in this word

(*Skim if you read Devanagari.*) काळजी carries the letter ऌ (*la*) — a **retroflex** “**l**,” the tongue curled back. Standard Hindi dropped this sound; Marathi (like the Dravidian south and Gujarati) keeps it, and it appears in many everyday Marathi words. का + ऌ + जी → *kāḷjī*. Then घ्या (*ghyā*, “take,” respectful).

You'll want to know — the phrase, assembled

काळजी (*kāḷjī*, “care, concern”) + घ्या (*ghyā*, “take,” the respectful imperative) → काळजी घ्या — “take care.” To a friend, the familiar imperative: काळजी घे (*kāḷjī ghe*).

Why it's said this way

Where *punhā bheṭū* looks ahead to the next meeting, *kāḷjī ghyā* looks after the person in between — “mind yourself until then.” The respectful घ्या (*ghyā*) matches the तुम्ही register from Chapter 9; the familiar घे (*ghe*) matches तू.

Your turn

Say these aloud:

- “kāḷjī ghyā” (respectful) / “kāḷjī ghe” (to a friend)
- the retroflex ऌ (*la*) Marathi keeps that Hindi lost

Before you move on

Which special Marathi letter sits in *kāl̥jī*, and who else keeps it?
(The retroflex *ळ* *la*; also kept by the Dravidian languages and Gujarati.)

11.6 Chapter 11 recap — farewells

The parting words, together — none of them a bare “goodbye.”

You’ll want to know — the farewells

Marathi	Say it	English
येतो / येते.	<i>yeto / yete.</i>	I’ll be going. (“I come again”)
पुन्हा भेटू.	<i>punhā bheṭū.</i>	See you again.
उद्या भेटू.	<i>udyā bheṭū.</i>	See you tomorrow.
काळजी घ्या.	<i>kāl̥jī ghyā.</i>	Take care.

What you’ve built — atoms banked this chapter

- पुन्हा (*punhā*) — again; Sanskrit *punar*.
- भेटू (*bheṭū*) — (we’ll) meet; the “we” lives in the verb; from *bheṭne*.
- उद्या (*udyā*) — tomorrow (distinct from *kāl*, yesterday).
- काळजी घ्या (*kāl̥jī ghyā*) — take care; the retroflex *ळ* Marathi keeps.
- Register: घ्या (*ghyā*, respectful) vs घे (*ghe*, familiar) — the *tumhī* / *tū* choice again.

Your turn

Say these aloud:

- all four farewells in a row
- a stacked goodbye — *yeto, punhā bheṭū, kāl̥jī ghyā*

Before you move on

What does every Marathi goodbye have in common? (None says “farewell” — each is a **return** or a caring wish.) Next chapter: the first real verbs — *mī marāṭhī bolto*.

Chapter 12

The First Verbs

Modes: 🗣️ voice (2) 👁️ eyes (3) 🖐️ Hands-free start: first 2 of 5 lessons.

By the end of this chapter: I can build short present-tense Marathi sentences with the chapter’s first verbs.

Complete MR-C05-practice, the canonical closing checkpoint, and demonstrate the chapter promise: build short present-tense Marathi sentences with the chapter’s first verbs.

12.1 बोलणे (bolṇe) — “to speak”

Until now, verbs of *being* and *meeting*. Here is your first verb of **doing** — to speak — and the pattern that runs every Marathi verb.

The letters in this word

(Skim if you read Devanagari.) बो (bo) + ल (la) + णे (ṇe, the **retroflex** ण ṇa with the -e stroke) → बोलणे bolṇe.

The word, taken apart — its roots and family

बोलणे (bolṇe, “to speak”) is a native Indo-Aryan verb on the stem **bol-** — the same *bol-* as Hindi *bolnā* and Punjabi *bolṇā*. Its ending **-णे** (-ṇe) is the Marathi **infinitive** (“to ____”): *bol-ṇe* “to speak,” *bheṭ-ṇe* “to meet,” *ye-ṇe* “to come.” Strip *-ṇe* and you have the stem to build on: **bol-**.

Grammar Lens: stem + gendered present ending

From the stem you build the present tense — and, as with *yeto/yete*, it splits by the speaker’s gender:

- मी बोलतो (*mī bolto*) — a man speaks
- मी बोलते (*mī bolte*) — a woman speaks
- (plural / respectful: बोलतो / बोलता)

The verb still ends the sentence; the copula-less present tense is one word doing the work.

Your turn

Say these aloud:

- “bolṇe” — to speak; then the stem (*bol-*)
- “I speak” for your own gender (*mī bolto* / *mī bolte*)

Before you move on

What is the Marathi infinitive ending, and how does the present split? (*-ṇe*; the present ending changes with the speaker’s gender — *bolto* m. / *bolte* f.)

12.2 मी मराठी बोलतो (*mī marāṭhī bolto*) — “I speak Marathi”

Your first full action-sentence — and it names the language itself.

You’ll want to know — the phrase, assembled

मी (*mī*, I) + मराठी (*marāṭhī*, Marathi, the object) + बोलतो (*bolto*, speak) → “I Marathi speak,” verb last.

- A woman says मी मराठी बोलते (*mī marāṭhī bolte*).

The word, taken apart — its roots and family

मराठी (*marāṭhī*) is “[the language] of महाराष्ट्र (*Mahārāṣṭra*)” — the “great kingdom/realm,” *mahā* (“great,” cousin of Latin *magnus* and English *magnitude*) + *rāṣṭra* (“nation, realm”). The people are the *Marāṭhā*, the land *Mahārāṣṭra*, and the tongue *marāṭhī* — all one root. It carries the same **retroflex** sounds you keep meeting: the ढ (*ṭa*) of *marāṭhī*, the ढ of *kālṇī*.

Why it’s said this way

The present tense needs no separate “am/do” — बोलतो alone says “I speak.” Contrast Hindi, which adds a copula (*mairi hindī boltā hūmī*); Marathi folds the “am” into the verb ending. Cleaner, and gendered.

Your turn

Say these aloud:

- “mī marāṭhī bolto/bolte” — I speak Marathi
- the root of *marāṭhī* (*Mahārāṣṭra* = “great realm”)

Before you move on

Where does the name *marāṭhī* come from? (*Mahārāṣṭra*, “great realm” — *mahā* “great” + *rāṣṭra* “nation.”)

12.3 राहणे (*rāhṇe*) — “to live, to stay”

A second verb on the same engine — **to live** — and a first postposition to place yourself somewhere.

The letters in this word

(*Skim if you read Devanagari.*) रा (*rā*) + ह (*ha*) + णे (*ṇe*, retroflex) → राहणे *rāhṇe*.

The word, taken apart — its roots and family

राहणे (*rāhṇe*, “to live, remain, stay”) is from Sanskrit रह् (*rah-*, “to remain”) — the same root behind Hindi *rahnā*. Present tense, gendered as always: मी पुण्यात राहतो (*mī puṇyāt rāhto*, a man) / राहते (*rāhte*, a woman) — “I live in Pune.”

Grammar Lens: “in” comes *after* the noun

Look at पुण्यात (*puṇyāt*) = पुणे (*Puṇe*, the city) + -ात (*-āt*, “in”). Marathi glues “in” onto the **end** of the noun — a **postposition**, not a preposition. Verb last, place-marker on the noun’s tail: *mī puṇyāt rāhto*, “I in-Pune live.”

Your turn

Say these aloud:

- “*rāhṇe*” — to live; then “*mī puṇyāt rāhto/rāhte*”
- how “in” attaches (*Puṇe* + *-āt* → *puṇyāt*)

Before you move on

Where does “in” go in Marathi, and on what root is *rāhṇe*? (On the **end** of the noun (*-āt*); Sanskrit *rah-* “to remain.”)

12.4 काम करणे (*kām karṇe*) — “to work”

Your third verb — **to work** — and it closes a circle back to Chapter 1’s greeting.

The letters in this word

(*Skim if you read Devanagari.*) काम (*kām*): का + म (*ma*). करणे (*karṇe*): क (*ka*) + र (*ra*) + णे (*ṇe*, retroflex).

The word, taken apart — its roots and family

करणे (*karṇe*, “to do, make”) is from Sanskrit √कृ (*kṛ*, “to do”), from PIE ***k^wer-**. That is the very root hiding inside Chapter 1’s नमस्कार

(*namaskār* = “the **making** of a bow”) and inside कर्म (*karma*, “a thing **done**”). And काम (*kām*, “work”) is itself worn down from that same कर्म (*karma*). So “to work” is literally built twice from *doing*: काम करणे (*kām karṇe*) = “work-do.”

Grammar Lens: noun + करणे makes a verb

Marathi builds countless verbs as **noun** + करणे: *kām karṇe* (to work), *madat karṇe* (to help), *sevā karṇe* (to serve). Present tense, gendered: मी काम करतो (*mī kām karto*, m.) / करते (*karte*, f.) — “I work.”

Your turn

Say these aloud:

- “*kām karṇe*” — to work; then “*mī kām karto/karte*”
- the root it shares with *namaskār* and *karma* ($\sqrt{kr}$, “to do”)

Before you move on

What links *karṇe*, *namaskār*, and *karma*? (All from $\sqrt{kr}$, “to do” — and *kām* “work” is worn-down *karma*.)

12.5 Chapter 12 recap — the first verbs

Three verbs, one engine — sentences about yourself.

You’ll want to know — sentences about yourself

Marathi	Say it	English
मी मराठी बोलतो / बोलते.	<i>mī marāṭhī bolto / bolte.</i>	I speak Marathi.
मी पुण्यात राहतो / राहते.	<i>mī puṇyāt rāhto / rāhte.</i>	I live in Pune.
मी काम करतो / करते.	<i>mī kām karto / karte.</i>	I work.

What you've built — the engine, in one look

- **Infinitive** ends in -णे (-ṇe): *bolṇe, rāhṇe, karṇe*.
- **Present** = stem + a **gendered** ending — *-to* (m.) / *-te* (f.): *bolto/ bolte, rāhto/rāhte, karto/karte*. No separate “am” — the ending carries it.
- **Verb goes last**; “in” attaches to the noun’s end (*punṇyāt*).

What you've built — roots banked

- बोलणे (*bolṇe*) — to speak (native *bol*).
- मराठी (*marāṭhī*) — from *Mahārāṣṭra*, “great realm.”
- राहणे (*rāhṇe*) — to live (Sanskrit *rah*).
- करणे (*karṇe*) — to do/work ($\sqrt{kr}$ — root of *namaskār, karma; kām* ← *karma*).

Your turn

Say these aloud:

- all three sentences for your own gender
- “I speak Marathi and I work” (*mī marāṭhī bolto āṇi kām karto*)

Before you move on

What three things does the Marathi present tense fold into one word? (The action, the person, and their gender — no separate “am.”) From here, Marathi only opens further.

Chapter 13

Numbers One to Five

Modes:  voice (9)  eyes (1)  Hands-free start: first 6 of 10 lessons.

By the end of this chapter: I can count from one to five in Marathi, say चार as tsār rather than chār, and tell which of Marathi's differences from Hindi is an innovation and which is Hindi holding on to something older.

Account for all three tells: दोन's final *n* copied from the rhyme of तिन्नी/donni, पाच dropping the nasal Hindi पाँच still writes, and चार spelled as everywhere else but pronounced with a *ts*.

13.1 Three signs after a durable gap

Close the earlier script pages and keep one blank line ready.

Before you move on

Cover the answer. Write *dhanyavād*, then the two-dot breath sign, independent long *ā*, and breathy *bha* from their spoken names. Compare: धन्यवाद; ः आ भ. Stop after one retrieval and one repair.

13.2 Three more signs after a durable gap

Close the earlier script pages and keep one blank line ready.

Before you move on

Cover the answer. Write the e-mark, one-dot anusvāra, and dental *ta* from their spoken names. Then compare: ऐ ँ त. Stop after one retrieval and one repair.

13.3 Keep three voiced consonants apart

Close the earlier script pages and keep one blank line ready.

Before you move on

Cover the answer. Write dental *da*, breathy *dha*, and quiet *ba* from sound. Then compare: द ध ब. Stop after one retrieval and one repair.

13.4 The final three doorway signs

Close the earlier script pages and keep one blank line ready.

Before you move on

Cover the answer. Write *ya*, Marathi curled-back *la*, and *va* from sound. Then compare: य ल व. Stop after one retrieval and one repair.

13.5 एक, दोन, तीन, चार, पाच — one to five

Marathi and Hindi both use Devanagari and both descend from Sanskrit, so their numbers look almost identical. **Almost** is where the interest is.

You'll want to know: the five

	Marathi	said
1	एक	<i>ek</i>
2	दोन	<i>don</i>
3	तीन	<i>tīn</i>
4	चार	<i>chār</i> — but see below
5	पाच	<i>pāch</i>

What you've built: three Marathi tells

Set them against Hindi. Two differences are visible and one is audible:

number	Hindi	Marathi
2	दो <i>do</i>	दोन <i>don</i> : final <i>n</i>
5	पाँच <i>pāñch</i>	पाच <i>pāch</i> : no nasal mark
4	चार <i>chār</i>	चार <i>tsār</i> : same spelling, different sound

Do not explain all three histories yet. First make the five forms automatic; the next lesson earns the deeper comparison.

Your turn

Say these aloud:

- “ek, don, tīn, tsār, pāch”
- the visible tells — *don* has *n*; *pāch* has no nasal mark
- the audible tell — written *chār*, Marathi *tsār*

Before you move on

Count to five in Marathi. (*Ek, don, tīn, tsār, pāch.*) Where does Marathi add a letter compared with Hindi? (दोन, *don.*) Which form drops a nasal mark? (पाच, *pāch.*) What differs in चार without differing in spelling? (Marathi's च is nearer **ts** before *ā*.) Next: explain where those differences came from.

13.6 Why Marathi *two* rhymes with *three*

Count once: *ek*, *don*, *tīn*, *tsār*, *pāch*. Which two words end in *n*? (*Don* and *tīn*.)

The word, taken apart — its roots and family

The tempting guess is that Marathi दोन *don* kept something Hindi दो *do* lost. It did not.

Sanskrit's neuter word for three, त्रीणि *trīṇi*, became Prakrit तिन्नि *tiṇṇi*. In *three*, the ण genuinely belongs to the word. The doubled consonant is a Prakrit trade for the lost *r*.

The word for two was then reshaped to match its neighbour: Prakrit दोन्नि *doṇṇi* copied the shape of तिन्नि *tiṇṇi*. Marathi *don*'s final *n* is therefore an **innovation**, a rhyme borrowed from the number next door. Hindi *do* simply never took it.

English numbers did this too: *four* acquired its initial *f*- by analogy with *five*. Familiar sequences pull neighbouring words toward one another.

What you've built: पाच and the nasal Hindi kept

Marathi पाच *pāch* and Hindi पाँच *pāñich* tell the opposite story. Hindi's chandrabindu ँ records the nasal of Sanskrit **pañca**; Marathi's spelling drops it.

So neither language is simply “older.” Marathi innovated in *don*, while Hindi retained an older feature in *pāñich*. Comparing both descendants reveals the history that either one alone could hide.

The letters in this word

Both write चार, but Marathi pronounces च before *ā* nearer **ts**: *tsār*. The letters stayed aligned while the sound moved.

Your turn

Say these aloud:

- the borrowed rhyme — तिन्नि ... दोन्नि
- innovation — Marathi *don*'s final *n*
- retention — Hindi *pāñich*'s nasal

- same spelling, shifted sound — *chār* / *tsār*

Before you move on

Did Marathi *don* preserve an ancient ending? (No: *two* copied *three*.) Which language retains Sanskrit *pañca*'s nasal in writing? (Hindi.) Why can neither daughter be called simply older? (Each changed or retained a different feature.) What does Marathi change without respelling चार? (*Ch* shifts toward *ts* before *ā*.)

13.7 The six marks, with the page shut

Nothing to look at. Every answer here is a place on an imaginary line: before the letter, above it, or under it.

Before you move on

Which mark is written before the letter it is read after? (**Short *i*.**) [PAUSE 2s] Which two hang below the line? (**Short *u* and long *ū*.**) [PAUSE 2s] Which curl opens the other way from short *u*? (**The vocalic *r*.**) [PAUSE 2s] Which nasal mark sits in a crescent? (**The candrabindu.**) And which vowel needs no mark at all, because every consonant already carries it? (**Short *a*.**)

13.8 Two rows, rebuilt from two questions

You do not need to remember seven letters. You need to remember two questions and the order they come in.

Before you move on

Back of the mouth, four steps. (*ka, kha, ga, gha.*) [PAUSE 2s] **Roof of the mouth, the same four.** (*ca, cha, ja, jha.*) [PAUSE 2s] Which of the eight has both the voice and the breath at the palate? (*jha.*) And which one does Marathi also say as *ts*? (*ca.*)

13.9 The curled row, without a model

One question decides all five: where is the tongue, and is it doing anything different from the dental row you learned first?

Before you move on

Tongue curled back: plain, breathy, voiced, nasal. (*ṭa*, *ṭha*, *ḍa*, *ṇa*.) [PAUSE 2s] Which of them ends every infinitive you have learned? (*ṇa*.) [PAUSE 2s] Lips closed, voice off, one dot fewer than *ba*. (*pa*.)

13.10 The last six, without a model

Two letters your mouth keeps apart, two it no longer does, and three vowels that come in more than one shape.

Before you move on

Which *l* does Hindi not have? (**The curled one.**) [PAUSE 2s] Which two sibilants are kept apart only in spelling? (*śa* and *ṣa*.) [PAUSE 2s] How many written forms does the *u* vowel have? (Four.) [PAUSE 2s] And which vowel opens the word for one? (*e*.)

Chapter 14

The Core Verbs

Modes: ⇄ voice (6) ⇄ Hands-free start: all 6 lessons.

By the end of this chapter: I can use six everyday Marathi verbs, pick the present-tense ending that agrees with my subject’s gender, end every sentence on the verb, and say that I know something the way Marathi says it — with the knower in the dative and आहे closing the line.

Say मला माहीत आहे and मला मराठी येते unprompted: the knower in the dative, the verb agreeing with its own subject rather than with the speaker, and आहे closing the sentence — the whole chapter’s machinery in two lines.

14.1 असणे (asṇe) — “to be,” and the word your sentence ends on

You have already said it: *mājhami nāv ... āhe*. Now meet the verb that form belongs to, and notice where Marathi insists on putting it.

You’ll want to know: असणे and its present आहे

असणे — *asṇe* — to be

The ending -णे (-ṇe) is the Marathi infinitive, the same ending as *bolṇe* “to speak.” Its present tense is short, irregular, and already yours: आहे (*āhe*) — “am, is, are.”

who	Marathi	said
मी (I)	आहे	<i>āhe</i>
तू (you, familiar)	आहेस	<i>āhes</i>
तुम्ही (you, respectful)	आहात	<i>āhāt</i>

The letters in this word

अ is the bare vowel *a*; स is *sa*; णे is the retroflex ण *ṇa* carrying the *-e* stroke — *a-sa-ṇe*. आ is that first letter with an upright stroke added, the long *ā*. हे is ह *ha* with the same *-e* stroke: *ā-he*.

The word, taken apart — its roots and family

Sanskrit's word for “is” was अस्ति *ásti*, sitting on the stem *as-*, and that stem goes back to the Indo-European root **h₁es-*. It surfaces almost everywhere the family reaches: Latin *est*, Greek *estí*, German *ist*, and English **is**. *Asṇe* is built straight on it.

आहे itself is the contested piece. Some trace it to *ásti* directly; others route it through a Middle Indo-Aryan verb *acchai* “stays, remains.”

The family is not in doubt, the exact line of descent is — so treat it as an open question rather than a settled fact.

Grammar Lens: the sentence ends on आहे

English slots *is* into the middle of a sentence: “My name **is** Sara.”

Marathi holds it back to the very end:

माझं नाव सारा आहे — *mājhami nāv Sārā āhe* — piece by piece, “my name Sara is.”

That is the rule for every Marathi verb, and *āhe* is where it becomes unmissable. Whatever else the sentence carries, the verb closes it.

Your turn

Say these aloud:

- “asṇe” — to be — then its present, “āhe”
- the three persons — “mī āhe ... tū āhes ... tumhī āhāt”
- your own name in Marathi order — “mājhami nāv ... āhe”

Before you move on

What is the infinitive behind *āhe*? (असणे, *asṇe*.) Where does a Marathi verb stand? (**Last** — the sentence closes on it.) Which everyday English word is *ásti*’s own cousin? (**Is**.) Next: a verb that changes shape according to who is speaking.

14.2 जाणे (jāṇe) — “to go,” and a present tense that gives you away

Say “my name is ...” once more, and hear where *āhe* lands. Every verb from here obeys that same rule. This one adds a second rule English has no use for.

You’ll want to know: जाणे

जाणे — *jāṇe* — to go

Strip the infinitive ending -णे and the stem is जा- *jā-*. On that stem Marathi builds the everyday present: जातो (*jāto*) and जाते (*jāte*).

Both mean “I go.” Neither is more correct than the other. Which one you may say is decided by something the English sentence never mentions.

The letters in this word

ज is *ja*, and the upright stroke after it is the long *ā* — together जा *jā*.
णे you met last lesson: retroflex ण with the -*e* stroke. Two syllables, *jā-ṇe*, with the tongue curled back for that second one.

Grammar Lens: the ending declares who is speaking

English “I go” hides the speaker completely — a man and a woman say the same two words. Marathi will not let you:

speaking of	Marathi	said
a man, of himself	मी जातो	<i>mī jāto</i>
a woman, of herself	मी जाते	<i>mī jāte</i>
a man, “he goes”	तो जातो	<i>to jāto</i>
a woman, “she goes”	ती जाते	<i>tī jāte</i>

The -तो / -ते swap is the whole mechanism, and it runs through every

verb: *bolto* / *bolte*, *yeto* / *yete*. Hindi marks gender on its verbs too, but Marathi makes it unavoidable in the plainest sentence a beginner can build. From your first “I go,” you are choosing. Notice also what is missing: no separate word for “am.” The ending carries the action, the person, and the gender at once.

Your turn

Say these aloud:

- “jāṇe” — to go — then the stem, “jā-”
- “I go” in your own gender — “mī jāto” or “mī jāte”
- the pair — “to jāto ... tī jāte”

Before you move on

What is the stem inside *jāṇe*? (जा-, *jā-*.) Which two endings split the present, and by what? (-तो / -ते, by the gender of the one the verb is about.) Can a Marathi speaker say “I go” without revealing it? (No — the choice is forced.) Next: the same ancient root, pointed the other way.

14.3 येणे (yeṇe) — “to come,” the other half of “to go”

Say “I go” in your own gender: *mī jāto* or *mī jāte*. Hold that shape. The next verb is closer to it than it sounds.

You’ll want to know: येणे

येणे — *yeṇe* — to come

Same infinitive ending, same machinery: stem ये- *ye-*, present येतो (*yeto*) and येते (*yete*), split by gender exactly as *jāto* / *jāte* was.

You met *yeto* in Chapter 4 as a farewell — Marathi takes its leave by saying “I come,” promising the return rather than announcing the departure.

The letters in this word

य is *ya*, a soft English *y* as in *yes*. Add the *-e* stroke above and you have ये *ye* — the same stroke you have been putting on णे and on हे in *āhe*. Two syllables: *ye-ṇe*.

The word, taken apart — its roots and family

Sanskrit had a verb of travelling, **yā-**, whose present was याति *yāti* “goes, travels.” Middle Indo-Aryan turned that initial *y-* into a *j-*, giving Prakrit *jāi* — and that is Marathi जाणे.

Now put a prefix on it. Sanskrit आ- *ā-* means “toward, hither,” and आयाति *āyāti* is “travels toward here” — that is, **comes**. Worn down through the same centuries, *āyāti* is Marathi येणे.

So *going* and *coming* are not two verbs in this family. They are one verb of travelling, and the only difference is a prefix meaning “this way.” English keeps a faint echo of the same trick in *go* against *in-coming*, but it needs two separate roots to do what Sanskrit did with one.

Your turn

Say these aloud:

- “yeṇe” — to come — then the stem, “ye-”
- “I come” in your own gender — “mī yeto” or “mī yete”
- the derivation — “yāti ... āyāti ... yeṇe”

Before you move on

What is the stem of *yeṇe*? (ये-, *ye-*.) Which Sanskrit root do *jāṇe* and *yeṇe* share? (**yā-**, to travel.) What single piece turns going into coming? (The prefix आ- *ā-*, “toward here.”) Next: an infinitive that is also a noun, and the gender Hindi does not have.

14.4 खाणे (khāṇe) — “to eat,” and Marathi’s third gender

Two infinitives so far: *jāṇe*, *yeṇe*. Say them. This third one is ordinary as a verb and quietly remarkable as a noun.

You'll want to know: खाणे

खाणे — *khāṇe* — to eat

Stem खा- *khā-*, present खातो (*khāto*) and खाते (*khāte*) on the gendered pattern you already have.

Its root is Sanskrit खादति *khādati*, “chews, eats” — a solidly Indo-Aryan word with no borrowing in its history. The *-d-* wore away on the road to Marathi; the long *ā* stayed.

The letters in this word

ख is *kha* — a *k* with a genuine puff of breath after it, the sound in English *kit* said hard, not the *k* of *skit*. Marathi treats that puff as a different letter, not an accent. Add the long-*ā* stroke and the familiar णे: *khā-ṇe*.

Grammar Lens: the infinitive is a neuter noun

खाणे also means “eating” — the thing, not the act of doing it. Every -णे infinitive works this way; खाणंपिणं (*khāṇam-piṇam*), “eating and drinking,” is how Marathi says food and drink.

And as a noun it carries a gender — **neuter**, the third one. Hindi has two genders, masculine and feminine. Marathi kept all three that Sanskrit had, so words agreeing with a noun come in three shapes:

gender	“my”	said
masculine	माझा	<i>mājhā</i>
feminine	माझी	<i>mājhī</i>
neuter	माझं	<i>mājham</i>

You met the neuter one five chapters ago in माझं नाव, so this table is a word you already own being shown in its other two shapes rather than a new one.

So “eating is fine” is खाणं बरं आहे — *khāṇam baram āhe*, with the neuter ending twice over and the verb, as always, last.

Your turn

Say these aloud:

- “khāṇe” — to eat — then “I eat” in your own gender
- the three shapes — “mājhā ... mājhī ... mājham”

- “eating is fine” — “khāṇam̐ baram̐ āhe”

Before you move on

What are the two things खाणे means? (**To eat**, and **eating** as a noun.) How many genders does Marathi have, and how many does Hindi have? (**Three** against **two** — Marathi kept Sanskrit’s neuter.) Which gender is an infinitive? (**Neuter**.) Next: a verb whose root you already own in a dozen English words.

14.5 पाहणे (pāhṇe) — “to see,” a root you already own

Say “I eat” in your own gender — *mī khāto* or *mī khāte*. The next verb runs on the same endings, and on a root you have been using in English all your life without knowing it.

You’ll want to know: पाहणे

पाहणे — *pāhṇe* — **to see, to watch**

Stem पाह- *pāh-*, present पाहतो (*pāhto*) and पाहते (*pāhte*). In everyday speech you will also hear बघणे (*baghṇe*) for the same job; *pāhṇe* is the one whose history repays digging.

The letters in this word

प is *pa* without the puff of breath that *kha* had. Add the upright stroke for long *ā*: पा *pā*. Then ह *ha*, and the णे you now know by heart. Three light syllables, *pā-ha-ṇe*, usually spoken as two: *pāh-ṇe*.

The word, taken apart — its roots and family

Sanskrit’s verb for seeing was पश्यति *paśyati*, on the root *paś-*, and Marathi’s *pāhṇe* descends from its prefixed form प्रपश्यति *prapaśyati*, “looks out at.”

Now the payoff. That *paś-* is the Indo-European root ***spek-**, “to observe.” Sanskrit dropped the *s-* and swapped the consonants around; Latin kept them in order as *speciō*, “I look.” From the Latin side English inherited an enormous family, every one of them a cousin of *pāhṇe*:

spectacle, inspect, respect, suspect, prospect, species, specimen, speculate, telescope, and — through Italian — spy.

So a Marathi speaker asking you to *pāhṇe* something is asking you to *inspect* it, in the most literal ancestral sense the word has.

Your turn

Say these aloud:

- “*pāhṇe*” — to see — then “I see” in your own gender
- the derivation — “*paśyati ... prapaśyati ... pāhṇe*”
- four English cousins — “spectacle, inspect, species, spy”

Before you move on

What is the stem of *pāhṇe*? (पाह्-, *pāh-*.) Which Sanskrit verb is it from? (पश्यति *paśyati*, in its prefixed form *prapaśyati*.) Name three English words from the same ancient root. (*Spectacle, inspect, species, spy* — any three.) Next: a verb Marathi mostly refuses to use, and what it says instead.

14.6 माहीत असणे (*māhīt asṇe*) — “to know,” which Marathi says sideways

Say “I go” and “I come” in your own gender — *jāto* or *jāte*, *yeto* or *yete*. Five verbs obeyed that pattern. This one refuses.

You’ll want to know: माहीत असणे and जाणणे

माहीत असणे — *māhīt asṇe* — **to know** (everyday)

जाणणे — *jāṇṇe* — **to know** (formal, literary)

Marathi has an inherited verb for knowing and barely uses it. Everyday speech says *māhīt asṇe*, “to be known,” built on *asṇe*.

The letters in this word

म is *ma*; with the long-*ā* stroke, मा. ही is ह *ha* with the long -*ī* stroke, which leans forward ahead of its letter. त is *ta*: *mā-hī-t*.

Grammar Lens: knowledge comes to you, you do not do it

मला माहीत आहे — *malā māhīt āhe* — “I know.”

Word by word: “**to me** known **is**.” *Malā* is “to me,” and the knower sits there, not in the subject slot. Nobody acts; a fact is in your possession, and *āhe* closes the line.

The same frame carries a language: मला मराठी येते — *malā marāṭhī yete* — “I know Marathi,” literally “to me Marathi comes.” *Yete* is feminine because the subject is मराठी, a feminine noun — not the speaker; a man says it too. The verb agrees with its subject, as always. Here the subject is not you.

The word, taken apart — its roots and family

माहीत is a **loan**: through Persian from Arabic *māhiyat*, “the particulars” — one of the administrative words the Deccan sultanates left in Marathi.

जाणणे is pure inheritance: Sanskrit जानाति *jānāti*, root *jñā-*, from Indo-European ***gnō-** — the root of English **know**, Latin *nōscere* (*notice, recognize*) and Greek *gnōsis* (*diagnosis*). Marathi kept the cousin and gave the daily work to the loan.

Your turn

Say these aloud:

- “*malā māhīt āhe*” — then literally, “to me known is”
- “I know Marathi” — “*malā marāṭhī yete*”
- the inherited verb and its English cousin — “*jāṇṇe ... know*”

Before you move on

Where does Marathi put the knower? (**In the dative** — *malā*, “to me.”) Which verb finishes *malā māhīt āhe*, and where? (आहे, **last**.) Why *yetē* in *malā marāṭhī yete*? (The subject is मराठी, feminine —

agreeing with it, not the speaker.) Which know-verb was borrowed?
(माहीत, through Persian.)

Chapter 15

The Mind and the Page

Modes: 👁 eyes (4) ⇌ Hands-free start: all 4 lessons.

By the end of this chapter: I can say that I think, understand, read and write in Marathi, put the understander in the dative where Marathi puts it, and name what each of the four roots meant before it meant a mental act — turning, waking, speaking and scratching.

Say मी माझं नाव लिहितो, run the chapter’s four verbs back with the four things their roots meant — vichār karṇe from a root meaning to turn, samajṇe from one meaning to wake, vāchṇe from one meaning to speak, lihṇe from one meaning to scratch — and pick out the one of the four that refuses मी and takes मला instead.

15.1 विचार करणे (vichār karṇe) — “to think,” which is a turning

Say “I see” in your own gender — *mī pāhto* or *mī pāhte* — and name one English word from that verb’s root. (*Spectacle, inspect, spy*: any of them.) Now the verb for what happens behind the eyes.

You’ll want to know: विचार करणे

विचार करणे — *vichār karṇe* — to think

Two words, not one. विचार *vichār* is a noun, “a thought”; करणे *karṇe* is “to do,” which has been yours since *kām karṇe*, “to work.” Marathi thinks by doing a thought.

The present runs on endings you already own: मी विचार करतो — *mī vichār karto*, a man speaking — and करते *karte*, a woman.

The letters in this word

विचार is वि (*vi* — व carrying the short-*i* stroke, which stands to the **left** of its letter), then चा (*chā*), then र (*ra*). करणे is क *ka*, र *ra*, णे *ṇe*.

The letters in this word

च before a long *ā* hides a sound change: Marathi says it nearer **ts**. So चार is *tsār*, and विचार is *vitsār* — spelling unchanged, mouth moved.

The word, taken apart — its roots and family

विचार is वि- *vi-* (“apart, thoroughly”) on the Sanskrit root चर् *car-*, “to move, to range about.” A thought is a **ranging over**. And *car-* comes from Indo-European ***k^welh₁-**, “to turn,” which surfaces as Greek *pélomai*, Latin *colō*, and — through a doubled form — English **wheel** and **cycle**. When English says you *turn something over* in your mind, that is the same picture, and विचार has it built into the root.

Your turn

Say these aloud:

- “vichār karṇe” — to think — with the *ts*: *vitsār*
- “I think” in your own gender — “mī vichār karto” or “karte”
- the root and its English cousins — “car-, to turn ... wheel, cycle”

Before you move on

Which two words make “to think”? (विचार “a thought” and करणे “to do.”) What did the root inside विचार mean? (**To move, to turn** — the root behind **wheel**.) What gender is a -णे infinitive as a noun? (**Neuter**.) And why *vitsār*? (Marathi’s च leans toward **ts** before a long *ā*.)

15.2 समजणे (samajṇe) — “to understand,” which happens to you

Say “I think” — *mī vichār karto* or *karte*. Now say “I know” the way Marathi builds it. (मला माहीत आहे — *malā māhīt āhe*, “to me known is.”) Understanding takes that second shape, not the first.

You’ll want to know: समजणे

समजणे — *samajṇe* — to understand

मला मराठी समजते — *malā marāṭhī samajte* — “I understand Marathi.”
Piece by piece: “to me Marathi is-understood.”

The letters in this word

समजणे is four plain letters with nothing hanging off the first three: स *sa*, म *ma*, ज *ja*, then णे *ṇe*. Each consonant carries its own built-in *a*, which is why *sa-ma-ja* comes out of three letters.

Grammar Lens: three verbs, one frame

You now have two Marathi sentences built the same way, and they belong side by side:

Marathi	word for word
मला मराठी येते	to-me Marathi comes — I know Marathi
मला मराठी समजते	to-me Marathi is-understood — I understand Marathi

In both, you sit in the dative — *malā*, “to me” — and the verb agrees with मराठी, a feminine noun, which is why both end -ते whoever is speaking.

The first one is worth hearing literally: knowing a language is it **coming** to you, on येणे — the verb that is जाणे with आ- “toward here” fixed to the front. Understanding works the same way. Neither is something you do.

The word, taken apart — its roots and family

समजणे comes through Prakrit *sambujjhai* from Sanskrit सम्बुध्यते *sambudhyate*: सम् *sam*-, “together,” on the root बुध् *budh*-, “to wake up.” To understand is to come awake to something.

That root named a man: बुद्ध *buddha* is simply “the awakened one.” It is Indo-European *b^hewd^h-, which also gave Greek *punthánomai*, “to learn by asking,” and English **bid**. English keeps the picture in *it dawned on me*.

Your turn

Say these aloud:

- “malā marāṭhī samajte” — hearing “to me,” not “I”
- its twin — “malā marāṭhī yete”
- the root and the man it named — “budh-, to wake ... buddha”

Before you move on

Where does Marathi put the understander? (**In the dative** — *malā*.) Why *samajte* and not *samajto*, even for a man? (It agrees with मराठी, feminine.) What did *budh*- mean before it meant understanding, and whom did it name? (**To wake** — and the **Buddha**.) Which two verbs beside this one take *malā*? (माहीत असणे and येणे, in *malā marāṭhī yete*.)

15.3 वाचणे (vāchṇe) — “to read,” which is making a page speak

Say “I understand Marathi” — *malā marāṭhī samajte*. And “I see” — *mī pāhto* or *pāhte*. This verb sits between the two: eyes first, meaning after.

You’ll want to know: वाचणे

वाचणे — *vāchṇe* — to read

मी मराठी वाचतो — *mī marāṭhī vāchto* — “I read Marathi,” and वाचते *vāchte* if a woman is speaking. This one takes an ordinary subject: मी. Reading is something you do.

The letters in this word

वा is व *va* with the upright long-*ā* stroke; च is *cha*; णे is the retroflex infinitive ending. Three letters, and you have met all three before — व in *nāv*, च in *chār*, णे on every verb in the last chapter.

The word, taken apart — its roots and family

वाचणे goes back to Sanskrit वाचयति *vācayati*, and *vācayati* is not its own verb — it is the root वच् *vac-*, “to speak,” with a gear changed: “to **make** speak.” Marathi reading is making the marks talk. That is not a poetic gloss; it is the grammar of the Sanskrit form.

वच् is Indo-European ***wek^w-**. Latin took it as *vōx*, “voice,” and *vocāre*, “to call,” and from that pair English has **voice**, **vocal**, **vocation**, **invoke** and **advocate**. Greek has *óps*, “voice.”

One honest footnote: Marathi also has a वाचणे meaning “to survive,” and it is a different word — from *vañcati*, “to escape.” Same spelling, unrelated history.

Your turn

Say these aloud:

- “mī marāṭhī vāchto” or “vāchte” — in your own gender
- the literal sense — “to make it speak”
- the cousins — “vāch- ... voice, vocal, invoke”
- the chapter’s three verbs so far — “vichār karṇe, samajṇe, vāchṇe”

Before you move on

What did वाचणे’s Sanskrit ancestor literally mean? (**To make speak** — reading as speaking aloud.) Name two English words from the same root. (**Voice, vocal, invoke, advocate**: any two.) Which of your verbs takes *mī* and which takes *malā* — *vāchṇe* or *samajṇe*? (*Vāchṇe* takes मी; *samajṇe* takes मला.)

15.4 लिहिणे (lihīṇe) — “to write,” which began as scratching

Three verbs and three roots: *vichār karṇe* on a root meaning **to turn**, *samajṇe* on one meaning **to wake**, *vāchṇe* on one meaning **to speak**. Say all three. The fourth root is the most physical of the lot.

You’ll want to know: लिहिणे

लिहिणे — *lihīṇe* — **to write**

मी माझं नाव लिहितो — *mī mājhami nāv lihito* — “I write my name,” and लिहिते *lihite* if a woman says it. The stem keeps its *i*: *lihi-*, not *lih-*.

The letters in this word

लि is ल *la* with the short-*i* stroke standing to its left; हि is ह *ha* with the same stroke; then णे. One stroke, used on two letters running: *li-hi-ṇe*.

The word, taken apart — its roots and family

लिहिणे comes through Prakrit *lihai* from Sanskrit लिखति *likhati*, and *likh-* meant **to scratch**, **to score** before it meant to write. Its plainest relative inside Sanskrit is रेखा *rekhā*, “a line, a scratch.”

Outside Indo-Aryan the cousins are genuinely disputed, and this lesson claims none. What is not disputed is that three families reached for the same picture: Latin *scribere* also meant **to scratch**, and stands behind **scribe** and **script**; English **write** began as Germanic “to tear, to score.”

Grammar Lens: what Marathi writes that Hindi does not

A lesson about writing is the place for two things Marathi writes its own way. Count to five: *ek*, *don*, *tīn*, *tsār*, *pāch*. दोन ends in a न that Hindi’s दो does not have. पाच has no nasal mark, where Hindi writes पाँच.

And लिहिणे is a noun as well as a verb — “writing,” the thing — because every -णे infinitive is, and every one of them is **neuter**.

Your turn

Say these aloud:

- “mī mājhami nāv lihito” or “lihite”
- the chapter’s four verbs — “vichār karṇe, samajṇe, vāchṇe, lihṇe”
- their four roots — “to turn, to wake, to speak, to scratch”

Before you move on

What did *likh-* mean first, and which two families named writing the same way? (**To scratch** — Latin *scribere*, English *write*.) Give the four verbs of this chapter and what their roots meant. (*Vichār karṇe* / turn, *samajṇe* / wake, *vāchṇe* / speak, *lihṇe* / scratch.) Which one refuses मी? (समजणे — it takes *malā*.) Which number does Marathi write with an extra न, and which with one mark fewer than Hindi? (दोन; पाच.)

Chapter 16

Taking, Asking, Helping, Liking

Modes: 👁 eyes (4) ⇌ Hands-free start: all 4 lessons.

By the end of this chapter: I can take, ask, help and say what I like and what I love in Marathi, build a fresh verb by putting **करणे** behind a noun, and say why **मला मराठी आवडते** has no room for me as its subject while **मी प्रेम करतो** does.

Say **मला मराठी आवडते** and hear that you are not its subject, set it against **मी प्रेम करतो** where you are, place both beside **मला मराठी येते** and **मला मराठी समजते** so one frame carries three meanings, and run the chapter's four verbs back with where each came from — Sanskrit **ग्रह्** beside English **grab**, **विचार** doing double duty as thought and question, Arabic **मदद** through Persian, and **आवडणे** with no Sanskrit ancestor to claim.

16.1 घेणे (ghene) — “to take,” which you have been saying since Chapter 11

Say “to write” and “to read” — *lihine*, *vāchne* — and what *lihine*'s root meant before writing existed. (**To scratch.**) This next verb has been in your mouth since the farewells, unrecognised.

You'll want to know: घेणे

घेणे — *ghene* — to take

काळजी घ्या — *kālji ghyā*, “take care” — is this verb. घ्या *ghyā* is its respectful command, घे *ghe* the familiar one you would use with तू. The plain present is मी घेतो *mī gheto* / घेते *ghete*.

Note the -त- that appears in the present but not the infinitive: *ghe-* on its own, *ghe-t-o* when conjugated. Marathi’s commonest verbs are the ones that bend.

The letters in this word

घ is *gha* — a *g* with a real puff of breath behind it, a separate letter from ग *ga*, exactly as ख *kha* is separate from क *ka*. Add the -e stroke over the top and the retroflex णे: *ghe-ṇe*.

The word, taken apart — its roots and family

घेणे comes through Prakrit *gahai* from the Sanskrit root ग्रह् *grah-*, “to seize, to grasp” — the root of ग्रहण *grahan*, an eclipse, which is the sky being seized.

Its older Vedic shape was ग्रभ् *grabh-*, and that **bh** is the piece worth holding on to: Indo-European **g^hreb^h* kept its *bh* in Vedic and turned it into a *b* in Germanic, which is English **grab**. Marathi’s *gh-* is what four thousand years did to the same first consonant. *Grabh* and *grab* are the same word.

Your turn

Say these aloud:

- “ghene” — to take — then “mī gheto” or “ghete”
- the farewell it was hiding in — “kālji ghyā”
- the Vedic form and its English cousin — “grabh ... grab”

Before you move on

Which farewell has been using घेणे all along, and what does it literally say? (काळजी घ्या — “take care.”) Which English word is the same word as Vedic *grabh*? (**Grab**.) What gender is घेणे when it acts as a noun? (**Neuter**, like every -णे form.) Say “to write” and “to take” in one breath. (*Lihine, ghene*.)

16.2 विचारणे (vichārṇe) — “to ask,” built out of “a thought”

Say “to take” — *gheṇe*. Say “to think” — *vichār karṇe* — and what its root meant. (**To turn, to range about.**) Hold that word. The next verb is it, with four letters fewer.

You’ll want to know: विचारणे

विचारणे — *vichārṇe* — **to ask**

मी विचारतो — *mī vichārto* — “I ask,” विचारते *vichārte* if a woman speaks. And the same च rule holds: say it *vitsārto*, with the *ts* Marathi puts before a long *ā*.

The letters in this word

There is nothing new. विचारणे is विचार — the noun from the last chapter, letter for letter — with णे on the end. If you can write “a thought,” you can write “to ask.”

The word, taken apart — its roots and family

Marathi builds both verbs on विचार:

Marathi	what it means
विचार करणे	to think — “to do a thought”
विचारणे	to ask — the thought made into a verb

Both sit on वि- plus चर् *car-*, “to move, to range.” Thinking is ranging over something privately; asking is ranging over it out loud with somebody else. Marathi did not decide they were different enough to need different words.

This is Marathi’s own arrangement, not a family inheritance. Hindi’s verb for asking, पूछना *pūchnā*, comes from an unrelated root, and Hindi’s विचार stays a noun. Where a language draws its lines is a choice each language makes for itself.

Your turn

Say these aloud:

- the pair, slowly — “vichār karṇe ... vichārṇe”
- “I ask” in your own gender — “mī vichārto” or “vichārte”
- both with the Marathi *ts* — “vitsār karto ... vitsārto”

Before you move on

What is the only difference between Marathi’s “to think” and its “to ask”? (करणे — thinking adds “to do”; asking puts -णे straight onto विचार.) What did the shared root mean? (**To move, to turn over.**) How is the च said in both? (Nearer **ts** before the long *ā*.) And “to take”? (*Gheṇe*.)

16.3 मदत करणे (madat karṇe) — “to help,” a word that travelled

Say “to ask” — *vichārṇe*. And say “I know” — *malā māhīt āhe* — then name where माहीत was borrowed from. (**Arabic, through Persian.**) A second borrowed word from that same layer is coming.

You’ll want to know: मदत करणे

मदत करणे — *madat karṇe* — **to help**

Built the way *kām karṇe* and *vichār karṇe* are built: a noun, मदत *madat* (“help”), with करणे behind it. मी मदत करतो — *mī madat karto* — “I help,” करते *karte* for a woman.

That pattern is the most productive thing in the language: put करणे behind almost any noun and Marathi will accept the verb.

The letters in this word

मदत is three bare consonants, each with its built-in *a*: म *ma*, द *da*, त *ta* — *ma-da-t*, with the last *a* falling away in speech as it usually does at the end of a Marathi word.

The word, taken apart — its roots and family

मदत is **Arabic** *madad*, borrowed through **Persian**. Its Arabic root means **to stretch out, to extend** — *madad* is a thing extended: a hand, or reinforcements sent to an army. Help, named as reach. It belongs to the layer of Persian and Arabic administration that settled into Marathi under the Deccan sultanates — the same layer that gave you **माहीत** in *malā māhīt āhe*, and **हरकत** in *kāhī harkat nāhī*. Three everyday words, one route. One small tell worth keeping: Marathi writes **मदत**, with a final **त**. Hindi and Urdu write **मदद**, with a **द**. The same loan, landing differently in each language — which is what borrowing normally looks like.

Your turn

Say these aloud:

- “madat karṇe” — then “mī madat karto” or “karte”
- the three **करणे** verbs you have — “kāṁ karṇe, vichār karṇe, madat karṇe”
- what the Arabic root meant — “to stretch out”

Before you move on

What did **मदत**’s Arabic root mean before it meant help? (**To stretch out, to extend.**) Which road did it travel to reach Marathi? (**Persian.**) Name another word you have from that same layer. (**माहीत**, or **हरकत** in *kāhī harkat nāhī*.) And how does Marathi spell the end of the word, against Hindi and Urdu? (With **त**, not **द**.)

16.4 आवडणे (āvaḍṇe) — “to like,” which is not something you do

Three verbs from this chapter: *gheṇe*, *vichārṇe*, *madat karṇe*. Say them. Each let you be the one acting. The fourth will not.

You’ll want to know: आवडणे

आवडणे — *āvaḍṇe* — to like

मला मराठी आवडते — *malā marāṭhī āvaḍte* — “I like Marathi,” or word for word, “**to me** Marathi pleases.”

The letters in this word

आ is the standalone long *ā*; व *va*; ङ *ḍa*, a **retroflex** *d* made with the tongue curled back — new here, and not the द *da* of *madat*; then णे. *Ā-va-ḍa-ṇe*.

Grammar Lens: the third sentence built this way

Marathi	word for word
मला मराठी येते	to-me Marathi comes — I know it
मला मराठी समजते	to-me Marathi is-understood — I understand it
मला मराठी आवडते	to-me Marathi pleases — I like it

One frame, three meanings. You are मला in all three, never the subject, and the verb agrees with मराठी. Change the thing liked and the ending follows it: a masculine thing takes आवडतो, a neuter thing आवडतं.

The word, taken apart — its roots and family

आवडणे is **Marathi’s own** — straight down from Old Marathi, cousin to Konkani *āvaḍ*, with **no Sanskrit ancestor securely established**, so this lesson claims none. Hindi and Urdu say पसंद *pasand*, borrowed from Persian.

Loving is a separate verb: प्रेम करणे *prem karṇe*, and there you **are** the subject — मी प्रेम करतो. प्रेम is Sanskrit *preman*, on प्री *prī*-, “to be dear,” from Indo-European ***preyH-**. Germanic built a verb “to love” on it, and from that English has **friend** — the one loved — and **free**.

Why it’s said this way

Chapter 13’s rule holds here: neither language is simply older. Marathi’s दोन took its final *n* by copying तीन — an innovation. Hindi’s पाँच kept a nasal Marathi dropped — a retention. Now a verb: Marathi kept its native word for liking, Hindi took a Persian one.

Your turn

Say these aloud:

- “malā marāṭhī āvaḍte” — hearing “to me,” not “I”
- the one you do — “mī prem karto” or “karte”
- this chapter’s four — “gheṇe, vichārṇe, madat karṇe, āvaḍṇe”

Before you move on

Who is the subject of *malā marāṭhī āvaḍte*? (मराठी — not you.) Which of the two puts you in the subject’s chair? (प्रेम करणे.) Which English words share प्रेम’s root? (**Friend**, **free**.) Now the chapter’s four sources — *gheṇe*, *vichārṇe*, *madat karṇe*, *āvaḍṇe*. (Sanskrit ग्रह्, cousin of *grab*; विचार, the thinking word itself; **Arabic** *madad* through Persian; and आवड, native.)

Chapter 17

Water, Tea, Milk, and Bhakri

Modes: 👁 eyes (4) ⇌ Hands-free start: all 4 lessons.

By the end of this chapter: I can politely ask for water, tea, milk, or bhakri in Marathi, name which of the four is a Chinese loan and which never touched Sanskrit at all, and say why all three of Marathi's genders already show up in one short chapter.

The chapter closes on भाकरी, the request that breaks every pattern the first three set: the reader produces all four requests with कृपया, sorts पाणी and दूध (inherited from Sanskrit) against चहा (a Chinese loan by the overland route) against भाकरी (native to Marathi's own ground, sharing Sanskrit with none of them), and names the three genders the four words already cover.

17.1 पाणी (pāṇī) — the first thing you'll actually ask for

आवडणे told you what you like; प्रेम करणे what you love. This chapter asks for something smaller and more frequent than either: a drink.

You'll want to know: पाणी

पाणी — pāṇī — water

The letters in this word

Nothing new here. प pa you have from punhā; ण you have from every -णे verb so far; ी is the familiar long ī. पा-णी.

Grammar Lens: asking politely

पाणी, कृपया. — *pāṇī, kṛpayā*. — **Water, please.**

कृपया *kṛpayā* is Sanskrit’s own instrumental of कृपा *kṛpā*, “mercy, kindness” — literally “by kindness, out of kindness.” Name the thing you want, add कृपया, and the request is complete: no verb for “give” required. This is the pattern the whole chapter reuses, and the first time this track has built a “please” of any kind — a spine node this book had left empty until now.

The word, taken apart — its roots and family

पाणी continues Maharastri Prakrit **pāṇīa**, from Sanskrit पानीय *pānīya*, “that which is to be drunk,” built on पा *pā-*, “to drink.” That root is Indo-European *peh₃(i)-*, and English keeps two disguised pieces of it: **potion** and **poison** both come through Latin *potare*, “to drink” — a poison, by origin, is just a drink gone wrong. Greek turned the same idea into *sympotēs*, “one who drinks together,” which English keeps as **symposium**.

Your turn

- *Say it:* **pāṇī** — water
- *Say it:* **pāṇī, kṛpayā**. — water, please
- *Run through:* **malā marāṭhī āvaḍte**, then **pāṇī, kṛpayā** — liking and requesting, side by side

Before you move on

Ask for water politely. (**Pāṇī, kṛpayā**.) What does कृपया literally mean? (“By kindness.”) Which two English words for a drink, and one for a whole gathering of them, share **pāṇī**’s root? (**Potion, poison, symposium**.)

Sources: Wiktionary: पाणी; Wiktionary: कृपया.

17.2 चहा (chahā) — a word that took the overland road

पाणी, कृपया (*pāṇī, kṛpayā*) — water, please. Say it once more, then ask for something that is not water at all.

You'll want to know: चहा

चहा — *chahā* — tea

चहा, कृपया. — *chahā, kṛpayā*. — Tea, please.

The letters in this word

Nothing new. च you already say near *ts* from Chapter 13's चार; ह is नमस्कार's; ण the familiar long *ā*. *Cha-hā*.

The word, taken apart — its roots and family

Every other word in this chapter reaches back to Sanskrit. चहा does not — it is a loanword from Mandarin **cha**, and it reached Marathi by the **overland** route, through Persian and Turkic trade, the same road that gave Hindi चाय *chāy*, Bengali *cha*, and Persian *chāy* their words for the same drink. A second branch of the same plant travelled by **sea**: Dutch traders carried the Hokkien word **te** to Western Europe, which is why English says **tea**, not *cha*. One plant, two words, two trade routes. चहा is also this chapter's first **masculine** noun, against पाणी's neuter — a reminder that Marathi's three genders do not sort words by where they came from.

Your turn

- *Say it:* **chahā, kṛpayā** — tea, please
- *Name:* the two trade routes — overland to *chāy/chahā*, by sea to *tea*
- *Say it:* both requests — **pāṇī, kṛpayā ... chahā, kṛpayā**

Before you move on

Ask for tea politely. (**Chahā, kṛpayā.**) Which language does चहा ultimately come from? (Mandarin Chinese, *cha*.) Which English

word for the same plant took the sea route instead? (**Tea.**)

Sources: Wiktionary: चहा.

17.3 दूध (dūdh) — back to Sanskrit, and a surprising English cousin

चहा broke the pattern — a loanword with no Sanskrit behind it. This next word rejoins पाणी’s family: inherited, traceable, Indo-European.

You’ll want to know: दूध

दूध — *dūdh* — milk

दूध, कृपया. — *dūdh, kṛpayā.* — Milk, please.

The letters in this word

One new mark: ू, the **long ū** vowel sign — a longer hook under the consonant than any you’ve written so far. द you have from *dhanyavād* and *madat*; ध from *dhanyavād* too. *Dū-dh*.

The word, taken apart — its roots and family

दूध continues Maharastri Prakrit **duddha**, from Sanskrit दुग्ध *dugdha*, “milked, milk” — literally the past participle of दुह् *duh*-, “to milk.” That root traces to Indo-European ***d^hewg^h-**, “to be fit, to be of use, to produce” — milking as *producing something useful*. Germanic kept the same root for a different sense of “useful, capable”: English **doughty**, “brave and able,” is *dūhtig* in Old English, built on this exact root. Milk and doughtiness, four thousand years apart, share one ancestor.

Your turn

- *Say it:* **dūdh, kṛpayā** — milk, please
- *Say it:* what *dugdha* literally was — “milked”
- *Run through:* all three requests — **pāṇī, chahā, dūdh** — kṛpayā

Before you move on

Ask for milk politely. (**Dūdh**, **kṛpayā**.) What English word for “brave and capable” shares दूध’s root? (**Doughty**.)

Sources: Wiktionary: दूध.

17.4 भाकरी (bhākarī) — the request that breaks the pattern

Three requests so far: **pāṇī**, **chahā**, **dūdh**. Two inherited from Sanskrit, one borrowed from Chinese. The fourth belongs to neither story.

You’ll want to know: भाकरी

भाकरी — *bhākarī* — a round flatbread, the everyday Maharashtra bread — of jowar, bajra, or rice flour, not wheat

भाकरी, कृपया. — *bhākarī*, *kṛpayā*. — Bhakri, please.

The letters in this word

Nothing new. भ from *bheṭū*, क from everywhere, र from *marāṭhī*, ी the familiar long *ī*. *Bhā-ka-rī*.

The word, taken apart — its roots and family

भाकरी is inherited from Old Marathi **bhākarī**, from Proto-Indo-Aryan ***b^hakkaras**, “heap, pile, lump” — the flatbread named for the lump of dough it started as. That reconstruction is as far back as the sources trace it; its own root before Proto-Indo-Aryan is not established, so this lesson claims none rather than inventing one.

Unlike पाणी and दूध, भाकरी is not a Sanskrit tatsama or tadbhava — it never touched classical Sanskrit. And unlike चहा, it is no loanword either — a regional word, close kin to Gujarati *bhākhri* and Kannada *bakkari*, and simply **not** Hindi’s word for bread: Hindi asks for रोटी *roṭī*, an unrelated root. A Delhi shopkeeper would not recognize the request; a Pune one would hand you lunch.

Why it's said this way

Say the four requests once more and notice their genders: पाणी neuter, चहा masculine, दूध neuter, भाकरी feminine. Four everyday nouns, all three of Marathi's genders, in one short chapter — proof, alongside the verbs' present-tense endings, that the third gender Hindi lost is not a museum piece here.

Your turn

- *Say it:* all four requests, kṛpayā each time — **pāṇī**, **chahā**, **dūdh**, **bhākarī**
- *Say it:* “I eat bhakri” — **mī bhākarī khāto** or **khāte**, putting Chapter 7's खाणे to work on a word it never had before
- *Name:* which of the four is neither Sanskrit nor a loanword — **bhākarī**

Before you move on

What did भाकरी's Proto-Indo-Aryan ancestor mean? (**A heap, a lump.**) What does Hindi ask for instead? (रोटी, an unrelated root.) Give all four requests with their genders. (पाणी n, चहा m, दूध n, भाकरी f — all with कृपया.) Sort the four sources: two from Sanskrit, one a Chinese loan, one purely regional. (**Pāṇī**, **dūdh** — Sanskrit; **chahā** — Chinese; **bhākarī** — regional.) Sources: Wiktionary: भाकरी.

Chapter 18

Friend and Family

Modes: ⇐ voice (2) 👁 eyes (4) ⇐ Hands-free start: all 6 lessons.

By the end of this chapter: I can name a friend, a family, a brother, and a sister in Marathi, sort each word into a tatsama taken up whole from Sanskrit or a tadbhava worn down by sound change, and say which sibling word is genuinely English’s cousin and which is not.

The chapter closes on बहीण, deliberately not a cousin of English sister: the reader produces मित्र, कुटुंब, भाऊ and बहीण, sorts the four into two tatsamas (मित्र, कुटुंब) and two tadbhavas (भाऊ, बहीण), and names भाऊ as the secure cousin of brother against बहीण’s unrelated root — while recalling कुटुंब’s gender split from Hindi and मित्र’s root in a covenant god’s name.

18.1 मित्र (mitra) — a friend, and a very old bond

You can ask for **bhākarī** now. This chapter turns from what you’d request to who you’d share it with.

You’ll want to know: मित्र

मित्र — *mitra* — friend (masculine)

The letters in this word

Two things worth pausing on. ि, the **short i** vowel sign, is new — written *before* the consonant it belongs to but said *after* it, so मि is read *mi*, not *im*.

And त्र is त joined to र by a *halant*, the same conjunct mechanism as *punhā*’s न्हा, just a different pair of letters. *Mi-tra*.

The word, taken apart — its roots and family

मित्र is a **learned borrowing** straight from Sanskrit मित्र *mitra* — taken up whole, not worn down by centuries of sound change the way most everyday words are. Its root is Indo-European **mey-*, “to bind,” and the same word named a god: Avestan **Mithra** and Old Persian **Mithra** were divine witnesses to oaths — the bond itself, personified, before the word settled into ordinary Sanskrit as “friend.”

Grammar Lens: taken up whole, not worn down

Sanskrit-descended Marathi words come in two kinds: a **tatsama**, borrowed directly with its Sanskrit shape mostly intact — मित्र is one — and a **tadbhava**, one that passed through centuries of Prakrit sound change and came out reshaped. भाकरी was neither: it never touched Sanskrit at all. This chapter will show both a tatsama and a tadbhava for family words, so you can hear the difference.

Your turn

- *Say it:* **mitra** — friend
- *Say it:* what its root meant before “friend” — “to bind”
- *Name:* the god-name that shares this root — **Mithra**
- *Say it:* **mitra**, then **bhākarī** — a learned word beside a native one whose own root went no further back than “a heap, a lump”
- *Recall:* Chapter 17’s four requests and their three genders — **pāṇī** neuter, **chahā** masculine, **dūdh** neuter, **bhākarī** feminine

Before you move on

What did मित्र’s root mean before “friend”? (**To bind.**) What god-name shares that root? (**Mithra.**) Is मित्र a tatsama or a tadbhava? (**Tatsama** — taken up whole from Sanskrit.)
Sources: Wiktionary: मित्र.

18.2 One step later — retrieve मित्र

Say the Marathi word for **friend** before you uncover it: मित्र (*mitra*).

What you’ve built

Its old root meant **to bind**. Marathi took the Sanskrit form up whole, so it is a **tatsama**, not a word worn down through ordinary sound change.

Your turn

Answer once, then repair only the missing piece.

Before you move on

मित्र — **bind** — **tatsama**. Stop here; the next lesson adds family.

18.3 कुटुंब (kuṭumb) — family, and a gender Hindi disagrees with

मित्र (*mitra*) was taken up whole from Sanskrit, not worn down. This next word was too — and it names the group your friend belongs to as well.

You’ll want to know: कुटुंब

कुटुंब — *kuṭumb* — **family** (neuter)

The letters in this word

One new mark: ु, the **short u** vowel sign, a small hook under the consonant — the short partner of *dūdh*’s long ू. ृ you have informally from *marāṭhī*; ँ the familiar anusvāra. *Ku-tu-mb*.

The word, taken apart — its roots and family

कुटुंब is a **tatsama**, a learned borrowing from Sanskrit कुटुम्ब *kuṭumba*, “household, family” — like मित्र, taken up whole rather than worn down

by sound change. Unlike मित्र, its story does not reach a secure Indo-European root: a Dravidian origin for Sanskrit's own *kuṭumba* has been proposed, but it is not settled, so this lesson names the dispute rather than inventing a resolution.

Grammar Lens: a gender Hindi disagrees with

The very same Sanskrit word carries two different genders in its two daughters: Marathi's कुटुंब is **neuter**, Hindi's कुटुंब is **masculine**. Both borrowed the identical tatsama; each language then had to assign it a gender inside its own system, and they assigned it differently. A word's gender is not carried in with its meaning — it is decided fresh by whichever language receives it.

Your turn

- *Say it:* **kuṭumb** — family
- *State:* its gender in Marathi against Hindi — neuter here, masculine there
- *Say it:* **mitra**, then **kuṭumb** — two tatsamas in a row
- *Recall:* Chapter 17's own gender lineup — कुटुंब's neuter joins पाणी and दूध, after **bhākarī**'s feminine closed out all three genders in one chapter

Before you move on

What gender is कुटुंब in Marathi, and how does that differ from Hindi? (**Neuter** here, **masculine** there — same borrowed word, different choice.) Is कुटुंब's pre-Sanskrit origin settled? (**No** — a Dravidian source is proposed but disputed.) Sources: Wiktionary: कुटुंब.

18.4 One step later — retrieve कुटुंब

Say the Marathi word for **family**: कुटुंब (*kuṭumb*).

What you've built

Marathi treats कुटुंब as **neuter**. Hindi assigns the same borrowed word masculine gender. Retrieve the Marathi choice, not a universal rule.

Your turn

Answer once, then repair only the missing piece.

Before you move on

कुटुंब — family — neuter.

18.5 भाऊ (bhāū) — brother, and this time the resemblance is real

मित्र and कुटुंब were both taken up whole from Sanskrit. This next word was not — it was worn down, letter by letter, over centuries.

You'll want to know: भाऊ

भाऊ — *bhāū* — brother (masculine)

The letters in this word

One new letter: ऊ, the **independent long *ū***, used here because a Marathi word cannot stack one vowel mark on top of another — after आ's ा, the second vowel needs its own full letter. भ you have from *bheṭū*. *Bhā-ū*.

The word, taken apart — its roots and family

भाऊ is a **tadbhava** — not borrowed whole like मित्र or कुटुंब, but the ordinary Prakrit-worn descendant of Sanskrit भ्रातृ *bhrātṛ*, three syllables ground down to two over a thousand years of speech. That root is Indo-European **b^hréh₂tēr*, and here the family resemblance to English is not a false friend — it is the real thing: **brother**, Latin **frāter**, and Sanskrit's own **bhrātṛ** are all the same word, worn down four different ways by four different languages.

Your turn

- *Say it:* **bhāū** — brother
- *Name:* three languages that share this root — English, Latin, Sanskrit
- *Say it:* the three so far — **mitra**, **kuṭumb**, **bhāū**

Before you move on

Is भाऊ a tatsama or a tadbhava? (**Tadbhava** — worn down by sound change, not borrowed whole.) Which English word is the very same word as भाऊ? (**Brother**.)

Sources: Wiktionary: भाऊ.

18.6 बहीण (bahīṇ) — sister, deliberately not English's cousin

Three words so far: **mitra**, **kuṭumb**, **bhāū**. Say them, and say which one is a genuine cousin of an English word. (**Bhāū** — brother.) Its pair is not so simple.

You'll want to know: बहीण

बहीण — *bahīṇ* — **sister** (feminine)

The letters in this word

Nothing new. ब from *baram*, ह from *namaskār*, ी the familiar long *ī*, ण from every -णे verb. *Ba-hī-ṇ*.

The word, taken apart — its roots and family

बहीण is a **tadbhava**, worn down like भाऊ: Old Marathi *bahīṇ*, from Maharastri Prakrit *bhaiṇ*, from Sanskrit भगिनी *bhaginī*. There the resemblance to **brother**'s pair ends. **Bhaginī** is traditionally connected to भज् *bhaj-*, “to share, to apportion” — a sister as one who shares in the household. That root has nothing to do with Indo-European **swésōr*, the ancestor of English **sister**. Two words that translate each other perfectly are, underneath, unrelated.

Grammar Lens: the chapter's whole shape, in two pairs

word	kind	route
मित्र, कुटुंब (<i>mitra</i> , <i>kuṭumb</i>)	tatsama	taken up whole from Sanskrit
भाऊ, बहीण (<i>bhāū</i> , <i>bahīṇ</i>)	tadbhava	worn down by Prakrit sound change

Notice, too, how each pair *looks*: मित्र and कुटुंब carry conjuncts and marks a learner has to stop for; भाऊ and बहीण do not — plain consonants and vowels, the shape sound change tends to leave behind. And of the tadbhava pair, only भाऊ is a secure English cousin; बहीण is not.

Your turn

- *Say it*: all four — **mitra**, **kuṭumb**, **bhāū**, **bahīṇ**
- *Sort*: which two are tatsama, which two are tadbhava
- *Name*: which sibling word is English's real cousin, and which is not — **bhāū** yes, **bahīṇ** no

Before you move on

Is बहीण related to English **sister**? (**No** — a different Sanskrit root entirely.) Which sibling word *is* related to its English counterpart? (भाऊ, to **brother**.) Sort the chapter's four words into tatsama and tadbhava. (**Mitra**, **kuṭumb** — tatsama; **bhāū**, **bahīṇ** — tadbhava.) What did कुटुंब's gender turn out to be, against Hindi's? (**Neuter** here, masculine there.) And what did मित्र's root mean before "friend"? (**To bind**.)

Sources: Wiktionary: बहीण; Wiktionary: भगिनी.

Chapter 19

Eye, Ear, Mouth, and Nose

Modes: 👁 eyes (4) 🗉 Hands-free start: all 4 lessons.

By the end of this chapter: I can name the eye, ear, mouth, and nose in Marathi, say the retroflex ढ formally for the first time, and tell which of the four carries the most secure English cognate and which replaced its own inherited word entirely.

The chapter closes on नाक, completing the face: the reader produces डोळा, कान, तोंड and नाक with their genders, and sorts the four by kind of history — डोळा replaced the old Indo-Aryan eye-word with one that once meant “swing”; कान’s root is honestly disputed; तोंड keeps a formal doublet, मुख, standing beside it; नाक alone reaches English नोज़ / nose without qualification.

19.1 डोळा (ḍoḷā) — the letter you’ve heard since Chapter 11, formally

मित्र, कुटुंब, भाऊ, बहीण (*mitra, kuṭumb, bhāū, bahīṇ*) — the people you’d introduce. This chapter turns to the body you’d ask after when you check how someone is.

You’ll want to know: डोळा

डोळा — ḍoḷā — eye (masculine)

The letters in this word

ड you have from *āvaḍṇe*; ो the familiar *o* mark, from *bolṇe*. Then ङ — the **retroflex “l”** you first met, unlabeled, inside Chapter 11’s काळजी. Formally: tongue curled back, same place as ट and ण. Standard Hindi dropped this sound centuries ago; Marathi kept it, sharing it with the Dravidian languages to the south and with Gujarati. *Do-lā*.

The word, taken apart — its roots and family

डोळा continues Maharastri Prakrit **ḍola**, “eye,” from Sanskrit दोल *dola* — “a swing, a swinging.” Somewhere in Prakrit, “a swinging thing” came to mean “eye,” and that word pushed out the one you might expect: the true inherited Indo-Aryan eye-word is Sanskrit अक्षि/अक्ष *akṣi/akṣa*, from Indo-European **h₃ek^w-*, the very cousin of Latin **oculus** and English **eye**. Hindi’s आँख *ākh* continues that old word, worn down through Prakrit *acchi*. Marathi’s eye is not that word at all — it is a replacement, built on something that once just meant *swing*.

Your turn

- *Say it:* **ḍolā** — eye
- *Say it:* what its Sanskrit root actually meant — “a swing”
- *Name:* the word Marathi’s eye-word replaced — **akṣi**, Hindi’s **āṅkh**
- *Say it:* what you do with your डोळे — **pāhṇe**, “to see,” Chapter 14’s verb whose own root was Indo-European **spek-*
- *Recall:* Chapter 18’s tatsama/tadbhava split — मित्र, कुटुंब taken up whole, भाऊ, बहीण worn down — and कुटुंब’s own neuter gender against Hindi’s masculine

Before you move on

What did डोळा’s Sanskrit root originally mean? (**A swing.**) Is डोळा the same word as Hindi’s आँख? (**No** — Marathi replaced the old eye-word entirely.) What Marathi letter appears in डोळा that Hindi lost? (ङ, the retroflex *l*.)
Sources: Wiktionary: डोळा; Wiktionary: दोल.

19.2 कान (kān) — an ear, and a cluster you’ve seen simplify before

डोळा (*ḍolā*) — its own root turned out to be a surprise, a swing, not the old eye-word. This next word has a different kind of surprise: not what it meant, but how its middle got simpler.

You’ll want to know: कान

कान — *kān* — ear (masculine)

The letters in this word

Nothing new. क, ा, न are all familiar from Chapter 1 onward. *Kā-n*.

The letters in this word

कान continues Sanskrit कर्ण *karṇa*. Getting there took the same kind of step Chapter 13 traced in दोन: Prakrit could not keep Sanskrit’s consonant cluster **ṛṇ** intact, so it simplified — not by copying a neighbor this time, but by **doubling** the surviving consonant, *ṛṇ* → *ṇṇ*, giving Prakrit कण्ण *kaṇṇa*. Old Marathi then simplified the geminate back down to one *ṇ* with a lengthened vowel: *kāna*. Different cluster, different path, same underlying habit — Prakrit does not tolerate what Sanskrit could pack into one syllable.

The word, taken apart — its roots and family

Past Sanskrit, कर्ण’s own origin is genuinely **disputed** among scholars — proposals connect it to a word for “point, spike,” to a root for “handle, grip,” even to the verb “to hear,” but none has won general acceptance. Rather than choose one and present it as settled, this lesson names the dispute and stops there, the same honest gap Chapter 18 named for कुटुंब, and the same restraint that kept बहीण from being handed a false cousin — बहीण looks like it should match English *sister*, and does not.

Your turn

- Say it: **kān** — ear

- *Trace it:* *kaṇa* → *kaṇṇa* → *kāna*, the cluster ground down and then simplified again
- *Say it:* **ḍoḷā, kān** — eye, ear

Before you move on

What did Prakrit do to Sanskrit कर्ण's *rṇ* cluster? (**Doubled it** to *rṇ*, then Old Marathi simplified that back to one *ṇ*.) Is कर्ण's root beyond Sanskrit settled? (**No** — disputed.) Which Chapter 13 word also showed a consonant cluster changing shape? (दोन, whose final *n* came from copying तीन.)
Sources: Wiktionary: कान.

19.3 तोंड (tōḍ) — the mouth, and the formal word standing behind it

डोळा, कान — eye, ear. Recall how कान's middle got simpler — *rṇ* doubled to *rṇ*, then simplified again. One more word before the chapter's closing one.

You'll want to know: तोंड

तोंड — *tōḍ* — **mouth** (neuter)

The letters in this word

Nothing new. त, ो, ं, ड are all familiar. *Tō-ḍ*, the anusvāra nasalizing the *o*.

The word, taken apart — its roots and family

तोंड continues Maharastri Prakrit तुंड *tuṇḍa*, from Sanskrit तुण्ड *tuṇḍa*, “mouth, snout, beak” — a tadbhava, worn down the way भाऊ was. Marathi keeps a second, formal word for the same thing: मुख *mukh*, borrowed whole from Sanskrit exactly the way मित्र and कुटुंब were — the same everyday-versus-formal split कुटुंब's chapter didn't need to show you for a body part until now. You'll hear तोंड in daily speech and मुख in writing, formal address, and words like *mukhya*, “chief, principal” — literally “at the mouth/face of things.”

Your turn

- *Say it:* तोंड — mouth
- *Name:* its formal doublet — **mukh**
- *Say it:* three so far — ढोळा, कान, तोंड

Before you move on

What is तोंड's formal Sanskrit doublet? (मुख, *mukh*.) Is तोंड itself borrowed whole or worn down? (**Worn down** — a tadbhava, like भाऊ.)

Sources: Wiktionary: तोंड.

19.4 नाक (nāk) — the face, completed

डोळा, कान, तोंड (ḍoḷā, kān, tōḍ) — say them. One face part left, and it is the one with the plainest history of the four.

You'll want to know: नाक

नाक — *nāk* — **nose** (neuter)

The letters in this word

Nothing new. न, ा, क — all familiar since Chapter 1. *Nā-k*.

The word, taken apart — its roots and family

नाक continues Prakrit णक्क *ṇakka*, “nose,” built on Sanskrit नस् *nas-*, “nose,” plus a suffix. You may have met the *other* Sanskrit route to “nose,” नासिका *nāsikā*, elsewhere — Marathi's नाक took the shorter one, straight from the bare root. Either way the destination is the same Indo-European **neh₂s-*, which English inherited directly as **nose**. Of this chapter's four words, नाक is the one whose English cousin needs no qualification at all.

Why it's said this way

Run the face back one more time, and notice each word told a different kind of story: डोळा replaced its old Indo-Aryan word entirely, with

something that once just meant *swing*; कान's root is honestly **disputed**, even though its $rn \rightarrow nn \rightarrow n$ path is not; तोंड keeps a formal Sanskrit doublet, मुख, standing beside it; and नाक is the plainest of the four — a straight, secure line to Sanskrit and to English both. Not every word in a family carries the same amount of history, and knowing which is which is worth more than assuming they all match.

Your turn

- *Say it*: all four, with gender — ढोलā m, kān m, tōḍ n, nāk n
- *Name*: which is a secure English cousin (**nāk**), which replaced its old word (ढोलā), which is disputed (**kān**), which has a formal doublet (**tōḍ**)
- *Say it*: what you do with your डीळे — pāhṇe, “to see”

Before you move on

Which English word is नाक's most secure cousin? (**Nose**.) Sort the four face words by their history — replaced, disputed, twinned, secure. (ढोलā replaced its old word; kān's root is disputed; tōḍ has the formal doublet मुख; nāk is the secure one.) What Chapter 14 verb names what your eyes do? (**Pāhṇe**, “to see.”)

Sources: Wiktionary: नाक.

Chapter 20

Heart

Modes: 👁 eyes (1) ⇌ Hands-free start: all 1 lesson.

By the end of this chapter: I can name the heart in Marathi, name three English words that share its root, and say what makes it different from every other word this book has taken apart: it never drifted at all.

The reader produces हृदय and its three secure English cousins — heart, cordial, cardiac — then sets it against वाचणे's drift from speaking to reading, समजणे's drift from waking to understanding, and डोळा's replacement of the old eye-word, naming हृदय as the one word among them that never drifted at all.

20.1 हृदय (hṛdaya) — the word that never drifted

The face is complete: ḍoḷā, kān, tōḍ, nāk — and nāk was the one whose English cousin, **nose**, needed no qualification at all. One organ is left, and its history could not be more different from डोळा's.

You'll want to know: हृदय

हृदय — *hṛdaya* — **heart** (neuter)

The letters in this word

One new mark, thirteen chapters in: ृ, the **vocalic *r*** — a small hook below the consonant, standing for a syllabic *r* sound with no vowel written beside it. ह, द, य are all familiar. *Hṛ-da-ya*.

The word, taken apart — its roots and family

हृदय continues Sanskrit हृदय *hr̥daya* itself, unchanged in shape since this book's earliest chapters were still explaining what a *halant* does. Its root is Indo-European **kērd-*, “heart” — and this is about as secure as a cognate gets: English **heart**, Latin **cor/cordis** (behind **cordial**), and Greek **kardia** (behind **cardiac**) are all the same word, diverging by ordinary sound change and nothing stranger.

Why it's said this way

Set हृदय against the words this book has already taken apart. Chapter 15's वाचणे drifted from *vac-*, “to speak,” into “to read” by way of a causative twist — reading as *making the text speak*. The same chapter's समजणे drifted from *budh-*, “to wake,” into “to understand” — an idea arriving is a kind of waking up. Chapter 19's डोळा drifted furthest of all, from *dola*, “a swing,” into “eye,” pushing out the word it replaced. हृदय, by contrast, has drifted almost nowhere: no causative twist, no metaphor, no replacement — the same word, doing the same job, since before Sanskrit was written down.

Your turn

- *Say it:* हृदय — heart
- *Name:* three English words sharing its root — **heart**, **cordial**, **cardiac**
- *Say it:* all five body words this book has taught — ढोला, कान, तोंड, नाक, हृदय

Before you move on

Name three English words that share हृदय's root. (**Heart**, **cordial**, **cardiac**.) What makes हृदय different from वाचणे, समजणे, and डोळा? (Those three **drifted** — speaking to reading, waking to understanding, swinging to eye; हृदय did not drift at all.) What new Devanagari mark did this lesson add? (ॠ, the vocalic *r*.) Sources: Wiktionary: हृदय.

Chapter 21

Family Memory at Real Distance

Modes: 🗣️ voice (12) 🗣️ Hands-free start: all 12 lessons.

By the end of this chapter: I can retrieve मित्र and कुटुंब after short, medium, and durable gaps; explain the binding root and tatsama path of मित्र; and recall that कुटुंब is neuter in Marathi.

After genuine intervening retrievals, produce the five-part comparison: मित्र, its binding root and tatsama path, then कुटुंब and its Marathi neuter gender.

21.1 After a gap — मित्र

Friend. Old root meaning **to bind**. Borrowed whole from Sanskrit. Say the three answers: मित्र — **bind** — **tatsama**.

Your turn

Answer once, then repair only the missing piece.

Before you move on

Say मित्र once more, then stop.

21.2 After a gap — कुटुंब

Family. Marathi gender. Answer: कुटुंब — **neuter**.

Your turn

Answer once, then repair only the missing piece.

Before you move on

Say कुटुंब once more.

21.3 Sibling retrieval

Say **brother, sister**: भाऊ, बहीण.

The two words and their histories

भाऊ is a secure cousin of English **brother**. Do not extend that claim to बहीण and English *sister*; those roots are unrelated.

Your turn

Answer once, then repair only the missing piece.

Before you move on

भाऊ, बहीण.

21.4 Eye and ear retrieval

Eye: डोळा. Ear: कान. In डोळा, keep ळ retroflex; do not replace it with ordinary ल.

Your turn

Answer once, then repair only the missing piece.

Before you move on

डोळा, कान.

21.5 Mouth and nose retrieval

Everyday **mouth** is तोंड; formal **मुख** stands beside it. **Nose** is नाक.

Your turn

Answer once, then repair only the missing piece.

Before you move on

तोंड, नाक.

21.6 Three request nouns

Say **water, tea, milk** in order: पाणी, चहा, दूध.

Your turn

Answer once, then repair only the missing piece.

Before you move on

Repeat once, then stop.

21.7 Three doing verbs

Take: घेणे. Ask: विचारणे. Help: मदत करणे.

Your turn

Answer once, then repair only the missing piece.

Before you move on

Repeat the trio once.

21.8 Three mind-and-page verbs

Think: विचार करणे. Understand: समजणे. Write: लिहिणे.

Your turn

Answer once, then repair only the missing piece.

Before you move on

Repeat once.

21.9 Three core verbs

Be: असणे. Go: जाणे. Come: येणे.

Your turn

Answer once, then repair only the missing piece.

Before you move on

Repeat once.

21.10 Durable retrieval — मित्र

Recover the word for **friend**, its old root meaning, and the name for a Sanskrit form borrowed whole.

Your turn

Answer once, then repair only the missing piece.

Before you move on

मित्र. One clean retrieval is enough.

21.11 Count, then notice

Count one through five. Then say चार with Marathi **tsā-**, and remember that a language can innovate in one place while retaining an older feature in another.

Your turn

Answer once, then repair only the missing piece.

Before you move on

Count once more without looking.

21.12 Durable family comparison

Friend: मित्र; old root **to bind**; tatsama. Family: कुटुंब; neuter in Marathi.

Your turn

Answer once, then repair only the missing piece.

Before you move on

मित्र, कुटुंब. End the session here.

Chapter 22

The Doorway Signs at Long Distance

Modes: 🗣️ voice (9) 🗣️ Hands-free start: all 9 lessons.

By the end of this chapter: I can write dhanyavad and retrieve all twelve doorway signs after more than eighty later lessons.

Retrieve the final sign batch from sound after every new doorway sign has crossed the long-distance window.

22.1 The doorway word, much later

Close every earlier model and listen before picking up the pencil.

Before you move on

Hear *dhanyavād*. Say its meaning, read धन्यवाद, then cover the model and write it once. This reconnects meaning and script without adding anything new.

22.2 First batch at long distance

Keep every model closed and one blank line ready.

Before you move on

From sound and spoken names only, write *dhanyavād*, visarga, independent *ā*, and *bha*. Compare once: धन्यवाद; ः आ भ.

22.3 Second batch at long distance

Keep every model closed and one blank line ready.

Before you move on

From spoken names only, write e-mark, anusvāra, and dental *ta*. Compare once: ऐ ँ त.

22.4 Voiced batch at long distance

Keep every model closed and one blank line ready.

Before you move on

From spoken names only, write *da*, *dha*, and *ba*. Compare once: द ध ब.

22.5 Final batch at long distance

Keep every model closed and one blank line ready.

Before you move on

From spoken names only, write *ya*, curled-back *la*, and *va*. Compare once: य ल व.

22.6 The six marks, a whole book later

You have not been asked for these since the counting chapter. Say them anyway, and notice which one comes slowest.

Before you move on

Short *i* — before, above, or below? (**Before.**) [PAUSE 2s] Short *u*? (**Below.**) [PAUSE 2s] Long *ū*? (**Below, deeper.**) [PAUSE 2s] The vocalic *r*? (**Below, opening the other way.**) [PAUSE 2s] The candrabindu? (**Above, in a crescent.**) [PAUSE 2s] And short *a* standing alone? (**Its own letter.**)

22.7 Two rows, at book distance

If the pattern held, you will not be recalling seven separate things. Find out.

Before you move on

Velar row, plain to voiced-and-breathy. (*ka, kha, ga, gha.*)
 Palatal row, the same. (*ca, cha, ja, jha.*) [PAUSE 2s]
 Which sign does *mājhe* need? (*jha.*) [PAUSE 2s] Which one opens *gheṇe*? (*gha.*)

22.8 The curled row, a whole book later

These five are the reason the romanizations in this book carry dots under some letters and not others.

Before you move on

The four curled letters. (*ṭa, ṭha, ḍa, ṇa.*) [PAUSE 2s] What is the dot under *ṭ* telling you? (Curl the tongue back.) [PAUSE 2s] Which letter ends *bolṇe* and *khāṇe*? (*ṇa.*) [PAUSE 2s] And *ba* with the voice switched off? (*pa.*)

22.9 The last six, at book distance

The end of the second runway, asked for once more with everything else in between.

Before you move on

The plain *l*, beside the curled one. (*la.*) [PAUSE 2s] The two sibilants most speakers say alike. (*śa* and *ṣa.*) [PAUSE 2s] The three vowels that stand alone as well as leaning. (*u*, *ū*, *e.*) [PAUSE 2s] Why is a letter still written for a sound that merged? (Spelling outlives the sound it recorded.)

Chapter 23

Six Small Form Labels

Modes: ✍ pen (10) ⇄ Hands-free start: none of the 10 lessons.

By the end of this chapter: I can read, copy, and retrieve six Marathi form labels, while keeping the two favorite-label agreement endings distinct.

After a delay and without a visible answer model, write the final three form labels and repair agreement before other spelling.

23.1 नाव — the first form label

You already know नाव as “name.” On a form, the same word becomes a request: write the name after it. Today the answer is the familiar practice name मीरा.

Writing — observe and trace one pair

Trace only नाव: मीरा. Keep the colon between the printed label and the answer. Then cover the line and point to the part that asks the question.

Before you move on

Stop after one label and one known answer.

23.2 शहर — the city box

The known sentence मी पुण्यात राहतो / राहते put the practice person in Pune. A short form asks for that place with शहर — “city.”

Writing — observe and trace one pair

Trace only शहर: पुणे. Say “city, Pune” once. Do not add an address; this box asks for one small thing.

Before you move on

Two labels are enough for one sitting.

23.3 भाषा — the language box

You can already say मी मराठी बोलतो / बोलते. A form compresses that whole sentence to a label and a value: भाषा: मराठी — “language: Marathi.”

Writing — observe and trace one pair

Trace भाषा: मराठी once. Keep भाषा on the question side and मराठी on the answer side.

Before you move on

Stop before the form grows longer.

23.4 आवडते पेय — favorite drink

The known drink is चहा. The label आवडते पेय means “favorite drink.” पेय is neuter, so the describing word takes neuter -ते: आवडते.

Writing — observe and trace one pair

Trace आवडते पेय: चहा once. Box only the ending -ते. The next lesson will change that ending for a feminine label; do not learn both today.

Before you move on

One agreement ending is enough.

23.5 आवडती कृती — favorite activity

Change one thing. कृती, “activity,” is feminine, so “favorite” becomes feminine आवडती. The familiar activity value is वाचणे, “reading.”

Writing — observe and trace one pair

Trace आवडती कृती: वाचणे once. Underline only -ती. Compare without rewriting: आवडते पेय but आवडती कृती.

Before you move on

Stop after the one-ending contrast.

23.6 मित्राचे नाव — friend’s name

You know मित्र, friend, and नाव, name. Marathi links them as मित्राचे नाव, “the friend’s name.” The -चे form agrees with neuter नाव. The familiar practice answer is अरुण.

Writing — observe and trace one pair

Trace मित्राचे नाव: अरुण once. Circle -चे and stop; no possessive table is needed for this form.

Before you move on

All six labels now have one first encounter.

23.7 Copy the first three rows

Say the three meanings once: name, city, language. Keep the model closed until you can say all three in that order.

Writing — guided copy

Copy exactly three short rows:

नाव: मीरा

शहर: पुणे भाषा: मराठी

After each row, point left of the colon and say what that label asks. Repair only a missing or misplaced character; do not add a fourth row.

Before you move on

Close the model before the next lesson.

23.8 Copy the last three rows

Say the three meanings once: favorite drink, favorite activity, friend's name. Listen for the one small job each label performs.

Writing — guided copy

Copy exactly three rows:

आवडते पेय: चहा

आवडती कृती: वाचणे मित्राचे नाव: अरुण

On the first two, underline only -ते / -ती. On the third, circle only -चे. One visible contrast, then stop.

Before you move on

Close the model before retrieval.

23.9 Hide, wait, write the first three labels

Close the copy lesson. Say name, city, language once, then start the ten-second delay.

Writing — delayed copy

Close the copy lesson and wait ten seconds. From the meaning cues **name** · **city** · **language**, write the three Marathi labels. There is no Devanagari model and no romanization in this attempt.

Only after all three are written, reopen the model. Check one row at a time and repair only the first differing character.

Before you move on

Stop after one delayed set.

23.10 Hide, wait, write the last three labels

Close the copy lesson. Say favorite drink, favorite activity, friend's name once, then start the ten-second delay.

Writing — delayed copy

Close the copy lesson and wait ten seconds. From **favorite drink** · **favorite activity** · **friend's name**, write the three Marathi labels without a model or romanization.

Then compare in two bounded passes: first -ते / -ती, then -चे. If the first pass differs, repair it and stop; leave the second pass for tomorrow.

Before you move on

The labels are ready; choosing answers belongs to the next runway.

Chapter 24

A Message for Mira

Modes: ✍ pen (18) ⇄ Hands-free start: none of the 18 lessons.

By the end of this chapter: I can independently write a 32-word Devanagari message to Mira for a familiar introduction and Marathi-study purpose.

Without romanization, a line bank, or a visible answer model, write the 30-40-word message from the named reader and purpose alone.

24.1 Write to one named reader

You already know नमस्कार. A message needs to show who receives that greeting. Today the reader is मीरा, the familiar practice name.

Writing — observe and trace one complete line

Trace नमस्कार मीरा. once. Leave one space between the greeting and the name. Touch the full stop; it closes this first line.

Before you move on

Stop after one reader, one greeting, and one boundary.

24.2 Add the sender's name

Write yesterday's reader greeting from memory. The next line is not new Marathi: माझं नाव अरुण आहे. already appeared in the

introduction recap.

Writing — guided copy

Copy the name line once beneath the greeting. Check only two things: अरुण is the sender, and आहे remains at the end before the full stop.

Before you move on

Two lines are enough for today.

24.3 One line for meeting the reader

Read the known line भेटून आनंद झाला. Say where it ends. The full stop keeps the sender's name and the meeting response from running together.

Writing — guided copy

Copy भेटून आनंद झाला. beneath the identity line. Compare the boundary first; compare spelling only after the full stop is present.

Before you move on

The opening now has three short lines; do not combine them yet.

24.4 Begin the purpose: Marathi

Say the known sentence मला मराठी येते. Marathi puts the knower in the dative and lets मराठी govern येते. Nothing grammatical is being added.

Writing — delayed copy

Study मला मराठी येते. for five seconds. Cover it, wait five more seconds, then write it. Repair the ending -ते before any other spelling.

Before you move on

Only one purpose line today.

24.5 Add one reading line

The sender is Arun, so retrieve the already-practised masculine sentence: मी मराठी वाचतो. Today you are placing it in a message, not learning a verb.

Writing — delayed copy

Look once, hide the model, wait five seconds, and write the line. Check वाचतो first. Do not add the next skill on the same line.

Before you move on

One skill, one sentence, one full stop.

24.6 Add one writing line

Read the old sentence मी माझं नाव लिहितो. The middle names the object; the last word carries Arun's masculine ending.

Writing — delayed copy

Study the line, hide it, and wait eight seconds. Write it from memory. Compare in two passes: first माझं नाव, then लिहितो. Repair only one pass today.

Before you move on

The first three purpose lines now exist separately. Combining them comes later.

24.7 Add the shortest skill line

Arun has already said मी बोलतो in the verb lessons. In a message it needs only one new habit: a full stop that keeps it separate

from the next skill.

Writing — delayed copy

Look at मी बोलतो., cover it, wait eight seconds, and write it. Compare the verb ending before the punctuation.

Before you move on

Do not join it with another verb yet.

24.8 Keep both pieces of thinking

Retrieve the known pair विचार करणे. In the sentence, विचार stays beside the light verb: मी विचार करतो.

Writing — delayed copy

Study the line, hide it, and wait eight seconds. Write it. Check for the two verb pieces first; check the full stop second.

Before you move on

One two-part verb is enough for today.

24.9 Return to the dative frame

Compare मला मराठी येते with मला मराठी समजते. The frame and ending stay; only the known verb changes.

Writing — delayed copy

Study मला मराठी समजते., cover it, and wait ten seconds. Write it. Repair the dative opening first and the verb ending second.

Before you move on

All six skill lines now exist separately.

24.10 One word can be a full line

Write धन्यवाद from memory. It is already durable; the only message habit today is closing the one-word sentence.

Writing — delayed copy

Look once at धन्यवाद., cover it, wait ten seconds, and write it. If the word is correct but the full stop is missing, repair only the boundary.

Before you move on

Stop after the single word and its boundary.

24.11 The first farewell line

The known phrase पुन्हा भेटू promises another meeting. Keep it on a new line after thanks.

Writing — delayed copy

Study पुन्हा भेटू., cover it, wait ten seconds, and write it. Compare the space between the two words before comparing the final mark.

Before you move on

Tomorrow's line comes in the next lesson.

24.12 The dated farewell line

Swap only the first known word: पुन्हा भेटू becomes उद्या भेटू. The message now says when the next meeting happens.

Writing — delayed copy

Study उद्या भेटू., cover it, wait ten seconds, and write it. Compare उद्या first; भेटू was retrieved yesterday.

Before you move on

All twelve lines have now been practised separately.

24.13 Order the opening block

Retrieve the three opening jobs: greet Mira, name Arun, acknowledge the meeting. Each job already has one practised line.

Writing — controlled composition

Put these known line cards in message order, then write them as three lines:

- भेटून आनंद झाला.
- नमस्कार मीरा.
- माझं नाव अरुण आहे.

Choose the order from the three jobs. Do not change any words.

Before you move on

Stop with one three-line block.

24.14 Order the first three skills

Say the three jobs in English: know Marathi, read Marathi, write my name. Keep the two grammar frames separate; मला and मी are not interchangeable.

Writing — controlled composition

Choose the matching known line for each job and write the jobs in that order. Do not add a conjunction. Check the two sentence openings before spelling.

Before you move on

The first skills block is complete; the next three stay separate until tomorrow.

24.15 Order the second three skills

Retrieve the three jobs: speak, think, understand Marathi. The middle job keeps two verb pieces; the last job returns to मला.

Writing — controlled composition

Write the matching known sentence for each job in that order. Check one dimension per pass: sentence opening, then verb, then full stop.

Before you move on

The two skills blocks remain separate for one more lesson.

24.16 Order the closing block

Retrieve the three closing jobs: thank Mira, promise another meeting, name tomorrow. All three lines are already known.

Writing — controlled composition

Write one known line for each job, in that order. Keep each farewell on its own line even though both end with भेटू.

Before you move on

The four message blocks are ready to meet.

24.17 Connect the four known blocks

Name the four blocks without writing: opening, first skills, second skills, closing. No block contains new Marathi.

Writing — connected composition

Use the four completed block lessons as cards. Put the cards in purpose order and write the message. Afterward, count words by spaces: the result has **32 words**, inside the A1 target of 30–40.

Repair in four passes: block order, sentence boundaries, verb frames, spelling. Stop after the first pass that finds a problem.

Before you move on

Tomorrow the cards and answer model disappear.

24.18 Independent 30–40-word message

Close every earlier lesson. On blank paper write four tiny English planning labels only: opening · skills 1 · skills 2 · closing.

Writing — connected composition, no model

Write **30–40 words** to Mira. Introduce Arun, state the six practised Marathi skills, thank her, and close for another meeting tomorrow.

There is no romanization, line bank, block card, or visible answer model during this checkpoint. The task is untimed. When finished, count words and run one repair pass of your choice.

Before you move on

This is untimed message evidence only. It does not claim form completion or the later integrated timed A1 writing task.

Chapter 25

A Six-Field Profile

Modes: ✍ pen (10) ⇄ Hands-free start: none of the 10 lessons.

By the end of this chapter: I can independently choose and write six requested Marathi profile values in Devanagari without a value bank or completed model.

Complete a new six-field Marathi profile from support-language meanings alone, with printed labels but no copyable answers.

25.1 Choose the first three answers

Read three known labels: नाव, शहर, भाषा. Today you choose what each row asks for; you do not yet write the whole form.

Your turn — one profile, three choices

Profile A says in the support language: **name Arun; city Pune; language Marathi**. Point to the matching detail when each Marathi label is shown. Keep the profile card open. There is no Marathi answer bank to copy.

Before you move on

Stop after three meaning choices.

25.2 Choose the last three answers

Say the three jobs once: favorite drink, favorite activity, friend's name. Keep -ते, -ती, and -चे attached to the printed labels.

Your turn — one profile, three choices

Profile A says: **favorite drink tea; favorite activity reading; friend Mira**. Choose the requested detail for each Marathi label. Do not write a full row yet.

Before you move on

Stop before entry begins.

25.3 Enter the first three values

Keep Profile A visible: **Arun; Pune; Marathi**. The card gives meanings, not copyable Devanagari answers.

Writing — supported controlled composition

Complete only these rows:

नाव: _____

शहर: _____

भाषा: _____

Choose the requested known value and write it in Devanagari. The labels stay visible because they are the form, not an answer model.

Before you move on

Stop after three rows.

25.4 Repair one value, not the whole form

Cover yesterday's entries. Say which row held the first spelling difference. Do not recopy a correct row.

Writing — bounded spelling repair

Write only the failed value from **name · city · language**. Compare in three passes: base letters, vowel signs, then the final headline. If it is correct, write the next requested value once instead.

Before you move on

One repair pass is enough.

25.5 Enter the last three values

Keep Profile A visible: **tea; reading; Mira**. Say the three printed label endings once: -ते, -ती, -चे.

Writing — supported controlled composition

Complete only the three blank value spaces. The support-language card chooses the meanings; you supply the known Marathi spellings. No Marathi answer bank is visible.

Before you move on

Stop after three rows.

25.6 Repair endings before values

Cover the values. Look only at the labels and say: neuter drink -ते, feminine activity -ती, neuter name -चे.

Writing — bounded agreement repair

Complete only these endings: आवड___ पेय • आवड___ कृती • मित्रा___ नाव. Do not rewrite tea, reading, or Mira. This pass repairs grammar separately from value spelling.

Before you move on

Stop before values return.

25.7 Delay the first three entries

Read Profile A once: Arun, Pune, Marathi. Close it and wait ten seconds.

Writing — delayed controlled composition

With only the three printed Marathi labels visible, fill all three values from the delayed profile. There is no romanization and no completed row to copy. Compare only after all three values are written.

Before you move on

Stop after one delayed attempt.

25.8 Delay the last three entries

Read Profile A once: tea, reading, Mira. Close it and wait ten seconds.

Writing — delayed controlled composition

Fill the three values with only the blank form visible. Compare in two passes afterward: requested value first, then the printed -ते / -ती / -चे forms.

Before you move on

Stop after one delayed attempt.

25.9 Join the two halves

Keep Profile A visible. The first three and last three rows have already passed separately; today the only new load is joining them.

Writing — supported six-field composition

Complete the six blank Marathi rows from the support-language profile. There is no Marathi value bank or completed example. Check rows 1–3, pause, then rows 4–6. Repair only the first failed half.

Before you move on

The independent profile changes next time.

25.10 Complete a new six-field form

Profile B says: **name Mira; city Pune; language Marathi; favorite drink milk; favorite activity writing; friend Arun.** These meanings are the task. No Marathi values are displayed.

Writing — independent controlled composition

Complete the six printed Marathi labels from Profile B. There is **no romanization, Marathi answer bank, or completed model**. Do not reveal the answer while scoring. The task is untimed; timing belongs to the later checkpoint issue.

Before you move on

This proves untimed practical-form composition only. It does not claim timed writing or full A1 readiness.

Chapter 26

Give, Bring, Put

Modes: ⇨ voice (1) 👁 eyes (4) ⇨ Hands-free start: all 5 lessons.

By the end of this chapter: I can ask for four everyday actions in Marathi – give, drink, bring, put – and name the Indo-European root under each.

Complete MR-R22-request-verbs and ask, unaided, for water to be given, tea to be brought, and milk to be put down, each with the polite kripaya frame.

26.1 देणे (deṇe) — to give

You can already ask for a thing by naming it: पाणी, कृपया. That request has no verb in it at all. Here is the verb it was doing without.

You’ll want to know: देणे

देणे — *deṇe* — to give

Asked of someone, it comes out as द्या *dyā* — “give,” said the way you would say it to a person you are being polite to.

पाणी द्या, कृपया. — *pāṇī dyā, kṛpayā.* — Give water, please.

The letters in this word

Nothing new. द *da* came with *dhanyavād*; े is the familiar *e* mark; ण has arrived with every -णे verb so far. दे-णे. In द्या the same द is bound to य by the halant you already write.

The word, taken apart — its roots and family

देणे continues Sanskrit ददाति *dadāti*, on the root दा *dā-*, “to give.” Behind that stands Indo-European **deh₃-*, and Latin took it up as *dare*. Three English words come out of that one Latin verb: **donate**, **dative** — the giving-case — and **data**, which began as *data*, “things given.” Greek’s own form of the root, *dídōmi*, is hiding in **antidote**: the thing given against.

Your turn

- Say it: **deṇe** — to give
- Say it: **pāṇī dyā, kṛpayā.** — give water, please
- Name: three English words standing on the same root — **donate**, **dative**, **data**

Before you move on

Ask someone to give you water, politely. (**Pāṇī dyā, kṛpayā.**)
What did Latin *data* mean before it meant numbers? (**Things given.**)
Sources: Wiktionary: देणे; Wiktionary: दा.

26.2 पिणे (piṇe) — to drink

देणे is what you ask another person to do. This one is what you do yourself, with पाणी, with चहा, with दूध.

You’ll want to know: पिणे

पिणे — *piṇe* — to drink

मी पाणी पितो / पिते. — *mī pāṇī pito / pite.* — I drink water.

The ending still declares who is speaking: *-to* from a man, *-te* from a woman, the same gendered present you have carried since the first verbs.

The letters in this word

प *pa* you have from *punhā* and from *pāṇī*; ि is the short *i* mark that leans in front of its consonant even though the sound follows it; ण closes it as always. पि-णे.

The word, taken apart — its roots and family

When you learned पाणी, you learned that it was built on पा *pā-*, “to drink,” and that Indo-European **peh₃(i)-* underneath it surfaces in English **potion**, **poison** and **symposium**. पिणे is that same root standing on its own: Sanskrit पिबति *pibati*, “he drinks.” So the word for water and the word for drinking are one word twice — the thing and the doing.

Your turn

- *Say it:* **piṇe** — to drink
- *Say it:* **mī pāṇī pito** or **mī pāṇī pite**, whichever declares you
- *Run through:* the same sentence with **chahā**, then with **dūdh**
- *Say it:* which earlier word carries this very root — **pāṇī**

Before you move on

Say “I drink tea” for your own gender. (**Mī chahā pito** / **pite**.)

Which word you already knew is built on the same root as पिणे? (पाणी.)

Sources: Wiktionary: पिणे; Wiktionary: पिबति.

26.3 आणणे (āṇṇe) — to bring

जाणे and येणे were one root with a small piece added to the front of the second. That small piece turns up again here.

You'll want to know: आणणे

आणणे — *āṇṇe* — to bring

चहा आणा, कृपया. — *chahā āṇā, kṛpayā*. — **Bring tea, please.**

देणे hands a thing over. आणणे carries it here first.

The letters in this word

आ is the standing long *ā* you write at the head of आहे; then ण twice, the retroflex you have been writing since the first infinitive; then े. आ-ण-णे.

The word, taken apart — its roots and family

आणणे continues Sanskrit आनयति *ānayati*, and that word comes apart into two pieces you have both met. नी *nī-* means “to lead.” आ *ā-* means “toward here” — the very prefix that made येणे, “to come,” out of the bare root for going. So bringing, in Marathi as in Sanskrit, is **leading a thing toward here**: the same shape of thought, built twice with the same brick.

Your turn

- Say it: *āṇṇe* — to bring
- Say it: *chahā āṇā, kṛpayā*. — bring tea, please
- Contrast: *dyā* and *āṇā* — handing over against carrying here
- Say it: which prefix *āṇṇe* shares with *yeṇe* — *ā-*, “toward here”

Before you move on

Ask for tea to be brought. (*Chahā āṇā, kṛpayā*.) What did the root नी mean on its own? (**To lead.**)

Sources: Wiktionary: आणणे; Wiktionary: नी.

26.4 ठेवणे (*ṭhevṇe*) — to put, to keep

द्या hands a thing over. आणा carries it here. The fourth request in this run asks for it to be set down and left there.

You'll want to know: ठेवणे

ठेवणे — *ṭhevṇe* — to put, to keep

दूध ठेवा. — *dūdh ṭhevā.* — Put the milk down.

The same verb covers keeping: what you put down and do not take back, you have kept.

The letters in this word

ठ is the breathy retroflex *ṭha* — tongue curled back, then a puff. े and व and णे are all familiar. ठे-व-णे.

The word, taken apart — its roots and family

ठेवणे comes through Prakrit **ṭhavei** from Sanskrit *sthāpayati*, “causes to stand.” Prakrit had no taste for the *sth-* cluster and traded it for a single retroflex ठ, which is why the Marathi word looks nothing like its Sanskrit parent — a worn-down word, the *tadbhava* kind, beside the taken-up-whole kind you met with मित्र.

Underneath sits the root *sthā-*, “to stand,” from Indo-European ***steh₂-**. English holds four pieces of it: **stand**, **stay**, **state** and **statue**. Putting a thing down, in this family of languages, has meant making it stand for a very long time.

Your turn

- Say it: **ṭhevṇe** — to put, to keep
- Say it: **dūdh ṭhevā.** — put the milk down
- Run through: **dyā**, **āṇā**, **ṭhevā** in order — give, bring, put
- Name: four English words standing on **ṭhevṇe**’s deepest root — **stand**, **stay**, **state**, **statue**

Before you move on

Ask for the milk to be put down. (**Dūdh ṭhevā.**) What did the Sanskrit root under ठेवणे mean? (**To stand.**)

Sources: Wiktionary: ठेवणे; Wiktionary: sthā.

26.5 Four asked-for actions

Say the four infinitives in order: देणे, पिणे, आणणे, ठेवणे.

Your turn

Answer once, then repair only the piece that went missing.

Before you move on

Which of the four shares its root with पाणी? (पिणे.) Which one is built on a root meaning “to stand”? (ठेवणे.) Then stop.

Chapter 27

Sit, and How You Feel

Modes: ⇐ voice (1) ◉ eyes (4) ⇐ Hands-free start: all 5 lessons.

By the end of this chapter: I can run a short visit in Marathi – seat my guest, say how I feel on the dative frame, say that I am sleepy, and accept an offer with chalel.

Complete MR-R23-wellbeing-verbs and produce the whole small scene from memory: basa, mala baram vatam, chalel – then name which of the four verbs Marathi built for itself rather than inheriting.

27.1 बसणे (basṇe) — to sit

The last run of words was about things. This one is about how a person is doing — and it opens with what a Marathi household says to a visitor before anything else.

You'll want to know: बसणे

बसणे — *basṇe* — to sit

बसा. — *basā.* — Please sit.

One word, and it is hospitality: said at the door, it means *you are welcome, stay a while.*

मी बसतो / बसते. — *mī basto / baste.* — I sit.

The letters in this word

ब the quiet *ba*, स the *sa* of *namaskār*, and णे as ever. ब-स-णे. Nothing here is new to your hand.

The word, taken apart — its roots and family

बसणे comes through Prakrit **vaisai** from Sanskrit उपविशति *upaviśati*, “sits down” — उप *upa-*, “down, near,” on विश् *viś-*, “to enter, to settle in.”

That settling root is Indo-European **weyk-*, which named the dwelling and then the group of people in it. Latin took it as *vīcus*, a village or a quarter of a town, and English carries it, worn thin, at the end of place names: **Norwich, Warwick, Ipswich**. To sit down and to settle a village turn out to be the same idea at two sizes.

Your turn

- Say it: **basṇe** — to sit
- Say it: **basā**. — please sit, the way a host says it
- Say it: **mī basto** or **mī baste**, whichever declares you
- Name: what Latin *vīcus* meant — **a village**

Before you move on

Invite someone to sit. (**Basā**.) What did the root under बसणे mean before it meant sitting? (**To settle, to enter a dwelling**.)

Sources: Wiktionary: बसणे; Wiktionary: विश्.

27.2 वाटणे (vāṭṇe) — to feel, to seem

Two verbs you own put you in the dative rather than the nominative: मला मराठी आवडते and मला माहीत आहे. A third one joins them now, and it is the one you answer *how are you* with.

You'll want to know: वाटणे

वाटणे — *vāṭṇe* — to feel, to seem

मला बरं वाटतं. — *malā baram vāṭṭamī*. — I feel fine.

Grammar Lens: the third verb that puts you in the dative

Word for word, मला बरं वाटतं is *to-me fine seems*. You are not the one doing the feeling; the feeling arrives at you, and मला *malā* is where it lands. Three sentences now stand on that one frame:

- मला माहीत आहे — to me it is known
- मला मराठी आवडते — to me Marathi is pleasing
- मला बरं वाटतं — to me fine seems

Marathi keeps saying that what happens inside a person happens *to* them. Once that click lands, a whole family of verbs opens at once.

The letters in this word

व, ा, ट — the retroflex *ṭa*, tongue curled back — then णे. वा-ट-णे. In वाटतं the final तं carries the neuter ending that बरं also wears.

Your turn

- *Say it:* **vāṭṭe** — to feel, to seem
- *Say it:* **malā baram vāṭṭamī**. — I feel fine
- *Run through:* the three dative sentences in order — **malā māhīt āhe**, **malā marāṭhī āvaḍte**, **malā baram vāṭṭamī**
- *Say it:* what **malā** does in all three — it is where the feeling arrives
- *Recall:* बरं on its own, the agreeing word you have had since the first courtesy run, and hear it doing new work inside this sentence

Before you move on

Say that you feel fine. (**Malā baram vāṭṭamī**.) Translated word for word, what does that sentence say? (**To me fine seems**.)

Sources: Wiktionary: वाटणे.

27.3 झोपणे (jhopṇe) — to sleep

डोळा turned out not to be the old inherited eye-word at all — Marathi had swapped it for something else entirely. That happened more than once, and here is the second case.

You'll want to know: झोपणे

झोपणे — *jhopṇe* — to sleep

The noun sits inside it: झोप *jhop*, “sleep.”

मला झोप येते. — *malā jhop yete*. — I am sleepy.

Word for word: *to me sleep comes*. The dative frame you met a moment ago is already back at work, and the form carrying it is येते — the very leave-taking word you learned in your first courtesy run, doing a different job here.

The letters in this word

झ is the breathy *jha* you have from *mājhami*; ो the familiar *o* mark; प and णे are old friends. झो-प-णे.

The word, taken apart — its roots and family

The inherited Indo-Aryan verb for sleeping is Sanskrit स्वपिति *svapiti*, and Hindi still uses its descendant: सोना *sonā*. Behind it stands Indo-European **swep-*, which Latin took as *sopor*, “deep sleep” — so English **soporific** is a cousin of Hindi’s word for going to bed. Marathi’s झोपणे is not that word. It rests on native झोप, whose pre-Marathi ancestry is not securely established, and this lesson does not invent one for it. What can be said is the pattern: with the eye, and again with sleep, Marathi let the inherited word go and built on something of its own.

Your turn

- Say it: **jhopṇe** — to sleep
- Say it: **malā jhop yete**. — I am sleepy, “to me sleep comes”

- *Run through:* **basā**, then **malā barami vāṭṭam**, then **malā jhop yete**
- *Name:* the English word that is cousin to Hindi's sleep-word — **soporific**

Before you move on

Say that you are sleepy. (**Malā jhop yete.**) Is झोपणे the same word as Hindi's सोना? (**No** — Marathi built its own, as it did with the eye.)

Sources: Wiktionary: झोप; Wiktionary: svapiti.

27.4 चालणे (chālṇe) — to walk, and the yes that comes out of it

विचार rested on a root meaning *to turn, to move about*. Its close relative walks in here on its own two feet.

You'll want to know: चालणे

चालणे — *chālṇe* — to walk, to go along

मी चालतो / चालते. — *mī chālto / chālṭe.* — I walk.

The letters in this word

च before ाI lands closer to English *ts* than to *ch* in most Marathi mouths, so चा is nearer *tsā* — the same thing that happens in *chār*. Then ल and णे. चा-ल-णे.

Grammar Lens: the yes that means it will walk

चालेल. — *chālel.* — That will do. / Fine by me.

Formally this is the verb in the future: *it will walk*. In use it is one of the commonest small yeses in the language — offered a time, a plan, a cup of tea, you answer चालेल and the matter is settled. Beside बरं, which agrees, चालेल accepts.

The word, taken apart — its roots and family

चालणे continues Sanskrit चलति *calati*, “moves, stirs,” on the root चल् *cal-*, which is widely taken to be a variant of चर् *car-*, “to move about” — the root you already met sitting inside विचार. Sanskrit चंचल *cañcala*, “restless,” is built on the same piece. So thinking and walking, in this language, are two speeds of one old verb for moving.

Your turn

- Say it: **chālṇe** — to walk
- Say it: **mī chālto** or **mī chālte**, whichever declares you
- Say it: **chālel**. — that will do
- Run through: someone asks how you are; answer **malā baranī vāṭṭamī**, then accept their offer with **chālel**

Before you move on

Accept an offer in one word. (**Chālel**.) What is चालेल literally? (**It will walk**.) Which word you already knew stands on the same moving root? (विचार.)

Sources: Wiktionary: चालणे; Wiktionary: चलति.

27.5 One visit, four verbs

Say the four infinitives in order: बसणे, वाटणे, झोपणे, चालणे.

Your turn

Run it once as a small scene, then repair only what went missing.

Before you move on

Which of the four is a word Marathi built for itself instead of keeping the inherited one? (झोपणे.) Which one goes back to a root for settling a dwelling? (बसणे.) When you answer that you are well, which word carries the “well”? (बरं.) And which body word have you met for the place feeling is said to sit? (हृदय.) Then stop.

Chapter 28

What Passes Between Two People

Modes: ⇄ voice (1) 👁 eyes (4) ⇄ Hands-free start: all 5 lessons.

By the end of this chapter: I can ask someone to tell me their name, quote what I said, say that I am learning Marathi, and ask whether a thing is to be had – carrying one of the four by ear because its letter is still owed to me.

Complete MR-R24-passing-verbs and run the exchange unaided: ask for a name with the by-ear verb, say you are learning Marathi, and ask whether water is to be had.

28.1 sāṅḡe — to tell, by ear first

You have asked someone's name with a whole question. There is a shorter way, and it turns on a verb you have not met.

You'll want to know: sāṅḡe

sāṅḡe — **to tell**

Asked of a person you are being polite to, it comes out *sāṅgā*:

tumchamī nāv sāṅgā. — **Tell me your name.**

Two syllables, and it does the work your longer question was doing.

The letters in this word

This word is here **by ear only**, on purpose. Its middle consonant is *ga* — a letter this book has shown you inside other words but has never taught your hand to make, and asking you to read a shape nobody taught you would be the one thing a gentle ramp must not do.

So carry *sāṅḡe* the way a child carries a word off a shop sign: sayable, understandable, useful today, and readable later. The letter is owed to you, and it is written down as owed.

The word, taken apart — its roots and family

Sāṅḡe comes through Prakrit *saṅgai* from Sanskrit *śaṃsati*, “recites, proclaims,” on the root *śaṃs-*. Behind that sits Indo-European ***kens-**, “to proclaim, to declare,” which Latin took up as *cēnseō*, “I assess, I declare.” Two English words fall out of that Latin verb: **census** — the formal declaring of who lives where — and **ensor**, the official who did the declaring. Telling someone your name is, at root, the same act as being counted.

Your turn

- *Say it: sāṅḡe* — to tell
- *Say it: tumchaṇi nāv sāṅḡā.* — tell me your name
- *Run through: basā*, then *tumchaṇi nāv sāṅḡā* — seat your visitor, then ask
- *Name:* two English words on the same root — **census**, **ensor**

Before you move on

Ask someone to tell you their name. (*Tumchaṇi nāv sāṅḡā.*) What did the Sanskrit root mean? (**To recite, to proclaim.**) Why is this word not printed here in its own script? (**Its *ga* has not been taught yet.**)

Sources: Wiktionary: sāṅḡe; Wiktionary: shams-.

28.2 म्हणणे (mhaṇṇe) — to say these words

The last word arrived by ear alone, with one letter still owed to your hand. This one owes you nothing: every piece of it is already yours to write.

You'll want to know: म्हणणे

म्हणणे — *mhaṇṇe* — to say

मी “नमस्कार” म्हणतो / म्हणते. — *mī* “*namaskār*” *mhaṇto* / *mhaṇte*.
— I say “*namaskār*.”

Two verbs, two jobs. *Sāṅṅe* tells a person something. म्हणणे utters the words themselves — what came out of the mouth, quoted.

The letters in this word

म bound to ह by the halant you have written since नमस्कार, then ण twice, then े. म्ह-ण-णे. Say it with the breath and the *m* together, not one after the other.

The same verb gives म्हणून *mhaṇūn*, “therefore” — literally *having said that*, which is how a good many Marathi sentences turn a corner.

The word, taken apart — its roots and family

म्हणणे comes through Prakrit **bhaṇai** from Sanskrit भणति *bhaṇati*, “speaks.” The opening भ *bh-* did something Marathi is fond of: it shifted to the म्ह *mh-* cluster, breath and nasal at once. Hindi kept a plainer descendant in *bhannā*. Set beside *sāṅṅe*, which came from a root for proclaiming, Marathi ended up with one verb for reciting outward and one for plain uttering.

Your turn

- Say it: म्हणणे — to say
- Say it: मी “*namaskār*” म्हणतो or म्हणते, whichever declares you
- Contrast: *sāṅṅā* and म्हणतो — telling a person, uttering the words
- Write it: म्हणणे, and notice that every piece was already yours

- *Read aloud:* नमस्कार, whose halant and whose र you are reusing here

Before you move on

Which Sanskrit consonant became Marathi's म्ह? (भ *bh*-.) What does म्हणून mean? (**Therefore** — “having said that”).
Sources: Wiktionary: म्हणणे; Wiktionary: भणति.

28.3 शिकणे (shikṇe) — to learn

You can tell someone your name and you can quote what you said. The sentence a beginner most wants next is the one about what they are doing right now.

You'll want to know: शिकणे

शिकणे — *shikṇe* — to learn

मी मराठी शिकतो / शिकते. — *mī marāṭhī shikto / shikte*. — **I am learning Marathi.**

Said to a stranger in Maharashtra, that sentence usually ends the awkward part of the conversation and starts the good part.

The letters in this word

श the *sha* you write in कशी, then ि, then क, then णे. शि-क-णे. Keep श and the retroflex ष apart in your ear: this word takes the softer one.

The word, taken apart — its roots and family

शिकणे continues Sanskrit शिक्षते *śikṣate*, and that form is not a plain verb: it is the **desiderative** of शक् *śak*-, “to be able.” A desiderative is the shape Sanskrit puts a root into to mean *wanting to do it*. So *to learn* was built, quite literally, as **to want to be able**.

Two familiar words fall out of the same root: शक्ति *śakti*, “power, what one is able to do,” and शिक्षा *śikṣā*, “instruction.” Every one of them is the same idea turned a different way.

Your turn

- *Say it:* **shikṇe** — to learn
- *Say it:* **mī marāṭhī shikto** or **shikte**, whichever declares you
- *Say it:* what the Sanskrit root under it meant — **to be able**
- *Run through:* **mī “namaskār” mhaṇto**, then **mī marāṭhī shikto**

Before you move on

Say that you are learning Marathi. (**Mī marāṭhī shikto / shikte.**) What does शक्ति mean, and how is it related? (**Power** — the same root, without the wanting.)

Sources: Wiktionary: शिकणे; Wiktionary: शक्.

28.4 मिळणे (miḷṇe) — to be got, to be found

मला बरं वाटतं put the feeling at you rather than in you. One more everyday verb works the same way, and it is the one you need in a shop.

You'll want to know: मिळणे

मिळणे — *miḷṇe* — to be got, to be found, to be available

पाणी मिळेल का? — *pāṇī miḷel kā?* — Is water to be had?

मला मिळतं. — *malā miḷtami.* — I get it.

Word for word the second one is *to me it is got*. English makes the person the getter; Marathi makes the thing the one that arrives. That is now the fourth sentence standing on the same dative frame.

The letters in this word

म, ि, then ळ — the retroflex *l* that Hindi lost and Marathi kept, the letter inside डोळा and काळजी — then णे. मि-ळ-णे. Curl the tongue back for ळ and let it flap.

The word, taken apart — its roots and family

मिळणे continues Sanskrit मिलति *milati*, “meets, joins, comes together.” The Sanskrit *l* hardened on the way into Marathi and came out as ळ. The sense travelled too: what *joins* you is what you *get*, so a verb about meeting became the ordinary verb for a thing being available. Hindi’s मिलना *milnā* kept both senses side by side and kept the plain *l*.

Your turn

- *Say it:* **miḷṇe** — to be got
- *Say it:* **pāṇī miḷel kā?** — is water to be had?
- *Run through:* the four dative sentences — **malā mähīt āhe, malā marāṭhī āvaḍte, malā baram vāṭtam, malā miḷtam**
- *Name:* the other two words you know carrying ळ

Before you move on

Ask whether water is to be had. (**Pāṇī miḷel kā?**) What did the Sanskrit verb behind मिळणे mean? (**To meet, to join.**)
Sources: Wiktionary: मिळणे; Wiktionary: मिलति.

28.5 Four things that pass between two people

Say the four in order: *sāṅgne*, then म्हणणे, शिकणे, मिळणे. Three of them you can also write; one is still owed a letter.

Your turn

Run the three aloud, then repair only what went missing.

Before you move on

Which of the four was built out of *wanting to be able*? (शिकणे.)
Which one puts you in the dative? (मिळणे.) Then stop.

Chapter 29

The Twelve, Further Apart

Modes: 🗣️ voice (4) 🗣️ Hands-free start: all 4 lessons.

By the end of this chapter: I can produce all twelve of the new verbs at a wider spacing, and say what the mala frame does in each of the four sentences built on it.

Complete MR-R25-dative-frame and produce feeling, sleepiness, and getting on one dative frame, then say word for word what mala is doing in each.

29.1 The twelve, further apart

The four you ask for: देणे, पिणे, आणणे, ठेवणे. Say them without looking anywhere.

Your turn

Then the four that pass between two people: *sāṅṅe*, म्हणणे, शिकणे, मिळणे.

Before you move on

Twelve verbs, three runs of four. Say the one you would use to accept an offer. (**Chālel.**) Say the one you would use to ask for water. (**Dyā.**) Then stop.

29.2 One frame, four sentences

मला is where things arrive. Say the two oldest ones: मला माहीत आहे, मला मराठी आवडते.

Your turn

Say each one, then say the word-for-word English under it.

Before you move on

What does मला do in every one of these? (It is where the knowing, the liking, the feeling and the getting arrive.) And name the body word this book gave you for where feeling is said to sit. (हृदय.) Then stop.

29.3 Recognition at distance: two signs and one sound

The first two shapes this book ever asked you to make were ह and the ो mark, and together they wrote हो. Make them both from memory.

Your turn

Say चालणे and चार one after the other and hear the same leaning in both.

Before you move on

Write हो once without a model, say चार with its leaning consonant, then stop.

29.4 Recognition at distance: five things from further back

Count to five out loud — *ek, don, tīn, chār, pāch* — and then put आहे at the end of a sentence about yourself, where Marathi keeps it.

Your turn

Both were taken up from Sanskrit whole rather than worn down, and कुटुंब takes a gender Hindi does not give it.

Before you move on

Say that Marathi is understandable to you (मला मराठी समजते) and then that you are learning it (मी मराठी शिकतो / शिकते). What did मित्र's root mean before it meant friend? (**To bind.**) Then stop.

Chapter 30

Two Sentences, One Breath

Modes: ⇄ voice (4) ⇄ Hands-free start: all 4 lessons.

By the end of this chapter: I can join two Marathi sentences with aani, offer a choice with kinvaa, and take something back with pan.

Complete MR-R30-three-joins and fill the same slot three ways with chaha and paani: added, offered, contradicted.

30.1 आणि (āṇi) — and

Say two sentences you already own: मला चहा आवडतो, and मला दूध आवडतं. Two sentences, two breaths. This chapter makes them one.

You'll want to know: आणि

आणि — āṇi — and

मला चहा आवडतो आणि दूध आवडतं. — *malā chahā āvaḍto āṇi dūdh āvaḍtani.* — **I like tea and I like milk.**

आणि sits BETWEEN the two pieces and changes nothing on either side. Each half keeps its own agreement: चहा is masculine and keeps आवडतो, दूध is neuter and keeps आवडतं. The joining word does not reach inside.

It joins two nouns just as happily: भाऊ आणि बहीण, brother and sister.

The word is old and slightly surprising. It comes from Sanskrit अन्य (*anya*), “**other**.” A word for *the other one* wore down into a word for *one more*. English does the same trick from the other side: *another* is *an other*.

Your turn

Say these aloud:

- *bhāū āṇi bahīṇ* — brother and sister
- *malā chahā āvaḍto āṇi dūdh āvaḍtam*
- which half of that sentence changed when you joined it — **neither**

Before you move on

Where does **आणि** sit, and what does it change? (**Between the two pieces; nothing.**) What did it originally mean? (**Other.**)
Sources: Wiktionary: **आणि**.

30.2 किंवा (kimvā) — or

One lesson ago you got **आणि**, which adds. Say **चहा आणि पाणी**.
Now you need the word that does the opposite: it puts two things side by side and asks you to take only one.

You'll want to know: किंवा

किंवा — *kimvā* — **or**

चहा किंवा पाणी? — *chahā kimvā pāṇī?* — **Tea or water?**

It sits exactly where **आणि** sat. The two words are a matched pair: same slot, opposite job. **आणि** hands you both, **किंवा** makes you choose.

Taken apart, **किंवा** is two Sanskrit words carried over whole: **किम्** (*kim*), “what” — the same stem that gave Marathi **काय** — plus **वा** (*vā*), an ancient particle meaning “or.” That **वा** is genuinely old: Latin kept it as the **-ve** in *sive*, “or if.” Marathi’s word for choosing is, underneath, “**what-or**.”

Your turn

Say these aloud:

- *chahā kimvā pāṇī?*
- *dūdh kimvā pāṇī?*
- the same pair with *āṇi*, and hear the offer become a list

Before you move on

Which of the two joining words makes the listener choose? (किंवा.)

What two Sanskrit words is it made of? (किम् + वा, “what or”.)

Sources: Wiktionary: किंवा.

30.3 पण (paṇ) — but

Two joining words are yours: आणि adds, किंवा offers. Say चहा आणि दूध, then चहा किंवा दूध. Both are friendly. Neither can disagree with anything.

You’ll want to know: पण

पण — *paṇ* — but

चहा आहे पण दूध नाही. — *chahā āhe paṇ dūdh nāhī*. — **There is tea but there is no milk.**

पण stands in the same slot as the other two and does the one thing they cannot: it lets the second half push back against the first. Until you have it, every sentence you can build only agrees with itself.

पण and पुन्हा — the *again* in पुन्हा भेटू — are the same Sanskrit word, पुनर् (*punar*), “again, back.” One descendant kept the time meaning; the other kept only the *back*, and turned it into contradiction. English does this too: *but* began as *be-utan*, “outside.”

Your turn

Say these aloud:

- *chahā āhe paṇ dūdh nāhī*
- the three joining words in a row — *āṇi, kimivā, paṇ*
- which Marathi word for *again* is पण’s twin — *punhā*

Before you move on

Which joining word lets the second half disagree with the first?
(पण.) Which everyday farewell word is its twin? (पुन्हा.)
Sources: Wiktionary: पण.

30.4 The same gap, three ways

Three words landed in this chapter and all three go in the same place. Name them in the order you met them.

Your turn

Say these aloud:

- *malā chahā āvaḍto āṇi dūdh āvaḍtani*
- *chahā kimivā pāṇī?*
- *chahā āhe paṇ dūdh nāhī*

Before you move on

Which one hands over both? (आणि.) Which one makes you pick?
(किंवा.) Which one takes something back? (पण.) Then stop.

Chapter 31

Words That Need Two Places

Modes: ⇄ voice (4) ⇄ Hands-free start: all 4 lessons.

By the end of this chapter: I can refuse two things at once with naa ... naa, check a statement with a final naa, and share a pair out with ek ... dusraa.

Complete MR-R31-pairs and run chaha and dudh three ways: refuse both, share them out, and check a statement about tea.

31.1 ना ... ना ... (nā ... nā ...) — neither, nor

Retrieve the last two joining words by name: the one that offers a choice (किंवा) and the one that takes something back (पण). Say a sentence with each before you go on.

Grammar Lens: the word that comes in a pair

ना चहा ना दूध. — *nā chahā nā dūdh.* — **Neither tea nor milk.**

Every joining word so far went in ONE place, between the halves. This one goes in **two**, in FRONT of each half, and it must be said both times. Say it once and the sentence is unfinished.

ना is the short form of नाही, the *no* you have had since the courtesy chapter, and it carries the same ancient **na-**. Doubling it is what makes it a joiner rather than a plain refusal: the first ना sweeps the first thing away, the second sweeps the second, and the pair means *both of them, gone*.

English does exactly this with *neither ... nor*, which is why the English needs two words too. A one-word translation would be a lie about the shape.

Your turn

Say these aloud:

- *chahā āṇi dūdh* — both offered
- *nā chahā nā dūdh* — both refused
- where ना sits, against where आणि sits — **in front of each half, not between them**

Before you move on

How many times must ना be said? (**Twice.**) Where does it go, compared with आणि? (**In front of each half, not between them.**)

31.2 ... ना? (... nā?) — “isn’t it?”

You have just used ना twice in a row to refuse two things. The same syllable does something completely different when it comes **once**, and at the **end**.

Grammar Lens: hanging a check on the end

चहा आहे ना? — *chahā āhe nā?* — **There’s tea, isn’t there?**

Take any statement you can already make. Put ना on the end. It is now a check: you are telling the listener what you believe and inviting them to confirm it. The answer comes back as हो or नाही.

This is worth more than its size. A Marathi conversation is full of these, and they are how a beginner keeps a turn going without having to build a question from scratch. One syllable turns every sentence in this book into something a listener has to answer.

Notice how far the negative ना has travelled: doubled in front, it wipes two things out; single at the end, it politely asks for a *yes*. The tag is

the old negative used as an invitation — the same move English makes in ..., *isn't it?*, where a negative asks for agreement.

Your turn

Say these aloud:

- *chahā āhe nā?* then answer yourself — *ho*
- *malā marāṭhī yete nā?* — I know Marathi, don't I?
- *nā chahā nā dūdh* — and hear the same syllable doing the opposite job

Before you move on

What does one **ना** at the END of a sentence do? (**Asks the listener to confirm it.**) And two **ना** in FRONT? (**Refuses both things.**)

31.3 दुसरा (dusrā) — the other one

Count to five out loud. You have owned एक since the numbers chapter. It has been waiting for a partner.

You'll want to know: दुसरा

दुसरा — *dusrā* — the other, the second

दुसरा is दोन (“two”) wearing an ordinal ending: literally *two-th*. Marathi builds it the way English builds *second* out of nothing you can see, and Marathi's is the more honest of the two — you can still read the *two* inside it.

Like every -आ word in this book it agrees: दुसरा for a masculine thing, दुसरी feminine, दुसरं neuter.

Grammar Lens: एक ... दुसरा ... — sharing a pair out

एक चहा आणि दुसरा पाणी. — *ek chahā āṇi dusrā pāṇī.* —
One is tea and the other is water.

Set एक in front of the first thing and दुसरा in front of the second, and

the pair is now shared out rather than merely listed. आणि would only stack them; this frame says *this one, and that one*. It is the last of the joining shapes that needs a word at BOTH ends, and it is how Marathi distributes a choice a speaker has already made.

Your turn

Say these aloud:

- *ek chahā āṇi dusrā pāṇi*
- the number hiding inside *dusrā* — *don*
- the three agreeing forms — *dusrā, dusrī, dusrām*

Before you move on

What number is दुसरा built on? (दोन.) What does putting एक and दुसरा at the two ends do that आणि alone cannot? (**Shares the pair out — this one, that one.**)

Sources: Wiktionary: दुसरा.

31.4 Words that need two places

Chapter thirty gave you three joiners that each need ONE place. Name them. Chapter thirty-one gave you three that need more.

Your turn

Say these aloud:

- *nā chahā nā dūdh*
- *ek chahā āṇi dusrā pāṇi*
- *chahā āhe nā?* and answer *ho*

Before you move on

Which of this chapter's three shapes puts its word at the END? (**The tag ना.**) Which two put a word in FRONT of each half? (ना)

... ना and एक ... दुसरा.) Then stop.

Chapter 32

Saying It Is Not So

Modes: 🗣️ voice (3) 🗣️ Hands-free start: all 3 lessons.

By the end of this chapter: I can negate a whole Marathi sentence, say that I do not know, and decline an offer with nako rather than nahii.

Complete MR-R32-not-so and produce all three unaided: I do not like milk, I do not know, and no thank you.

32.1 ... नाही — saying that a whole sentence is not so

Retrieve the two things the last chapter did with ना: the doubled front pair, and the tag on the end. Then say the full word नाही on its own, the way you have said it since the courtesy chapter — as an **answer**.

Grammar Lens: नाही at the end of a sentence, not instead of one

मला दूध आवडत नाही. — *malā dūdh āvaḍat nāhī.* — I don't like milk.

Until now नाही was a whole reply. Here it is a piece of a sentence, and the rule is short:

- the verb drops back to its bare -अत shape — आवडते becomes आवडत

- नाही follows it, at the very end, carrying the whole denial

Marathi does not slip a *not* in front of the verb the way English does. It finishes the sentence and then cancels it. That order is worth saying out loud a few times, because it is the opposite of the English habit and it is what a listening paper's distractors are made of: *āvaḍtamī* and *āvaḍat nāhī* differ only in what comes after.

You'll want to know: मला माहीत नाही

मला माहीत नाही. — *malā māhīt nāhī*. — **I don't know.**

You have had मला माहीत आहे for a long time. Swap आहे for नाही and you have the single most useful sentence a beginner owns: the honest admission that lets a conversation continue instead of stopping.

Your turn

Say these aloud:

- *malā chahā āvaḍto* then *malā dūdh āvaḍat nāhī*
- *malā māhīt āhe* then *malā māhīt nāhī*
- where the denial sits in Marathi — **at the end, after the verb**

Before you move on

Where does नाही go when it denies a whole sentence? (**At the end, after the verb.**) What happens to आवडते in front of it? (**It drops back to आवडत.**)

32.2 नको (nako) — “no, thank you”

You can now accept with चालेल and deny a fact with नाही. Between them sits a gap: how do you turn down something you are being offered?

You'll want to know: नको

नको — *nako* — **no thank you; I don't want it**

चहा? — नको, धन्यवाद. — *chahā?* — *nako, dhanyavād.* — **Tea?**
— **No thank you.**

नाही says a thing is not so. नको says you do not want it. Answer an offer with नाही and you have said something slightly odd — that the tea does not exist. Marathi keeps the two apart, and so should you.

The word carries the same ancient **na-** as नाही, with an old *be wanted* verb worn into its second syllable. That history is exactly its meaning: नको is *let it not be wanted*, which is why it can refuse an offer and can never answer a question of fact.

Its polite partner is the one you already have. चालेल accepts, नको declines, and धन्यवाद goes on the end of either.

Your turn

Say these aloud:

- *chahā?* — *chālel*
- *dūdh?* — *nako, dhanyavād*
- which of *nāhī* and *nako* answers an OFFER — *nako*

Before you move on

Which word declines an offer? (नको.) Which one says a thing is not so? (नाही.)

Sources: Wiktionary: नको.

32.3 Four ways of saying no

You now hold four different noes: the answer नाही, the doubled ना ... ना, the sentence-final नाही, and नको. Only one of them can refuse a cup of tea.

Your turn

Say these aloud:

- *malā chahā āvaḍto paṇ dūdh āvaḍat nāhī* — the joining word and the denial in one sentence
- *malā māhīt nāhī*
- *nako, dhanyavād*

Before you move on

Which no goes at the END of a sentence and cancels it? (नाही.)
Which one answers an offer? (नको.) Then stop.

Chapter 33

Asking a Yes-or-No Question

Modes:  voice (2)  pen (1)  Hands-free start: first 1 of 3 lessons.

By the end of this chapter: I can turn any statement I own into a yes-or-no question with kaa, hear one carried by the voice alone, and write it with one trailing mark.

Complete MR-R33-ask-and-answer and run a two-turn exchange: ask whether there is tea and answer it, then ask permission and decline.

33.1 ... का? (... kā?) — the yes-or-no question

Retrieve the last two items by name: the tag ना, and the sentence-final नाही. Both go at the end. So does this one.

Grammar Lens: का at the end

माहीत आहे का? — *māhīt āhe kā?* — Do you know?

Marathi leaves the person out when it is obvious, so this three-word question needs no pronoun at all.

Take a statement, put का on the end, and nothing else moves — no word order, no verb. Marathi does not turn a sentence around to ask; it appends.

ना says *this is so, agree with me*. का says *I do not know, tell me*.

चालेल का? — *chālel kā?* — Is that all right?

That is how you ask permission, and the answer comes back as the चालेल you already own.

The letters in this word

Speakers often drop का and let pitch do the work: चहा? with a rising voice is a complete offer. Say चहा. flat, then चहा? rising. A listening paper gives you the rise without the particle, so the ear must hold both.

Your turn

Say these aloud:

- *māhīt āhe kā?* and answer it — *ho* or *nāhī*
- *chālel kā?* and answer it — *chālel*
- *chahā?* with the rise, and *chahā.* flat

Before you move on

What does का on the end do, and what else moves? (**Makes a yes-or-no question; nothing.**) How does it differ from a final ना? (ना expects agreement; का does not know the answer.)

33.2 ? and ! — the marks that go only at the end

You can now ask a yes-or-no question out loud. On paper, the rising voice is gone. Something has to take its place.

Script: one mark, and only at the end

चहा आहे का?

Marathi writes the question mark exactly where English does: **one** mark, at the **end**, and nowhere else. If you have met Spanish, this is worth naming — Spanish opens a question with an upside-down mark as well as closing it, and Marathi does not. There is nothing at the front of the sentence to warn you.

That is the practical consequence: in a printed Marathi sentence the only signal that you are reading a question may be the last character on the line, or the little का just before it. Read to the end before you decide.

And the rising voice you learned last lesson leaves no trace at all. Written down, चहा? has to carry the mark, because there is no pitch on paper.

Script: the exclamation mark

नमस्कार!

Same rule, same place, one mark. It marks a greeting or a raised voice, and it never doubles at the front either.

Writing — copy and mark

Write चहा आहे का? once. Then write नमस्कार! once. Check that each line carries exactly one mark and that it is the last thing on the line.

Before you move on

How many question marks does a written Marathi question carry, and where? (**One, at the end.**) So what must you do before deciding whether a printed sentence is a question? (**Read to the end of it.**)

33.3 Ask it, then answer it

A question in Marathi is a statement with का on the end and one mark on the page. Say one, then write it — and write नमस्कार! underneath, so the two end marks stand side by side.

Your turn

Say these aloud:

- *chahā āhe kā?* — answer *ho*
- *māhīt āhe kā?* — answer *malā māhīt nāhī*
- *chālel kā?* — answer *nako, dhanyavād*

Before you move on

Name the three answers a का question can get. (हो, नाही, नको — and the last only for an offer.) Then stop.

Chapter 34

Why, and Because

Modes: ⇐ voice (3) ✍ pen (1) ⇐ Hands-free start: first 2 of 4 lessons.

By the end of this chapter: I can ask why in Marathi, answer it with a whole reason clause after kaaran, and use the comma in a written list and after a named reader.

Complete MR-R34-reasons and take both turns unaided: ask kaa?, then answer with the claim first and the reason after kaaran.

34.1 का (kā) — why

Retrieve the two items before this one by name: the particle का that turns a statement into a yes-or-no question, and the single ? that marks it on the page. Say a question with both.

You'll want to know: का at the front

का? — kā? — why?

का आवडते? — kā āvadte? — Why do you like it?

The same two letters you have just learned to hang on the end mean **why** when they stand at the front, or on their own. That is not a coincidence and it is not an accident of spelling: both come from the Sanskrit question stem क- (ka-), which also built काय (“what”) and कसा (“how”). Marathi’s whole question system is one syllable with different tails, and the same Indo-European k- is under Latin *quis* and English *who*.

Position is what keeps the two apart, so it is worth saying both aloud back to back:

- मराठी आवडते का? — *do you like Marathi?* (particle, at the end)
- मराठी का आवडते? — *why do you like Marathi?* (question word, in front of the verb)

Said on its own, का? is a complete turn: it is how you ask someone to explain what they have just said.

Your turn

Say these aloud:

- *marāṭhī āvaḍte kā?* then *marāṭhī kā āvaḍte?*
- *kā?* on its own, as a whole turn
- the three k-words together — *kāy, kasā, kā*

Before you move on

What does का mean at the front of a sentence? (**Why.**) And at the end? (**It makes a yes-or-no question.**) What decides which? (**Where it stands.**)

Sources: Wiktionary: का.

34.2 कारण (kāraṇ) — because

You can now ask का?. Ask it out loud. Then notice that you have no way whatever to answer it.

Grammar Lens: कारण takes a whole sentence after it

मी मराठी शिकतो कारण मला मराठी आवडते. — *mī marāṭhī shikto kāraṇ malā marāṭhī āvaḍte.* — **I am learning Marathi because I like Marathi.**

आणि, किंवा and पण put two things side by side as equals. कारण does something new: everything after it is *subordinate* — it exists only to explain the half in front. That is the first time in this book that one Marathi clause has been put **inside** the job of another.

The order is fixed and it is the useful way round: **the claim first, the reason second**. English can lead with *because*; Marathi's ordinary

sentence does not.

कारण is Sanskrit कारण (*kāraṇa*), “a cause,” built on the root कृ (*kr-*), “to do” — the same कृ inside करने, the verb this book gave you for *to do*. Marathi’s *because* is, at root, *the doing of it*.

A short answer works too. Asked का?, you may reply with कारण and one clause, and nothing else is needed.

Your turn

Say these aloud:

- *kā?* then answer it with *kāraṇ ...*
- *malā chahā āvaḍto paṇ dūdh āvaḍat nāhī* — equals — then *mī marāṭhī shikto kāraṇ malā marāṭhī āvaḍte* — not equals
- which verb कारण is related to — *karṇe*

Before you move on

Which half comes first in a Marathi कारण sentence? (**The claim; the reason follows.**) How is कारण unlike पण? (**पण joins two equals; कारण puts one clause underneath the other.**)

Sources: Wiktionary: कारण.

34.3 , — the mark that carries a list

Say चहा आणि दूध आणि पाणी. Three things, two आणि. Out loud it is clumsy; on paper it is worse.

Script: the comma does the joining work for all but the last pair

चहा, दूध आणि पाणी

Marathi writes the comma exactly as English does: it stands in for the joining word between every pair except the last, where आणि is written out. The mark is the same shape you already know from the Latin alphabet, sitting on the baseline below the letters — not hanging from the headline like a Devanagari sign.

It has one more everyday job, and it is the one the writing task needs:

नमस्कार मीरा, मी अरुण. — *namaskār Mīrā, mī Aruṇ.*

A comma after the person you are addressing. Every message that opens by naming its reader wants one.

Marathi's own name for it, स्वल्पविराम, means “small pause,” which is a better description than *comma* — the mark tells the eye to hesitate, not to stop.

Writing — copy, then place

Write चहा, दूध आणि पाणी once. Then write नमस्कार मीरा, and check that the comma sits on the baseline, after the name.

Before you move on

In a written list of three, how many आणि do you write, and where? (**One, before the last item.**) What does the comma's Marathi name mean? (**Small pause.**)

34.4 Two turns: why, and because

का at the end asks yes-or-no. का at the front asks why. Say one of each before you go on.

Your turn

- Say it: *marāṭhī āvaḍte kā? — ho — kā? — kārāṇ ...*
- Say it: *mī marāṭhī shikto kārāṇ malā marāṭhī āvaḍte*
- Write it: *chahā, dūdh āṇi pāṇī*

Before you move on

Which joining word puts one clause underneath another? (**कारण.**) Which half of a कारण sentence comes first? (**The claim.**) Then stop.

Chapter 35

A Sentence Inside a Sentence

Modes: ⇨ voice (3) ⇨ Hands-free start: all 3 lessons.

By the end of this chapter: I can report what I think or know with a whole clause after *ki*, and turn any Marathi verb into a purpose with *-nyaasaathii*.

Complete MR-R35-inside and produce a reason, a reported thought and an aim, naming what each underneath clause is doing.

35.1 की (kī) — that

Retrieve the two items before this one by name: कारण, which puts a reason under a claim, and the comma that carries a written list. Then say मला वाटतं — *it seems to me*. You have had the verb for a long time and have never once been able to say WHAT seems.

Grammar Lens: की opens the room where the thought goes

मला वाटतं की चहा आहे. — *malā vāṭṭaṁ kī chahā āhe.* — I think there is tea.

Word for word that is *to-me it-seems that tea is*. Everything after की is an ordinary complete Marathi sentence — चहा आहे — doing the job of an object.

That is the trick worth seeing: you do not need a new grammar to report a thought. You need one word and a sentence you could already say. Every sentence in this book just became something you can think,

know or say *about*.

मला माहीत आहे की चहा आहे. — *I know that there is tea.*

Negate the outer half and the inner clause survives untouched: मला माहीत नाही की चहा आहे — *I don't know whether there is tea.* Only the main verb was denied.

कारण and की are cousins in shape and different in job: कारण puts a clause underneath as a REASON, की puts one underneath as the CONTENT. Both keep the main clause first, which is Marathi's steady habit.

की comes from the same Sanskrit question stem क- that gave you का and काय. Persian does exactly the same thing with its own *ke*, and for the same reason: a question word is already a placeholder, so it is the natural thing to put where a whole sentence is about to arrive.

Your turn

Say these aloud:

- *chahā āhe* on its own
- *malā vāṭṭamī kī chahā āhe*
- what changed inside the second half when you put it after की — **nothing**

Before you move on

What goes after की? (**A whole ordinary sentence, unchanged.**)

How does की differ from कारण? (**कारण gives the reason; की gives the content.**)

Sources: Wiktionary: की.

35.2 -ण्यासाठी (-ṇyāsāṭhī) — in order to

Every Marathi verb in this book ends in -णे: शिकणे, वाचणे, बोलणे. That ending is what makes the verb usable as a *thing*. Now it becomes usable as a *purpose*.

Grammar Lens: swap -णे for -ण्यासाठी

मी मराठी शिकण्यासाठी वाचतो. — *mī marāṭhī shikṇyāsāṭhī vācto*. — I read in order to learn Marathi.

One swap does it — take -णे off, put -ण्यासाठी on:

dictionary form	purpose form
शिकणे	शिकण्यासाठी
वाचणे	वाचण्यासाठी

The purpose clause then goes BEFORE the main verb, which is where Marathi keeps everything that modifies it.

Two honest notes. First, साठी is a postposition meaning *for the sake of* — it can sit after a plain noun too. Second, the -ण्या- in front of it is not decoration: Marathi bends a word into an *oblique* shape before any postposition, and this is one instance of a rule that runs through the whole language. That general rule is still owed to you. Learn this one swap now; the rule it belongs to comes later.

Where कारण answers *why* by giving a cause, -ण्यासाठी answers it by giving an aim. Marathi keeps those apart and you now have both.

Your turn

Say these aloud:

- *shikṇe* → *shikṇyāsāṭhī*, then *vācṇe* → *vācṇyāsāṭhī*
- *mī marāṭhī shikṇyāsāṭhī vācto*
- the difference between a cause and an aim — *kāraṇ* against *-ṇyāsāṭhī*

Before you move on

What do you take off the verb, and what do you put on? (**Take off -णे, put on -ण्यासाठी.**) Where does the purpose clause stand? (**Before the main verb.**)

Sources: Wiktionary: साठी.

35.3 Three clauses underneath, three jobs

Three things can now go underneath a Marathi main clause: a reason, a content, and an aim. Name the word or ending that carries each.

Then reach further back and say the frame that shares a pair out — एक in front of one, दुसरा in front of the other — and notice that it puts its two halves side by side as equals, which is exactly what these three do not do.

Your turn

Say these aloud:

- the कारण sentence
- the की sentence
- the -ण्यासाठी sentence

Before you move on

Which of the three goes BEFORE the main verb rather than after it? (**The -ण्यासाठी purpose clause.**) Then stop.

Chapter 36

When, After, and Too

Modes: 🔄 voice (4) 🔄 Hands-free start: all 4 lessons.

By the end of this chapter: I can place two events in time with jevhaa ... tevhaa or the shorter -lyaavar, add something with sudhaa, and run every joining word in the book once.

Complete MR-R36-joined and say five sentences with a clause underneath – a reason, a content, an aim, a same-time and an after – naming the job of each.

36.1 जेव्हा ... तेव्हा ... (jevḥā ... tevḥā ...) — when, then

Retrieve the two items before this one by name: की, which hangs a whole sentence on a thinking verb, and -ण्यासाठी, which turns a verb into an aim. Both put a clause underneath. This one does it in time.

Grammar Lens: the two-word frame

जेव्हा मी वाचतो तेव्हा मला समजतं. — *jevḥā mī vācto tevḥā malā samajtaṁ.* — **When I read, then I understand.**

Marathi does not leave *when* on its own. It opens with जेव्हा and answers with तेव्हा in the second half, and the second word is not optional padding — it is what tells you the first clause has finished. You have met this machinery before without being told its name. जेव्हा is built on the relative stem ज-, तेव्हा on the demonstrative त-, and the

same two stems sit under जो/तो. English keeps the pair in *when ... then* and drops the *then*; Latin kept both in *cum ... tum*. Marathi keeps both, always.

Because the frame is spoken in the order the events happen, it is also the easiest long sentence in the book to say: first clause, तेव्हा, second clause.

Your turn

Say these aloud:

- *jevḥā mī vācto tevḥā malā samajtani*
- the pair on its own — *jevḥā ... tevḥā*
- which of the two stems is the relative one — ज-

Before you move on

What must follow a जेव्हा clause? (तेव्हा.) What does that second word do for the listener? (**Tells them the first clause has ended.**)

Sources: Wiktionary: जेव्हा.

36.2 -ल्यावर (-lyāvar) — after doing

Say the two-clause frame you got last lesson: जेव्हा मी वाचतो तेव्हा मला समजतं. Nine syllables of scaffolding for two events. Marathi has a shorter way.

Grammar Lens: one ending instead of two clauses

वाचल्यावर मला समजतं. — *vācalyāvar malā samajtani*. —
After reading, I understand.

The swap is the same shape as -ण्यासाठी: take -णे off the verb and put -ल्यावर on. The result is one word that means *after doing it*, and it stands at the front of the sentence with no second half required.

dictionary form	after-doing form
वाचणे शिकणे	वाचल्यावर शिकल्यावर

Taken apart, -ल्यावर is a past participle in -ल- with the postposition *var* (“on, upon”) behind it. *After reading* is literally *upon having-read*. English reaches for the same preposition in *upon reading*, which makes this one of the few Marathi endings you can feel your way into rather than memorise.

जेव्हा says the two things happen at once; -ल्यावर says one finished before the other began. Choose by which you mean, not by which is shorter.

Your turn

Say these aloud:

- *vācṇe* → *vācalyāvar*, then *shikṇe* → *shikalyāvar*
- *vācalyāvar malā samajtani*
- which of the two says *at the same time* — *jevḥā*

Before you move on

What does -ल्यावर replace? (A whole जेव्हा ... तेव्हा frame.) What is the *var* in it doing? (It means *upon* — *upon having done it*.)

36.3 सुद्धा (sudhā) — too, and “not even”

आणि joins two things in one sentence. But often the first thing was said a minute ago, by somebody else. There is no gap to put आणि in.

You’ll want to know: सुद्धा

मला दूध सुद्धा आवडतं. — *malā dūdh sudhā āvaḍtani*. — I like milk too.

सुद्धा goes straight after the word it adds — not between two things, but behind one. That is what lets it reach back to something already said. It is the joining word for a CONVERSATION rather than for a sentence.

Grammar Lens: the same word in front of a denial

मला दूध सुद्धा आवडत नाही. — *malā dūdh sudhā āvaḍat nāhī.*
— I don't even like milk.

Nothing about सुद्धा changed. The sentence around it turned negative, and *too* became *not even* on its own. English does the identical thing: *I like it too* against *I don't even like it*. One word, two readings, and the negation picks which.

सुद्धा is Sanskrit शुद्ध (*śuddha*), “pure.” *Purely that* hardened into *even that*, which is the ordinary road a purity word travels.

Your turn

Say these aloud:

- *malā chahā āvaḍto* — then *malā dūdh sudhā āvaḍtami*
- *malā dūdh sudhā āvaḍat nāhī*
- where सुद्धा stands — **right after the word it adds**

Before you move on

Where does सुद्धा stand? (**Directly after the word it adds.**)
What turns *too* into *not even*? (**Negating the verb; सुद्धा itself does not change.**)
Sources: Wiktionary: सुद्धा.

36.4 Everything that joins

Seven chapters ago you could name a hundred Marathi things and say nothing about two of them at once. Name the six joining words in this lesson's title without looking.

Your turn — flat joins

Say these aloud:

- *chahā āṇi dūdh · chahā kinivā dūdh · chahā āhe paṇ dūdh nāhī*
- *nā chahā nā dūdh · ek chahā āṇi dusrā pāṇī*

- *malā dūdh sudhā āvaḍtam̐ · malā dūdh sudhā āvaḍat nāhī*
- *chahā āhe nā? · chahā? — nako, dhanyavād*

Your turn — clauses underneath

Say each of the five, and after each one name what the underneath clause is doing: a reason, a content, an aim, a same-time, an after.

Before you move on

Which joining words treat the two halves as EQUALS? (आणि, किंवा, पण, ना ... ना, एक ... दुसरा.) Which ones put one half UNDERNEATH the other? (कारण, की, -ण्यासाठी, जेव्हा ... तेव्हा, -ल्यावर.) And which single syllable both asks a yes-or-no question and asks *why*, depending only on where it stands? (का.) When it is dropped altogether, what carries the question instead? (**A rising voice** — and on paper, the single ?, with ! its partner.) Then stop.

Chapter 37

Who, and How Many

Modes: ⇐ voice (3) ⇐ Hands-free start: all 3 lessons.

By the end of this chapter: I can ask which person is meant with **कोण** and ask for a quantity with **किती**, and I can say what shape of answer each of the **क-** asking words wants.

Complete MR-R37-who-how-many and sort three asking words by the shape of the answer they demand: a thing, a person, a number.

37.1 कोण (koṇ) — who

You own one asking word: **काय** (*kāy*), **what**. It asks about a thing. Nothing you own yet asks about a **person**.

You'll want to know: कोण

कोण — *koṇ* — **who**

तो कोण आहे? — *to koṇ āhe?* — **who is that?**

कोण asks for a person the way **काय** asks for a thing. Both begin with **क**, and that is not luck: Marathi builds its asking words on one inherited stem. **काय**, **कसा**, **कोण** — the **क-** family. Meet a new word starting with **क** in a question and you can guess its job before you know its meaning.

कोण comes down from Sanskrit **कः** (*kaḥ*, “who”), by way of the older Marathi **कवण**. English **who** and Latin **quis** grew from the same Indo-European stem, which is why the family feels oddly familiar.

Point it at somebody you have already named: **मीरा कोण आहे?** — *Mīrā koṇ āhe?* — **who is Mira?**

Your turn

Say these aloud:

- *koṇ* — who
- *mitra koṇ āhe?* — who is the friend?
- which letter every Marathi asking word so far begins with — क

Before you move on

Which word asks for a thing, and which for a person? (काय; कोण.)

What do they share? (The क- stem.)

Sources: Wiktionary: कोण.

37.2 किती (kitī) — how many

You can count एक दोन तीन चार पाच. You met कोण one lesson ago.
Neither of them lets you ask somebody for a number.

You'll want to know: किती

किती — *kitī* — how many, how much

तुम्हाला किती भाऊ आहेत? — *tumhālā kitī bhāū āhet?* — how many brothers do you have?

Another क- word, and the answer to it is always a number. That is what makes it worth spending a lesson on so early: five numbers with no question to trigger them are five words nobody asks you for.

किती is Sanskrit कति (*kati*, “how many”) barely changed. Latin **quot** and English **how many** carry the same ancient stem.

It also does duty for **how much** of something uncountable — Marathi does not split the two the way English does.

Your turn

- Say it: *kitī* — how many
- Say it: *kitī bhāū?* — how many brothers?
- Recall: say *dustrā* — the other one — then answer *kitī?* with *don*

Before you move on

What kind of answer does किती always want? (**A number.**) And कोण? (**A person.**)

Sources: Wiktionary: किती.

37.3 Sort the answers, not the questions

Three asking words are now yours. Name them in the order you met them, oldest first.

Your turn

- *Say it: kāy āhe?* — and answer with a thing
- *Say it: koṇ āhe?* — and answer with a person
- *Say it: kitī?* — and answer with a numeral between *ek* and *pāch*
- *Recall:* read the form label आवडती कृती and say why it ends in -ती

Before you move on

All three begin with the same letter. Which? (क.) So what does a strange new क- word at the front of a sentence probably want from you? (**An answer** — it is a question.)

Chapter 38

Where, and When

Modes: ⇄ voice (4) ⇄ Hands-free start: all 4 lessons.

By the end of this chapter: I can ask where somebody lives and when they are coming, and I can turn any statement I already own into a question by swapping one word and moving nothing.

Complete MR-R38-where-when and ask three questions about one person – who, where, when – then tell the two question types apart by whether the voice has to rise.

38.1 कुठे (kuṭhe) — where

Two chapters ago you learned to add one more thing with सुद्धा. Last chapter gave you कोण and किती.

- Recall: say *koṇ*, then *kitī*, then *sudhā* in one breath

You'll want to know: कुठे

कुठे — *kuṭhe* — where

तुम्ही कुठे राहता? — *tumhī kuṭhe rāhtā?* — where do you live?

मी पुण्यात राहतो. — *mī puṇyāt rāhto.* — I live in Pune.

That exchange is the second question of almost every spoken interview, and until this lesson the book could write the answer and not the question. You already had पुण्यात — the city with -त glued on its tail. What was missing was the word that asks for it.

कुठे is the क- family again, from Sanskrit कुत्र (*kutra*, “where”). Its answer is a place, the way कोण wants a person and किती wants a number.

When you do not know: माहीत नाही — *māhīt nāhī* — **I don’t know**. That is a complete and polite answer to कुठे.

Your turn

Say these aloud:

- *kuṭhe* — where
- *tumhī kuṭhe rāhtā?*
- *māhīt nāhī* — the answer when you do not know

Before you move on

What shape of answer does कुठे want? (**A place.**) Which form field on your A1 profile answers it? (शहर.)
Sources: Wiktionary: कुठे.

38.2 कधी (kadhī) — when

You can already put two events in order with जेव्हा ... तेव्हा ... and with -ल्यावर. Both of them ANSWER a question you cannot yet ask.

- *Recall*: say a *jevḥā ... tevḥā ...* sentence, then the same idea with -ल्यावर

You’ll want to know: कधी

कधी — *kadhī* — **when**

तुम्ही कधी येता? — *tumhī kadhī yetā?* — **when are you coming?**

उद्या. — *udyā.* — **tomorrow.**

कधी is Sanskrit कदा (*kadā*, “when”), and it is the fourth क- word in four lessons. The family is now large enough to be a rule rather than a coincidence: काय, कोण, किती, कुठे, कधी.

Notice where it sits. A Marathi time word comes early, before the verb — you saw that with उद्या भेटू. कधी takes exactly that slot, because it is standing in for the answer.

Your turn

Say these aloud:

- *kadhī* — when
- *tumhī kadhī yetā?*
- *koṇ, kuthe, kadhī* — person, place, time
- *nako* — the word that refuses an offer, so you can decline as well as answer

Before you move on

Where in the sentence does a Marathi time word go? (**Early, before the verb.**) So where does कधी go? (**The same place.**)
Sources: Wiktionary: कधी.

38.3 Where the asking word stands

You have said तुमचं नाव काय आहे? and तुम्ही कसे आहात? for many chapters. Both are questions. Neither one told you the rule they obey.

Grammar Lens: nothing moves to the front

English hauls its asking word to the front of the sentence: *your name is Arun* becomes *what is your name*. Marathi does not move anything. The asking word simply stands **in the slot where the answer would stand**, and the verb stays last.

तुमचं नाव अरुण आहे. → तुमचं नाव काय आहे?

तुम्ही पुण्यात राहता. → तुम्ही कुठे राहता?

Read those two pairs across. In each, exactly one word changed and nothing else moved. That is the whole rule, and it is worth having as a

rule rather than as two memorised phrases: it means every asking word you own works in every sentence you own, without rearrangement.

Your turn

- *Say it:* a statement, then the same sentence with कुठे in the answer's slot
- *Say it:* the same trick with कधी
- *Recall:* say *kitī* and put it where a number would have gone

Before you move on

Where does a Marathi asking word stand? (**In the answer's own slot.**) What moves to the front? (**Nothing.**)

38.4 Two ways to ask, and how to tell them apart

Marathi now gives you two kinds of question. One ends in का and is answered हो or नाही. The other carries a क- word and is answered with information.

Your turn

- *Say it:* *koṇ, kitī, kuṭhe, kadhī* — the four you now own, in order
- *Say it:* one का question, with the voice rising at the end
- *Say it:* one कुठे question, with the voice NOT rising — it does not have to
- *Recall:* say *kāy*, the oldest of the family, and the sentence you have used it in since chapter nine

Before you move on

Which kind of question needs the rise, and which does not? (**The का question needs it; a क- question already shows itself in a word.**)

Chapter 39

There

Modes: ⇨ voice (1) 👁 eyes (1) ✍ pen (1) ⇨ Hands-free start: none of the 3 lessons.

By the end of this chapter: I can write the aspirated dental थ, and answer a where-question with tithe instead of naming a city.

Complete MR-R39-there and run one place exchange end to end: ask kuṭhe, answer tithe, then ask kā and decline with māhīt nāhī.

39.1 थ — the hole in the dental row

Chapter three gave you त, द, ध and न. Four of a row of five. This is the fifth.

Script

थ

थ is *tha*: त with the breath let out, exactly the step you already know from क/ख and from ट/ठ. The sound is a dental *t* with a puff after it — never the English *th* of *this* or *thin*.

The shape is worth a second look, because it is the one letter in the row that does not resemble its plain partner at all. त has a hook; थ is a loop with a stem through it. Do not expect to derive it — learn it as its own picture.

Curled ठ and dental थ are the pair readers confuse: ठ is a bare circle, थ carries a vertical stem down the right.

Writing — guided copy

Copy थ twice with the model visible. Then write ठ beside it and check that only one of the two has a stem.

Before you move on

Which of the two is a bare circle? (ठ.) The word for **there** needs the other one, and arrives in the next lesson. End the line with ? or ! as before, and never both.
Source: Devanagari tha stroke order.

39.2 तिथे (tithe) — there

One lesson ago you learned a letter and were told the word it was for. Here it is.

You'll want to know: तिथे

तिथे — *tithe* — **there**

मीरा तिथे आहे. — *Mīrā tithe āhe.* — **Mira is there.**

This is the first complete answer you can give to कुठे without naming a city. Point across the room and say it.

Look at how it is built. जेव्हा ... तेव्हा ... taught you that Marathi keeps two matching stems: ज- for the one you ask about and त- for the one you point at. तिथे is that same त-, the far-pointing stem, with a place ending. It comes down from Sanskrit तत्र (*tatra*, “there”).

So the shape of the language is now visible in three columns: क- asks, त- points away. One column is still missing, and it is the near one.

Your turn

- *Say it:* *tithe* — there
- *Say it:* *Mīrā tithe āhe*
- *Recall:* greet Mira the way your named-reader message opens

Before you move on

Which stem points away from you? (त-.) Which letter in तिथे did you not have two lessons ago? (थ.)

Sources: Wiktionary: तिथे.

39.3 Ask a place, answer a place

A question and its answer landed one lesson apart. Say the pair.

Your turn

- *Say it: kuṭhe āhe?* — then answer *tithe*
- *Say it: kadhī?* — and notice it takes the same slot
- *Recall:* ask का ...? — the why-question from chapter thirty-four — and answer *māhīt nāhī*
- *Recall:* say the line of your named-reader message that gives your own name

Before you move on

Write तिथे once and check the middle letter carries a stem. (थ, not ठ.)

Chapter 40

Here, and the Asking Column

Modes: ⇄ voice (2) ✍ pen (1) ⇄ Hands-free start: none of the 3 lessons.

By the end of this chapter: I can write the independent इ, say where I am with it, and turn the lines of my own A1 message into the questions they answer.

Complete MR-R40-asking-column and interrogate your own named-reader message: turn its name, wellbeing and place lines into questions by changing one word each.

40.1 इ — short *i* with nothing to lean on

You hang a short *i* in front of a consonant with ि. You have the independent अ and the independent उ. The independent short *i* is still missing, and a word that starts with it cannot be written without it.

Script

इ

इ is the letter form of the same short *i*. Devanagari's rule has not changed since chapter five: a **mark** when a consonant carries the vowel, a **letter** when nothing does. अ, आ, उ, ऊ, ए are already yours; this is the sixth.

You need it for exactly one reason right now, and it is a good one. The word you learned last chapter points AWAY from you. Its near partner begins with this vowel, and until now the book could say तिथे and not its opposite.

Writing — guided copy

Copy इ twice with the model visible. Then write the short-*i* mark beside it and say which of the two can start a word.

Before you move on

Which form opens a word? (**The letter.**)

- *Recall:* say कारण and give one reason for anything at all
- *Recall:* say the line of your message that means *it was a pleasure to meet you*

Source: Devanagari i stroke order.

40.2 इथे (ithe) — here

The letter from the last lesson has one job waiting for it.

You'll want to know: इथे

इथे — *ithe* — **here**

मी इथे आहे. — *mī ithe āhe.* — **I am here.**

Marathi points two ways and only two. English has *here*, *there* and the older *yonder*; Spanish has three, *aquí*, *ahí* and *allí*. Marathi splits the world in half at your own body: इथे is where you are, तिथे is everywhere else. There is no middle term to learn.

Now put the three columns side by side, because this is the pattern that will keep paying out for the rest of the book:

कुठे — asks. इथे — near. तिथे — far.

One shared ending, three stems: क-, इ-, त-. When you later meet an unfamiliar Marathi word beginning with one of those three, you already know which of the three jobs it is doing.

Your turn

- *Say it: ithe* — here
- *Say it: mī ithe āhe*
- *Say it: kuṭhe, ithe, tithe* — with a comma's pause between each
- *Recall:* say the line of your message that means *I know Marathi*

Before you move on

How many pointing words does Marathi have for place, and where is the line drawn? (**Two; at your own body.**)

Sources: Wiktionary: इथे.

40.3 Ask your own message six questions

Six asking words are now yours: काय, कसा, कोण, किती, कुठे, कधी.
Name them, then name the one letter they all begin with.

Your turn

You wrote a message about yourself many chapters ago and could not question a line of it. Now you can. Take each line and turn it into the question it answers, changing one word and moving nothing.

- *Say it: tumchamī nāv kāy āhe?* — and answer it
- *Say it: tumhī kase āhāt?* — and answer it
- *Say it: tumhī kuṭhe rāhtā?* — and answer it
- *Recall:* say the line of your message that means *I read Marathi*
- *Recall:* write इथे, then तिथे, and check which one needed a whole vowel letter

Before you move on

You can now ask for a person, a number, a place and a time, and answer a place question with इथे or तिथे without naming anywhere at all. Which two signs did this chapter and the last one give your

hand? (थ and इ.)

Chapter 41

A House, a Room, and the Stem That Bends

Modes: ⇄ voice (4) ⇄ Hands-free start: all 4 lessons.

By the end of this chapter: I can name a house and a room, and I can put either of them into the -t locative, knowing which one changes shape first and why.

Complete MR-R41-in-the-house and answer kuṭhe? twice with a place you can name – gharāt and khoolīt – saying which of the two nouns had to bend.

41.1 घर (ghar) — house, home

You can point at a place — इथे, तिथे — and you cannot yet NAME one.

- *Recall:* say *ithe*, then *tithe*, then ask *kuṭhe?*

You'll want to know: घर

घर — *ghar* — house, home

माझं घर इथे आहे. — *mājhami ghar ithe āhe.* — my house is here.

Two letters you have had since chapter six, and a word Marathi uses for both *house* and *home* — the building and the belonging, with no second word for the difference.

It comes from Sanskrit गृह (*grha*), and गृह is built on the root ग्रह (*grah-*), “**to grasp, to hold**.” You already own that root: it is the one under घेणे, *to take*. A house, in Marathi’s oldest layer, is the thing that holds you.

घर is **neuter**, like कुटुंब. That will matter the moment you put an adjective on it, and it matters now for माझं rather than माझा.

Your turn

- Say it: *ghar* — house, home
- Say it: *mājham̐ ghar ithe āhe*
- Recall: say की and report that your house is here — *mī mhaṇto kī ...*

Before you move on

Which taught verb shares a root with घर? (घेणे — both from *grah-*, “to hold”.) What gender is घर? (**Neuter**.)
Sources: Wiktionary: घर.

41.2 खोली (*khoolī*) — room

A house has an inside. That inside needs a name before anything can be said to be in it.

You’ll want to know: खोली

खोली — *khoolī* — **room**

माझ्या घरात एक खोली आहे. — *mājhyā gharāt ek khoolī āhe.* —
there is one room in my house.

खोली is **feminine**, which its -ी ending announces before you are told. It is the word a rental notice uses, the word a hotel uses, and the word you would use for the room you sleep in — Marathi does not have a separate everyday noun for *bedroom* the way English does; it says the room you do the sleeping in.

The word is the noun of खोल (*khool*), “**deep**.” A room is a depth cut into a house. Once you know that pair you also know a second, unrelated-looking word: खोली on its own can mean *depth*, which is the same noun doing its literal job.

That sentence above did something new to घर, and you should notice it now rather than be surprised by it: घर became घरा- before -त. The next lesson is about nothing else.

Your turn

- Say it: *khoolī* — room
- Say it: *mājhami ghar; ek khoolī*
- Recall: say -ण्यासाठी and give a purpose for a room — *jhopyāsāthi*

Before you move on

What gender is खोली, and what tells you? (**Feminine**; the -ी.)
 What adjective is it built on? (खोल, deep.)
 Sources: Wiktionary: खोली.

41.3 घरा- (gharā-) — the stem a noun takes before a postposition

घर became घरात last lesson, and पुणे became पुण्यात back in chapter twelve. Neither one just took an ending. Both changed shape first.

Grammar Lens: the noun bends before anything is glued to it

Marathi puts almost every place, time and direction relation on a **postposition** — a piece glued to the **END** of the noun. Chapter twelve showed you one. What it did not say is that the noun does not stay as it is: it first takes an **oblique stem**, and only then accepts the glue.

घर → घरा- → घरात

पुणे → पुण्या- → पुण्यात

खोली → खोली- → खोलीत

Three classes, three answers, and the pattern is worth holding as a shape rather than a list. A neuter noun ending in a consonant takes -आ. A noun ending in -ए takes -या. A feminine noun in -ी does not change at all.

This is the single most load-bearing rule in the book so far, because nothing in the next three chapters works without it. Every one of the five postpositions they teach — *madhye*, *var*, *khālī*, *javaḷ* and *samor* — demands the oblique before it, and a Marathi sentence that skips it is not merely clumsy: it is wrong.

Your turn

Say these aloud:

- *ghar*, then *gharāt* — and hear the extra *ā*
- *khoolī*, then *khoolīt* — and hear that nothing was added
- *mī gharāt rāhto* — I live in the house

Before you move on

What happens to a Marathi noun before a postposition? (**It takes an oblique stem first.**) Which of the three classes changes least? (**Feminine -ी** — not at all.)

41.4 Ask where, and answer with a place you can name

Until this chapter, कुठे? could only be answered by pointing. Now it can be answered with a room.

Your turn

- *Say it: kuṭhe āhe?* — then answer *gharāt*
- *Say it:* the same question answered *khoolīt*
- *Say it: ithe* — and notice you can now answer that question two ways
- *Recall:* say a *jevhā ... tevhā ...* sentence about being at home
- *Recall:* say the line of your message that means *I understand Marathi*

Before you move on

Which of घर and खोली changes shape before -त? (घर, to घरा-.) Why does that rule matter more than it looks? (**Every postposition in the next three chapters needs it.**)

Chapter 42

In, On, Under

Modes: ⇄ voice (4) ⇄ Hands-free start: all 4 lessons.

By the end of this chapter: I can say that a thing is in, on or under a place, running three postpositions off one oblique stem, and I can use var and khālī as bare adverbs when there is no noun to glue them to.

Complete MR-R42-inside-outside and put a room in, on and under a house from a single bent stem, then say there is something in the room.

42.1 मध्ये (madhye) — in, inside

Last chapter gave you the oblique stem and the room it was demonstrated on.

- *Recall:* say *khoolī*, then *khoolīt*, and name what changed — **nothing**

You'll want to know: मध्ये

मध्ये — *madhye* — in, inside, among

घरामध्ये खोली आहे. — *gharāmadhye khoolī āhe*. — **there is a room in the house.**

मध्ये and the -त you already own do the same job, and Marathi keeps both. -त is short and is what speech reaches for; मध्ये is longer, unmistakable, and

is what a written sign or a form reaches for. A learner who knows only one of them can speak but not read a notice.

Both demand the same oblique stem, which is the point of having met that rule first: घर → घरा-, then either ending. Nothing new has to be learned about the noun.

It is Sanskrit मध्य (*madhya*), “**middle**” — the same ancient word behind Latin *medius* and English *mid* and *middle*. Its third sense follows from that literally: मध्ये also means *among*, in the middle of a group.

Your turn

- Say it: *madhye* — in, inside
- Say it: *gharāmadhye khoolī āhe*
- Recall: say -ल्यावर and put an event after coming home

Before you move on

Which of -त and मध्ये would you expect on a printed notice? (मध्ये.)
What do both demand of the noun first? (**The oblique stem.**)
Sources: Wiktionary: मध्ये.

42.2 वर (var) — on, above, up

मध्ये put something inside. Nothing yet puts something on top.

You’ll want to know: वर

वर — *var* — **on, above, up**

घरावर — *gharāvar* — **on the house**

वर पाहा. — *var pāhā.* — **look up.**

वर earns two lessons’ worth of use out of one word, and both are worth having now. Glued to an oblique stem it is the **on** of a surface. Standing alone in front of a verb it is the plain adverb **up** — no noun needed, and no oblique either, because there is nothing for it to be glued to.

It descends from Sanskrit उपरि (*upari*), “above,” which is the same ancient word as English **over** and German *über*. The *up* in *up* is the same syllable.

One more use, and it is the commonest of the three in ordinary speech: Marathi puts affection **on** its object rather than *for* it.

मी मराठीवर प्रेम करतो. — *mī marāṭhīvar prem karto*. — **I love Marathi.**

That is not a metaphor you have to decode each time; it is simply where the language puts the thing loved.

Your turn

- Say it: *gharāvar* — on the house
- Say it: *var pāhā* — look up
- Say it: *mī marāṭhīvar prem karto*
- Recall: say सुद्धा and add one more thing to that sentence

Before you move on

When does वर NOT need an oblique stem in front of it? (**When it stands alone as the adverb *up*.**) What does Marathi put love *on*? (**The thing loved** — *marāṭhīvar*.)

Sources: Wiktionary: वर.

42.3 खाली (*khālī*) — under, below, down

You have वर. Every language that has an *on* has an *under*, and in Marathi the two are built the same way.

You’ll want to know: खाली

खाली — *khālī* — under, below, down

खोलीखाली — *khoolīkhālī* — under the room

खाली बसा. — *khālī basā*. — sit down.

Learn it as **वर**'s mirror and you get two facts for one. Glued to an oblique stem it means **under**; standing alone in front of a verb it is the adverb **down**. Marathi's up-and-down pair share one grammar, so what you learned about **वर** transfers whole.

खाली बसा is worth saying aloud twice. It is one of the commonest things a Marathi host says to a guest, and you already own the polite imperative it is built on.

The word is the **खाल** of *underside* with the same **-ी** you saw on **खोली**. Marathi builds a good deal of its everyday vocabulary that way: a short base, a long form, and a job for each.

Your turn

Say these aloud:

- *khālī* — under, down
- *khālī basā* — sit down
- *gharāvar*, then *gharākhālī* — above it, below it

Before you move on

What does **खाली** do when nothing is glued in front of it? (**It is the adverb *down*.**) What does a host say to a guest with it? (**खाली बसा.**)

Sources: Wiktionary: **खाली**.

42.4 There is a thing, and it is somewhere

Three postpositions landed in this chapter and all three sit in the same place. Name them in the order you met them.

Your turn

- *Say it: gharāmadhye, gharāvar, gharākhālī* — and change only the tail
- *Say it: khoolīmadhye* — and notice the stem did not move
- *Say it: khoolīt kāhī āhe* — there is something in the room

- *Recall:* ask *koṇ gharāt āhe?* — who is in the house?

Before you move on

Marathi has no separate verb for *there is*. What does it use instead? (आहे, with a place in front of it.) What has to happen to the noun carrying that place? (**It takes the oblique stem.**)

Chapter 43

Near, Opposite, Far

Modes: ⇨ voice (3) ⇨ eyes (1) ⇨ Hands-free start: none of the 4 lessons.

By the end of this chapter: I can place something near or in front of a landmark, say that it is far, and tell a postposition apart from an ordinary word by whether it bends the noun in front of it.

Complete MR-R43-how-far and answer one where-question three ways – near Pune, in front of the room, far – naming which of the three needed no ending at all.

43.1 जवळ (javaḷ) — near, close to

Last chapter stacked things above and below each other. Real directions are almost never that tidy.

- *Recall:* say *khālī*, then *var*, then bend घर and glue each on

You'll want to know: जवळ

जवळ — *javaḷ* — near, close to

माझं घर पुण्याजवळ आहे. — *mājhami ghar puṇyājavaḷ āhe*. — my house is near Pune.

This is the answer a real person gives when you ask कुठे? and the true answer is not a single named point. It takes the same oblique stem as everything else in this column — पुणे → पुण्या- — so nothing new has to be learned about the noun.

जवळ carries the ळ, the retroflex *l* that is Marathi's own letter and that Hindi does not have. Say it with the tongue curled back, the way you learned it in chapter three, or the word will sound like a different one.

It has a second job you will need in the next chapter: **X जवळ** can also mean *in X's keeping* — near enough to reach — which is how Marathi gets close to saying somebody HAS something.

Your turn

Say these aloud:

- *javaḷ* — near, with the tongue curled on the ळ
- *mājhami ghar puṇyājavaḷ āhe*
- *mitrājavaḷ* — near my friend

Before you move on

Which letter in जवळ is the one Hindi does not have? (ळ.) What does पुणे become before it? (पुण्या-.)

Sources: Wiktionary: जवळ.

43.2 समोर (samor) — in front of, opposite

जवळ says *close by*, which does not say which side.

You'll want to know: समोर

समोर — *samor* — **in front of, opposite, facing**

घरासमोर — *gharāsamor* — **in front of the house**

This is the postposition a set of directions is actually made of. *Opposite the station, in front of the shop* — a Marathi speaker giving you a landmark reaches for समोर before anything else.

Take the word apart and it pays you back. It is Sanskrit सम्मुख (*sam-mukha*) — सम् *together* plus मुख *face*. Chapter nineteen told you that मुख is the formal doublet of तोंड, the everyday mouth. So समोर is, quite literally, **face-to-face**: the thing whose face is turned toward yours.

That is why it means *opposite* as well as *in front of*. English keeps those apart; Marathi does not need to, because a face has only one direction.

Your turn

Say these aloud:

- *samor* — in front of
- *gharāsamor*, then *gharājaval* — a side, then a distance
- which body part is inside this word — मुख, the formal *tond*

Before you move on

What two pieces is समोर built from? (सम् *together* and मुख *face*.)
 Why does one word cover both *in front of* and *opposite*? (A face
 points one way; both meanings are that.)
 Sources: Wiktionary: समोर.

43.3 लांब (lāmb) — far, and long

जवळ answers *near*. Nothing yet answers the other half of the question.

You’ll want to know: लांब

लांब — *lāmb* — far; long

माझं घर लांब आहे. — *mājhami ghar lāmb āhe*. — my house is far away.

लांब is जवळ’s opposite and does not behave like it. जवळ is a postposition and wants a noun bent in front of it; लांब is an ordinary word that can simply stand in the sentence, which is why the example above needs no oblique stem at all.

The second meaning is the one to hold onto, because it explains the first. Sanskrit लम्ब (*lamba*) means “hanging down, extended” — so लांब is *long* before it is *far*, and *far* is only *long* applied to a distance. A Marathi speaker uses the one word for a long rope and a distant town without feeling any jump.

Pair the two and you can answer a real question:

जवळ, की लांब? — *javal, kī lāmb?* — near, or far?

Your turn

Say these aloud:

- *lāmb* — far, and long
- *mājhami ghar lāmb āhe*
- *javaḷ, kī lāmb?* — and answer it about where you live

Before you move on

Which of जवळ and लांब needs the oblique stem? (जवळ — it is a postposition; लांब is not.) What does लांब mean before it means *far*? (Long.)

Sources: Wiktionary: लांब.

43.4 Give somebody a direction

Three words landed in this chapter and only two of them are postpositions. Name all three, then say which one is the odd one out and why.

Your turn

- *Say it: ghar kuthe āhe?* — then answer *punyājavaḷ*
- *Say it: khoolisamor* — in front of the room
- *Say it: lāmb* — and notice you added no ending to anything
- *Recall: ask kadhī? and kitī?* about the same house

Before you move on

You can now answer कुठे? five ways without naming a street. Which of this chapter's three words is not a postposition? (लांब.)

Chapter 44

Right and Left

Modes: ⇨ voice (3) ⇨ Hands-free start: all 3 lessons.

By the end of this chapter: I can name the right and left sides with an adjective that agrees with its noun, and I can run every place word in the book off one bent stem.

Complete MR-R44-directions and bend ghar once, then run madhye, var, khālī, javaḷ and samor off that single stem before adding a side with ujvā or ḍāvā.

44.1 उजवा (ujvā) — right

A direction needs a side, and *in front of* is only one of them.

- *Recall:* say *lāmb*, then *samor*, and put a room in front of a house

You'll want to know: उजवा

उजवा — *ujvā* — **right (the side)**

उजवा डोळा — *ujvā ḍolā* — **the right eye**

उजवा is an adjective, so it comes BEFORE its noun and it agrees with it: उजवा with a masculine noun, उजवी with a feminine, उजवं with a neuter. You have seen that three-way ending before, on माझा / माझी / माझं, and it is the same three endings doing the same job.

Its history is a good one to keep. The Sanskrit word *rju* meant “**straight, upright,**” and the right hand was the straight one — the hand that does

the proper thing. The very same idea sits inside Latin *rectus* and therefore inside English **right**, which is both a side and a correctness. Two languages made the same joke independently, out of the same root.

To send somebody rightwards you add the -कडे you will meet later, giving उजवीकडे. For now, the side itself is enough.

Your turn

Say these aloud:

- *ujvā* — right
- *ujvā ḍolā* — the right eye
- *ujvī khoolī* — and hear the ending follow the noun

Before you move on

Where does उजवा stand relative to its noun? (**Before it.**) What did its Sanskrit ancestor mean? (*Straight* — the same idea as English *right*.)

Sources: Wiktionary: उजवा.

44.2 डावा (ḍāvā) — left

One side is not a pair. Say उजवा once and then take the other hand.

You'll want to know: डावा

डावा — *ḍāvā* — left (the side)

डावा कान — *ḍāvā kān* — the left ear

Everything you learned one lesson ago transfers whole: डावा is an adjective, it stands before its noun, and it agrees — डावा, डावी, डावं. Learning a pair of opposites together is cheaper than learning two words, because the second one costs only its sound.

It opens with ड, the retroflex *d*, so the tongue curls back the way it does in डोळा. Keep it apart from the dental द of दूध: the two sound close to an English ear and Marathi treats them as different letters entirely.

Now you can take somebody through a door: उजवा or डावा, then a landmark with समोर or जवळ, and the direction is complete.

Your turn

Say these aloud:

- *ḍāvā* — left, with the tongue curled on the ड
- *ḍāvā kān*, then *ujvā kān*
- *ḍāvī khoolī* — and hear the feminine ending

Before you move on

Which letter does ड़ावा start with, and which taught word shares it? (ड़, as in ड़ोळा.) How much of उजवा's grammar did ड़ावा need you to learn again? (**None of it.**)

Sources: Wiktionary: ड़ावा.

44.3 Say where something is, five ways, from one stem

Four chapters ago the only answer you had to कुठे? was a pointed finger. Name every answer you have now.

Your turn

- *Say it: gharā-* once, then run *madhye · var · khālī · javaḷ · samor*
- *Say it: lāmb* — and notice it took no stem
- *Say it: ujvā ḍolā, ḍāvā kān* — the two sides, before their nouns
- *Recall:* answer *kuṭhe?* with *ithe*, then *tithe*, and write तिथे once

Before you move on

What do five of this tranche's words demand of the noun in front of them, and which two do not? (**The oblique stem**; लांब, उजवा and ड़ावा are not postpositions.) Then stop.

Chapter 45

With Whom, and With What

Modes: ⇐ voice (5) ⇐ Hands-free start: all 5 lessons.

By the end of this chapter: I can say who I am with, who I am speaking to and what I am doing something with, choosing between three endings English collapses into one, and I can put a pronoun in front of any of them.

Complete MR-R45-with and put all three endings on mitra, saying for each one whether it takes a companion, a partner in the act, or a tool.

45.1 बरोबर (barobar) — with

You can say where a thing is. You cannot yet say who is there with you — the book has taught मित्र since chapter eighteen with no way to attach him to anything.

- Recall: say *dāvā*, then *ujvā*, then *lāmb*

You'll want to know: बरोबर

बरोबर — *barobar* — with, together with

मी मित्राबरोबर जातो. — *mī mitrābarobar jāto*. — I go with my friend.

Another postposition, and the same oblique stem you have been bending for four chapters: मित्र → मित्रा-, then बरोबर. Nothing new about the noun.

The word has a second life you should meet now, because you will hear it far more often than the first. Said alone, बरोबर means **that's right** — agreement, confirmation, *correct*. It is built on the same base as बरं, the *fine, good* of chapter four: बरोबर is *good-alongside*, and a thing that lines up alongside another is both *with* it and *right*.

बरोबर! — *barobar!* — **that's right!**

So one word gives you a way to travel with somebody and a way to agree with them.

Your turn

Say these aloud:

- *barobar* — with
- *mī mitrābarobar jāto*
- *barobar!* — on its own, meaning *that's right*
- *mitra tithe āhe* — and then put yourself beside him

Before you move on

What does बरोबर mean when it stands alone? (*That's right.*) What does मित्र become in front of it? (मित्रा-.)

Sources: Wiktionary: बरोबर.

45.2 माझ्याबरोबर (mājhyābarobar) — a pronoun bends too

With my friend works. Try *with me* and you will find you cannot say it: मी बरोबर is not Marathi.

Grammar Lens: the pronoun goes through its possessive first

A noun takes an oblique stem before a postposition. A pronoun does too, and its oblique stem is built on the **possessive** you already know rather than on the subject form:

मी → माझ्या- → माझ्याबरोबर — *with me*

तू → तुझ्या- → तुझ्याबरोबर — *with you*

तुम्ही → तुमच्या- → तुमच्याबरोबर — *with you* (respectful)

Say the middle form of each line aloud. Each one is माझं / तुझं / तुमचं with its ending changed to -या, which is exactly what a noun in -ए did back in chapter forty-one. The machinery is the same; only the starting form is different, and the starting form is the possessive. That is the rule worth holding, because it saves you from guessing every time: **to put a pronoun in front of a postposition, take its possessive and bend that.**

Your turn

Say these aloud:

- *mājhyābarobar* — with me
- *tumchyābarobar* — with you, respectfully
- which form each one started from — माझं, तुमचं

Before you move on

Which form of a pronoun does the oblique start from? (**The possessive.**) So what is *with you*, said to a stranger? (तुमच्याबरोबर.)

45.3 -शी (-śī) — with, to

बरोबर puts two people side by side. It does not work when the second person is the one you are TALKING to.

You'll want to know: -शी

-शी — -śī — **with, to**

मी मित्राशी बोलतो. — *mī mitrāśī bolto.* — **I speak to my friend.**

-शी is glued straight onto the oblique stem with no space, which is the first difference from बरोबर. The second is the job. बरोबर is *alongside* — two

people going somewhere together. -शी is *engaged with* — the partner a verb reaches toward.

That is why बोलणे takes it. English says *speaking TO*; Marathi says मित्राशी, and the choice is not free: मित्राबरोबर बोलतो would mean you and your friend were both speaking, side by side, to somebody else.

Keep the pair as a contrast rather than as two words:

मित्राबरोबर — alongside my friend.

मित्राशी — engaged with my friend.

Your turn

Say these aloud:

- *mitrāśī* — with, to my friend
- *mī mitrāśī bolto*
- the two side by side — *mitrābarobar*, *mitrāśī*

Before you move on

Which of the two does बोलणे take, and why? (-शी — the person is engaged with, not merely alongside.) Which one is written with no space? (-शी.)

Sources: Wiktionary: शी.

45.4 -ने (-ne) — by, with (an instrument)

Two ways of being *with* somebody, and still no way of saying what you did it **with**.

You'll want to know: -ने

-ने — *-ne* — by, with (an instrument)

मी डोळ्याने पाहतो. — *mī ḍoḷyāne pāhto*. — I see **with** my eye.

English overloads one word: *with my friend*, *with my eye*. Marathi refuses to. A companion takes **बरोबर** or **-शी**; a **tool** takes **-ने**, and the two sets never swap. Ask yourself which one the thing is — a person you are with, or a thing you are using — and the ending picks itself.

-ने glues to the oblique stem like everything else in this chapter, and a pronoun in front of it bends the same way: **माझ्याने**, *by me*.

One thing to file away rather than learn now. This same **-ने** has a second and much larger job in Marathi: it also marks the **SUBJECT** of a past transitive verb, which is a rule no European language has. That is a later chapter. For now, note only that the ending you have just met is one you will meet again wearing a different hat.

Your turn

Say these aloud:

- *ḍolyāne* — with the eye
- *mī ḍolyāne pāhto*
- *mājhyāne* — by me, with the pronoun bent
- the three endings of this chapter and what each takes — *barobar*, *-śī*, *-ne*

Before you move on

Which of this chapter's three endings takes a **TOOL** rather than a person? (**-ने**.) What other job does it have, waiting in a later chapter? (**Marking the subject of a past transitive verb.**)
Sources: Wiktionary: **ने**.

45.5 Ask one question and the ending picks itself

English says *with* three times and means three things. Name the three Marathi endings that keep them apart.

Your turn

- *Say it: mitrābarobar* — alongside
- *Say it: mitrāśī* — engaged with

- *Say it: ḍoḷyāne* — by means of, which no person takes
- *Say it: mājhyābarobar* — and notice the pronoun bent from its possessive
- *Recall: ask koṇ tumchyābarobar āhe?* — who is with you?

Before you move on

One question sorts all three: **is this a companion, a partner in the act, or a tool?** Which ending does the tool take? (-ने.) Which form of a pronoun feeds all three? (**The possessive, bent to -या.**)

Chapter 46

Where You Came From

Modes: ⇐ voice (4) ⇐ Hands-free start: all 4 lessons.

By the end of this chapter: I can say where I come from and ask somebody else, and I can start a stretch of time as well as a journey.

Complete MR-R46-from and run the interview's second exchange both ways – ask kuṭhūn yetā?, answer puṇyāhūn – then start a stretch of time with udyāpāsūn.

46.1 -हून (-hūn) — from

Chapter twenty-three taught शहर as a line on a form. A form wants the name of a city. An interviewer wants something else.

- *Recall:* say -ne, then -śī, and name which one takes a person

You'll want to know: -हून

-हून — -hūn — from

मी पुण्याहून येतो. — *mī puṇyāhūn yeto.* — **I come from Pune.**

That sentence is the second thing said in almost every spoken A1 interview, and until this lesson the book could write शहर: पुणे on a form and not say it out loud. A form field is a label; -हून is an answer.

The stem is the one you already bend: पुणे → पुण्या-, then -हून, no space. And because इथे and तिथे are place words too, they take it and give you two more:

इथून — *ithūn* — from here

तिथून — *tithūn* — from there

Notice what happened to the shape: इथे ends in -ए and the ending replaced it, exactly as it does on पुणे. The rule you learned in chapter forty-one is doing all the work.

Your turn

Say these aloud:

- *mī punyāhūn yeto* — I come from Pune
- *ithūn*, then *tithūn* — from here, from there
- *gharāhūn* — from the house

Before you move on

What can you now say that a form field could not? (*I come from Pune* — an answer, not a label.) What does इथे become with it? (इथून.)

Sources: Wiktionary: हून.

46.2 पासून (*pāsūn*) — from, since

-हून says where a journey began. It does not say when one did.

You'll want to know: पासून

पासून — *pāsūn* — from, since

उद्यापासून — *udyāpāsūn* — from tomorrow onwards

पासून is written joined, like -हून, and takes the same oblique stem. What makes it worth its own lesson is that it works on **time** as well as place — Marathi uses one word where English splits *from* and *since*, and a Marathi speaker feels no difference between the start of a road and the start of a week.

Against -हून the contrast is direction of attention. -हून looks back at the place you LEFT; पासून looks forward from a starting point that is still running:

पुण्याहून — I came *from* Pune, and I am elsewhere now.

उद्यापासून — *starting* tomorrow, and continuing.

That is why a notice about opening hours uses पासून and a traveller uses -हून.

Your turn

Say these aloud:

- *udyāpāsūn* — from tomorrow
- *gharāpāsūn* — from the house onwards
- the pair — *puṇyāhūn*, *udyāpāsūn*

Before you move on

Which of the two also does TIME? (पासून.) Which one looks back at where you left? (-हून.)

Sources: Wiktionary: पासून.

46.3 कुरून (kuṭhūn) — from where

You can answer *I come from Pune*. Nobody has asked you yet.

You'll want to know: कुरून

कुरून — *kuṭhūn* — from where

तुम्ही कुरून येता? — *tumhī kuṭhūn yetā?* — **where are you from?**

Nothing here is new except the answer to a question you can now finally ask. कुरून is कुठे with -हून on it, and the -ए dropped for -ऊ in exactly the way इथे became इथून two lessons ago. A place word, an ablative, and the same rule.

Its position obeys chapter thirty-eight: an asking word stands in the answer's own slot, so कुरून sits precisely where पुण्याहून would sit and nothing moves to the front.

तुम्ही पुण्याहून येता. → तुम्ही कुरून येता?

Now put the whole family beside each other, because they are one shape with three stems and you have owned two of them since chapter forty:

कुठून from where · इथून from here · तिथून from there.

Your turn

Say these aloud:

- *kuthūn* — from where
- *tumhī kuthūn yetā?* — and answer it about yourself
- the three together — *kuthūn*, *ithūn*, *tithūn*

Before you move on

What two pieces is कुठून made of? (कुठे plus -हून.) Where in the sentence does it stand? (**Where the answer would stand.**)

46.4 Answer the second interview question

Say the question and its answer as one exchange, both halves aloud.

Your turn

- *Say it: tumhī kuthūn yetā?* — then answer it
- *Say it: udyāpāsūn* — and hear that this one is a time
- *Say it: mitrāśī* — and notice this chapter did not touch it
- *Recall: say देणे* and its root — *deṇe*, from the ancient *deh₃*-, “to give”

Before you move on

Which form field can you now turn into a spoken answer? (शहर — मी पुण्याहून येतो.) Which of the two endings also does time? (पासून.)

Chapter 47

Who You Give It To

Modes: ⇄ voice (3) ⇄ Hands-free start: all 3 lessons.

By the end of this chapter: I can mark a person I act on with -lā and leave a thing bare, and I can say that I give or bring something to somebody.

Complete MR-R47-give-it-to and say three sentences whose -lā does three different jobs: the experiencer who likes, the person seen, and the person given to.

47.1 मित्राला (mitrālā) — the object that is a person

मला has been in this book since chapter sixteen, always in front of *liking* or *knowing*. The -ला inside it has a second job you have never been shown.

- Recall: say *kūṭhūn*, then *udyāpāsūn*

Grammar Lens: a person you act on takes -ला; a thing does not

मी मित्राला पाहतो. — *mī mitrālā pāhto*. — I see my friend.

मी पाणी पाहतो. — *mī pāṇī pāhto*. — I see water.

Read those two across. Same verb, same position, and the marker appears on one and not the other. Marathi puts -ला on a direct object when the object is **animate** — a person, and usually an animal — and leaves it bare when the object is a thing.

If you know Spanish this is the *personal a* under another name, and it behaves the same way: it is not politeness and not emphasis, it is a rule, and dropping it on a person is a mistake rather than a shade. The stem is the usual one: मित्र → मित्रा-, then -ला. And now the old मला makes sense: it is मी through its oblique, with this same -ला on the end.

Your turn

Say these aloud:

- *mī mitrālā pāhto* — the friend is marked
- *mī pāṇī pāhto* — water is not
- *malā* — and hear the same -ला you have used since chapter sixteen

Before you move on

Which objects take -ला? (**Animate ones** — people and animals.)
Is leaving it off a person a shade of meaning or a mistake? (**A mistake.**)

47.2 मित्राला देतो (mitrālā deto) — giving it to somebody

मित्राला पाहतो marks the person as the one being seen. The same ending marks a different role entirely, and the verb decides which.

Grammar Lens: the thing stays bare, the person takes -ला

मी मित्राला पाणी देतो. — *mī mitrālā pāṇī deto.* — **I give water to my friend.**

Three pieces, and each one is somewhere you can predict. The **giver** is first and bare. The **receiver** takes -ला. The **thing given** stays bare because it is not animate. The verb, as always, is last.

English has two ways to say this — *give my friend water*, *give water to my friend* — and has to choose an order. Marathi has one marker and does not care very much about the order of the two objects, because -ला already says which is which. That is the payoff of marking rather

than positioning.

आणणे works the same way: मी मित्राला पाणी आणतो, *I bring water to my friend*. Any verb of handing over takes this frame, and you already have three of them.

Your turn

Say these aloud:

- *mī mitrālā pāṇī deto*
- the same sentence with *āṇto* — I bring it
- which of the two objects carries the marker — **the person**

Before you move on

In *I give water to my friend*, which noun takes -ला? (**The friend.**)
Why does Marathi not need to fix the order of the two objects?
(**The marker already says which is which.**)

47.3 One ending, three jobs

-ला has now appeared in three different sentences doing three different things. Name them before you read on.

Your turn

- *Say it: malā chahā āvaḍto* — the **experiencer** carries it
- *Say it: mī mitrālā pāhto* — the **person acted on** carries it
- *Say it: mī mitrālā pāṇī deto* — the **receiver** carries it
- *Recall: say ठेवणे* and put something under the room — *khoolīkhālī*

Before you move on

What decides which of the three jobs -ला is doing in a given sentence? (**The verb.**) Which of the two objects in *I give my friend water* carries it? (**The friend.**)

Chapter 48

Toward, and What You Have

Modes: ⇨ voice (3) ⇨ Hands-free start: all 3 lessons.

By the end of this chapter: I can send somebody left or right, go to somebody's place, and say what I have and do not have in a language that has no verb for having.

Complete MR-R48-have-and-toward and give a direction, state a possession and hand something over – $ujvikaḍe jā$, $mājhyākaḍe pāṇī āhe$, $mī mitrālā pāṇī deto$.

48.1 -कडे (-kaḍe) — toward, at somebody's side

Chapter forty-four gave you उजवा and डावा, and a warning: naming a side is not the same as sending somebody toward it.

- *Recall:* say the two sides, then $mitrālā pāṇī deto$

You'll want to know: -कडे

-कडे — $-kaḍe$ — toward; at (somebody's) side

उजवीकडे जा. — $ujvikaḍe jā$. — go to the right.

डावीकडे — $ḍāvikaḍe$ — to the left.

That is a direction rather than a description, and it is the reason chapter forty-four ended where it did. -कडे goes on the **feminine** form — उजवी, डावी — because the noun it agrees with, बाजू (side), is feminine even when nobody says it.

It works on people too: मित्राकडे is *toward my friend*, or *at my friend's place*. Marathi does not distinguish going to somebody and going to where they are; the side of a person and their house are the same idea.

मी मित्राकडे जातो. — *mī mitrākāḍe jāto*. — **I go to my friend's.**

Your turn

Say these aloud:

- *ujvikāḍe, ḍāvikāḍe* — right, left
- *mī mitrākāḍe jāto*
- *kuthūn* and then *kuthē* — where from, and where to

Before you move on

Which form of उजवा does -कडे attach to, and why? (उजवी — the unspoken noun *side* is feminine.) What does मित्राकडे mean besides *toward my friend*? (**At my friend's place.**)

Sources: Wiktionary: कडे.

48.2 माझ्याकडे ... आहे — the sentence Marathi uses instead of “have”

Look for a Marathi verb meaning *to have* and you will not find one. Forty-eight chapters in, this book has never taught it, and the reason is that it does not exist.

Grammar Lens: possession is a place, not an action

माझ्याकडे पाणी आहे. — *mājhyākāḍe pāṇī āhe*. — **I have water.**

Word for word that is *at-my-side water is*. Marathi says having by saying **where the thing is**, and the whole construction is made of pieces you already own: a pronoun through its possessive oblique, the -कडे of one lesson ago, and आहे.

Two things follow, and both are worth noticing now rather than discovering later.

The thing possessed is the SUBJECT, so आहे agrees with it and not with you. And to deny it you negate that same verb, exactly as chapter thirty-two taught:

माझ्याकडे पाणी नाही. — *mājhyākade pāṇī nāhī*. — **I don't have water.**

Swap the person and nothing else changes: मित्राकडे पाणी आहे, *my friend has water*.

Your turn

- Say it: *mājhyākade pāṇī āhe*
- Say it: *mājhyākade pāṇī nāhī*
- Say it: *mitrākade pāṇī āhe*
- Recall: say बसणे and then invite somebody to sit — *khālī basā*

Before you move on

Which word in माझ्याकडे पाणी आहे is the subject? (पाणी — the thing, not the owner.) How do you say you do NOT have it? (**Negate** आहे: नाही.)

48.3 Send somebody, and say what you have

-कडे did three jobs in two lessons. Name them.

Your turn

- Say it: *ujvīkade, dāvīkade* — a direction
- Say it: *mitrākade* — at his place
- Say it: *mājhyākade pāṇī āhe* — the whole of *have*
- Say it: answer कुठे? with *gharāsamor* and *gharājaval*
- Recall: say वाटणे and how it puts the feeler in the dative

Before you move on

Marathi has no verb *to have*. What does it use instead? (-कडे **plus** आहे — the thing is at your side.) Which ending marks the person a thing is given TO? (-ला.) Then stop.

Chapter 49

Big, and How an Adjective Agrees

Modes: ⇄ voice (4) ⇄ Hands-free start: all 4 lessons.

By the end of this chapter: I can call a thing big in all three genders, and I can say where a Marathi adjective stands both when it labels a noun and when it is the claim of the sentence.

Complete MR-R49-big and describe a thing three ways – label a big room, claim that your house is big, and say that you have a big house – with one adjective doing all three.

49.1 मोठा (moṭhā) — big

Forty-eight chapters in you can name a house, put a room in it, say who it belongs to and how to get there. You cannot say one thing about what it is **like**.

- Recall: say *mājhyākaḍe ghar āhe*, then *mī mitrālā pāṇī deto*

You’ll want to know: मोठा

मोठा — *moṭhā* — **big, large**

मोठं घर — *moṭhami ghar* — **a big house**

Start with the ending. The headword is मोठा, and the example says मोठं. Nothing is wrong: the adjective took the shape of the noun it sits in front of, and घर is neuter. The next lesson is about nothing but that.

मोठा covers size in every direction — a big house, a big city, a big brother. Where लांब measured a distance, this measures a thing.

One warning worth having early. If you know Hindi you will meet मोटा (*moṭā*) there and reach for it: it means **fat**, not *big*, and the two words are a genuine trap between the languages. Marathi's मोठा is the neutral, everyday word; nothing about it is about a body.

Your turn

- Say it: *moṭhā* — big
- Say it: *moṭhami ghar* — a big house
- Recall: say झोपणे and then ask for a big room to do it in

Before you move on

Which word measures a distance, and which measures a thing? (लांब; मोठा.) What does the Hindi look-alike मोटा mean? (**Fat** — not the same word.)

Sources: Wiktionary: मोठा.

49.2 मोठा · मोठी · मोठं — three endings, one rule

माझा · माझी · माझं from chapter nine. उजवा · उजवी · उजवं from chapter forty-four. The same three endings, twice, and never named.

Grammar Lens: the adjective takes the gender of its noun

मोठा *moṭhā* — with a masculine noun

मोठी *moṭhī* — with a feminine noun

मोठं *moṭhami* — with a neuter noun

Marathi has three genders where most European languages have two, and an adjective that ends in -आ in its dictionary form changes to match all three. You have owned the machinery since chapter nine; what you did not have was permission to use it on a new word.

मोठा मित्र — a big friend (masculine)

मोठी खोली — a big room (feminine)

मोठं घर — a big house (neuter)

Say those three aloud and hear that only the last syllable moves. That is what makes the rule cheap: learn one adjective and you have learned three forms, and every -आ adjective after this costs you nothing extra.

Your turn

- Say it: *moṭhā mitra*, *moṭhī khoolī*, *moṭhami ghar*
- Say it: the same three endings on *ujvā* — and hear that nothing new happened
- Recall: say चालणे, and the *chālel* that means *that will do*

Before you move on

Which part of the adjective moves? (**Only the last syllable.**) How many genders does it have to match? (**Three.**)

49.3 मोठं ... आहे — where the adjective stands

Every adjective this book has shown you — माझा, उजवा, डावा, मोठा — has stood in the same place, and nobody has said so.

Grammar Lens: in front, always

A Marathi adjective goes **before** its noun and never after it.

मोठं घर — a big house. Never घर मोठं.

That is worth saying out loud because it is the opposite of what a Romance language does: Spanish writes *una casa grande* and French *une maison grande*, noun first. English happens to agree with Marathi here, which makes this one of the few places an English speaker can trust the order they already have.

The second position is different, and you have used it since chapter ten without noticing. When the adjective is the whole point of the sentence rather than a label on a noun, it goes at the END, in front of आहे:

माझं घर मोठं आहे. — *mājhami ghar moṭhami āhe*. — **my house is big.**

Two positions, two jobs: **in front** describes a thing you are naming, **at the end before** आहे makes the description the claim. The ending agrees in both.

Your turn

- *Say it: moṭhami ghar* — the label
- *Say it: mājhami ghar moṭhami āhe* — the claim
- *Recall: say mājhyākade moṭhami ghar āhe* — I have a big house

Before you move on

Where does an adjective stand when it labels a noun? (**Before it.**)
And when it is the claim of the sentence? (**At the end, before आहे.**)

49.4 Describe a thing for the first time

One adjective arrived in this chapter and two rules came with it.
Name the rules before you use the word.

Your turn

- *Say it: moṭhī khoolī* — and hear the feminine ending
- *Say it: mājhami ghar moṭhami āhe*
- *Say it: dāvi khoolī* — the left room, with the same machinery
- *Recall: say सांगणे* and tell somebody your house is big

Before you move on

How many endings does an -आ adjective have, and how many positions? (**Three endings; two positions.**) Then stop.

Chapter 50

Small, and the Words That Never Change

Modes: ⇄ voice (4) ⇄ Hands-free start: all 4 lessons.

By the end of this chapter: I can call a thing small or beautiful, and I can tell from an adjective's last letter whether it will take an ending at all.

Complete MR-R50-small and put all three adjectives on khoolī, naming which one changed and why.

50.1 लहान (lahān) — small

Last chapter gave you मोठा and the two rules it obeys. This word is its opposite and it breaks one of them.

- Recall: say *moṭhani ghar*, then *mājhani ghar moṭhani āhe*

You'll want to know: लहान

लहान — *lahān* — small, little; young

लहान घर • लहान खोली • लहान मित्र — *lahān ghar* • *lahān khoolī*
• *lahān mitra*

Three genders, one form. लहान does not end in -आ, so it has nothing to change, and it stays exactly as it is in front of any noun at all. Compare

it with मोठा, which moved three ways one lesson ago, and the contrast tells you which kind of adjective you are holding.

It also does the work English splits between *small* and *young*: लहान भाऊ is a younger brother, not a short one. Marathi treats age and size as the same scale for people.

Its history is a good one. Sanskrit लघु (*laghu*) meant “**light, slight, small**” — the same ancient word as Latin *levis* and English *light*. The Marathi form wore लघु down to लहान over two thousand years, and the meaning barely moved.

Your turn

- Say it: *lahān ghar, lahān khoolī, lahān mitra* — nothing moved
- Say it: *moṭhami ghar, moṭhī khoolī* — and hear that something did
- Recall: say म्हणणे and report that your room is small

Before you move on

How many forms does लहान have? (**One.**) What does लहान भाऊ mean? (**A younger brother.**)
Sources: Wiktionary: लहान.

50.2 The adjectives that never change

Two adjectives, two behaviours. That is not an accident about those two words.

Grammar Lens: only the -आ adjectives agree

Marathi’s adjectives fall into two classes, and you can tell which class a word is in by looking at its last letter.

An adjective ending in -आ agrees: मोठा • मोठी • मोठं. An adjective ending in anything else does not agree at all, in any gender, ever: लहान is लहान in front of every noun in the language.

That second class is large, and most of it is words Marathi borrowed — from Sanskrit, from Persian, from Arabic. A borrowed word arrived without a Marathi ending to change, and it never grew one.

This is the mistake to watch for in yourself. Having met मोठा first, the temptation is to say लहानी खोली by analogy. It is wrong, and it is

wrong in a way a listener notices immediately, because no Marathi speaker has ever heard that form. **Check the last letter before you reach for an ending.**

Your turn

- *Say it: lahān khoolī* — and add nothing
- *Say it: mothī khoolī* — and hear where the ending was earned
- *Recall: say शिकणे* and that you are learning with a friend

Before you move on

What tells you whether an adjective will agree? (**Its last letter** — only **-आ** agrees.) Where do most of the non-agreeing ones come from? (**Other languages** — Sanskrit, Persian, Arabic.)

50.3 सुंदर (sundar) — beautiful

You have one word that never agrees. Here is a second, and knowing the class means you already know how it behaves before you meet it.

You'll want to know: सुंदर

सुंदर — *sundar* — beautiful, lovely

सुंदर घर • सुंदर खोली — *sundar ghar* • *sundar khoolī* — a beautiful house • a beautiful room

No ending, in either gender, because सुंदर does not end in -आ. You could predict that from the last letter one lesson before meeting the word, which is the whole return on having a class rather than a list.

The word came into Marathi from Sanskrit सुन्दर (*sundara*) unchanged, and that is exactly why it does not bend: it arrived already finished. Sanskrit built it from सु- (*su-*), “good, well” — the same prefix behind सुद्धा — so *beautiful* is, underneath, *well-made*.

It is a wide word in use. Marathi says सुंदर of a person, a room, a song and a day, where English would reach for *beautiful*, *lovely*, *nice* and *fine* in turn.

Your turn

- *Say it:* *sundar khoolī, sundar ghar*
- *Say it:* *mājhyākade sundar ghar āhe* — I have a beautiful house
- *Recall:* say मिळणे and how it puts you in the dative

Before you move on

Why does सुंदर not agree? (It does not end in -आ; it arrived from Sanskrit already finished.) What does the सु- in it mean? (Good, well — as in सुद्धा.)
Sources: Wiktionary: सुंदर.

50.4 The last letter decides

Three adjectives are now yours. Sort them into two classes before you say anything with them.

Your turn

- *Say it:* *moṭhī khoolī, lahān khoolī, sundar khoolī*
- *Say it:* which of the three moved, and why — मोठा, because it ends in -आ
- *Say it:* *mājhyākade lahān sundar ghar āhe*
- *Recall:* say मित्रांशी and tell your friend the room is beautiful

Before you move on

What is the one test that sorts every Marathi adjective into its class? (Does it end in -आ?) Where do all three of them stand? (Before the noun.)

Chapter 51

Good, Bad, Clever

Modes: ⇐ voice (4) ⇐ Hands-free start: all 4 lessons.

By the end of this chapter: I can judge a thing good or bad, call a person clever, and deny any of those judgements.

Complete MR-R51-good-and-bad and make three judgements plus a denial – the tea is good, the water is bad, my friend is clever, the water is not good.

51.1 चांगला (chāṅglā) — good

बरं has been in this book since chapter four and it can only say that a STATE is fine — मी बरा आहे. It cannot call a thing good.

- *Recall:* say *sundar khooli*, then name the class सुंदर belongs to

You'll want to know: चांगला

चांगला — *chāṅglā* — good

चांगला चहा • चांगली खोली • चांगलं घर — *chāṅglā chahā • chāṅglī khoolī • chāṅglanī ghar*

It ends in -आ, so it agrees, and you already know all three forms without being told them. That is the second time the rule has paid for itself.

Keep it apart from बरं. बरं answers *how are you* and closes a turn — *fine, all right, okay*. चांगला is a judgement about a thing: this tea is good, that room is good, he is a good friend. English blurs the two under *good* and Marathi does not.

Your turn

Say these aloud:

- *chāṅglā chahā* — good tea
- *chāṅglī khoolī, chāṅglāni ghar*
- *barami* and *chāṅglā* back to back, and name what each is for

Before you move on

Which of बरं and चांगला judges a THING? (चांगला.) Which class does चांगला belong to? (**The agreeing one — it ends in -आ.**)
Sources: Wiktionary: चांगला.

51.2 खराब (kharāb) — bad, spoiled

Half a judgement is not a judgement. You can say a thing is good and not that it is not.

You'll want to know: खराब

खराब — *kharāb* — **bad, spoiled, ruined**

खराब पाणी — *kharāb pāṇī* — **bad water**

Its last letter tells you it will not agree, before you ever hear it used: खराब खोली, खराब घर, no ending anywhere. Three adjectives into the class now, and the test has not failed you once.

This one carries its history on its face. It is the Arabic *kharāb*, “**ruined, in ruins**,” and it reached Marathi through Persian — the same road that brought मदत and हरकत, both of which this book has already taught. Centuries of Persian administration in the Deccan left several hundred such words in ordinary Marathi.

The original sense survives in the modern one. खराब is closer to *spoiled* than to *evil*: bad water, a bad road, a phone that has stopped working.

Your turn

Say these aloud:

- *kharāb pāṇī* — bad water
- *pāṇī kharāb āhe*, then *pāṇī chāṅglamī nāhī*
- which language it came from, and by which road — **Arabic, through Persian**

Before you move on

Does खराब agree? (No — it does not end in -आ.) Which two taught words came by the same road? (मदत and हरकत.)

Sources: Wiktionary: खराब.

51.3 हुशार (hushār) — clever

Everything you can describe so far is a thing. The A1 speaking paper asks you to describe a **person** for a minute.

You'll want to know: हुशार

हुशार — *hushār* — **clever, sharp, quick-witted**

माझा मित्र हुशार आहे. — *mājhā mitra hushār āhe*. — **my friend is clever.**

Another one that does not agree, and by now you saw that coming from the last letter. It is the sixth adjective this book has taught and the fourth that does not agree; the invariable class is already twice the size of the other one, which is worth knowing so the endings stop feeling like the default.

हुशार is the Persian *hushyār*, “**alert, wide awake**,” built on *hush*, “consciousness, wits.” Marathi kept the alertness inside the cleverness: a हुशार person is quick rather than merely learned, and it is what a teacher says about a child who catches on fast.

It is a compliment you can pay out loud without awkwardness, which is not true of every word in this area, and it is exactly the kind of thing the speaking paper's one-minute description wants.

Your turn

- *Say it: hushār — clever*
- *Say it: mājḥā mitra hushār āhe*
- *Recall: say puṇyāhūn and that your clever friend comes from Pune*

Before you move on

What does the Persian **hush** inside it mean? (**Wits, consciousness** — so *clever* is *awake*.) Does it agree? (**No.**)
Sources: Wiktionary: हुशार.

51.4 Say what you think of something

Three more adjectives. Two of them cannot change and one can.
Say which is which before you use any of them.

Your turn

- *Say it: chahā chāṅglā āhe — and hear the masculine ending*
- *Say it: pāṇī kharāb āhe — and hear that nothing was added*
- *Say it: mājḥā mitra hushār āhe*
- *Say it: sundar, lahān, kharāb, hushār — the four that never move*
- *Recall: say udyāpāsūn and promise something from tomorrow*

Before you move on

Of the six adjectives you now own, how many agree? (**Two** — मोठा and चांगला.) What do the other four have in common? (**None of them ends in -आ.**)

Chapter 52

Easy, Hard, Tall

Modes: ⇄ voice (4) ⇄ Hands-free start: all 4 lessons.

By the end of this chapter: I can say a thing is easy or difficult and a person is tall, and I can sort every adjective I own into the two classes by looking at its last letter.

Complete MR-R52-easy-hard-tall and describe a person in three sentences – tall, clever, a good friend – which is the shape the A1 speaking paper’s one-minute description asks for.

52.1 सोपा (sopā) — easy

Six adjectives in, and only two of them agree. Here is a third that does, so the ending muscle does not go cold.

- *Recall:* say *hushār*, then *kharāb*, and name the class they share

You’ll want to know: सोपा

सोपा — *sopā* — **easy, simple**

सोपा · सोपी · सोपं — *sopā · sopī · sopam*

It ends in -आ, so all three forms are yours already. The third adjective to behave this way and the first that costs nothing to conjugate, which is the point of having had the rule named in chapter forty-nine.

The sentence to keep is the one about the language itself:

मराठी सोपी आहे. — *marāṭhī sopī āhe*. — **Marathi is easy.**

मराठी is feminine, so the adjective ends in -ी. Say it out loud; you have earned it, and it is true more often than a beginner expects.

Your turn

- Say it: *sopā · sopī · sopani*
- Say it: *marāṭhī sopī āhe*
- Recall: join two judgements with आणि — *lahān āṇi sopī*

Before you move on

What gender is मराठी, and what does सोपा become with it? (Feminine; सोपी.) Which class does सोपा belong to? (The agreeing one.)

Sources: Wiktionary: सोपा.

52.2 कठीण (*kaṭhīṇ*) — hard, difficult

सोपा without its opposite is an opinion nobody can disagree with.

You'll want to know: कठीण

कठीण — *kaṭhīṇ* — **hard, difficult**

मराठी कठीण नाही. — *marāṭhī kaṭhīṇ nāhī*. — **Marathi is not difficult.**

No ending, in any gender: the last letter is not -आ, so the class is settled before you look anything up. Its opposite सोपा agrees and it does not, which is a useful pair to hold precisely because the two halves behave differently.

Sanskrit कठिन (*kaṭhina*) meant **hard** in the physical sense — a hard stone, hard ground. Marathi kept the word and moved it almost entirely onto tasks: कठीण काम, hard work; कठीण भाषा, a hard language. For a hard OBJECT a Marathi speaker will normally reach for another word.

Your turn

Say these aloud:

- *kath̄n̄* — hard, difficult
- *marāṭhī kath̄n̄ nāhī*
- *sopī kimvā kath̄n̄?* — and hear only one of the two move

Before you move on

What did कठिन mean in Sanskrit? (**Physically hard.**) Does कठीण agree? (**No.**)

Sources: Wiktionary: कठीण.

52.3 उंच (unich) — tall, high

मोठा and लहान measure a thing in every direction at once. A person has one direction that matters more than the others.

You'll want to know: उंच

उंच — *unich* — **tall, high**

माझा मित्र उंच आहे. — *mājhā mitra unich āhe.* — **my friend is tall.**

Invariable, like most of what you have met: no -आ, no ending. It works on a person, a building and a hill without changing, and it is the natural partner of the वर you learned in chapter forty-two — what is उंच is what is high वर.

The pair to hold is उंच against मोठा. A मोठा मित्र is a big or an elder friend; an उंच मित्र is a tall one. English *big* blurs the two and Marathi keeps them apart, which matters the moment somebody asks you to describe a person for a minute.

Its ancestor is Sanskrit उच्च (*ucca*), “**high, lofty**” — the same syllable that sits inside words for height across the Indo-Aryan languages.

Your turn

- *Say it:* *umich* — tall
- *Say it:* *mājhā mitra umich āhe*
- *Say it:* *umich* and *mothā* back to back, and name the difference
- *Recall:* say *mitrālā* and describe the friend you can now see

Before you move on

Which word would you use for a **tall** friend, and which for a **big** one? (उंच; मोठा.) Does उंच agree? (No.)
Sources: Wiktionary: उंच.

52.4 Describe a person for the first time

Nine adjectives are now yours. Sort all nine into the two classes before you use any of them.

Your turn

- *Say it:* the three that agree — मोठा, चांगला, सोपा
- *Say it:* the ones that never do — लहान, सुंदर, खराब, हुशार, कठीण, उंच
- *Say it:* *mājhā mitra umich āhe paṇ lahān nāhī*
- *Say it:* *chāṅglā mitra* — with the adjective in front, where it belongs
- *Recall:* say *mī mitrālā pāṇī deto* and then judge the water

Before you move on

You can now describe a house, a room, a language and a person. Which single test decides whether an adjective takes an ending? (Does it end in -आ?) Then stop.

Chapter 53

Very, a Little, and Saying It Twice

Modes: ⇄ voice (4) ⇄ Hands-free start: all 4 lessons.

By the end of this chapter: I can turn any adjective I own up or down without learning a new one, and I can strengthen a word further by repeating it.

Complete MR-R53-very and run one adjective through three strengths – jaraa uMch, khuup uMch, khuup khuup uMch – with the ending untouched every time.

53.1 खूप (khūp) — very, a lot

Nine adjectives, and every one of them is an on-or-off switch. You can say a house is big and not that it is **very** big.

- *Recall:* say *umich*, then *kathīṇ*, and name the class they share

You'll want to know: खूप

खूप — *khūp* — **very, a lot, much**

खूप मोठं घर — *khūp moṭhami ghar* — **a very big house**

खूप stands in front of the adjective, and the adjective goes on doing exactly what it did before: मोठा still agrees, सुंदर still does not. Nothing about the ending changes. One small word, and every adjective you own gains a second strength.

It works on a verb and a noun too, where English would need *a lot* or *much*:

खूप पाणी — a lot of water. खूप धन्यवाद — many thanks.

That last one is worth having by heart. खूप धन्यवाद is the ordinary warm *thank you very much*, and you have owned धन्यवाद since chapter two with no way to strengthen it.

Your turn

Say these aloud:

- *khūp moṭhami ghar*
- *khūp sundar khooli* — and hear that सुंदर still did not move
- *khūp dhanyavād* — thank you very much

Before you move on

Where does खूप stand? (**In front of the adjective.**) What does it do to the adjective's ending? (**Nothing at all.**)
Sources: Wiktionary: खूप.

53.2 जरा (jarā) — a little

खूप turns an adjective up. Nothing yet turns one down.

You'll want to know: जरा

जरा — *jarā* — a little, slightly, just a bit

जरा कठीण — *jarā kathīṇ* — a little difficult

The same slot as खूप, the opposite direction, and again the adjective's ending is untouched. Between the two of them every adjective you own now has three settings.

जरा has a second use that matters more in a real conversation than the first. Put it in front of a request and the request becomes polite — not *give*, but *give a little*, which is how Marathi softens an instruction without adding a whole formula:

जरा पाणी द्या. — *jarā pāṇi dyā.* — a little water, please.

The word is shared with Hindi's *zarā* and with Urdu, and it does the same softening job in all three. It is the sort of word you will hear far more often than you read.

Your turn

- Say it: *jarā kathīṇ*, then *khūp kathīṇ*
- Say it: *jarā pāṇī dyā* — and hear the request soften
- Recall: say काळजी घ्या and add जरा in front of it

Before you move on

What does जरा do to a request? (**Softens it** — *a little*.) Which two words now share the slot in front of an adjective? (खूप and जरा.)
Sources: Wiktionary: जरा.

53.3 खूप खूप (khūp khūp) — say it twice

Two intensifiers, and one more setting still missing: the one above खूप.

Grammar Lens: repetition is a degree

Marathi strengthens a word by saying it twice. No new vocabulary, no ending, no extra word — the same word, twice.

खूप खूप धन्यवाद. — *khūp khūp dhanyavād*. — **thank you very, very much.**

That is the warm form, the one somebody uses when the thanks is real, and it is built out of two words you already own.

It works on an adjective as well as on खूप. मोठं मोठं is *great big*; लहान लहान is *ever so small*; जरा जरा is *little by little*. In each one the word is unchanged and only said again.

English does the same trick and pretends not to — *a long, long way, many, many thanks* — so this is a rule you can hear rather than one you have to memorise.

It is worth keeping because it is free. Any adjective you learn from here on arrives with its own intensifier already attached.

Your turn

- Say it: *khūp khūp dhanyavād*
- Say it: *jarā, khūp, khūp khūp* — three settings, quietest first
- Recall: say *mājhyākade khūp pāṇi āhe*, then double the *khūp*

Before you move on

How does Marathi make a word stronger without adding anything? (By saying it twice.) What is the warm form of *thank you*? (खूप धन्यवाद.)

53.4 Turn the same adjective up and down

Three settings landed in this chapter and not one of them is an adjective. Name them, quietest first.

Your turn

Say these aloud:

- *jarā unich, khūp unich, khūp khūp unich*
- the same three on *chāṅglā* — and hear that the ending still agrees
- *khūp khūp dhanyavād*

Before you move on

How many new adjectives did this chapter teach? (**None** — it taught three ways to change the nine you had.) What happens to an adjective's ending when you strengthen it? (**Nothing**.)

Chapter 54

A Little, Enough, Quite a Lot

Modes: ⇄ voice (5) ⇄ Hands-free start: all 5 lessons.

By the end of this chapter: I can measure out an amount of something on a four-step scale, stop somebody pouring, and exclaim how big or how beautiful a thing is.

Complete MR-R54-how-much and run the amount scale, the degree scale and the exclamative in one pass – thoDaM paaNii dyaa, khuup paaNii aahe, kitii lahaan!

54.1 थोडा (thoḍā) — a little, some

जरा softens an adjective. It cannot measure out a quantity of something: *jarā water* is not Marathi.

- *Recall:* say *jarā kaṭhīṇ*, then double a word to strengthen it

You'll want to know: थोडा

थोडा — *thoḍā* — a little, some, a small amount of

थोडं पाणी — *thoḍam pāṇī* — a little water

The ending is where the difference lives. थोडा ends in -आ, so it **agrees**: थोडा चहा (masculine), थोडं पाणी (neuter). जरा never changes. The two are close in meaning and behave in opposite ways, and the reason is that they are different parts of speech — थोडा measures a NOUN, जरा softens an adjective or a verb.

थोडा चहा — a little tea. जरा कठीण — slightly difficult.

Its ancestor is Sanskrit स्तोक (*stoka*), “a little, a drop,” worn down through the Prakrits. Hindi’s *thorā* is the same word by the same road.

Against खूप it is the other end of the same scale: खूप पाणी is a lot of water, थोडं पाणी is a little.

Your turn

Say these aloud:

- *thoḍamī pāṇī, thoḍā chahā* — and hear the ending move
- *jarā* — and hear that it never would
- *khūp pāṇī* against *thoḍamī pāṇī*

Before you move on

Which of थोडा and जरा agrees, and why? (थोडा — it measures a noun and ends in -आ.) What Sanskrit word is it worn down from? (स्तोक, a drop.)

Sources: Wiktionary: थोडा.

54.2 पुरेसा (puresā) — enough

A little and a lot are both amounts. Neither one says the amount is right.

You’ll want to know: पुरेसा

पुरेसा — *puresā* — enough, sufficient

पुरेसं पाणी — *puresamī pāṇī* — enough water

Another -आ word, so it agrees and you already have all three forms: पुरेसा चहा, पुरेसं पाणी.

Said on its own it closes a transaction. पुरे! is *that’s enough*, and a Marathi host pouring tea will stop when you say it — which is a more useful thing to own than it sounds, because the alternative is नको, and नको refuses the whole offer rather than the next spoonful.

That पुरे is the word underneath पुरेसा, and it comes from the Sanskrit root पूर (pūr-), “**to fill**.” Enough is *filled*. The same ancient root gives Latin *plenus* and English **full**, so the idea has travelled a long way without changing.

Your turn

Say these aloud:

- *puresani pāñī, puresā chahā*
- *pure!* — that’s enough
- *thoḍamī, puresani, khūp* — three amounts, smallest first

Before you move on

What does पुरे stop, and what does नको stop? (पुरे stops the pouring; नको refuses the offer.) What does the root पूर mean? (**To fill**.)
Sources: Wiktionary: पुरेसा.

54.3 बराच (barāch) — quite a lot

A little, enough, a lot. There is a step between *enough* and *a lot* that Marathi bothers to name.

You’ll want to know: बराच

बराच — *barāch* — **quite a lot, a fair amount, rather**

बरंच पाणी — *baramich pāñī* — **quite a lot of water**

You already own both halves of this word. बरा is the *fine, all right* of chapter four — the बरं you answer *how are you* with — and -च is Marathi’s little emphatic tail, the one that means *precisely that*. Glue them together and *a fair amount* is literally *a good-ish bit*.

It agrees, because the बरा underneath it ends in -आ: बराच चहा, बरंच पाणी. Set the four amounts in order and the scale is complete:

थोडं a little · पुरेसं enough · बरंच quite a lot · खूप a lot.

Your turn

Say these aloud:

- *baramich pāṇī* — quite a lot of water
- which taught word is hiding inside it — बरा
- the four amounts in order

Before you move on

What two pieces is बराच made of? (बरा and the emphatic -च.) Which of the four amount words does NOT agree? (खूप.)
Sources: Wiktionary: बराच.

54.4 किती मोठं! (*kitī moṭham!*) — how big!

किती has asked for a number since chapter thirty-seven. Put it in front of an adjective instead of a noun and it stops asking.

You'll want to know: किती with an adjective

किती मोठं! — *kitī moṭham!* — how big!

किती सुंदर! — *kitī sundar!* — how beautiful!

Same word, different neighbour, different job. In front of a **noun** — किती भाऊ? — किती asks for a number. In front of an **adjective** it exclaims, and no number is wanted or given.

Two things tell the listener which one you mean. On the page it is the ! you learned in chapter thirty-three, where a question would have carried ?. Out loud it is the tune: the exclamation **falls** at the end where a question **risers**. Say the pair back to back and hear your own voice do it.

English works exactly this way — *how many?* against *how lovely!* — so this is a construction you can feel rather than one you have to install.

The adjective still agrees, and there is nothing else to remember: किती मोठं! of a house, किती मोठी! of a room.

Your turn

Say these aloud:

- *kitī sundar!* — and let the voice fall
- *kitī bhāū?* — and let it rise
- *kitī moṭhami!* of a house, then *kitī moṭhī!* of a room

Before you move on

What decides whether किती asks or exclaims? (**Whether a noun or an adjective follows it.**) Which mark ends the exclamation, and what does the voice do? (!; **it falls.**)

54.5 How much, how strong, and how!

Two chapters, seven items, and not one of them was an adjective.
Name the four amounts in order before you use any of them.

Your turn

Say these aloud:

- *thoḍamī · puresamī · baranīch · khūp* — the amounts, smallest first
- *jarā · khūp · khūp khūp* — the degrees, quietest first
- *kitī lahān!* — and let the voice fall on the !
- *kitī?* — and let it rise on the ?

Before you move on

Which of the four amount words never changes its ending? (खूप.)
What turns किती from a question into an exclamation? (**An adjective after it instead of a noun.**) Then stop.

Chapter 55

Six, Seven, Eight, Nine

Modes: ⇄ voice (5) ⇄ Hands-free start: all 5 lessons.

By the end of this chapter: I can count from six to nine, four numbers further than the book has taken me since chapter thirteen.

Complete MR-R55-six-to-nine and count from ek to nau without stopping – four numbers more than chapter thirteen left you with.

55.1 सहा (sahā) — six

Count एक दोन तीन चार पाच and stop. Since chapter thirteen that has been the whole of what you can count.

You'll want to know: सहा

सहा — *sahā* — 6

Sanskrit षष् (ṣaṣ) is the ancestor, and it is the same word as Latin *sex* and English **six**. The opening consonant softened on its way into Marathi; everything else is recognisably there.

Your turn

- *Say it: sahā chahā* — six teas
- *Say it: ek don tīn chār pāch sahā* — the run up to it, without looking
- *Recall: say thoḍamī pāṇī* — a little water
- *Recall: say lahān khoolī* — and no ending on it

Before you move on

What is six in Marathi? (सहा.) Say the number before it, and the one before that.

Sources: Wiktionary: सहा.

55.2 सात (sāt) — seven

Count from एक to सहा and stop. The book has taken you no further than that.

You'll want to know: सात

सात — *sāt* — 7

Sanskrit सप्त (*sapta*), which is Latin *septem* and English **seven**. The ष dropped out and the त stayed, and that collapse is the single most common thing that happened to these words on their way from Sanskrit.

Your turn

- *Say it:* *sāt* — seven
- *Say it:* *sahā* — the run up to it, without looking
- *Recall:* say *puresamī* — enough
- *Recall:* say *sundar* — beautiful
- *Recall:* say *kā?* — why?

Before you move on

What is seven in Marathi? (सात.) Say the number before it, and the one before that.

Sources: Wiktionary: सात.

55.3 आठ (āṭh) — eight

Count from एक to सात and stop. The book has taken you no further than that.

You'll want to know: आठ

आठ — *āṭh* — 8

Sanskrit अष्ट (*aṣṭa*) — Latin *octo*, English **eight**. Hear what the ष became: a single retroflex ठ. That is the regular outcome, and it is why so many Marathi words carry a retroflex where Sanskrit had a cluster.

Your turn

- *Say it: āṭh* — eight
- *Say it: saḥā sāt* — the run up to it, without looking
- *Recall: say baramich* — quite a lot
- *Recall: say kāraṇ ...* — because ...

Before you move on

What is eight in Marathi? (आठ.) Say the number before it, and the one before that.

Sources: Wiktionary: आठ.

55.4 नऊ (naū) — nine

Count from एक to आठ and stop. The book has taken you no further than that.

You'll want to know: नऊ

नऊ — *naū* — 9

Sanskrit नव (*nava*) — Latin *novem*, English **nine**. And नव also meant **new**, in Sanskrit exactly as *novem* and *novus* are a pair in Latin. Nine is the new number: the one that starts the count over after eight.

Your turn

- *Say it: naū* — nine
- *Say it: saḥā sāt āṭh* — the run up to it, without looking

- *Recall:* say *kitī sundar!* — how beautiful!
- *Recall:* say *chāṅglā chahā* — good tea
- *Recall:* say *chahā, dūdh āṇi pāṇī* — with the comma doing the joining

Before you move on

What is nine in Marathi? (नऊ.) Say the number before it, and the one before that.

Sources: Wiktionary: नऊ.

55.5 Four numbers past five

Four numbers landed in this chapter. Count from एक to नऊ without stopping.

Your turn

- *Say it:* *ek don tīn chār pāch sahā sāt āṭh naū* — one to nine
- *Say it:* the four new ones alone — *sahā sāt āṭh naū*
- *Say it:* which of the four carries a retroflex — आठ
- *Recall:* say *kharāb pāṇī* — bad water

Before you move on

How far can you count now? (**To nine.**) Which of the four is the same word as *new*? (नऊ.)

Chapter 56

Ten, Eleven, Twelve, and the au Sign

Modes: ⇌ voice (4) ✎ pen (1) ⇌ Hands-free start: first 3 of 5 lessons.

By the end of this chapter: I can count to twelve, hear the worn-down ten at the end of the teens, and write the au vowel sign.

Complete MR-R56-ten-to-twelve and count to twelve, then name the worn-down dahaa hiding at the end of akraa and baaraa.

56.1 दहा (dahā) — ten

Count from एक to नऊ and stop. The book has taken you no further than that.

You'll want to know: दहा

दहा — dahā — 10

Sanskrit दश (*daśa*) — Latin *decem*, English **ten**. This is the one to hold hardest, because the eleven-to-eighteen you are about to meet are all *something-and-ten* with the ten worn down to a -रा on the end.

Your turn

- Say it: dahā — ten
- Say it: sahā sāt āṭh naū — the run up to it, without looking

- *Recall:* say *hushār* — clever
- *Recall:* say *mī mhaṇto kī ...* — I say that ...

Before you move on

What is ten in Marathi? (दहा.) Say the number before it, and the one before that.

Sources: Wiktionary: दहा.

56.2 अकरा (akrā) — eleven

Count from एक to दहा and stop. The book has taken you no further than that.

You'll want to know: अकरा

अकरा — *akrā* — 11

Sanskrit एकादश (*ekādaśa*), literally *one-ten*. Say अकरा slowly: the अ- at the front is the एक you have counted with since chapter thirteen, and the -रा at the end is what is left of दश.

That is the pattern for everything up to eighteen. Each one is a unit in front and a worn-down ten behind, and the -रा is the tell.

Your turn

- *Say it:* *akrā* — eleven
- *Say it:* *sāt āṭh naū dahā* — the run up to it, without looking
- *Recall:* say *-ṇyāsāṭhī* — in order to

Before you move on

What is eleven in Marathi? (अकरा.) Say the number before it, and the one before that.

Sources: Wiktionary: अकरा.

56.3 बारा (bārā) — twelve

Count from एक to अकरा and stop. The book has taken you no further than that.

You'll want to know: बारा

बारा — *bārā* — 12

Sanskrit द्वादश (*dvādaśa*), *two-ten*. The द्वा- flattened to बा- and the -दश to -रा, and the second half is identical to the second half of अकरा. One pattern, twice.

Your turn

- *Say it:* *bārā* — twelve
- *Say it:* *āṭh naū dahā akrā* — the run up to it, without looking
- *Recall:* say *sopī* — easy

Before you move on

What is twelve in Marathi? (बारा.) Say the number before it, and the one before that.

Sources: Wiktionary: बारा.

56.4 ौ — the au vowel sign

You can write every number so far. The next one but one needs a vowel sign the book has never taught.

Script

ौ

ौ is *au*, and it is the ौ you have had since chapter one with a second stroke added. That is the whole relationship: ो is *o*, ौ is *au*, and the extra mark is the difference — exactly as े and ै will pair in a later chapter.

Say the two apart before you write them. को is *ko*; कौ is *kau*, a fuller sound with the mouth opening wider.

Writing — guided copy

Copy कौ twice with the model visible. Then write को beside it and check that only one of the two carries the second stroke.

Before you move on

Which of ो and ौ has two strokes? (ौ.) What is the number it was taught for? (**Fourteen**, next chapter.)

Source: Devanagari au vowel sign.

56.5 Ten, and the first two of the -रा family built on it

Count from एक to बारा. Then say only the two that end in -रा.

Your turn

- *Say it:* ek ... bārā — the whole run
- *Say it:* akrā, bārā — and hear the same -रा twice
- *Say it:* what that -रा used to be — दश, the Sanskrit ten
- *Recall:* say unich — tall
- *Recall:* say -lyāvar — after doing

Before you move on

What is hiding at the end of अकरा and बारा? (**The word for ten.**)
How far can you count? (**To twelve.**)

Chapter 57

Thirteen to Sixteen

Modes: ⇄ voice (5) ⇄ Hands-free start: all 5 lessons.

By the end of this chapter: I can count to sixteen and take each teen apart into the unit at its front and the ten behind it.

Complete MR-R57-thirteen-to-sixteen and take each teen apart, naming the unit at its front and the worn ten behind it.

57.1 तेरा (terā) — thirteen

Count from एक to बारा and stop. The book has taken you no further than that.

You'll want to know: तेरा

तेरा — *terā* — 13

Sanskrit त्रयोदश (*trayodaśa*), *three-ten*. The त्र- of three is still at the front — the same त्र you can hear in English *three* — and the -रा is the ten again.

Your turn

- *Say it:* *terā* — thirteen
- *Say it:* *naū dahā akrā bārā* — the run up to it, without looking
- *Recall:* say *sudhā* — too
- *Recall:* say *sudhā nāhī* — not even

Before you move on

What is thirteen in Marathi? (तेरा.) Say the number before it, and the one before that.

Sources: Wiktionary: तेरा.

57.2 चौदा (chaudā) — fourteen

Count from एक to तेरा and stop. The book has taken you no further than that.

You'll want to know: चौदा

चौदा — *chaudā* — 14

Sanskrit चतुर्दश (*caturdaśa*), *four-ten*. The चतुर् collapsed into a single चौ, which is why this is the number that needed a new vowel sign before it could be written at all.

The -दा here rather than -रा is not a break in the pattern: it is the same दश, stopped one step earlier on the way down.

Your turn

- *Say it:* *chaudā* — fourteen
- *Say it:* *dahā akrā bārā terā* — the run up to it, without looking
- *Recall:* say *khūp* — very

Before you move on

What is fourteen in Marathi? (चौदा.) Say the number before it, and the one before that.

Sources: Wiktionary: चौदा.

57.3 पंधरा (pandhrā) — fifteen

Count from एक to चौदा and stop. The book has taken you no further than that.

You'll want to know: पंधरा

पंधरा — *pandhrā* — 15

Sanskrit *pañcadaśa*, *five-ten*, written with a nasal this book has not taught. The पं- is the पाच of chapter thirteen with its vowel squeezed out, and the -रा is the ten. You have now seen the same construction five times.

Your turn

- *Say it:* *pandhrā* — fifteen
- *Say it:* *akrā bārā terā chaudā* — the run up to it, without looking
- *Recall:* say *jarā* — a little
- *Recall:* say *koṇ?* — who?

Before you move on

What is fifteen in Marathi? (पंधरा.) Say the number before it, and the one before that.

Sources: Wiktionary: पंधरा.

57.4 सोळा (soḷā) — sixteen

Count from एक to पंधरा and stop. The book has taken you no further than that.

You'll want to know: सोळा

सोळा — *soḷā* — 16

Sanskrit षोडश (*ṣoḍaśa*), *six-ten*. The सो- is the सहा you learned first in this run, and the -ळा is the ten again — but written with ळ, the retroflex *l* that Marathi has and Hindi does not.

Your turn

- *Say it:* *soḷā* — sixteen
- *Say it:* *bārā terā chaudā pandhrā* — the run up to it, without looking

- *Recall:* say *khūp khūp* — said twice
- *Recall:* say *kitī?* — how many?

Before you move on

What is sixteen in Marathi? (सोळा.) Say the number before it, and the one before that.

Sources: Wiktionary: सोळा.

57.5 Four more teens

Count from दहा to सोळा. Then take each teen apart and name the number hiding at its front.

Your turn

Say these aloud:

- *dahā ... solā* — seven numbers without stopping
- *pandhrā* and then *pāch* — and hear the five inside the fifteen
- *solā* and then *sahā* — and hear the six inside the sixteen

Before you move on

Which number is hiding inside सोळा? (सहा.) Which sign did चौदा need before it could be written? (ौ.)

Chapter 58

Seventeen to Twenty

Modes: ⇌ voice (5) ⇌ Hands-free start: all 5 lessons.

By the end of this chapter: I can count to twenty, and I can build nineteen the way Marathi does – one less than twenty rather than nine and ten.

Complete MR-R58-seventeen-to-twenty and count one to twenty, then take ekoNiis apart into ek plus uun plus viis.

58.1 सतरा (satrā) — seventeen

Count from एक to सोळा and stop. The book has taken you no further than that.

You'll want to know: सतरा

सतरा — *satrā* — 17

Sanskrit सप्तदश (*saptadaśa*), *seven-ten*. सत- is the सात of two chapters ago and -रा is the ten. From here the pattern finishes itself.

Your turn

- *Say it: satrā* — seventeen
- *Say it: terā chaudā pandhrā solā* — the run up to it, without looking
- *Recall: say thoḍamī pāṇī* — a little water
- *Recall: say kuṭhe?* — where?

Before you move on

What is seventeen in Marathi? (सतरा.) Say the number before it, and the one before that.

Sources: Wiktionary: सतरा.

58.2 अठरा (aṭhrā) — eighteen

Count from एक to सतरा and stop. The book has taken you no further than that.

You'll want to know: अठरा

अठरा — *aṭhrā* — 18

Sanskrit अष्टादश (*aṣṭādaśa*), *eight-ten*. अठ- is the आठ you met in chapter fifty-five, retroflex and all, and -रा is the ten for the last time: nineteen is built a completely different way.

Your turn

- *Say it: aṭhrā* — eighteen
- *Say it: chaudā pandhrā soḷā satrā* — the run up to it, without looking
- *Recall: say puresamī* — enough
- *Recall: say kadhī?* — when?

Before you move on

What is eighteen in Marathi? (अठरा.) Say the number before it, and the one before that.

Sources: Wiktionary: अठरा.

58.3 वीस (vīs) — twenty

Count एक दोन तीन चार पाच and stop. Since chapter thirteen that has been the whole of what you can count.

You'll want to know: वीस

वीस — *vīs* — 20

Sanskrit विंशति (*viṁśati*) — the same word as Latin *viginti* and, further along, English *-ty*. It is the first number in this run that is not built out of ten and something else — and the next lesson will build *nineteen* backwards from it, which is why it comes out of order.

Your turn

- Say it: *vīs* — twenty
- Say it: *solā satrā aṭhrā* — the run up to it, without looking
- Recall: say *baramich* — quite a lot
- Recall: say the asking word in the answer's own slot

Before you move on

What is twenty in Marathi? (वीस.) Say the number before it, and the one before that.

Sources: Wiktionary: वीस.

58.4 एकोणीस (*ekoṇīs*) — nineteen

Count from एक to अठरा and stop. The book has taken you no further than that.

You'll want to know: एकोणीस

एकोणीस — *ekoṇīs* — 19

This one breaks the pattern on purpose, and it is why वीस came first: you cannot build nineteen until you have twenty. एकोणीस is एक (*one*) plus ऊन (*less*) plus वीस (*twenty*): **one less than twenty**, counting DOWN from the round number rather than up from the ten.

Latin does the same thing with *undeviginti*, and so does the clock face when somebody says *quarter to*. Marathi uses this एकोण- trick at every nineteen — twenty-nine, thirty-nine and the rest are all built this way — so learning it once buys every one of them.

Your turn

- *Say it:* *ekoṇīs* — nineteen
- *Say it:* *pandhrā solā satrā aṭhrā vīs* — the run up to it, without looking
- *Recall:* say *kitī sundar!* — how beautiful!

Before you move on

What is nineteen in Marathi? (एकोणीस.) Say the number before it, and the one before that.
Sources: Wiktionary: एकोणीस.

58.5 The count reaches twenty, and the last step is taken backwards

Count from एक to वीस without stopping. That is fifteen numbers more than you had four chapters ago.

Your turn

- *Say it:* *ek ... vīs* — the whole count
- *Say it:* *ekoṇīs* and take it apart — *ek + ūn + vīs*
- *Say it:* which number in the run is NOT built out of ten — वीस
- *Recall:* say थ — the aspirated dental

Before you move on

How is एकोणीस built, and which direction does it count? (एक + ऊन + वीस; **downwards, from twenty.**)

Chapter 59

What It Costs

Modes: 🔄 voice (3) ✍ pen (1) 🔄 Hands-free start: none of the 4 lessons.

By the end of this chapter: I can write the ai vowel sign, name money and the rupee, and ask and answer a price with any number up to twenty.

Complete MR-R59-what-it-costs and run a whole exchange

59.1 ै — the ai vowel sign

Three chapters ago you learned ौ by adding a stroke to ी. The same trick works one more time.

Script

ै

ै is *ai*, and it is े with a second stroke — the identical relationship ौ has to ी. Two marks, one rule, and with this one the four vowel signs of the *e* and *o* family are complete.

Hear them apart: के is *ke*; कै is *kai*, wider in the mouth. If you have met the pair ी / ौ, you already know what your voice has to do.

Writing — guided copy

Copy कै twice with the model visible. Then write के beside it, and को and कौ underneath, and check that the second stroke falls in the same place in both pairs.

Before you move on

What is the difference between ऐ and ै? (**One stroke.**) Which other pair works the same way? (औ and ौ.)
Source: Devanagari ai vowel sign.

59.2 पैसे (paise) — money

You can count to twenty and you cannot name the one thing people count most often.

You'll want to know: पैसे

पैसे — *paise* — money

The word the sign in the last lesson was for. पैसे is Marathi's ordinary word for money, and it is **plural only** — there is no singular पैसा in this sense, the way English has no singular *scissors*. You will always hear it and always say it in this shape.

Underneath it is the **paisa**, the coin that is a hundredth of a rupee, which is why the plural is the natural form: money is counted in many small pieces.

Now the numbers earn their keep. किती पैसे? — *how much money?* — is the question the speaking paper's transactional part is built on, and you have owned किती since chapter thirty-seven with nothing to ask it about.

Your turn

Say these aloud:

- *paise* — money
- *kiti paise?* — how much money?
- *mājhyākaḍe vīs paise āhet* — I have twenty

Before you move on

What shape is पैसे always in? (**Plural.**) Which sign did it need? (ै.)
Sources: Wiktionary: पैसे.

59.3 रुपया (rupayā) — rupee

पैसे is money in general. No price is ever quoted in it.

You'll want to know: रुपया

रुपया — *rupayā* — **rupee**

वीस रुपये — *vīs rupaye* — **twenty rupees**

This is the word a price is named in, and it is masculine, so it takes a plural ending after a number: one रुपया, twenty रुपये. Say the pair out loud until the change is automatic, because a number is almost never said without it.

The history is a good one. Sanskrit रूप्य (*rūpya*) meant “**wrought silver**” — silver that had been given a SHAPE, from रूप (*rūpa*), *form*. A rupee is, at root, shaped metal. The same coin name travelled out of India far enough that it is now the currency of half a dozen countries.

With a number in front of it you can finally answer the transactional part of the speaking paper: किती? — वीस रुपये.

Your turn

- *Say it: rupayā*, then *vīs rupaye* — and hear the ending change
- *Say it: kitī rupaye?* — how many rupees?
- *Recall:* say इ and name a word it opens

Before you move on

What did रूप्य mean in Sanskrit? (**Wrought silver** — shaped metal.) What happens to रुपया after a number? (**It becomes रुपये.**)
Sources: Wiktionary: रुपया.

59.4 A price asked and answered

Twenty numbers, a word for money and a word for the currency.
That is a whole exchange, and it is the first one.

Your turn

- *Say it: kitī rupaye?* — and answer with any number to twenty
- *Say it: mājhyākaḍe paise āhet* — I have money
- *Say it: ek ... vīs* once more, and stop where the book stops
- *Recall: say ithe* — here

Before you move on

Which word names the currency and which names money in general?
(रुपया; पैसे.) How far can you count? (**To twenty.**) Then stop.

Chapter 60

Which One in the Line

Modes: ⇨ voice (5) 👁 eyes (1) ⇨ Hands-free start: first 4 of 6 lessons.

By the end of this chapter: I can say first to fifth in Marathi, tell the four ordinals Marathi inherited whole from the ones it builds, and agree any of them with a masculine, feminine or neuter thing.

Complete MR-R60-first-to-fifth and run pahilaa to paachvaa, then say which one of the five you could have worked out.

60.1 दुसरा (dusrā) — the second, and the set it belongs to

A second kind of number word starts here, so the recalls come first, at the four growing distances this book measures.

- *Recall:* say *rupayā* — **R1**, one chapter back
- *Recall:* say *vīs* — **R2**, the first real retrieval
- *Recall:* say *sahā* — **R3**, twenty-four lessons back
- *Recall:* say *kitī?* — **R4**, ninety-one lessons back

You'll want to know: you already own one of these

दुसरा — *dusrā* — the second, the other

Chapter thirty-one gave you this word as the partner एक needed: एक चहा आणि दुसरा पाणी. Its gloss said *the other*, **the second**, and its etymology said it is दोन wearing an ending.

Nothing about it changes today. What changes is that it stops being one word and becomes a member of a set.

Grammar Lens: two sets of number words, not one

the question	the set	example
किती? — how many? which one in the line?	एक, दोन, तीन, चार, पाच दुसरा and its fellows	दोन चहा — two teas दुसरा चहा — the second tea

दोन चहा and दुसरा चहा are not the same order at a stall: the first asks for two cups, the second picks one cup out of a line.

This chapter teaches the second set, and **it teaches no new word today** — because the set already has a member in your mouth, and noticing that is the honest first step.

An ordinal is an ordinary adjective in -आ, so it takes the three endings chapter forty-nine taught on मोठा: दुसरा, दुसरी, दुसरं. Every word in this chapter and the next behaves this way, and it will not be repeated for each one.

Your turn

Say these aloud:

- *don chahā*, then *dusrā chahā*
- the three agreeing forms — *dusrā*, *dusrī*, *dusrām*

Before you move on

How many sets of number words does Marathi keep? (**Two.**) How many new words did this lesson teach? (**None.**)

Sources: Molesworth, *A Dictionary, Marathi and English*, p. 420 (DSAL); Wiktionary: दुसरा.

60.2 तिसरा (tisrā) — third

Four recalls, at four distances.

- *Recall*: say how many sets of number words Marathi keeps — **R1**, one lesson back

- *Recall:* write the *ai* sign on क — **R2**, five lessons back
- *Recall:* say *dahā* — **R3**, twenty lessons back
- *Recall:* say *ghar* — **R4**, eighty lessons back

You'll want to know: तिसरा

तिसरा — *tisrā* — **third**

तिसरं घर — *tisrami ghar* — **the third house**

Put the two words you now have side by side against the numbers under them:

how many	which one in the line
दोन (<i>don</i>)	दुसरा (<i>dusrā</i>)
तीन (<i>tīn</i>)	तिसरा (<i>tisrā</i>)

The number is still visible in both. दोन leaves दु-, तीन leaves ति-, and the same -सरा sits on the end of each.

Grammar Lens: two is not yet a rule

It would be pleasant to say -सरा is how Marathi makes ordinals. It is not, and this book will not claim it: -सरा appears on these two words and on no others in the language. What the pair does prove is smaller and true — that the which-one set is *related* to the how-many set, close enough for the eye to catch it.

Keep the vowel change in view too. *don* has an **o** and *dusrā* has a **u**; *tīn* has a long **ī** and *tisrā* a short **i**. The number is visible, not untouched.

Your turn

Say these aloud:

- *dusrā*, then *tisrā*
- the number inside each — *don*, *tīn*
- *tisrami ghar* — the third house

Before you move on

Which number is inside तिसरा? (तीन.) Is -सरा a rule you can use on any number? (**No** — it is on these two words only.)

Sources: Molesworth, *A Dictionary, Marathi and English*, p. 381 (DSAL); Omniglot: Numbers in Marathi.

60.3 पहिला (pahilā) — first

Four recalls, at four distances.

- Recall: say *tisrā* — **R1**, one lesson back
- Recall: say *paise* — **R2**, five lessons back
- Recall: say *akrā* — **R3**, twenty lessons back
- Recall: say *khoolī* — **R4**, eighty lessons back

You'll want to know: पहिला

पहिला — *pahilā* — first

पहिली खोली — *pahilī khoolī* — the first room

Grammar Lens: why *first* arrives third

Go looking for the number inside this one:

how many	which one in the line	the number, still visible?
दोन	दुसरा	yes — दु-
तीन	तिसरा	yes — ति-
एक	पहिला	no

There is no एक anywhere in पहिला. Not a letter of it.

That is why the chapter did not begin here. A word can only be seen to break a shape once the shape has been seen holding, and you have now watched the number stay visible in two words running. The third case is a surprise.

Grammar Lens: what this book claims about पहिला, and what it does not

Molesworth's dictionary gives पहिला twice over — as an adjective, “the first”, and, declined, as an adverb, “at first; in the beginning”. Marathi never built a separate word for putting an *action* first; it re-used this one.

This lesson teaches the adjective only — a thing picked out of a line, as in पहिली खोली. The adverb is named so you recognise it, and not drilled. The words that order a sequence — *before, after, next* — are not taught here.

Your turn

Say these aloud:

- *pahilā, dusrā, tistrā*
- which of the three has no number inside it — *pahilā*
- *pahilī khoolī* — the first room

Before you move on

Which number is inside पहिला? (**None** — एक is not in it.) Why was this word not the first one in the chapter? (**Nothing had been seen for it to break yet.**)

Sources: Molesworth, *A Dictionary, Marathi and English*, p. 497 (DSAL); Omniglot: Numbers in Marathi.

60.4 चौथा (chauthā) — fourth

Four recalls, at four distances.

- *Recall*: say *pahilā* — **R1**, one lesson back
- *Recall*: say *rupayā* — **R2**, five lessons back
- *Recall*: say *bārā* — **R3**, twenty lessons back
- *Recall*: say *gharāt* and name what the -आ did to घर — **R4**, eighty lessons back

You'll want to know: चौथा

चौथा — *chauthā* — fourth

The *au* sign you wrote in chapter fifty-six is the visible part of this word. चार (*chār*) gives चौ- (*chau-*), and then an ending you have not seen before takes over: -था.

Grammar Lens: four words, three shapes, no rule

The chapter's four words, laid out against their numbers:

how many	which one in the line	what happened
एक	पहिला	nothing survives
दोन	दुसरा	-सरा
तीन	तिसरा	-सरा
चार	चौथा	-था

Three different shapes across four words. Marathi did not build these; it **inherited** them, each one worn down separately over centuries — Molesworth records चौथा as coming straight from Sanskrit चतुर्थ. So do not look for a rule here. **There is none, and this book will not invent one:** these four are four words, and the honest instruction is to learn them as four words. What matters is that the list ENDS. There are exactly four of them, and you now have all four.

Your turn

Say these aloud:

- *pahilā dusrā tistrā chauthā* — the four, in order
- which two share an ending — *dusrā* and *tistrā*
- *chauthā rupayā* — the fourth rupee

Before you move on

How many of these four can you predict from the number? (**None** — they are inherited, not built.) How many are there in all? (**Four.**)

Sources: Molesworth, *A Dictionary, Marathi and English*, p. 296

(DSAL); Omniglot: Numbers in Marathi.

60.5 पाचवा (pāchvā) — fifth, and the seam

Four recalls, at four distances.

- *Recall:* say *chauthā* — **R1**, one lesson back
- *Recall:* say *ekoṇīs* and take it apart — **R2**, ten lessons back
- *Recall:* write the *au* sign — **R3**, twenty lessons back
- *Recall:* say *ghar* — **R4**, eighty-three lessons back

You'll want to know: पाचवा

पाचवा — *pāchvā* — **fifth**

पाचवं घर — *pāchvamī ghar* — **the fifth house**

Say पाच and then say पाचवा. The number did not change at all. Nothing was worn down, nothing was replaced: पाच is still sitting there whole, with -वा added behind it.

Grammar Lens: -वा, and where the language changes its mind

Here is the whole chapter in one column, with the break marked:

	how many	which one in the line
	एक	पहिला
	दोन	दुसरा
	तीन	तिसरा
	चार	चौथा
— the seam —	पाच	पाच + वा

Above the line, four words Marathi received from its ancestors, each worn down its own way, none predictable from the number.

Below the line, a **rule**: take the number and put -वा on it. That is all there is, and it does not stop at five. Six, seven, ten, twenty, a hundred — the next chapter walks the rest of the way, and every one of them is

made this way.

You have therefore learned two different kinds of thing in one chapter. Four words, which had to be memorised. And one ending, which does not.

Your turn

Say these aloud:

- *pāch*, then *pāchvā*
- *pāchvani ghar* — the fifth house
- the four that had to be memorised — *pahilā dusrā tisrā chauthā*

Before you move on

What do you add to a number to make an ordinal? (-वा.) At which number does that start working? (**Five** — everything before it is a word, not a rule.)

Sources: Omniglot: Numbers in Marathi; Molesworth, *A Dictionary, Marathi and English*, p. 500 (DSAL).

60.6 First to fifth, and where the language changed its mind

Four recalls, at four distances, before the run.

- *Recall*: say *pāchvā* and the ending that made it — **R1**, one lesson back
- *Recall*: say how many sets of number words Marathi keeps — **R2**, five lessons back
- *Recall*: say the three agreeing endings of मोठा — **R3**, fifty-three lessons back
- *Recall*: say *madhye* — **R4**, eighty lessons back

Your turn

Say these aloud:

- *pahilā dusrā tistrā chauthā pāchvā* — the run, without stopping
- the four that had to be memorised, and the one that did not
- *pāchvamī, pāchvī, pāchvā* — the three agreeing endings on the fifth

What you’ve built this chapter, in one number

Of the five ordinals in this chapter, **one** was built and **four** were memorised. That is the worst ratio you will ever see in this set, and it is worth saying out loud, because the next chapter reverses it completely: five more ordinals, and every single one of them built. The break sits between चौथा and पाचवा. Everything before it is a word Marathi received. Everything after it is a word Marathi makes.

Before you move on

Between which two ordinals does the seam fall? (चौथा and पाचवा.)
 What sits on the far side of it? (**A rule** — **the number, plus -वा.**)

Chapter 61

The Rest Are Built

Modes: ⇐ voice (6) ⇐ Hands-free start: all 6 lessons.

By the end of this chapter: I can build any ordinal from sixth upwards by putting -vaa on the number, and I know the one place between five and ten where the number underneath is an older form.

Complete MR-R61-sixth-to-tenth and run pahilaa to dahaavaa, then name the one of the ten that bent the rule and how.

61.1 सहावा (sahāvā) — sixth

Four recalls, at four distances.

- Recall: say *pāchvā* — **R1**, two lessons back
- Recall: say *tisrā* — **R2**, five lessons back
- Recall: say *terā* — **R3**, twenty lessons back
- Recall: say *var* — **R4**, eighty lessons back

You'll want to know: सहावा

सहावा — *sahāvā* — sixth

Before you read the word, work it out. You have सहा and you have -वा. सहा + वा = सहावा. Nothing was worn down. Nothing was replaced.

This is the first time in this book that a new word has been handed to you already known. It will happen four more times in this chapter.

Grammar Lens: what a rule buys

सहावं घर — *sahāvaṃ ghar* — **the sixth house**

Chapter sixty cost you four separate words to reach *fourth*. This chapter costs you one ending, already paid for, to reach *tenth* — and then *twentieth*, and *hundredth*, and every ordinal Marathi will ever need.

That is what the difference between an inherited word and a built one is worth, and it is why the chapter before this one taught its four the hard way rather than pretending they followed a pattern.

Your turn

Say these aloud:

- *sahā*, then *sahāvā*
- *pāchvā*, *sahāvā* — fifth, sixth
- what changed inside the number when the ending went on — **nothing**

Before you move on

What is सहा plus -वा? (सहावा.) Did you have to be told this word? (No.)

Sources: Omniglot: Numbers in Marathi.

61.2 सातवा (sātvā) — seventh

Four recalls, at four distances.

- *Recall*: say *sahāvā* — **R1**, one lesson back
- *Recall*: say *pahilā* — **R2**, five lessons back
- *Recall*: say *chaudā* — **R3**, twenty lessons back
- *Recall*: say *khālī* — **R4**, eighty lessons back

You'll want to know: सातवा

सातवा — *sātvā* — seventh

सात + वा. Say it before you read it.

One small thing in the sound. सहा ends in a vowel, so सहावा comes out in three beats — *sa-hā-vā*. सात ends in a consonant, so सातवा comes out in two — *sāt-vā*. The ending did not change; the number it landed on did.

Grammar Lens: the dictionaries agree with you

Look up पहिला in Molesworth's 1857 dictionary and it is there, with its own definition. Look up तिसरा, and चौथा — both there, each with its own entry.

Look up सातवा and there is nothing. The dictionary has no such word. That is not an oversight. A dictionary records what a reader cannot work out, and by 1857 nobody thought सातवा needed recording, because anybody with सात and the ending already had it. **The seam you were shown last chapter is visible in the dictionary's own table of contents.**

Your turn

Say these aloud:

- *sahāvā, sātvā*
- *sāt* and then *sātvā*
- which four ordinals a dictionary DOES print — *pahilā dusrā tistrā chauthā*

Before you move on

What is सात plus -वा? (सातवा.) Why is that word missing from the dictionary? (**Because it can be worked out.**)

Sources: Molesworth, *A Dictionary, Marathi and English* — search for सातवा (DSAL); Omniglot: Numbers in Marathi.

61.3 आठवा (āṭhvā) — eighth

Four recalls, at four distances.

- Recall: say *sātvā* — **R1**, one lesson back
- Recall: say *chauthā* — **R2**, five lessons back
- Recall: say *pandhrā* — **R3**, twenty lessons back
- Recall: say *khoolī* — **R4**, eighty-six lessons back

You'll want to know: आठवा

आठवा — *āṭhvā* — **eighth**

आठवी खोली — *āṭhvī khoolī* — **the eighth room**

आठ + वा, with the retroflex ठ carried through untouched.

Grammar Lens: the pair to keep apart

Two words in this set both end in a -था/-वा you might blur together:

चौथा (<i>chauthā</i>)	fourth — an inherited word, -था
आठवा (<i>āṭhvā</i>)	eighth — a built word, आठ + -वा

They are not the same ending, and the test is quick: take the ending off and see whether a number is left standing. आठवा minus -वा leaves आठ. चौथा minus -था leaves चौ, which is not a Marathi number.

Your turn

Say these aloud:

- *āṭh*, then *āṭhvā*
- *sahāvā sātvā āṭhvā* — sixth, seventh, eighth
- *āṭhvī khoolī* — the eighth room

Before you move on

What is आठ plus -वा? (आठवा.) Is चौथा built the same way? (No — take -था off and no number is left.)

Sources: Omniglot: Numbers in Marathi.

61.4 नववा (navvā) — ninth

Four recalls, at four distances.

- *Recall:* say *āṭhvā* — **R1**, one lesson back
- *Recall:* say *pāchvā* and the ending that made it — **R2**, five lessons back
- *Recall:* say *soḷā* — **R3**, twenty lessons back
- *Recall:* say *javaḷ* — **R4**, eighty lessons back

You'll want to know: नववा

नववा — *navvā* — ninth

Work it out first, the way the last three lessons let you. Nine is नऊ (*naū*), so the ending should give नऊवा.

It does not. The word is नववा — *nav-vā*.

Grammar Lens: one tooth missing, and where it went

number	expected	actual
सहा	सहावा	सहावा
सात	सातवा	सातवा
आठ	आठवा	आठवा
नऊ	नऊवा	नववा

The rule held four times and slipped once. What slipped is not the ending — it is still **-वा** — but the shape of the number underneath it. Wiktionary traces नऊ back through Prakrit *nava* to Sanskrit नव, and it is that older नव that the ordinal is standing on. **The ending froze the number as it was when the ordinal was made**, and the cardinal went on changing without it.

So what you can say now is a little longer than what last chapter said. From five up, an ordinal is the number with **-वा** behind it — and at nine, the number that turns up underneath is an older shape of itself. One adjustment in the whole system, worth carrying as one adjustment rather than as a second pattern.

Your turn

Say these aloud:

- *sahāvā sātva āṭhvā navvā* — sixth to ninth
- which one of the four did not come out as expected — *navvā*
- the part that DID stay the same in all four — *-vā*

Before you move on

What is ninth? (नववा.) Which part of the rule bent, the ending or the number? (**The number** — the ending held.)

Sources: Omniglot: Numbers in Marathi; Wiktionary: नऊ.

61.5 दहावा (dahāvā) — tenth

Four recalls, at four distances.

- *Recall: say navvā* — **R1**, one lesson back
- *Recall: say chauthā* — **R2**, seven lessons back
- *Recall: say bārā* — **R3**, twenty-seven lessons back
- *Recall: say samor* — **R4**, eighty lessons back

You'll want to know: दहावा

दहावा — *dahāvā* — **tenth**

दहा + वा, with the number whole and the ending behind it, exactly as sixth, seventh and eighth were.

Grammar Lens: this is where the set stops, and the ending does not

Tenth is where this book's ordinal list ends. It is **not** where Marathi's ends.

You already count to twenty, and every one of those numbers takes the same ending. Here is one you can build without help:

बारा → बारावा — *bārāvā*, twelfth

That word is not on this book's list and never will be. You can say it anyway, which is the whole difference between a list and a rule.

What you own after this chapter is not ten words. It is four

words and an ending — and the ending goes on working after the book stops listing.

Your turn

Say these aloud:

- *dahā*, then *dahāvā*
- *sahāvā sātva āthvā navvā dahāvā* — sixth to tenth
- *bārāvā* — twelfth, a word this book never taught you

Before you move on

What is दहा plus -वा? (दहावा.) Does the ending stop at ten? (**No** — the book's list does; the ending does not.)
Sources: Omniglot: Numbers in Marathi.

61.6 Sixth to tenth, and what the dictionary knew

Four recalls, at four distances, before the run.

- *Recall*: say *dahāvā* — **R1**, one lesson back
- *Recall*: say *sahāvā* — **R2**, five lessons back
- *Recall*: say *satrā* — **R3**, twenty lessons back
- *Recall*: say *lāmb* — **R4**, eighty lessons back

Your turn

Say these aloud:

- *pahilā ... dahāvā* — the whole ten
- the four that had to be memorised — *pahilā dusrā tistrā chauthā*
- the six that did not — *pāchvā sahāvā sātva āthvā navvā dahāvā*

What you've built across these two chapters

Ten ordinals. **Four were words and six were arithmetic** — and of the six, five came out exactly as the rule predicted and one, नववा, kept an older shape of its number.

There is a way to check that split without taking this book's word for it. Open Molesworth's *Dictionary, Marathi and English* — the 1857 one this chapter has been citing — and look up all ten:

looked up	in the dictionary?
पहिला	yes, p. 497
दुसरा	yes, p. 420
तिसरा	yes, p. 381
चौथा	yes, p. 296
सहावा · सातवा · आठवा · नववा ·	no entry, any of them
दहावा	
पाचवा	an entry, but for a different word entirely — a returning sickness

Four in, the built ones out. A dictionary is a list of what a reader cannot work out for themselves, so the seam this book drew between चौथा and पाचवा was drawn in Marathi lexicography a century and a half before it was drawn here.

Before you move on

Which four ordinals does an 1857 dictionary print, and why exactly those four? (पहिला, दुसरा, तिसरा, चौथा — **because they are the four that cannot be predicted.**)

Chapter 62

Reading — Labels, a Message, and a First Paragraph

Modes: 🗣️ voice (2) 👁️ eyes (1) 🗣️ Hands-free start: none of the 3 lessons.

By the end of this chapter: I can read Marathi off a form, off a short message, and through a whole paragraph, without translating word by word.

Ninety-one words of Marathi in a row with no new word in them — enough for every published A1 reading part.

62.1 (reading) — six words, no sentence around them

Every word below you have already written. Not one is new.

What is new is that nothing tells you which is coming.

Read this

नाव शहर भाषा घर खोली पाणी

Read down the list once. Do not sound out each letter — look at the whole word and let it arrive.

Again, and notice which came at once and which you had to assemble. Both are fine. The difference is what practice removes.

You'll want to know: a word with nothing to lean on

The first three are form labels — the ones you filled in when you wrote your own profile. The last three are things.

A label gives you no sentence to lean on. There is no **आहे** at the end to tell you what is going on, and no verb to wait for. One word, and it carries everything.

That is why six is enough for one sitting.

Your turn

- *Say it:* the six words down the list, once, without stopping

Twice through:

Before you move on

How many of the six were new? (**None.**)

What was new? (**Nobody said them first.** You read them.)

62.2 (reading) — a message with your own sentences in it

The last lesson gave you single words. This gives each one a sentence to stand in.

You have written every line below. This time somebody wrote it to you.

Read this

नमस्कार मीरा. माझं नाव अरुण आहे. भेटून आनंद झाला. मला मराठी येते. मी मराठी वाचतो. धन्यवाद.

Read it through once, without stopping.

Again — and notice you did not assemble it line by line the second time. You took it in.

You'll want to know: the same sentences, the other way round

These are the lines from your own six-field profile and your own message, in the order you wrote them.

Writing them, you chose each one and had all the time you wanted. Reading them, they arrive in somebody else's order and at their pace. That is a different skill, and it is why this is a separate lesson rather than a review.

Six lines is not much. Meeting them from the other side is the whole exercise.

Your turn

- *Say it:* the six lines, once, in order, without stopping

Twice through:

Before you move on

Who is the message addressed to? (मीरा.)

How many of the six lines were new? (None.)

62.3 (reading) — the first paragraph

Six words, then six lines. Now a whole paragraph.

Ninety-one words, and the rule has not changed: not one of them is new.

Read this

माझं नाव अरुण आहे. मला मराठी येते. माझं घर मोठं आहे. घरामध्ये एक खोली आहे. खोली लहान आहे पण चांगली आहे. मी चहा पितो. मला दूध सुद्धा आवडतं. मला भाकरी आवडते. माझा भाऊ उंच आहे. माझा मित्र जवळ आहे. मित्राचे नाव मीरा आहे. मीरा हुशार आहे आणि खूप वाचते. माझी बहीण पण हुशार आहे आणि खूप वाचते. मीरा मला मदत करते. मीरा माझ्याबरोबर चालते. मी मराठी वाचतो आणि लिहितो. मीरा म्हणते की मराठी सोपं आहे. मला पण सोपं वाटतं, कारण मी बोलतो. मीरा विचारते, किती? मी म्हणतो, दहा. उद्या भेटू. धन्यवाद.

Read it once without stopping. Do not translate as you go — let the sentences arrive.

Now read it again, and notice how little work it took.

You'll want to know: what is holding it together

आणि adds. पण holds two true things apart. कारण gives a reason. की hangs a whole sentence off another one. सुद्धा adds a thing to a list already made. Each of those was a chapter, and each was small.

Notice also that Marathi waits. मीरा म्हणते की मराठी सोपं आहे — you do not find out what Mira says until the end, and you held the beginning without being asked to.

This is the first whole paragraph the track has asked you to hold at once, and it works because every piece was paid for.

Your turn

- *Say it:* the paragraph aloud, once, without stopping

Twice through:

Before you move on

How many words in that paragraph were new to you? (**None.**)
And what made it readable? (Everything in it had already been **paid for**, one chapter at a time.)

Chapter 63

Writing — With A Clock

Modes: ✍ pen (1) ⇄ Hands-free start: none of the 1 lesson.

By the end of this chapter: I can complete the A1 writing paper's two tasks inside its published twenty minutes, filling every form field and keeping the message between thirty and forty words.

Complete MR-W10-a1-con-reloj: seven minutes for the form and thirteen for the message, then count the words and check the form for blanks before mistakes.

63.1 The same six fields, with a clock

You have done this writing with as long as you liked.

A task you can only do untimed is not yet a task you can do.
Here are the conditions the assessment actually publishes.

Writing — timed production

What the contract publishes. This track's A1 writing paper runs **20 minutes** and holds **two** tasks:

- a practical form asking for **six to eight** completed fields, worth 40 of the paper's 100 points;
- a message for a named reader and a stated purpose, **30 to 40 words**, worth the other 60.

Those numbers are read out of `task-shapes/a1.json`, the same file the assessment contract points at. They are not invented here.

Notice what the split says before you write a word: the **message is worth more than the form**, and it is the shorter of the two. Time spent perfecting a field is time taken from the part that scores.

Give the form its share and no more: **seven minutes**, starting now. Fill every field. A blank field scores nothing and cannot be argued with.

Now the message: **thirteen minutes**, thirty to forty words, to one named reader.

When the time is up, stop even if a line is unfinished. An unfinished paper is information. An untimed one is not.

Before you move on

Count the words in your message. **Under thirty** and the task is half done; **well past forty** and you spent time the paper did not give you. Both are worth learning from your own clock rather than from an examiner.

Then check the form, and check it for **blanks before mistakes**. A field with a wrong answer can still earn something; a field left empty cannot.

This is the last of the seven writing stages. Everything before it asked you to produce the language. This one asks whether you can produce it **when the conditions are not yours to choose** — which is the only version of the question an assessment ever asks.

Chapter 64

Rows Closed

Modes: 👁 eyes (1) ✍ pen (3) 🔄 Hands-free start: none of the 4 lessons.

By the end of this chapter: I can write the two aspirated letters that were missing from the curled and lip rows, and recognise the danda where an older text ends a sentence.

From cold, with nothing open: write the aspirated retroflex d, the aspirated lip p, and the mark an older text ends a sentence with.

64.1 ढ — the fifth of the curled row

Chapter seven gave you ढ, ढ, ढ and ण. Four of a row of five. Say the two of those four that belong to the *d* half of the row.

Script

ढ

ढ is the aspirated partner of ढ — the same step you have taken three times already, at क/ख, at ढ/ढ and at त/थ. Curl the tongue to the roof of the mouth for a ढ, then let the breath out after it.

Set the two side by side and the shape follows the sound: ढ ढ. The second carries an extra curl at its foot, so the letter that has more breath in it also has more ink.

ढण — *a cloud*. Two letters, and you can read both.

Grammar Lens: the romanization lies about this one

letter	where the tongue is
ध	against the teeth
ढ	curled to the roof

Both of these are written **dh** in most romanizations, and that is the whole of the problem. **They are different letters in different rows**, and the spelling that is supposed to help you tell them apart makes them identical.

On the page they are nothing alike, which is the good news: a reader who learns the shapes is never in doubt, and a reader who leans on the romanization is in doubt every time. This is the argument for the script the track has been making since chapter one, in one pair of letters.

Writing: guided copy

Copy ढ twice with the model visible. Then write ढ beside it and check that only one of the two carries the extra curl at the foot.

Before you move on

Which of the two has more ink at the foot? (ढ.) Which of ध and ढ is made with the tongue against the teeth? (ध.) What do most romanizations write for both of them? (*dh* — which is why the shapes matter.)

Stroke order for ढ is illustrated in the Devanagari letter-order animations held by Wikimedia Commons.

64.2 फ — the gap in the lip row

The lip row is प, फ, ब, भ, म. Name the three of those five you have been writing since the early chapters. Then say what the lesson before this one did to ढ.

Script

फ

फ़ is प with the breath let out. That is the fifth time this same step has appeared, and with it every row of stops in the script is closed:

plain	aspirated
क ट त	ख ठ थ
ड प	ढ फ़

Five pairs, one rule, and it has not changed once: **the aspirated letter is the plain one with a puff of air after it.** A row is not a list of five unrelated shapes — it is two sounds crossed with two settings, plus the nasal at the end.

Grammar Lens: the letter whose sound has drifted

फ़ोन — *a telephone*. Read the first letter aloud and listen to what you did with your lips.

In words Marathi has borrowed, many speakers give फ़ the sound of an English *f* rather than the puffed *p* the row predicts. Both are heard, and the drift runs one way: it is the borrowed words that pull toward *f*, while the inherited ones keep the puff.

The letter did not change; the words around it did. A reader meets one shape and has to know that it covers two sounds, which is the opposite of the tidy row above and worth expecting rather than being surprised by.

Writing: guided copy

Copy फ़ twice with the model visible. Then write प beside it and read the two aloud, plain then aspirated.

Before you move on

Which letter is प with a puff after it? (फ़.) How many plain and aspirated pairs does the script have now? (Five.) What sound does फ़ take in a borrowed word like फ़ोन? (Often an *f*.)

Stroke order for फ़ is illustrated in the Devanagari letter-order animations held by Wikimedia Commons.

64.3 । — the stroke that ends an older sentence

Name the two marks you have been writing that Marathi borrowed whole from the Latin alphabet — the one that asks and the one that lists.

Script

।

। is the **danda** — a single upright stroke, drawn from the headline down, and it ends a sentence. It is the full stop Devanagari had before there was a full stop.

Everything printed in this track ends its sentences with a ., because that is what Marathi does now. **The danda did not go away; it moved.** It stays in poetry, in older printing, in devotional and formal text, and on plenty of signs and notices that were set once and never reset.

Grammar Lens: a mark to recognise rather than to reach for

mark	what it does	do you write it
.	ends a sentence	yes, every time
।	ends a sentence	you will read it

This is the first mark in the track you are being taught to read and not to produce, and the distinction is worth naming because it will come back. A reader who has only ever met the full stop hits a danda on the first authentic notice and has no way of knowing whether the sentence ended, whether a word is missing, or whether something has gone wrong with the printing. It is not a vertical bar between columns and it is not the tail of a letter. It sits alone after the last word, with a space before whatever comes next, and it means what a full stop means.

Writing: guided copy

Copy । twice with the model visible. Draw it from the headline straight down, the full height of a letter, with no hook at either end. Then write a comma beside it and check that one sits on the baseline and the other runs the whole way down.

Before you move on

What does a danda mean? (The sentence ended.) Which of the two sentence-enders will you be writing? (The full stop.) Where are you most likely to meet the other one? (Poetry, older printing, and signs nobody has reset.)

64.4 rows closed — two letters and a stroke, from cold

Close the three lessons before this one. Write the plain retroflex **d** and the plain lip **p** from memory, with nothing in front of you.

Script: the five pairs, written out once

plain	aspirated
क ट त	ख ठ थ
ड प	ढ फ

Ten letters, one rule, and the last two of them arrived in this chapter. **Every stop in the script now has its pair**, which means a plain letter you meet from here on has a partner you can predict rather than a shape you have to learn.

Write the bottom row from memory, plain beside aspirated, and check that the aspirated one in each pair is the one carrying the extra ink.

Grammar Lens: the pair the romanization hides

ध and ढ are both *dh* in a romanization and are not the same letter. One is made against the teeth and one with the tongue curled to the roof, and the page tells them apart where the spelling will not. Say ढग and then say a word with ध in it, and listen for where your tongue went.

Your turn

Say these aloud:

- which of ध and ढ is the curled one
- what sound फ often takes in a borrowed word

- what a l at the end of a line means
- which of the two sentence-enders you write yourself

Before you move on

How many plain-and-aspirated pairs does the script have? (Five.)
Which mark in this chapter are you learning to read rather than to write? (The l.)

Chapter 65

Standing Vowels

Modes: 👁 eyes (1) ✍ pen (4) ⇄ Hands-free start: none of the 5 lessons.

By the end of this chapter: I can write the four vowel letters that begin a word, and say which of them a word needs rather than the sign that hangs on a consonant.

From cold, with nothing open: write the four standing vowels this chapter taught, in the order they were met.

65.1 ई — the long one, standing on its own

Draw the short standing **i**. Then draw the long **ii** sign, the one that hangs on a consonant and has been in your hand since the first chapter.

Script

ई

ई is the long partner of इ, and it is a **letter** rather than a sign.

ईमेल — *email*. The word opens with it, which is the one job a standing vowel has.

Grammar Lens: the sign rides, the letter stands**shape****where it goes**

ी

hangs on a consonant

ई

stands at the start of a word

These are two shapes for one vowel, and which one you use is decided by what comes before it. A consonant in front means the sound rides that consonant as a sign. Nothing in front means the sound needs a letter of its own to stand on.

You have been reading the sign since chapter one, at the end of a great many words. The letter is the same sound with nowhere to sit, and that is the whole difference between them.

Writing: guided copy

Copy ई twice with the model visible. Then write the ी sign beside it and check that one of the two is standing alone and the other is waiting for a consonant to hang on.

Before you move on

Which of ई and ी can open a word? (ई.) What decides which of the two a word uses? (Whether a consonant is in front of the sound.) Stroke order for ई is illustrated in the Devanagari letter-order animations held by Wikimedia Commons.

65.2 ओ — the same trade, a second time

Draw the ओ sign that hangs on a consonant. Then say what the lesson before this one did with a sign of the same age.

Script

ओ

ओ is the standing form of the ओ you have been hanging on consonants since chapter one.

ओठ — *a lip*. Two letters, and you can read both.

Grammar Lens: the same arrangement you met a lesson ago

sign

letter

ी

ई

ो

ओ

Two vowels, one arrangement. A consonant in front means a sign; nothing in front means a letter. The reason this chapter is four short lessons rather than one long one is that the rule stays fixed while the shapes change, so what is worth practising is the shapes.

The two signs in the left column have been in your hand since the opening chapter. Their letters are arriving sixty chapters later, which is a gap worth noticing: a reader can spend a long time writing Marathi without ever needing to begin a word with a vowel.

Writing: guided copy

Copy ओ twice with the model visible. Then write the ी sign beside it and read the pair aloud, letter then sign.

Before you move on

Which shape does a word beginning with an *o* sound need? (ओ.)

Which one does ठ take when the *o* rides it? (The ो sign.)

Stroke order for ओ is illustrated in the Devanagari letter-order animations held by Wikimedia Commons.

65.3 ऐ — the letter a number was waiting on

Draw the **ai** sign from the chapter where you met it. Then draw the standing letter from the lesson before this one.

Script

ऐ

ऐ is the standing form of the **ai** sign, and this one has been holding up a word you need rather than only a class of them.

ऐंशी — *eighty*. It opens with ऐ, so until this letter arrived the number could not be read at all.

Grammar Lens: a sign that arrived late, and a letter that arrived later

sign

letter

ै

ऐ

The ी and ो signs came in the first chapter. The ै sign came far later, because a word needing it is rarer, and its letter is rarer still. **That is why a gap like ऐंशी sits unnoticed.** A number in the middle of a counting sequence looks like ordinary vocabulary, and nothing about it announces that one of its four shapes had never been drawn. The way such a gap gets found is by checking the letters a word needs against the letters a reader has met, rather than by reading the word and feeling that it looks familiar.

Writing: guided copy

Copy ऐ twice with the model visible. Then write the ै sign beside it and check which of the two is standing alone.

Before you move on

Which number opens with ऐ? (*Eighty*.) Could the ै sign have done that job? (No — it needs a consonant in front of it.)
Stroke order for ऐ is illustrated in the Devanagari letter-order animations held by Wikimedia Commons.

65.4 औ — the last one standing

Draw the **au** sign. Then draw the standing letter from the lesson before this one, and say which number it opened.

Script

औ

औ is the standing form of the **au** sign, and it is the fourth of four.

औषध — *medicine*. A word worth being able to read on a label, and one you could not have read an hour ago.

Grammar Lens: the four, and what they have in common

sign

ी ो
ै ौ

letter

ई औ
ऐ औ

Four vowels the reader could hear and could hang on a consonant, and could not put at the front of a word. **The gap was never in the sound — it was in the position.**

That is the shape of this whole chapter. Where the script writes one vowel in two places, the two shapes look nothing alike, so a reader who has drawn the sign still meets the letter as something new.

Writing: guided copy

Copy औ twice with the model visible. Then write the ौ sign beside it and read the pair aloud, letter then sign.

Before you move on

How many standing vowels did this chapter add? (Four.) Was the gap in the sound or in the position? (The position.)
Stroke order for औ is illustrated in the Devanagari letter-order animations held by Wikimedia Commons.

65.5 standing vowels — four letters, from cold

Close the four lessons before this one. Draw the two signs you have had since the opening chapter, with nothing in front of you.

Script: the four pairs, written out once

sign

ी ो
ै ौ

letter

ई औ
ऐ औ

Write the right column from memory. **One rule decides which column a word needs:** a consonant in front of the sound calls for the sign, nothing in front calls for the letter.

Grammar Lens: what the four unlocked

ऐंशी is *eighty* and औषध is *medicine*. Neither could be read before this chapter, and neither is unusual — one is a number in the middle of a counting sequence and the other is on a label in every pharmacy.

A word that looks ordinary can still be unreadable, and the way to find out is to check its letters against the ones you have been taught rather than to look at it and feel that it seems familiar.

Your turn

Say these aloud:

- which shape a word starting with an *o* sound needs
- which shape ओ takes when the *o* rides it
- what decides between a sign and a letter
- the two words this chapter made readable

Before you move on

How many of these four had a sign you already knew? (All of them.) Was the gap in the sound or in the position? (The position.)

Chapter 66

The Parts of the Day

Modes: ⇨ voice (3) 👁 eyes (3) ⇨ Hands-free start: first 2 of 6 lessons.

By the end of this chapter: I can name the parts of the day and say that something happens in one of them.

From cold: the four parts of the day in the order they happen, the whole day that holds them, and each one turned into an at-that-time word in front of a verb – including the masculine one that takes -aa where the four feminine ones take -ii.

66.1 सकाळ (sakāl) — morning

You can ask कधी — *when* — and you have exactly one word to answer it with: उद्या, tomorrow.

- *Recall:* ask *tumhā kadhī yetā?* and answer it

That is a question with one answer. This chapter widens the answer.

You’ll want to know: सकाळ

सकाळ — *sakāl* — morning

The last letter is ळ, the retroflex *l* you first read in काळजी घ्या. Marathi keeps it where standard Hindi does not — so if you come to Marathi from Hindi, this letter is new, and it is worth slowing down on rather than reading as an ordinary ल.

Grammar Lens: the ending that means “at that time”

सकाळ is the morning as a thing. To put an event *in* it, add -ी:

the part of the day

at that time

सकाळ *sakāl*

सकाळी *sakālī*

मी सकाळी येतो. — *mī sakālī yeto.* — **I come in the morning.**

Notice where सकाळी sits: early, before the verb, in the same slot उद्या and कधी take. **A Marathi time word fronts the verb**, and this one is no exception.

English needs two words for that slot — *in the morning*. Marathi needs one letter.

Your turn

- Say it: *sakāl* — morning
- Say it: *sakālī* — in the morning
- Say it: *mī sakālī yeto*
- Look: at सकाळ and find the ळ you already read in काळजी

Before you move on

What is सकाळ? (**Morning.**) What do you add to put something in it? (-ी — *sakālī*.) And where in the sentence does that word go? (**Early, in front of the verb.**)

66.2 दुपार (dupār) — afternoon

Say the morning. Then say *in* the morning, and listen for the letter that does the work.

You’ll want to know: दुपार

दुपार — *dupār* — **afternoon**, the middle of the day

It is the stretch after the morning and before the evening — the middle of the day, when the sun is highest.

मी दुपारी येतो. — *mī dupārī yeto*. — **I come in the afternoon.**

Grammar Lens: the ending holds

You were shown -ी on one word. Here it is on a second, doing the same job:

the part of the day

at that time

सकाळ *sakāl*

सकाळी *sakālī*

दुपार *dupār*

दुपारी *dupārī*

Two is where a pattern starts being worth trusting. **Expect the next part of the day to behave the same way**, and you will be right twice more before this chapter is over.

Your turn

Say these aloud:

- *dupār* — afternoon
- *dupārī* — in the afternoon
- *mī dupārī yeto*
- both parts of the day so far, in the order they happen

Before you move on

What is दुपार? (**Afternoon.**) How do you say *in the afternoon*? (दुपारी.) Which ending did you use, and had you seen it before? (-ी, and **yes** — on *sakālī*.)

66.3 संध्याकाळ (sandhyākāl) — evening

Two parts of the day, and their at-that-time forms. Say all four words before you turn to the new one.

You'll want to know: संध्याकाळ

संध्याकाळ — *sandhyākāl* — evening

It is the longest word in this chapter, and **you have already read half of it**. Look at its end:

सकाळ	<i>sa-kāl</i>
संध्याकाळ	<i>sandhyā-kāl</i>

The morning and the evening **end in the same piece** — काळ. Once you see that, संध्याकाळ stops being a long new word and becomes a short new piece — संध्या — in front of one you can already read.

That is worth doing to any long word in this language before deciding it is hard: look for the part of it you have met.

Grammar Lens: third time, same ending

मी संध्याकाळी येतो. — *mī sandhyākālī yeto*. — **I come in the evening.**

the part of the day	at that time
सकाळ	सकाळी
दुपार	दुपारी
संध्याकाळ	संध्याकाळी

Three for three. The ending has not cared how long the word was, where the stress fell, or what letter came before it.

Your turn

- Say it: *sandhyākāl* — evening
- Say it: *sandhyākālī* — in the evening
- Look: at सकाळ and संध्याकाळ, and find where they stop differing
- Say it: the three parts of the day so far, in the order they happen

Before you move on

What is संध्याकाळ? (**Evening.**) Which earlier word does it end like? (सकाळ.) Say *I come in the evening*. (मी संध्याकाळी येतो.)

66.4 रात्र (rātra) — night

Three parts of the day are yours. Say them in order, and then name the one still missing from the end of it.

You'll want to know: रात्र

रात्र — *rātra* — **night**

The word ends on त्र, a त and a र written as one joined shape. You have read that join before; here it closes the word rather than opening it, so give it its full value — *rā-tra*, not *rāt*.

मी रात्री येतो. — *mī rātrī yeto*. — **I come at night.**

Grammar Lens: four for four, and what English does instead

the part of the day	at that time
सकाळ	सकाळी
दुपार	दुपारी
संध्याकाळ	संध्याकाळी
रात्र	रात्री

Four words, one ending, no exceptions among them.

Now look at what English needed for that same column: *in* the morning, *in* the afternoon, *in* the evening — but **at** night. English changes its preposition and Marathi does not change anything. **The irregular language here is the one you already speak.**

Your turn

- *Say it: rātra* — night
- *Say it: rātrī* — at night
- *Say it:* all four parts of the day, in order
- *Say it:* all four at-that-time forms, in the same order
- *Notice:* which language needed a different word for the last one

Before you move on

Say *I come at night*. (मी रात्री येतो.) How many of the four parts of the day take -ी? (**All four**.) Which language had to change a word to say the same set? (**English** — *in* the morning, but *at* night.)

66.5 दिवस (divas) — day

Four parts, four at-that-time words. Say them. Then ask yourself what the four of them together are called.

You'll want to know: दिवस

दिवस — *divas* — day

Not a fifth part. **The whole that holds the other four** — the morning, the afternoon, the evening and the night are stretches of a दिवस.

Grammar Lens: the one that will not take -ी

Four words took -ी without complaint. This one does not:

at that time	
रात्र	रात्री
दिवस	दिवसा — <i>divasā</i> , by day

-आ, not -ी. And the reason is one you already own.

सकाळ, दुपार, संध्याकाळ and रात्र are all **feminine**. दिवस is **masculine** — and gender is the thing that has decided endings for you since the chapter that gave you three of them.

So this is not the pattern breaking. It is the pattern meeting a noun of a different gender and doing what it has always done. **An exception you can predict is not an exception.**

Your turn

Say these aloud:

- *divas* — day
- *divasā* — by day

- the four parts a *divas* is made of
- which gender each of the five words is

Before you move on

Is दिवस a part of the day? (**No** — it is the whole of it.) Why does it take -आ and not -ी? (**It is masculine**; the four parts are feminine.)

66.6 (the parts of the day) — from cold

Close the lessons before this one. Name the parts of the day you have, in the order they happen.

Grammar Lens: one ending, every part of the day

the part of the day	at that time
सकाळ <i>sakāl</i>	सकाळी <i>sakālī</i>
दुपार <i>dupār</i>	दुपारी <i>dupārī</i>
संध्याकाळ <i>sandhyākāl</i>	संध्याकाळी <i>sandhyākālī</i>
रात्र <i>rātra</i>	रात्री <i>rātrī</i>
दिवस <i>divas</i>	दिवसा <i>divasā</i>

The left column names a stretch of the day. The right column **puts something inside it**, and for the four feminine parts the only difference is -ी.

The last row is the whole day rather than a part of it, it is masculine, and it takes -आ. Gender picked that, the way it has picked endings for you all along.

Then that word goes early, in front of the verb — the slot कधी and उद्या have taken since your first chapter. So a sentence about when something happens has the same shape every time, and only one word in it is new.

Your turn

Say these aloud:

- the four parts of the day, in order, then the word for the whole

- each one again as an at-that-time word, and hear which one differs
- *mī sakālī yeto*, then the same with the afternoon
- where the time word sits, without looking

Before you move on

Which ending puts an event inside a part of the day? (-ी.) Which of the five words refuses it, and why? (दिवस — **masculine**.) And does the time word go before or after the verb? (**Before**.)

Chapter 67

The Clock

Modes: ⇐ voice (2) 👁 eyes (1) ⇐ Hands-free start: first 2 of 3 lessons.

By the end of this chapter: I can ask what time it is, say what time it is, and say that something happens at a given hour.

From cold: ask the time, tell it with the verb that counts, and place an event at an hour with the form that never changes.

67.1 किती वाजले (kitī vājle) — “what time is it?”

Count from one to five. Then say the word you use to ask *how many*.

You already own both halves of this chapter’s question.

You’ll want to know: किती वाजले

किती वाजले? — *kitī vājle?* — **what time is it?**

The question word is किती, the one you ask *how many* with. Marathi does not ask *what* time it is — it asks **how many have sounded**.

वाजणे is to sound, to ring, to strike. English kept that picture when clocks had bells — *the clock struck three*.

Grammar Lens: the verb counts with you

Answer it with a number, and **the verb changes for one:**

एक वाजला. <i>ek vājla</i>	It is one o'clock.
दोन वाजले. <i>don vājle</i>	It is two o'clock.
पाच वाजले. <i>pāc vājle</i>	It is five o'clock.

One struck. Two struck. Singular for one, plural for everything above it, which is what a verb about *how many sounded* ought to do. You have seen a Marathi verb go plural before, in तुम्ही कसे आहात — but that plural was for **respect**, on one person. This one is plural because the things counted really are more than one. Same shape, different reason.

So there is one form to learn, not twelve: -ला after एक, -ले after every other number.

Your turn

Say these aloud:

- *kiti vājle?*
- *ek vājla* — one o'clock
- *don vājle, tīn vājle, chār vājle*
- which number is the odd one out, and what it does to the verb

Before you move on

What does the question literally ask? (**How many have sounded.**) Which number takes वाजला rather than वाजले? (एक — one.)

67.2 वाजता (vājta) — “at ____ o'clock”

Say it is one o'clock. Then say it is three o'clock, and hear the verb change.

You'll want to know: वाजता

मी दोन वाजता येतो. — *mī don vājta yeto.* — I come at two o'clock.

Telling the time and putting something *at* a time are two different jobs, and Marathi uses two different words for them:

दोन वाजले	it is two o'clock
दोन वाजता	at two o'clock

Grammar Lens: the one that never moves

वाजले counted with you — वाजला after one, वाजले after the rest.
वाजता **does not**. It is वाजता after every number there is:

एक वाजता	at one
दोन वाजता	at two
बारा वाजता	at twelve

So the harder-looking half of the clock is the easier one. And the whole phrase then goes where every time word on this track goes — **early, in front of the verb**, exactly where सकाळी sat.

Your turn

Say these aloud:

- *ek vājtā, don vājtā, bārā vājtā*
- *mī don vājtā yeto*
- the difference between *don vājle* and *don vājtā*
- the same sentence with a part of the day instead of a number

Before you move on

How do you say *at four o'clock*? (चार वाजता.) Does वाजता change after एक? (No — only वाजले does that.) And where does the phrase sit? (In front of the verb.)

67.3 (the clock) — from cold

Close the lessons before this one. Ask somebody the time, then answer yourself with one o'clock and with six o'clock.

Grammar Lens: two words, one of which counts

	telling it	placing something at it
one	एक वाजला	एक वाजता
two	दोन वाजले	दोन वाजता

Only the left column moves, and only for एक. The right column is one word for every hour on the clock.

This chapter added **no new numbers**. You had all twelve already, and until now the only thing you could do with them was count. The clock is what they were for.

Your turn

Say these aloud:

- *kitī vājle?*
- the hours from one to five, told
- the same hours, placed — *ek vājta ... pāc vājta*
- *mī dahā vājta yeto*
- which of the two words ever changes, and after which number

Before you move on

Ask the time. (किती वाजले?) Say it is one o'clock. (एक वाजला.) Say *at eleven o'clock*. (अकरा वाजता.) How many new numbers did this chapter teach you? (**None** — you had them all.)

Chapter 68

Three Greetings, One Word

Modes: ⇨ voice (3) 👁 eyes (1) ⇨ Hands-free start: first 1 of 4 lessons.

By the end of this chapter: I can read the time-of-day greetings, and I know which greeting Marathi speakers actually use at any hour.

From cold: the three shubh greetings in the order the day runs, the one new word they are all built from, and the greeting that replaces all of them in speech.

68.1 शुभ सकाळ (śubh sakāl) — “good morning”

Say the word for morning. Then say the greeting you have used since your very first Marathi word.

You’ll want to know: शुभ

शुभ — śubh — auspicious, good

One word. It goes in front of a part of the day, and that is the whole construction:

शुभ सकाळ. — śubh sakāl. — good morning.

The second word is not new. सकाळ is yours already, and so are the other parts of the day — which means **one new word buys you a greeting for each of them**. That is the cheapest chapter you have had in a while, and it is cheap because of work you already did.

Why it's said this way

Here is the part worth having, and it is about **when you would actually say this.**

नमस्कार covers every hour of the day. Your first Marathi word was the all-purpose greeting, and it has not stopped being that. Marathi does not need a different greeting for the morning the way English does.

शुभ सकाळ is real, and it skews **formal and written** — a message, a notice, a broadcast, the top of something addressed to a group. Spoken between two people who know each other, **नमस्कार** is the ordinary choice at any hour.

So learn this to **read** it and to use it where it belongs, and do not replace the greeting you already have.

Your turn

Say these aloud:

- *śubh* — good, auspicious
- *śubh sakāl*
- which of the two words in it you already knew
- what you would say instead, out loud, to a person

Before you move on

What does **शुभ** mean on its own? (**Auspicious, good.**) How many new words did *good morning* cost you? (**One.**) And which greeting still covers every hour? (**नमस्कार.**)

68.2 शुभ दुपार (śubh dupār) — “good afternoon”

Say *good morning*. Now say the part of the day that comes after the morning, and put the same word in front of it before you read on.

You'll want to know: शुभ दुपार

शुभ दुपार. — *śubh dupār*. — **good afternoon.**

If you built that yourself in the warm-up, the lesson has already done its job. शुभ does not change for the word behind it, and the word behind it is one you have had since the parts of the day.

शुभ सकाळ	good morning
शुभ दुपार	good afternoon

Grammar Lens: a pattern you can finish alone

Two rows are enough to see the shape: शुभ plus a part of the day. **You can already say the evening greeting**, and the next lesson will only confirm what you worked out rather than teach it to you. That is what a system is worth — the words stop arriving one at a time.

This one is also the **least used** of the set in speech, for the same reason the last lesson gave: there is a greeting that covers the whole day and Marathi speakers reach for it.

Your turn

Say these aloud:

- *śubh dupār*
- both greetings you have, in the order the day runs
- the third one, before anybody teaches it to you

Before you move on

How do you say *good afternoon*? (शुभ दुपार.) Did शुभ change? (**No** — it never does.) Which part of the day can you still put behind it? (**The evening one.**)

68.3 शुभ संध्याकाळ (śubh sandhyākāl) — “good evening”

Say the two greetings you have. Then say the one you worked out last lesson without being taught it.

You’ll want to know: शुभ संध्याकाळ

शुभ संध्याकाळ.

— *śubh sandhyākāl*. — **good evening**.

You built this before you read it. शुभ in front, the part of the day behind, nothing changed in either.

शुभ सकाळ	good morning
शुभ दुपार	good afternoon
शुभ संध्याकाळ	good evening

Why it’s said this way

Three greetings, and the honest summary of all three is the same. They belong to **writing and to formal speech** — a notice, a message, the opening of something addressed to a room. Between two people, at any hour of the day, the greeting is नमस्कार, and it was the first word this book gave you. That is not a reason to skip them. **You will read them**, and a reader who has never seen शुभ will stall on a word that costs nothing to know. It is a reason not to swap out a working greeting for one that will sound like a broadcast.

Grammar Lens: where the pattern stops

You have four parts of the day and three greetings. **The night is the one that does not follow.** Its greeting is built on रात्री — the at-that-time form from the parts of the day — rather than on the bare रात्र these three use. This book is not teaching that phrase here, and it is naming the exception so that you do not build it yourself and get it wrong. **A pattern worth trusting is one you also know the edge of.**

Your turn

Say these aloud:

- *śubh sandhyākāl*
- all three, in the order the day runs
- which part of the day has no greeting in this chapter
- what you would actually say to a person, at any hour

Before you move on

Say *good evening*. (शुभ संध्याकाळ.) Which register do these three belong to? (**Written and formal.**) And which part of the day was left out, because it does not follow the pattern? (**The night.**)

68.4 (three greetings, one word) — from cold

Close the lessons before this one. Say the one word this chapter taught, and then say what it means on its own.

Grammar Lens: one word, three greetings

शुभ सकाळ	good morning
शुभ दुपार	good afternoon
शुभ संध्याकाळ	good evening

This chapter taught one word. Everything on the right of शुभ you already had, which is why three greetings cost what one usually does. That is the second time the parts of the day have paid for something: they gave you the at-that-time forms first, and now they give you these.

What you've built

Three greetings **to read**, and one greeting **to say**.
नमस्कार was the first Marathi word in this book and it still covers every hour of the day. The three above belong to notices, messages and formal openings. Knowing both, and knowing which is which, is the whole of what this chapter is for.

The night has no greeting here on purpose: its form is built on रात्री rather than the bare part of the day, so it does not follow these three.

Your turn

Say these aloud:

- the three greetings, in the order the day runs
- the one word that is new, and what it means alone
- which greeting you would use out loud, and at what hour
- which part of the day is missing from the three, and why

Before you move on

How many new words did this chapter teach? (**One** — शुभ.) Say *good evening*. (शुभ संध्याकाळ.) And which greeting would you actually speak, at any hour of the day? (नमस्कार.)

Chapter 69

This One and That One

Modes: ⇨ voice (4) ⇨ Hands-free start: all 4 lessons.

By the end of this chapter: I can point at something near or far in the right gender, and I can talk about a third person.

From cold: the two-by-three grid of pointing words, the fact that the front carries distance while the ending carries the noun's gender, and the far row doing double duty as he, she and it.

69.1 हा / ही / हे (hā / hī / he) — “this”

Three nouns, three genders. मित्र is masculine, खोली is feminine, घर is neuter. Say all three before you turn the page.

You'll want to know: हा, ही, हे

हा hā · ही hī · हे he — this

English has one word for this. Marathi has three, and **which one you use is decided by the noun, not by you:**

हा मित्र hā mitra	this friend
ही खोली hī khoolī	this room
हे घर he ghar	this house

You have made this choice before. माझा and माझी split the same way, on the same two endings — -आ for a masculine noun, -ई for a feminine one. So the first two rows are a habit you already have, pointed at a new word.

Grammar Lens: it goes in front, and it never stands alone here

हा sits **before** its noun — *hā mitra*, never *mitra hā*. That is the same slot माझा and डावा take, so the front of a Marathi noun is becoming a place you know: the words that describe it queue up there. And because the ending is chosen by the noun, **the word tells you the gender of anything that follows it**. Meet a noun you have never read, with ही in front of it, and you already know one true thing about it.

Your turn

Say these aloud:

- *hā mitra, hī khoolī, he ghar*
- which of the three endings matches माझा
- where the word sits — before the noun or after it

Before you move on

How do you say *this room*? (ही खोली.) Who chooses between हा, ही and हे — you, or the noun? (**The noun.**) And where does the word go? (**In front.**)

69.2 तो / ती / ते (to / tī / te) — “that”

Say *this house, this room, this friend*. Keep the three endings in your ear; only their front is about to change.

You’ll want to know: तो, ती, ते

तो *to* · ती *tī* · ते *te* — **that**

near	far
हा मित्र	तो मित्र
ही खोली	ती खोली
हे घर	ते घर

Only the first letter moved. ह- became त-, and the three endings did not budge, because they were never about distance — they were about the noun.

That is the whole of the second lesson. You learned six words by learning four.

Why it's said this way

One warning worth having before you meet ते on a page.

You have already read ते in this book, and it was **not** this word. In एक ते पाच — *ek te pāc* — it means “**one to five**”, a stretch between two numbers. Same three letters, different job.

Nothing in the shape tells them apart. **What tells them apart is what sits beside it:** a noun after it makes it *that*; two numbers around it make it *to*. Marathi will do this to you again, and the habit of reading the neighbours rather than the word alone is what gets you through it.

Your turn

Say these aloud:

- *to mitra, tī khoolī, te ghar*
- each near word and its far partner, as a pair
- the other job ते does, and how you would tell which is which

Before you move on

How do you say *that house*? (ते घर.) What is the only difference between *this room* and *that room*? (**The first letter.**) And what else can ते mean? (**To**, between two numbers.)

69.3 हा · तो — two rows, and what the far one is really for

Say the six words, near row first, in the order masculine, feminine, neuter.

Grammar Lens: two rows, not three

Marathi points in two directions and stops. ह- is here; त- is not here. There is no third word for *that one over there, further away*. Spanish needs three — *este, ese, aquel* — and English is unstable about it, keeping *yonder* alive only in corners. Marathi draws the line **once**, between what is at hand and what is not, and everything not at hand shares one row.

That is fewer words to learn and one fewer decision to make while speaking.

Grammar Lens: the far row is also he, she and it

Here is the part that matters most, and it is not about pointing at all.

तो — *that* — is also **he**. ती — *that* — is also **she**. ते — *that* — is also **it**.

Marathi does not keep a separate set of third-person pronouns. **It reuses the far row.** Whoever is not you and not the person you are speaking to is, by default, *the one over there*.

So this chapter did more than teach pointing:

मी	I
तू / तुम्ही	you
तो / ती / ते	he / she / it

That is the whole set of people a sentence can be about, and until now you had the first two rows and not the third.

Your turn

Say these aloud:

- how many directions Marathi points in
- *to*, and then both things it can mean
- the three rows of people — I, you, and the third

Before you move on

How many directions does Marathi point in? (**Two** — here and not here.) How do you say *she*? (ती — the same word as *that*.) And does Marathi have a separate word for *he*? (**No** — it reuses the far row.)

69.4 (this one and that one) — from cold

Close the lessons before this one. Draw the grid from memory:
two rows, three columns.

Grammar Lens: four letters, six words

	masculine	feminine
near	हा	ही
far	तो	ती

The neuter completes each row — हे and ते — and the grid is done.

Two fronts and three endings make six words. The front carries the distance and is yours to choose; the ending carries the gender and is the noun's. Neither decision touches the other, which is why six words cost you four.

All six sit **in front** of their noun, in the slot माझा and डावा already use.

What you've built

Pointing, and **the third person**.

तो, ती and ते are *he*, *she* and *it* as well as *that*. Before this chapter a Marathi sentence could be about you or about the person you were speaking to, and about nobody else. Now it can be about anyone.

Your turn

Say these aloud:

- the near row, then the far row
- *this room* and *that room*
- *he*, *she*, *it* — without looking
- which part of each word the noun decided

Before you move on

How many pointing rows does Marathi have? (**Two.**) Say *that room.* (ती खोली.) And what else do तो, ती and ते do? (**They are he, she and it.**)

Devanagari for Marathi — a reference

A **reference**, not a chapter — the lessons teach reading through real words. This page gathers the system and flags what is special about *Marathi's* Devanagari.

How Devanagari works (the three facts)

1. **Consonants carry a built-in “a”.** क = ka, न = na, म = ma.
2. **A vowel sign (*mātrā*) changes it:** का kā · कि ki · की kī · कु ku
· के ke · को ko · कौ kau.
3. **A *halant* removes it**, and the bare consonant joins the next as a conjunct: स् + का → स्का; न् + य → न्य. The *anusvāra* dot ँ nasalises a vowel (बरं *baraṁ*).

What is special about Marathi's Devanagari

- **The extra letter ऌ (*ḷa*)** — a **retroflex l**, tongue curled back. Hindi does *not* have it; Marathi shares it with the Dravidian languages to the south — Tamil, Kannada and the rest — a mark of centuries of contact. Common in *kāl* (“time”), *phal* (“fruit”).
- **The vowel अँ / ऐँ** for the English “a” of *cat* — added for English loanwords (*bēṅk*, “bank”).
- **Three genders.** Marathi keeps Sanskrit's masculine, feminine, *and* neuter (Hindi collapsed to two), and marks gender on verbs and adjectives more thoroughly — even in the present tense (*yeto* m. / *yete* f.).

Marathi in the family

Marathi is **Indo-Aryan** (like Hindi, Punjabi, Bengali — descended from Sanskrit), spoken in Maharashtra. Its script and much formal vocabulary are shared with Hindi and Sanskrit; its sound system, the letter ष, and parts of its grammar bear the imprint of long contact with Dravidian. The lessons trace both threads.

Glossary

This glossary collects every word and phrase taught in the book. Pronunciation appears when it differs from the written form; chapter numbers show where each entry is introduced.

-हून *-hūn*

from — the ending that answers the second question of every spoken interview
Introduced in Chapter 46.

-कडे *-kaḍe*

toward, at somebody's side — the postposition that turns two taught adjectives into directions
Introduced in Chapter 48.

-ने *-ne*

by, with — the instrument rather than the companion, and an ending that will come back as something much bigger
Introduced in Chapter 45.

-शी *-śī*

with, to — the bound partner of बरोबर, and the one a verb of speaking demands
Introduced in Chapter 45.

... कुठे ...? *... kuṭhe ...?*

where an asking word stands — Marathi leaves it in the answer's own slot and moves nothing
Introduced in Chapter 38.

आहे *āhe*

is (*āhe*)
Introduced in Chapter 9.

अकरा *akrā*

eleven — one-and-ten, with both halves still audible if you know what to listen for
Introduced in Chapter 56.

आणि *āṇi*

and — the one word that turns two Marathi sentences you can already say into one
Introduced in Chapter 30.

आणणे *āṇṇe*

to bring — leading, with the same little prefix that turned going into coming
Introduced in Chapter 26.

असणे *asṇe*

to be — the verb behind आहे, the word a Marathi sentence ends on
Introduced in Chapter 14.

आठ *āṭh*

eight — and the retroflex ठ is exactly where a Sanskrit consonant cluster collapsed
Introduced in Chapter 55.

अठरा *aṭhrā*

eighteen — eight-and-ten, and the last of the -रा family
Introduced in Chapter 58.

आठवा *āṭhvā*

eighth — the third in a row you can build without being told
Introduced in Chapter 61.

आवडणे *āvaḍṇe*

to like — a native Marathi verb that puts you in the dative, beside प्रेम करणे, to love
Introduced in Chapter 16.

बहीण *bahīṇ*

sister — worn down like भाऊ, but deliberately not its English counterpart's cousin
Introduced in Chapter 18.

बारा *bārā*

twelve — two-and-ten, and the pattern from eleven repeating exactly
Introduced in Chapter 56.

बराच *barāch*

quite a lot, a fair amount — बरा with the emphatic -च stuck on, and you own both halves
Introduced in Chapter 54.

बरं *baram*

okay / fine (baram)
Introduced in Chapter 4.

बरोबर *barobar*

with, together with — and, said on its own, “that’s right”, which is the same idea twice
Introduced in Chapter 45.

बसणे *basṇe*

to sit — the first word a Marathi host says to you, and a root that named villages
Introduced in Chapter 27.

भाकरी *bhākarī*

a round flatbread — the one word in this chapter that never left Marathi's own neighborhood, and Hindi's word for bread altogether
Introduced in Chapter 17.

भाऊ *bhāū*

brother — worn down by sound change rather than borrowed whole, and a secure cousin of the English word
Introduced in Chapter 18.

भेटू *bheṭū*

(we'll) meet (bheṭū)
Introduced in Chapter 11.

भेटून आनंद झाला *bheṭūn ānand jhālā*

pleased to meet you (bheṭūn ānand jhālā)
Introduced in Chapter 9.

बोलणे *bolṇe*

to speak (bolṇe)
Introduced in Chapter 12.

चहा *chahā*

tea — the one request in this chapter that is not inherited at all, and Marathi's first masculine noun
Introduced in Chapter 17.

चालणे *chālṇe*

to walk, to go along — and the everyday yes that means it will walk
Introduced in Chapter 27.

चांगला *chāṅglā*

good — the ordinary word of approval, and the one **बरं** could never quite be
Introduced in Chapter 51.

चौदा *chāudā*

fourteen — four-and-ten, and the first word in this book to need the au sign
Introduced in Chapter 57.

चौथा *chauthā*

fourth — the last of the four Marathi inherited whole, and the third different shape in four words
Introduced in Chapter 60.

दहा *dahā*

ten — the word every teen in the next two chapters is built out of
Introduced in Chapter 56.

दहावा *dahāvā*

tenth — and the ending does not stop here, which is the point of it
Introduced in Chapter 61.

डावा *ḍāvā*

left (the side) — the other half of the pair, agreeing exactly as its partner does
Introduced in Chapter 44.

देणे *deṇe*

to give — the verb the request pattern had been doing without
Introduced in Chapter 26.

धन्यवाद *dhanyavad*

thank you (dhanyavād)
Introduced in Chapter 2.

दिवस *divas*

day — the whole that holds the other four, and the one word in the set that
refuses the ending
Introduced in Chapter 66.

डोळा *ḍolā*

eye — carrying Marathi's signature extra letter ढ, and a word that started life
meaning something else entirely
Introduced in Chapter 19.

दूध *dūdh*

milk — back to inherited Sanskrit, and the same PIE root behind English doughty
Introduced in Chapter 17.

दुपार *dupār*

afternoon — the middle of the day, and the same time-ending a second time
Introduced in Chapter 66.

दुसरा *dustrā*

the other, the second — the partner एक needs before a pair can be shared out
Introduced in Chapter 31.

दुसरा *dustrā*

the second — the ordinal you have owned since chapter thirty-one, taken apart at
last
Introduced in Chapter 60.

एक दोन तीन चार पाच *ek don tīn chār pāch*

one to five — nearly Hindi's, with two tells in the spelling and one in the sound
Introduced in Chapter 13.

एकोणीस *ekoṇīs*

nineteen — one LESS than twenty, which is why it is taught after twenty and not
before
Introduced in Chapter 58.

घर *ghar*

house, home — the noun the whole place column is about to be built on, and a
cousin of a verb you already own
Introduced in Chapter 41.

घरा- *gharā-*

the oblique stem — the one shape change that stands between every noun in this book and every postposition in the next three chapters
Introduced in Chapter 41.

घेणे *gheṇe*

to take — the verb hiding inside “take care,” on the Indo-European root behind English grab
Introduced in Chapter 16.

हा / ही / हे *hā / hī / he*

this — one word in three genders, in front of the noun it points at
Introduced in Chapter 69.

हो *ho*

yes (ho)
Introduced in Chapter 4.

हृदय *hrdaya*

heart — the surest cognate taught so far, and a new vowel sign that has waited thirteen chapters
Introduced in Chapter 20.

हुशार *hushār*

clever, sharp — the first word this book has for what a PERSON is like rather than a thing
Introduced in Chapter 51.

इथे *ithe*

here — the near half of the pair, and the third column of the क- / त- / इ- family
Introduced in Chapter 40.

जाणे *jāṇe*

to go — and the present tense you cannot say without declaring your own gender
Introduced in Chapter 14.

जरा *jarā*

a little, slightly — the softener that turns a demand into a request
Introduced in Chapter 53.

जवळ *javaḷ*

near, close to — the postposition a direction-asker actually gets answered with
Introduced in Chapter 43.

झोपणे *jhopṇe*

to sleep — another inherited word Marathi let go of, where Hindi kept it
Introduced in Chapter 27.

का ...? *kā ...?*

why — the same syllable as the question particle, moved to the front of the sentence
Introduced in Chapter 34.

कधी *kadhī*

when — the fourth asking word, and the one that finally lets you interrogate the time frames of the last chapter

Introduced in Chapter 38.

काही हरकत नाही *kāhī harkat nāhī*

no problem / you're welcome (*kāhī harkat nāhī*)

Introduced in Chapter 10.

काळजी घ्या *kālji ghyā*

take care (*kālji ghyā*)

Introduced in Chapter 11.

काम करणे *kām karṇe*

to work (*kām karṇe*)

Introduced in Chapter 12.

कान *kān*

ear — a consonant cluster simplified the same way don copied teen, and a root disputed among Sanskrit scholars

Introduced in Chapter 19.

कसा / कशी / कसं *kasā / kaśī / kasani*

how (*kasā* m. / *kaśī* f. / *kasani* n.)

Introduced in Chapter 10.

कठीण *kathīṇ*

hard, difficult — Sanskrit's word for physically hard, kept for the difficulty of a task

Introduced in Chapter 52.

काय *kāy*

what (*kāy*)

Introduced in Chapter 9.

खाली *khālī*

under, below, down — the exact opposite of वर, and it behaves the same way twice over

Introduced in Chapter 42.

खाणे *khāṇe*

to eat — and an infinitive that doubles as a noun of the third gender Hindi lost

Introduced in Chapter 14.

खराब *kharāb*

bad, spoiled — an Arabic word that reached Marathi through Persian, and a third one that never agrees

Introduced in Chapter 51.

खोली *khoolī*

room — the inside of the house, and the first thing a Marathi sign or a rental notice names

Introduced in Chapter 41.

खूप *khūp*

very, a lot — the word that turns nine adjectives into eighteen without teaching a single new one

Introduced in Chapter 53.

खूप खूप *khūp khūp*

saying a word twice to mean more of it — Marathi's cheapest intensifier, and it costs no new vocabulary at all

Introduced in Chapter 53.

किंवा *kinivā*

or — the word that offers a choice, and the word every multiple-choice question is built from

Introduced in Chapter 30.

किती *kitī*

how many, how much — the question the numbers one to five were waiting for

Introduced in Chapter 37.

किती मोठं! *kitī moṭham!*

how big! — the same **किती** you have asked with since chapter 37, in front of an adjective instead of a noun

Introduced in Chapter 54.

किती वाजले *kitī vājle*

what time is it — a question you can already ask, and a verb that counts

Introduced in Chapter 67.

कोण *koṇ*

who — the asking word for a person, and the third member of a family you have already met twice

Introduced in Chapter 37.

कुठे *kuṭhe*

where — the asking word the whole book has been unable to say, and the one a sign, a station and an interviewer all need

Introduced in Chapter 38.

कुठून *kuṭhūn*

from where — the interview's opening question, built out of two things you already own

Introduced in Chapter 46.

कुटुंब *kuṭumb*

family — another word borrowed whole from Sanskrit, and neuter where Hindi made the same word masculine

Introduced in Chapter 18.

लहान *lahān*

small — the opposite of **मोठा**, and an adjective that refuses to agree with anything

Introduced in Chapter 50.

लहान • लहान • लहान *lahān • lahān • lahān*

the adjectives that never agree — the class a learner who has met only मोठा will over-apply endings to
Introduced in Chapter 50.

लांब *lāmb*

far, and also long — one Marathi word where English needs two, and the answer to how far
Introduced in Chapter 43.

लिहिणे *lihīṇe*

to write — from a root that meant “to scratch,” and the chapter’s four verbs run back together
Introduced in Chapter 15.

मदत करणे *madat karṇe*

to help — an Arabic word for “reinforcements” that came through Persian and took करणे
Introduced in Chapter 16.

मध्ये *madhye*

in, inside, among — the free-standing partner of the -त you already have, and the one a sign is written with
Introduced in Chapter 42.

माहीत असणे *māhīt asṇe*

to know — built as “is known to me”, so the knower is never the subject
Introduced in Chapter 14.

माझं *mājhami*

my (mājhami, neuter)
Introduced in Chapter 9.

माझं नाव ... आहे *mājhami nāv ... āhe*

my name is... (mājhami nāv ... āhe)
Introduced in Chapter 9.

माझ्याबरोबर *mājhyābarobar*

the oblique of a pronoun — because मी and माझं bend too, and they do not bend the way a noun does
Introduced in Chapter 45.

माझ्याकडे ... आहे *mājhyākāḍe ... āhe*

how Marathi says HAVE, given that it has no verb for it — the thing is beside you, and that is all
Introduced in Chapter 48.

म्हणजे *mhaṇṇe*

to say these words — the readable partner of the verb you took by ear
Introduced in Chapter 28.

मी *mī*

I (*mī*)

Introduced in Chapter 10.

मी बरा आहे *mī barā āhe*

I'm well, thank you (*mī barā āhe*)

Introduced in Chapter 10.

मी मराठी बोलतो *mī marāṭhī bolto*

I speak Marathi (gendered)

Introduced in Chapter 12.

मिळणे *miḷṇe*

to be got, to be found — a fourth verb that puts you in the dative, and it carries ळ

Introduced in Chapter 28.

मित्र *mitra*

friend — taken up whole from Sanskrit rather than worn down, and a cousin of the god-name Mithra

Introduced in Chapter 18.

मित्राला *mitrālā*

the object marker -ला — put on a person, left off a thing, and Marathi is strict about the difference

Introduced in Chapter 47.

मित्राला देतो *mitrālā deto*

the indirect object — the same -ला again, this time for the person a thing goes TO

Introduced in Chapter 47.

मोठा *moṭhā*

big, large — the first adjective this book teaches on purpose, and a false friend to anyone who knows Hindi

Introduced in Chapter 49.

मोठा • मोठी • मोठं *moṭhā • moṭhī • moṭhami*

how a Marathi adjective agrees — three endings you have already used twice, now named

Introduced in Chapter 49.

मोठं ... आहे *moṭhami ... āhe*

where a Marathi adjective stands — always before its noun, which is the opposite of Spanish and French

Introduced in Chapter 49.

नाही *nahī*

no / is not (*nāhī*)

Introduced in Chapter 4.

नाक *nāk*

nose — completing the face, and the one of the four with the most secure English cousin

Introduced in Chapter 19.

नको *nako*

no thank you, I don't want it — the refusal that is not नाही
Introduced in Chapter 32.

नमस्कार *namaskar*

hello / goodbye (namaskār)
Introduced in Chapter 1.

नऊ *naū*

nine — the same word as new, in Sanskrit and in English both
Introduced in Chapter 55.

नाव *nāv*

name (nāv)
Introduced in Chapter 9.

नववा *navvā*

ninth — the one tooth missing from the machine, and it is at nine
Introduced in Chapter 61.

पाचवा *pāchvā*

fifth — the seam, where Marathi stops inheriting ordinals and starts building them
Introduced in Chapter 60.

पहिला *pahilā*

first — the one word in the set with no number inside it at all
Introduced in Chapter 60.

पाहणे *pāhṇe*

to see — from Sanskrit paś-, the root that reached English as spectacle, inspect and spy
Introduced in Chapter 14.

पैसे *paise*

money — a plural-only noun, and the first word this book has for the thing a price is paid in
Introduced in Chapter 59.

पण *paṇ*

but — the word that lets a Marathi sentence take something back
Introduced in Chapter 30.

पंधरा *pandhrā*

fifteen — five-and-ten, with the पाच you already own at the front
Introduced in Chapter 57.

पाणी *pāṇī*

water — the first thing you would actually ask for, and the request pattern that opens a spine node this track had never realized
Introduced in Chapter 17.

पासून *pāsūn*

from, since — the starting point of a journey and of a stretch of time, in one word
Introduced in Chapter 46.

पिणे *piṇe*

to drink — the verb that was already inside the word for water
Introduced in Chapter 26.

पुन्हा *punhā*

again (*punhā*)

Introduced in Chapter 11.

पुन्हा भेटू *punhā bheṭū*

see you again (*punhā bheṭū*)

Introduced in Chapter 11.

पुरेसा *puresā*

enough, sufficient — the answer that ends a transaction, built on a root that means to fill

Introduced in Chapter 54.

राहणे *rāhṇe*

to live, to stay (*rāhṇe*)

Introduced in Chapter 12.

रात्र *rātra*

night — the fourth part of the day, and the fourth time the same ending works

Introduced in Chapter 66.

रुपया *rupayā*

rupee — the unit a price is actually named in, and a word Sanskrit built out of shape

Introduced in Chapter 59.

सहा *sahā*

six — the first number past the five this book taught in chapter thirteen

Introduced in Chapter 55.

सहावा *sahāvā*

sixth — the first ordinal you could have said before you were taught it

Introduced in Chapter 61.

सकाळ *sakāl*

morning — the first of the day's parts, and the ending that turns any of them into "at that time"

Introduced in Chapter 66.

समजणे *samajṇe*

to understand — built on the root that gave the Buddha his name, and taking the dative like knowing

Introduced in Chapter 15.

समोर *samor*

in front of, opposite, facing — and a word built out of a face you have already been taught

Introduced in Chapter 43.

संध्याकाळ *sandhyākāl*

evening — the longest of the day’s parts to write, and the one that shares its ending with the morning
Introduced in Chapter 66.

सांगणे *sāṅṇe*

to tell — a word you can use by ear today, whose last consonant your hand has not been taught yet
Introduced in Chapter 28.

सात *sāt*

seven — Sanskrit sapta with the p worn away, which is what happened to most of these
Introduced in Chapter 55.

सतरा *satrā*

seventeen — seven-and-ten, and you can hear सात inside it
Introduced in Chapter 58.

सातवा *sātvā*

seventh — and the first sign that the dictionaries never bothered to list these
Introduced in Chapter 61.

शिकणे *shikṇe*

to learn — built, at root, out of wanting to be able
Introduced in Chapter 28.

सोळा *soḷā*

sixteen — six-and-ten, carrying the ळ that is Marathi’s own letter
Introduced in Chapter 57.

सोपा *sopā*

easy — an agreeing adjective again, and the thing a learner most wants to say about a language
Introduced in Chapter 52.

शुभ दुपार *śubh dupār*

good afternoon — the same one word, the same slot, a second part of the day
Introduced in Chapter 68.

शुभ सकाळ *śubh sakāl*

good morning — one new word in front of a word you already have
Introduced in Chapter 68.

शुभ संध्याकाळ *śubh sandhyākāl*

good evening — the third greeting, and where the pattern stops
Introduced in Chapter 68.

सुद्धा *sudhā*

also, too — and, in front of a negation, “not even”
Introduced in Chapter 36.

सुंदर *sundar*

beautiful — a Sanskrit word Marathi took whole, endings and all, which is why it has none

Introduced in Chapter 50.

तेरा *terā*

thirteen — three-and-ten, and the third word in a row to end in -रा

Introduced in Chapter 57.

ठेवणे *thevṇe*

to put, to keep — a standing word, worn down from Sanskrit through Prakrit

Introduced in Chapter 26.

थोडा *thoḍā*

a little, some — the quantity word, which agrees, where जरा the degree word does not

Introduced in Chapter 54.

तिसरा *tisrā*

third — the same ending as दुसरा, on the number you can still see inside it

Introduced in Chapter 60.

तिथे *tithe*

there — the far half of a pointing pair, and the first thing you can answer कुठे with

Introduced in Chapter 39.

तो / ती / ते *to / tī / te*

that — the far row, built on त- where this was built on ह-

Introduced in Chapter 69.

तोंड *tōḍ*

mouth — the everyday word, beside a formal Sanskrit doublet you already half-know

Introduced in Chapter 19.

तू / तुम्ही *tū / tumhī*

you (tū familiar / tumhī respectful)

Introduced in Chapter 9.

तुमचं नाव काय आहे? *tumchaṁ nāv kāy āhe?*

what's your name? (tumchaṁ nāv kāy āhe?)

Introduced in Chapter 9.

तुम्ही कसे आहात? *tumhī kase āhāt?*

how are you? (tumhī kase āhāt?)

Introduced in Chapter 10.

उद्या भेटू *udyā bheṭū*

see you tomorrow (udyā bheṭū)

Introduced in Chapter 11.

उजवा *ujvā*

right (the side) — and the ancient idea that the right hand is the straight one
Introduced in Chapter 44.

उंच *umich*

tall, high — the word the speaking paper’s one-minute description of a person
actually needs
Introduced in Chapter 52.

वाचणे *vāchṇe*

to read — from a causative meaning “to make speak,” cousin of voice and vocal
Introduced in Chapter 15.

वाजता *vājṭā*

at N o’clock — the form that puts an event at a time, and refuses to change for
anything
Introduced in Chapter 67.

वर *var*

on, above, up — a postposition, a bare adverb, and the word Marathi puts under
'love for' as well as 'on top of'
Introduced in Chapter 42.

वाटणे *vāṭṇe*

to feel, to seem — the answer to how are you, built the way liking and knowing
were
Introduced in Chapter 27.

विचार करणे *vichār karṇe*

to think — literally “to do a thought,” on a root that means turning something
over
Introduced in Chapter 15.

विचारणे *vichārṇe*

to ask — the word for thinking with an infinitive ending on it, so asking and
thinking share a root
Introduced in Chapter 16.

वीस *vīs*

twenty — the round number the last four chapters have been climbing toward,
and the one nineteen is built backwards from
Introduced in Chapter 58.

येणे *yeṇe*

to come — the same Sanskrit going-root as जाणे, turned around by one small
prefix
Introduced in Chapter 14.

येतो / येते *yeto / yete*

“I’ll be going” (yeto m. / yete f.)
Introduced in Chapter 4.

Review Questions

Try these without looking ahead. Every prompt comes from the same canonical lesson data as its chapter. Answers begin in the next section.

Chapter 1

1.1 ह — *the consonant ha*

Trace the visible Devanagari consonant once, then name its built-in vowel.

1.2 ी — *the vowel sign that replaces the inherent a*

Copy the visible Marathi word for yes once, then name its two pieces.

1.3 हो — *look, hide, write, compare*

After hiding the model for five seconds, write the Marathi word for yes and then compare it.

1.4 One heard answer — *write what you know*

From the heard cue ho alone, write the known Marathi word for yes.

Chapter 2

2.1 ः — *a small breath after a vowel*

Copy the visible two-dot breath sign once.

2.2 आ — *long aa standing alone*

Copy the visible independent long-aa sign once, finishing with the headline.

2.3 भ — *bha, with a puff of breath*

Copy the visible breathy-b consonant once.

2.4 े — *e above the headline*

Copy the e mark, then retrieve the three preceding signs by name.

2.5 ँ — *one nasal dot*

Copy the visible one-dot nasal sign once.

2.6 त — dental ta

After a five-second delay, write dental ta from memory.

Chapter 3**3.1 द — dental da**

Write dental da after a delay, then retrieve the previous three sign names.

3.2 ध — dha, voiced and breathy

Write dha after a delay, then retrieve visarga, independent aa, and bha by name.

3.3 ब — ba without the puff

Write the consonant you hear: ba, without a puff.

3.4 य — ya

Write ya from sound, then retrieve da, dha, and ba by name.

3.5 ळ — Marathi's curled-back lla

Write curled-back lla from sound, then retrieve e-mark, anusvara, and ta.

3.6 व — between English v and w

Write the consonant you hear: va.

3.7 धन्यवाद — now read what you already mean

Write the Marathi word you hear: dhanyavad. Then name the last three signs in this runway.

Chapter 4**4.1 हो (ho) — “yes”**

Write dhanyavad once, then write da, dha, and ba from their spoken names.

4.2 Chapter 4 — courtesy, responses, and leave-taking

Without a visible model, write the Marathi word you hear: ho (yes).

4.3 Chapter 4 — courtesy, responses, and leave-taking

Read नमस्कार and give its conversational meaning.

4.4 Chapter 4 — courtesy, responses, and leave-taking

From their spoken names, write ya, curled-back lla, and va once.

Chapter 5

5.1 ि — short i, written before, read after

Trace the short-i mark and say where it is written relative to its letter.

5.2 ु — short u, a small hook below

Copy the short-u hook under ta, then name the mark that is written to the left of its letter.

5.3 ू — long ū, the deeper hook below

Write long uu after a delay, then say what separates it from short u.

5.4 ृ — the vocalic r mark, said ru

Copy the vocalic-r curl on ka, then say which direction it opens compared with short u.

5.5 ॠ — the moon holding a dot

Trace the moon-and-dot, then name the mark that is a dot with no crescent.

5.6 अ — the vowel your consonants have been hiding

Write independent short a after a delay, then turn it into long aa.

5.7 Six marks, named without the page

Name the mark that is written left of its letter, the two that hang below, the one that opens the other way, the nasal with a crescent, and the vowel your consonants already hide.

Chapter 6

6.1 ख — ka with the breath let out

Trace aspirated kha, then say what separates it from ka.

6.2 ग — the same place, with the voice on

Copy ga, then write aspirated kha from memory.

6.3 घ — voice and breath together

Write gha after a delay, then name the two things it has that ka does not.

6.4 च — one letter, two Marathi sounds

Copy ca, then name its second Marathi pronunciation.

6.5 छ — the palate, with the breath let out

Trace aspirated chha, then say which earlier pair it copies.

6.6 ज — voice at the palate

Write ja after a delay, then retrieve the two preceding sign names.

6.7 झ — the letter inside mājhe

Copy majhe and name its four signs.

6.8 *Two rows, told apart by voice and breath*

Say the four velar letters in order, then the four palatal ones, naming for each whether voice and breath are on. Then reach back a chapter for the two below-the-line hooks, the vocalic-r curl, the crescent nasal, and the vowel every consonant hides.

Chapter 7**7.1** ढ — *the tongue curled back*

Trace retroflex ta, then say where the tongue goes for it.

7.2 ठ — *the curl, with the breath let out*

Copy aspirated retroflex tha, then write plain retroflex ta from memory.

7.3 ड — *the curl, with the voice on*

Write retroflex da after a delay, then name the plain and aspirated members of its row.

7.4 ण — *the nasal with the tongue curled back*

Copy retroflex na, then write dental na and say which needs the curled tongue.

7.5 प — *the lips, with the voice off*

Write pa after a delay, then name the letter it differs from by one dot.

7.6 *The curled row, and one letter from the lips*

Name the four curled letters in order, the lip letter that differs from ba by one dot, the two marks from two chapters ago by placement, and the plain, breathy and voiced letters of the palate row.

Chapter 8**8.1** ल — *the plain l, beside the curled one you know*

Trace plain la, then name the Marathi letter for the curled l.

8.2 श — *the sh at the roof of the mouth*

Copy palatal sha, then write plain sa from memory.

8.3 ष — *the third sibilant, kept on the page*

Write retroflex sha after a delay, then say how most Marathi speakers pronounce it.

8.4 उ — *short u standing on its own*

Copy independent short u, then say which form needs a consonant to lean on.

8.5 ऊ — *long ū standing on its own*

Write independent long uu after a delay, then name the four forms of this vowel.

8.6 ँ — *the vowel that opens ek*

Copy ek, then say which form of this vowel needs a consonant to lean on.

8.7 *Twenty-four signs, at real distance*

Name the plain l beside the curled one, the two sibilants Marathi writes apart and says alike, the three standalone vowels of this chapter, one letter from each of the three consonant rows in this runway, and ba with the voice switched off.

Chapter 9

9.1 *The last six, one chapter on*

A chapter after learning them, name the plain l beside the curled one, the two sibilants written apart but said alike, and the three vowels that stand alone as well as leaning.

Chapter 13

13.1 *Three signs after a durable gap*

Write dhanyavad, visarga, independent aa, and bha after a durable gap.

13.2 *Three more signs after a durable gap*

Write e-mark, anusvara, and ta after a durable gap.

13.3 *Keep three voiced consonants apart*

Write da, dha, and ba after a durable gap.

13.4 *The final three doorway signs*

Write ya, lla, and va after a durable gap.

13.5 *Why Marathi two rhymes with three*

Did Marathi don preserve an ancient final n?

13.6 *The six marks, with the page shut*

Say where each of the six marks goes, and which of the two below-the-line hooks travels further.

13.7 *Two rows, rebuilt from two questions*

Say the four velar letters and the four palatal ones in order, naming the voice and breath state of each.

13.8 *The curled row, without a model*

Name the four curled letters in order and the lip letter that differs from ba by one dot.

13.9 *The last six, without a model*

Name the plain l beside the curled one, the two sibilants written apart but said alike, and the three vowels that also have marks.

Chapter 18

18.1 *One step later — retrieve* मित्र

Give the word for friend, the old root meaning, and its borrowing type.

18.2 *One step later — retrieve* कुटुंब

Give the Marathi word for family and its Marathi gender.

Chapter 21

21.1 *After a gap —* मित्र

Complete: friend = ____; old root = ____; borrowing type = ____.

21.2 *After a gap —* कुटुंब

Give family in Marathi and its Marathi gender.

21.3 *Sibling retrieval*

Say brother and sister, then name the one securely related to English.

21.4 *Eye and ear retrieval*

Give eye and ear in Marathi; identify the special consonant in dola.

21.5 *Mouth and nose retrieval*

Give everyday mouth, its formal doublet, and nose.

21.6 *Three request nouns*

Give water, tea, and milk in Marathi.

21.7 *Three doing verbs*

Give take, ask, and help in Marathi.

21.8 *Three mind-and-page verbs*

Give think, understand, and write in Marathi.

21.9 *Three core verbs*

Give be, go, and come in Marathi.

21.10 *Durable retrieval —* मित्र

After the long gap: friend; root meaning; borrowing type.

21.11 *Count, then notice*

Count one to five and give Marathi's diagnostic pronunciation of four.

21.12 *Durable family comparison*

Give the five-part durable comparison for mitra and kutumb.

Chapter 22

22.1 *The doorway word, much later*

Hear dhanyavad; give its meaning and write it in Devanagari.

22.2 *First batch at long distance*

Write dhanyavad, visarga, independent aa, and bha at long distance.

22.3 *Second batch at long distance*

Write e-mark, anusvara, and ta at long distance.

22.4 *Voiced batch at long distance*

Write da, dha, and ba at long distance.

22.5 *Final batch at long distance*

Write ya, lla, and va at long distance.

22.6 *The six marks, a whole book later*

From their sounds alone, name all six marks and say for each whether it is written before, above, below, or on its own.

22.7 *Two rows, at book distance*

Rebuild both four-step rows from the voice-and-breath pattern, then name the one that sits inside the word for my.

22.8 *The curled row, a whole book later*

Name the four curled letters, say what the dot under a romanized letter means, and name the lip letter that is ba with the voice off.

22.9 *The last six, at book distance*

Name the plain l, the two sibilants said alike, and the three standalone vowels, and say what a letter surviving a merged sound tells you about writing systems.

Chapter 23

23.1 नाव — *the first form label*

Which printed Marathi label asks for the person's name?

23.2 शहर — *the city box*

Which label asks for the city?

23.3 भाषा — *the language box*

Which label asks which language the person uses?

23.4 आवडते पेय — *favorite drink*

Complete the printed label for the neuter word pey: आवड___ पेय

23.5 आवडती कृती — *favorite activity*

Complete the printed label for feminine kruti: आवड___ कृती

23.6 मित्राचे नाव — friend's name

Which label asks for the friend's name?

23.7 Copy the first three rows

Give the three labels in order: name, city, language.

23.8 Copy the last three rows

Complete the two favorite labels: आवड___ पेय; आवड___ कृती.

23.9 Hide, wait, write the first three labels

After a delay, write name, city, language as Marathi form labels.

23.10 Hide, wait, write the last three labels

After a delay, write favorite drink, favorite activity, and friend's name as Marathi form labels.

Chapter 24

24.1 Write to one named reader

Write the greeting line addressed to Mira.

24.2 Add the sender's name

Copy the complete Arun identity line, including punctuation.

24.3 One line for meeting the reader

Write the familiar pleased-to-meet-you line and close it.

24.4 Begin the purpose: Marathi

After a short delay, write the line that says Arun knows Marathi.

24.5 Add one reading line

Write Arun's known Marathi-reading line after a delay.

24.6 Add one writing line

After a delay, write Arun's known name-writing line.

24.7 Add the shortest skill line

Write Arun's speaking line after a delay.

24.8 Keep both pieces of thinking

Write Arun's complete thinking line after a delay.

24.9 Return to the dative frame

After a delay, write the line saying Marathi is understood by Arun.

24.10 One word can be a full line

Write the one-word thanks line with its boundary.

24.11 The first farewell line

Write the see-you-again closing line.

24.12 The dated farewell line

Write the see-you-tomorrow closing line.

24.13 *Order the opening block*

Order and write the three opening lines for Mira and Arun.

24.14 *Order the first three skills*

Write the known know-Marathi, read-Marathi, and write-my-name lines in that order.

24.15 *Order the second three skills*

Write the known speak, think, and understand-Marathi lines in that order.

24.16 *Order the closing block*

Write the thanks, see-you-again, and see-you-tomorrow lines in that order.

24.17 *Connect the four known blocks*

Connect the four practised blocks into the 32-word message for Mira.

24.18 *Independent 30–40-word message*

Without a model, write the practised 30–40-word message to Mira for Arun's introduction and Marathi-study purpose.

Chapter 25

25.1 *Choose the first three answers*

Match the labels to Profile A's details: नाव; शहर; भाषा.

25.2 *Choose the last three answers*

Match the last three labels to Profile A's details.

25.3 *Enter the first three values*

Using Profile A, complete the first three blank rows without a Marathi answer bank.

25.4 *Repair one value, not the whole form*

Write only the first value that needs repair; if none failed, write Profile A's city value once.

25.5 *Enter the last three values*

Using Profile A, complete the last three blank rows without a Marathi answer bank.

25.6 *Repair endings before values*

Supply only the three missing endings: आवड___ पेय; आवड___ कृती; मित्रा___ नाव.

25.7 *Delay the first three entries*

After the delay, complete Profile A's first three rows without an answer model.

25.8 *Delay the last three entries*

After the delay, complete Profile A's last three rows without an answer model.

25.9 *Join the two halves*

With Profile A visible but no Marathi answer bank, complete all six blank rows.

25.10 *Complete a new six-field form*

Without a Marathi value model, complete Profile B's six-field form.

Chapter 26

26.1 *Four asked-for actions*

Ask politely for water to be given, tea to be brought, and milk to be put down.

Chapter 27

27.1 *One visit, four verbs*

Invite someone to sit, say that you feel fine, and accept their offer in one word.

Chapter 28

28.1 *Four things that pass between two people*

Ask for a name, say you are learning Marathi, and ask whether water is to be had.

Chapter 29

29.1 *The twelve, further apart*

Name the four verbs of a visit: sitting, feeling, sleeping, walking.

29.2 *One frame, four sentences*

Say that you feel fine, that you are sleepy, and that you get it — all on the mala frame.

29.3 *Recognition at distance: two signs and one sound*

How is cha said before a long aa in most Marathi mouths?

29.4 *Recognition at distance: five things from further back*

Give friend and family in Marathi, and say which gender kutumb takes.

Chapter 30

30.1 आणि (*āṇi*) — *and*

Join brother and sister into one Marathi phrase.

30.2 किंवा (*kimivā*) — *or*

Offer a guest a choice between tea and milk, then offer them both.

30.3 पण (*paṇ*) — *but*

Fill the same slot three ways with chahā and dūdh: add, offer, contradict.

30.4 *The same gap, three ways*

Say chahā and pāṇī joined three ways: added, offered as a choice, and contradicted.

Chapter 31**31.1** ना ... ना ... (*nā ... nā ...*) — *neither, nor*

Refuse both tea and milk in one Marathi phrase.

31.2 ... ना? (*... nā?*) — *“isn’t it?”*

Turn ‘chahā āhe’ into a check, then answer it in the affirmative.

31.3 दुसरा (*dusrā*) — *the other one*

Share a pair out: one is tea, the other is milk.

31.4 *Words that need two places*

Run chahā and dūdh three ways: refuse both, share them out, then check a statement about tea.

Chapter 32**32.1** ... नाही — *saying that a whole sentence is not so*

Say that you do not like milk, then that you do not know.

32.2 नको (*nako*) — *“no, thank you”*

Accept an offer of tea, then decline an offer of milk.

32.3 *Four ways of saying no*

Say you do not like milk, that you do not know, and decline an offered cup of tea.

Chapter 33**33.1** ... का? (*... kā?*) — *the yes-or-no question*

Ask whether the listener knows, then ask whether that is all right.

33.2 ? and ! — *the marks that go only at the end*

Write the tea question and the greeting, each with its own end mark.

33.3 *Ask it, then answer it*

Ask whether there is tea, answer yes; ask whether that is all right, decline.

Chapter 34

34.1 का (*kā*) — *why*

Ask whether the listener likes Marathi, then ask why — the same word in two positions.

34.2 कारण (*kāraṇ*) — *because*

Ask why, then answer with a reason: you are learning Marathi because you like it.

34.3 , — *the mark that carries a list*

Write the three drinks as one written list, using the comma and one āṇi.

34.4 Two turns: *why, and because*

Take both turns: ask why, then answer with a reason.

Chapter 35

35.1 की (*kī*) — *that*

Say that you think there is tea, then that you know there is tea.

35.2 -ण्यासाठी (*-ṇyāsāthī*) — *in order to*

Turn shikṇe into a purpose and say that you read in order to learn Marathi.

35.3 Three clauses underneath, three jobs

Give a reason, a thought and an aim: because you like Marathi, that there is tea, in order to learn.

Chapter 36

36.1 जेव्हा ... तेव्हा ... (*jevḥā ... tevḥā ...*) — *when, then*

Say: when I read, then I understand.

36.2 -ल्यावर (*-lyāvar*) — *after doing*

Say the same idea twice: as a jevḥā frame, then packed into -lyāvar.

36.3 सुद्धा (*sudhā*) — *too, and “not even”*

Say that you like milk too, then that you do not even like milk.

36.4 Everything that joins

Say five sentences with a clause underneath: a reason, a thought, an aim, a when-frame, and an after-form.

Chapter 37

37.1 कोण (*koṇ*) — *who*

Ask who your friend is.

37.2 किती (*kitī*) — *how many*

Ask how many sisters, then answer with two.

37.3 Sort the answers, not the questions

Match each asking word to the shape of its answer: a thing, a person, a number.

Chapter 38

38.1 कुठे (*kuṭhe*) — *where*

Ask where somebody lives, then answer with Pune.

38.2 कधी (*kadhī*) — *when*

Ask when somebody is coming, then answer with tomorrow.

38.3 Where the asking word stands

Turn 'tumhī puṇyāt rāhtā' into a question about place by changing one word.

38.4 Two ways to ask, and how to tell them apart

Ask three questions about one person: who, where, when.

Chapter 39

39.1 थ — *the hole in the dental row*

Write aspirated dental tha, then curled ttha, and name the difference.

39.2 तिथे (*tithe*) — *there*

Ask where Mira is, then answer 'there'.

39.3 Ask a place, answer a place

Ask where, answer there, then ask why.

Chapter 40

40.1 इ — *short i with nothing to lean on*

Copy independent short i, then say which form can open a word.

40.2 इथे (*ithe*) — *here*

Say the asking word, the near word and the far word, separated by commas.

40.3 *Ask your own message six questions*

Turn three lines of your message into questions: the name line, a place line, and a time line.

Chapter 41**41.1** घर (*ghar*) — *house, home*

Say that your house is here, then that it is there.

41.2 खोली (*khoolī*) — *room*

Say: my house, and one room.

41.3 घरा- (*gharā-*) — *the stem a noun takes before a postposition*

Put ghar and khoolī into the -t locative and say which one changed shape.

41.4 *Ask where, and answer with a place you can name*

Ask where somebody is and answer twice: in the house, then in the room.

Chapter 42**42.1** मध्ये (*madhye*) — *in, inside*

Say 'in the house' twice: the short way and the sign way.

42.2 वर (*var*) — *on, above, up*

Say 'on the house', then 'look up', and name why only one needed the oblique stem.

42.3 खाली (*khālī*) — *under, below, down*

Say 'on the house' and 'under the room', then the two bare adverbs.

42.4 *There is a thing, and it is somewhere*

Put a room in, on and under the house, all from the same stem.

Chapter 43**43.1** जवळ (*javāl*) — *near, close to*

Say that your house is near Pune.

43.2 समोर (*samor*) — *in front of, opposite*

Say 'in front of the house' and 'near the house', and name the difference.

43.3 लांब (*lāmb*) — *far, and long*

Say that your house is far, then that it is near Pune.

43.4 *Give somebody a direction*

Ask where a house is, then answer three ways: near Pune, in front of the room, far.

Chapter 44**44.1** उजवा (*ujvā*) — *right*

Say 'the right eye', then put the adjective on a feminine noun.

44.2 डावा (*ḍāvā*) — *left*

Say the left ear and the right ear, then swap the noun for a feminine one.

44.3 *Say where something is, five ways, from one stem*

Bend ghar once and run all five postpositions off the same stem.

Chapter 45**45.1** बरोबर (*barobar*) — *with*

Say that you go with your friend, then agree with somebody in one word.

45.2 माझ्याबरोबर (*mājhyābarobar*) — *a pronoun bends too*

Say 'with me' and 'with you' politely.

45.3 -शी (*-śī*) — *with, to*

Say that you speak to your friend, then that you go with him.

45.4 -ने (*-ne*) — *by, with (an instrument)*

Say that you see with your eye, and that you speak to your friend, and name which is a tool.

45.5 *Ask one question and the ending picks itself*

Take mitra and put all three endings on it, saying what each one means.

Chapter 46**46.1** -हून (*-hūn*) — *from*

Say that you come from Pune, then from here.

46.2 पासून (*pāsūn*) — *from, since*

Say 'from tomorrow' and 'from Pune', and name which one is about time.

46.3 कुठून (*kuṭhūn*) — *from where*

Ask where somebody is from, then answer with Pune.

46.4 *Answer the second interview question*

Ask where somebody is from, answer it, then say from tomorrow onwards.

Chapter 47**47.1** मित्राला (*mitrālā*) — *the object that is a person*

Say that you see your friend, then that you see water, and name the difference.

47.2 मित्राला देतो (*mitrālā deto*) — *giving it to somebody*

Say that you give water to your friend, then that you bring it to him.

47.3 *One ending, three jobs*

Say three sentences with -lā: I like tea, I see my friend, I give my friend water.

Chapter 48**48.1** -कडे (*-kaḍe*) — *toward, at somebody's side*

Send somebody right, then left, then say you are going to your friend's.

48.2 माझ्याकडे ... आहे — *the sentence Marathi uses instead of "have"*

Say that you have water, then that you do not, then that your friend does.

48.3 *Send somebody, and say what you have*

Give a direction, say what you have, and give it to somebody.

Chapter 49**49.1** मोठा (*moṭhā*) — *big*

Say 'a big house', then 'my house is big'.

49.2 मोठा · मोठी · मोठं — *three endings, one rule*

Put moṭhā on a friend, a room and a house, changing only the ending.

49.3 मोठं ... आहे — *where the adjective stands*

Name a big house, then claim that your house is big.

49.4 *Describe a thing for the first time*

Label a big room, claim that your house is big, and say that you have a big house.

Chapter 50

50.1 लहान (*lahān*) — *small*

Put lahān on all three genders, then moṭhā on all three, and name the difference.

50.2 *The adjectives that never change*

Say 'a small room' and then say what you must NOT say.

50.3 सुंदर (*sundar*) — *beautiful*

Say 'a beautiful room' and 'a small beautiful house'.

50.4 *The last letter decides*

Put all three adjectives on khoolī, and say which one changed.

Chapter 51

51.1 चांगला (*chāṅglā*) — *good*

Say 'good tea' and 'a good room', then claim the tea is good.

51.2 खराब (*kharāb*) — *bad, spoiled*

Say the water is bad, then that the water is not good.

51.3 हुशार (*hushār*) — *clever*

Say that your friend is clever and good.

51.4 *Say what you think of something*

Judge a thing good, judge a thing bad, judge a person clever, then deny one of them.

Chapter 52

52.1 सोपा (*sopā*) — *easy*

Say that Marathi is easy, then that the room is small and easy.

52.2 कठीण (*kathīṇ*) — *hard, difficult*

Ask whether Marathi is easy or difficult, then answer.

52.3 उंच (*unich*) — *tall, high*

Say that your friend is tall but not big.

52.4 *Describe a person for the first time*

Describe a friend in three sentences: tall, clever, and a good friend.

Chapter 53

53.1 खूप (*khūp*) — *very, a lot*

Say 'a very big house' and 'a very beautiful room'.

53.2 जरा (*jarā*) — *a little*

Say 'a little difficult' and then 'very difficult'.

53.3 खूप खूप (*khūp khūp*) — *say it twice*

Thank somebody warmly, then say something is very very difficult.

53.4 Turn the same adjective up and down

Say that your friend is a little tall, then very tall, then very very tall.

Chapter 54

54.1 थोडा (*thodā*) — *a little, some*

Ask for a little water and a little tea, then say there is a lot of water.

54.2 पुरेसा (*puresā*) — *enough*

Say there is enough water, then stop somebody pouring, then refuse the offer entirely.

54.3 बराच (*barāch*) — *quite a lot*

Say the four amounts of water in order, smallest first.

54.4 किती मोठं! (*kitī moṭhani!*) — *how big!*

Ask how many brothers, then exclaim how beautiful, and say which mark each one takes.

54.5 How much, how strong, and how!

Ask for a little water, say there is a lot, then exclaim how small the room is.

Chapter 55

55.1 सहा (*sahā*) — *six*

Say six in Marathi, then run the last few numbers up to it.

55.2 सात (*sāt*) — *seven*

Say seven in Marathi, then run the last few numbers up to it.

55.3 आठ (*āth*) — *eight*

Say eight in Marathi, then run the last few numbers up to it.

55.4 नऊ (*naū*) — *nine*

Say nine in Marathi, then run the last few numbers up to it.

55.5 *Four numbers past five*

Count from one to nine in Marathi.

Chapter 56**56.1** *दहा (dahā) — ten*

Say ten in Marathi, then run the last few numbers up to it.

56.2 *अकरा (akrā) — eleven*

Say eleven in Marathi, then run the last few numbers up to it.

56.3 *बारा (bārā) — twelve*

Say twelve in Marathi, then run the last few numbers up to it.

56.4 *Ten, and the first two of the -रा family built on it*

Count one to twelve, then name what akraa and baaraa share.

Chapter 57**57.1** *तेरा (terā) — thirteen*

Say thirteen in Marathi, then run the last few numbers up to it.

57.2 *चौदा (chaudā) — fourteen*

Say fourteen in Marathi, then run the last few numbers up to it.

57.3 *पंधरा (pandhrā) — fifteen*

Say fifteen in Marathi, then run the last few numbers up to it.

57.4 *सोळा (solā) — sixteen*

Say sixteen in Marathi, then run the last few numbers up to it.

57.5 *Four more teens*

Count ten to sixteen, then name the unit inside each teen.

Chapter 58**58.1** *सतरा (satrā) — seventeen*

Say seventeen in Marathi, then run the last few numbers up to it.

58.2 *अठरा (aṭhrā) — eighteen*

Say eighteen in Marathi, then run the last few numbers up to it.

58.3 *वीस (vīs) — twenty*

Say twenty in Marathi, then run the last few numbers up to it.

58.4 एकोणीस (*ekoṇīs*) — *nineteen*

Say nineteen in Marathi, then run the last few numbers up to it.

58.5 *The count reaches twenty, and the last step is taken backwards*

Count one to twenty, then explain how nineteen is built.

Chapter 59**59.1 पैसे** (*paise*) — *money*

Ask how much money, then say you have twenty.

59.2 रुपया (*rupayā*) — *rupee*

Ask how much, then answer twenty rupees.

59.3 *A price asked and answered*

Ask a price and answer it, then say how much money you have.

Chapter 60**60.1 दुसरा** (*dusrā*) — *the second, and the set it belongs to*

Which question does *dusrā* answer, and which one does *don* answer?

60.2 तिसरा (*tisrā*) — *third*

Say: the third house.

60.3 पहिला (*pahilā*) — *first*

Say: the first room, then the second room.

60.4 चौथा (*chauthā*) — *fourth*

Say first, second, third, fourth in Marathi, then say how many different endings that is.

60.5 पाचवा (*pāchvā*) — *fifth, and the seam*

How does Marathi make fifth out of five, and how many of the first four ordinals are made that way?

60.6 *First to fifth, and where the language changed its mind*

Say first to fifth, then say which of the five you could have worked out without being told.

Chapter 61

61.1 सहावा (*sahāvā*) — *sixth*

Build sixth from six, and say what you did.

61.2 सातवा (*sātvā*) — *seventh*

Say sixth and seventh, then say which of the two an 1857 dictionary bothered to print.

61.3 आठवा (*āṭhvā*) — *eighth*

Take the ending off chauthā and off āṭhvā. Which one leaves a number behind?

61.4 नववा (*navvā*) — *ninth*

Say ninth, then say why it is not naūvā.

61.5 दहावा (*dahāvā*) — *tenth*

Say tenth, then build twelfth from bārā.

61.6 *Sixth to tenth, and what the dictionary knew*

Say first to tenth without stopping, then say which one of the ten broke the rule and how.

Chapter 62

62.1 (*reading*) — *six words, no sentence around them*

Which word is the room?

62.2 (*reading*) — *a message with your own sentences in it*

Who wrote this message?

62.3 (*reading*) — *the first paragraph*

What is the friend's name?

Chapter 64

64.1 ढ — *the fifth of the curled row*

Write aspirated retroflex ddha, then plain retroflex dda, and name the difference on the page.

64.2 फ — *the gap in the lip row*

Write the plain lip stop, then its aspirated partner.

64.3 । — *the stroke that ends an older sentence*

Draw the mark an older Marathi text uses where a modern one writes a full stop.

64.4 *rows closed — two letters and a stroke, from cold*

From memory and with nothing open: the aspirated retroflex d, the aspirated lip p, and the mark an older text ends a sentence with.

Chapter 65

65.1 ई — *the long one, standing on its own*

Write the standing long i, then the standing short i.

65.2 ओ — *the same trade, a second time*

Write the standing o, then the standing long i.

65.3 ऐ — *the letter a number was waiting on*

Write the letter that opens the Marathi word for eighty.

65.4 औ — *the last one standing*

Write the standing au, then the standing ai.

65.5 standing vowels — *four letters, from cold*

From memory and with nothing open: the four standing vowels this chapter taught, in the order you met them.

Chapter 66

66.1 सकाळ (*sakāl*) — *morning*

Ask when somebody is coming, then answer with in the morning.

66.2 दुपार (*dupār*) — *afternoon*

Say I come in the morning, then change it to the afternoon.

66.3 संध्याकाळ (*sandhyākāl*) — *evening*

Say I come in the evening, then name the part of the day that shares its ending.

66.4 रात्र (*rātra*) — *night*

Say all four parts of the day in order, then say I come at night.

66.5 दिवस (*divas*) — *day*

Say the word for day, then its by-day form, and say why it is not divasī.

66.6 (the parts of the day) — *from cold*

Ask when somebody comes, answer with the morning, then answer again with the afternoon.

Chapter 67

67.1 किती वाजले (*kitī vājle*) — *“what time is it?”*

Ask what time it is, answer with one o'clock, then answer with four o'clock.

67.2 वाजता (*vājtā*) — “at _____ o’clock”

Say it is two o’clock, then say you come at two o’clock, then say you come in the morning.

67.3 (*the clock*) — from cold

Ask the time, answer one o’clock, then say you come at ten o’clock.

Chapter 68**68.1 शुभ सकाळ (*śubh sakāl*) — “good morning”**

Say good morning, then say the greeting you would actually use speaking to someone at that hour.

68.2 शुभ दुपार (*śubh dupār*) — “good afternoon”

Say good morning and good afternoon, in that order.

68.3 शुभ संध्याकाळ (*śubh sandhyākāl*) — “good evening”

Say all three greetings in the order the day runs, then say the one word that replaces all of them in speech.

68.4 (*three greetings, one word*) — from cold

From cold: the three greetings in the order the day runs, then the greeting you would use speaking to somebody at any hour.

Chapter 69**69.1 हा / ही / हे (*hā / hī / he*) — “this”**

Say this house and this room, then say which word in each told you the gender.

69.2 तो / ती / ते (*to / tī / te*) — “that”

Say this room, then that room, then say what changed.

69.3 हा · तो — two rows, and what the far one is really for

Say I, then you, then he and she — using the words this chapter gave you for the third.

69.4 (*this one and that one*) — from cold

From cold: this house and that house, then say how you would say she.

Answer Key

The first response is the canonical display answer. When a question accepts other authored forms, they appear underneath.

Chapter 1

1.1 ह — *the consonant ha*

Answer: ह — ha, with inherent a

Also accepted: ह; ha; a; inherent a

1.2 ी — *the vowel sign that replaces the inherent a*

Answer: हो — ह plus ी

Also accepted: ही; ह + ी; ह plus ी

1.3 हो — *look, hide, write, compare*

Answer: हो

1.4 One heard answer — *write what you know*

Answer: हो

Chapter 2

2.1 ः — *a small breath after a vowel*

Answer: ः

2.2 आ — *long aa standing alone*

Answer: आ

2.3 भ — *bha, with a puff of breath*

Answer: भ

2.4 े — *e above the headline*

Answer: e mark; visarga; independent aa; bha

2.5 ँ — *one nasal dot*

Answer: ँ

2.6 त — *dental ta*

Answer: त

Chapter 3

3.1 द — *dental da*

Answer: da; e-mark; anusvara; ta

3.2 ध — *dha, voiced and breathy*

Answer: dha; visarga; independent aa; bha

3.3 ब — *ba without the puff*

Answer: ब

3.4 य — *ya*

Answer: ya; da; dha; ba

3.5 ळ — *Marathi's curled-back lla*

Answer: lla; e-mark; anusvara; ta

3.6 व — *between English v and w*

Answer: व

3.7 धन्यवाद — *now read what you already mean*

Answer: धन्यवाद; ya; lla; va

Chapter 4

4.1 हो (*ho*) — “yes”

Answer: धन्यवाद; द ध ब

4.2 Chapter 4 — *courtesy, responses, and leave-taking*

Answer: हो

4.3 Chapter 4 — *courtesy, responses, and leave-taking*

Answer: namaskar; greetings

Also accepted: hello; goodbye; greetings

4.4 Chapter 4 — *courtesy, responses, and leave-taking*

Answer: य ळ व

Chapter 5

5.1 ि — *short i, written before, read after*

Answer: i-matra; written before the letter, read after it

5.2 ु — *short u, a small hook below*

Answer: ु; the short-i matra

5.3 ू — *long ū, the deeper hook below*

Answer: ू; the long hook goes deeper and turns back

5.4 ृ — *the vocalic r mark, said ru*

Answer: ृ; it opens the other way

5.5 ँ — *the moon holding a dot*

Answer: candrabindu; the anusvara

5.6 अ — *the vowel your consonants have been hiding*

Answer: अ; आ

5.7 *Six marks, named without the page*

Answer: i-matra; u-matra and uu-matra; the vocalic-r curl; candrabindu; independent a

Chapter 6

6.1 ख — *ka with the breath let out*

Answer: ख; kha releases a puff of breath, ka does not

6.2 ग — *the same place, with the voice on*

Answer: ग; ख

6.3 घ — *voice and breath together*

Answer: घ; voice and breath

6.4 च — *one letter, two Marathi sounds*

Answer: च; ts

6.5 छ — *the palate, with the breath let out*

Answer: छ; ka and kha

6.6 ज — *voice at the palate*

Answer: ज; chha; ca

6.7 झ — *the letter inside mājhe*

Answer: माझे; ma, aa-matra, jha, e-matra

6.8 *Two rows, told apart by voice and breath*

Answer: ka kha ga gha; ca cha ja jha; u and uu below, the vocalic r opening the other way, candrabindu in a crescent, short a inside every consonant

Chapter 7

7.1 ण — *the tongue curled back*

Answer: ण; curled back to the ridge behind the teeth

7.2 ञ — *the curl, with the breath let out*

Answer: ञ; ण

7.3 ण — *the curl, with the voice on*

Answer: ण; ण; ण

7.4 ण — *the nasal with the tongue curled back*

Answer: ण; ण; the retroflex one

7.5 प — *the lips, with the voice off*

Answer: प; ब

7.6 *The curled row, and one letter from the lips*

Answer: ढा ढा ढा ढा; पा; i-matra written left, u-matra hung below; चा चा जा

Chapter 8

8.1 ल — *the plain l, beside the curled one you know*

Answer: ल; ऌ

8.2 श — *the sh at the roof of the mouth*

Answer: श; स

8.3 ष — *the third sibilant, kept on the page*

Answer: ष; the same as श

8.4 उ — *short u standing on its own*

Answer: उ; the matra

8.5 ऊ — *long ū standing on its own*

Answer: ऊ; independent short, independent long, short matra, long matra

8.6 ए — *the vowel that opens ek*

Answer: ए; the e-matra

8.7 *Twenty-four signs, at real distance*

Answer: ला beside ला; शा and सा; उ, ऊ and ए; खा, ज्ञा, म्ना; पा

Chapter 9

9.1 *The last six, one chapter on*

Answer: ला beside ला; शा and सा; उ, ऊ and ए

Chapter 13

13.1 *Three signs after a durable gap*

Answer: धन्यवाद; ः आ भ

13.2 *Three more signs after a durable gap*

Answer: े ं त

13.3 *Keep three voiced consonants apart*

Answer: द ध ब

13.4 *The final three doorway signs*

Answer: य ऌ व

13.5 *Why Marathi two rhymes with three***Answer:** no**Also accepted:** no it copied three; it copied the pattern of three**13.6** *The six marks, with the page shut***Answer:** i before the letter; u and uu below; the vocalic-r curl below, opening the other way; candrabindu above in a crescent; independent a is its own letter; uu travels further**13.7** *Two rows, rebuilt from two questions***Answer:** ka kha ga gha; ca cha ja jha**13.8** *The curled row, without a model***Answer:** ṭa ṭha ḍa ṇa; pa**13.9** *The last six, without a model***Answer:** la beside ḷa; śa and ṣa; u, ū and e

Chapter 18

18.1 *One step later — retrieve मित्र***Answer:** mitra; to bind; tatsama**Also accepted:** मित्र; to bind; tatsama; mitra, bind, tatsama**18.2** *One step later — retrieve कुटुंब***Answer:** kutumb; neuter**Also accepted:** कुटुंब; neuter; kutumb, neuter

Chapter 21

21.1 *After a gap — मित्र***Answer:** mitra; bind; tatsama**Also accepted:** मित्र; bind; tatsama**21.2** *After a gap — कुटुंब***Answer:** kutumb; neuter**Also accepted:** कुटुंब; neuter**21.3** *Sibling retrieval***Answer:** bhau, bahin; bhau is related to brother**Also accepted:** भाऊ, बहीण; भाऊ**21.4** *Eye and ear retrieval***Answer:** dola, kaan; retroflex l**Also accepted:** डोळा, कान; ळ**21.5** *Mouth and nose retrieval***Answer:** tond, mukh, naak**Also accepted:** तोंड, मुख, नाक

21.6 *Three request nouns***Answer:** paani, chaha, dudh**Also accepted:** पाणी, चहा, दूध**21.7** *Three doing verbs***Answer:** ghene, vicharne, madat karne**Also accepted:** घेणे, विचारणे, मदत करणे**21.8** *Three mind-and-page verbs***Answer:** vichar karne, samajne, lihine**Also accepted:** विचार करणे, समजणे, लिहिणे**21.9** *Three core verbs***Answer:** asne, jane, yene**Also accepted:** असणे, जाणे, येणे**21.10** *Durable retrieval* — मित्र**Answer:** mitra; to bind; tatsama**Also accepted:** मित्र; to bind; tatsama; mitra, bind, tatsama**21.11** *Count, then notice***Answer:** ek, don, tin, chaar, paach; chaar begins tsaa-**Also accepted:** एक, दोन, तीन, चार, पाच; tsaa**21.12** *Durable family comparison***Answer:** mitra; bind; tatsama; kutumb; neuter**Also accepted:** मित्र; bind; tatsama; कुटुंब; neuter

Chapter 22

22.1 *The doorway word, much later***Answer:** thank you; धन्यवाद**22.2** *First batch at long distance***Answer:** धन्यवाद; ः आ भ**22.3** *Second batch at long distance***Answer:** े ं त**22.4** *Voiced batch at long distance***Answer:** द थ ब**22.5** *Final batch at long distance***Answer:** य ळ व**22.6** *The six marks, a whole book later***Answer:** i before; u below; uu below; vocalic r below; candrabindu above; independent a on its own**22.7** *Two rows, at book distance***Answer:** ka kha ga gha; ca cha ja jha; jha**22.8** *The curled row, a whole book later***Answer:** ṭa ṭha ḍa ṇa; the dot means the tongue curls back; pa

22.9 *The last six, at book distance*

Answer: la; śa and ṣa; u, ū and e; spelling outlives the sound it recorded

Chapter 23**23.1** नाव — *the first form label*

Answer: नाव

Also accepted: naav; nav

23.2 शहर — *the city box*

Answer: शहर

Also accepted: shahar

23.3 भाषा — *the language box*

Answer: भाषा

Also accepted: bhasha; bhaasha

23.4 आवडते पेय — *favorite drink*

Answer: आवडते पेय

Also accepted: avadte pey

23.5 आवडती कृती — *favorite activity*

Answer: आवडती कृती

Also accepted: avadti kruti

23.6 मित्राचे नाव — *friend's name*

Answer: मित्राचे नाव

Also accepted: mitrache naav; mitrache nav

23.7 *Copy the first three rows*

Answer: नाव; शहर; भाषा

Also accepted: naav; shahar; bhasha; नाव शहर भाषा

23.8 *Copy the last three rows*

Answer: आवडते पेय; आवडती कृती

Also accepted: avadte pey; avadti kruti

23.9 *Hide, wait, write the first three labels*

Answer: नाव; शहर; भाषा

23.10 *Hide, wait, write the last three labels*

Answer: आवडते पेय; आवडती कृती; मित्राचे नाव

Chapter 24**24.1** *Write to one named reader*

Answer: नमस्कार मीरा.

24.2 *Add the sender's name*

Answer: माझं नाव अरुण आहे.

24.3 *One line for meeting the reader*

Answer: भेटून आनंद झाला.

24.4 *Begin the purpose: Marathi*

Answer: मला मराठी येते.

24.5 *Add one reading line*

Answer: मी मराठी वाचतो.

24.6 *Add one writing line*

Answer: मी माझं नाव लिहितो.

24.7 *Add the shortest skill line*

Answer: मी बोलतो.

24.8 *Keep both pieces of thinking*

Answer: मी विचार करतो.

24.9 *Return to the dative frame*

Answer: मला मराठी समजते.

24.10 *One word can be a full line*

Answer: धन्यवाद.

24.11 *The first farewell line*

Answer: पुन्हा भेटू.

24.12 *The dated farewell line*

Answer: उद्या भेटू.

24.13 *Order the opening block*

Answer: नमस्कार मीरा. माझं नाव अरुण आहे. भेटून आनंद झाला.

24.14 *Order the first three skills*

Answer: मला मराठी येते. मी मराठी वाचतो. मी माझं नाव लिहितो.

24.15 *Order the second three skills*

Answer: मी बोलतो. मी विचार करतो. मला मराठी समजते.

24.16 *Order the closing block*

Answer: धन्यवाद. पुन्हा भेटू. उद्या भेटू.

24.17 *Connect the four known blocks*

Answer: नमस्कार मीरा. माझं नाव अरुण आहे. भेटून आनंद झाला. मला मराठी येते. मी मराठी वाचतो. मी माझं नाव लिहितो. मी बोलतो. मी विचार करतो. मला मराठी समजते. धन्यवाद. पुन्हा भेटू. उद्या भेटू.

24.18 *Independent 30-40-word message*

Answer: नमस्कार मीरा. माझं नाव अरुण आहे. भेटून आनंद झाला. मला मराठी येते. मी मराठी वाचतो. मी माझं नाव लिहितो. मी बोलतो. मी विचार करतो. मला मराठी समजते. धन्यवाद. पुन्हा भेटू. उद्या भेटू.

Chapter 25

25.1 Choose the first three answers

Answer: name Arun; city Pune; language Marathi

25.2 Choose the last three answers

Answer: favorite drink tea; favorite activity reading; friend's name Mira

25.3 Enter the first three values

Answer: नाव: अरुण; शहर: पुणे; भाषा: मराठी

25.4 Repair one value, not the whole form

Answer: पुणे

Also accepted: अरुण; मराठी

25.5 Enter the last three values

Answer: आवडते पेय: चहा; आवडती कृती: वाचणे; मित्राचे नाव: मीरा

25.6 Repair endings before values

Answer: ते; ती; चे

Also accepted: -ते; -ती; -चे

25.7 Delay the first three entries

Answer: नाव: अरुण; शहर: पुणे; भाषा: मराठी

25.8 Delay the last three entries

Answer: आवडते पेय: चहा; आवडती कृती: वाचणे; मित्राचे नाव: मीरा

25.9 Join the two halves

Answer: नाव: अरुण; शहर: पुणे; भाषा: मराठी; आवडते पेय: चहा; आवडती कृती: वाचणे;
मित्राचे नाव: मीरा

25.10 Complete a new six-field form

Answer: नाव: मीरा; शहर: पुणे; भाषा: मराठी; आवडते पेय: दूध; आवडती कृती: लिहिणे; मित्राचे नाव: अरुण

Chapter 26

26.1 Four asked-for actions

Answer: paani dya krupaya, chaha aana krupaya, dudh theva

Also accepted: पाणी द्या कृपया, चहा आणा कृपया, दूध ठेवा

Chapter 27

27.1 One visit, four verbs

Answer: basa, mala baram vatam, chalel

Also accepted: बसा, मला बरं वाटतं, चालेल

Chapter 28

28.1 *Four things that pass between two people*

Answer: tumcham naav sanga, mi marathi shikto, paani milel ka

Also accepted: tumcham nav sanga, मी मराठी शिकतो, पाणी मिळेल का

Chapter 29

29.1 *The twelve, further apart*

Answer: basne, vatne, jhopne, chalne

Also accepted: बसणे, वाटणे, झोपणे, चालणे

29.2 *One frame, four sentences*

Answer: mala baram vatam, mala jhop yete, mala miltam

Also accepted: मला बरं वाटतं, मला झोप येते, मला मिळतं

29.3 *Recognition at distance: two signs and one sound*

Answer: nearer ts than ch

Also accepted: tsa; ts

29.4 *Recognition at distance: five things from further back*

Answer: mitra, kutumb, neuter

Also accepted: मित्र, कुटुंब, neuter

Chapter 30

30.1 आणि (*āṇi*) — *and*

Answer: bhāū āṇi bahīṇ

Also accepted: भाऊ आणि बहीण; bhau ani bahin

30.2 किंवा (*kinivā*) — *or*

Answer: chahā kinivā dūdh? — chahā āṇi dūdh

Also accepted: चहा किंवा दूध? चहा आणि दूध; chaha kinva dudh chaha ani dudh

30.3 पण (*paṇ*) — *but*

Answer: chahā āṇi dūdh; chahā kinivā dūdh; chahā āhe paṇ dūdh nāhī

Also accepted: चहा आणि दूध चहा किंवा दूध चहा आहे पण दूध नाही

30.4 *The same gap, three ways*

Answer: chahā āṇi pāṇī; chahā kinivā pāṇī; chahā āhe paṇ pāṇī nāhī

Also accepted: चहा आणि पाणी चहा किंवा पाणी चहा आहे पण पाणी नाही

Chapter 31

31.1 ना ... ना ... (*nā ... nā ...*) — *neither, nor*

Answer: *nā chahā nā dūdh*

Also accepted: ना चहा ना दूध; *na chaha na dudh*

31.2 ... ना? (*... nā?*) — *“isn’t it?”*

Answer: *chahā āhe nā?* — *ho*

Also accepted: चहा आहे ना? हो; *chaha ahe na ho*

31.3 दुसरा (*dusrā*) — *the other one*

Answer: *ek chahā āṇi dusrā dūdh*

Also accepted: एक चहा आणि दुसरा दूध; *ek chaha ani dusra dudh*

31.4 *Words that need two places*

Answer: *nā chahā nā dūdh; ek chahā āṇi dusrā dūdh; chahā āhe nā?*

Also accepted: ना चहा ना दूध एक चहा आणि दुसरा दूध चहा आहे ना?

Chapter 32

32.1 ... नाही — *saying that a whole sentence is not so*

Answer: *malā dūdh āvaḍat nāhī; malā mähīt nāhī*

Also accepted: मला दूध आवडत नाही मला माहीत नाही

32.2 नको (*nako*) — *“no, thank you”*

Answer: *chālel; nako, dhanyavād*

Also accepted: चालेल नको धन्यवाद; *chalel nako dhanyavad*

32.3 *Four ways of saying no*

Answer: *malā dūdh āvaḍat nāhī; malā mähīt nāhī; nako, dhanyavād*

Also accepted: मला दूध आवडत नाही मला माहीत नाही नको धन्यवाद

Chapter 33

33.1 ... का? (*... kā?*) — *the yes-or-no question*

Answer: *mähīt āhe kā? chālel kā?*

Also accepted: माहीत आहे का? चालेल का?

33.2 ? and ! — *the marks that go only at the end*

Answer: चहा आहे का? नमस्कार!

Also accepted: *chahā āhe kā? namaskār!*

33.3 *Ask it, then answer it*

Answer: *chahā āhe kā? — ho. chālel kā? — nako, dhanyavād*

Also accepted: चहा आहे का? हो. चालेल का? नको धन्यवाद

Chapter 34

34.1 का (*kā*) — *why*

Answer: marāṭhī āvaḍte kā? — marāṭhī kā āvaḍte?

Also accepted: मराठी आवडते का? मराठी का आवडते?

34.2 कारण (*kāraṇ*) — *because*

Answer: kā? — mī marāṭhī shikto kāraṇ malā marāṭhī āvaḍte

Also accepted: का? मी मराठी शिकतो कारण मला मराठी आवडते

34.3 , — *the mark that carries a list*

Answer: चहा, दूध आणि पाणी

Also accepted: chahā, dūdh āṇi pāṇī

34.4 Two turns: *why, and because*

Answer: kā? — mī marāṭhī shikto kāraṇ malā marāṭhī āvaḍte

Also accepted: का? मी मराठी शिकतो कारण मला मराठी आवडते

Chapter 35

35.1 की (*kī*) — *that*

Answer: malā vāṭṭam kī chahā āhe; malā māhīt āhe kī chahā āhe

Also accepted: मला वाटतं की चहा आहे मला माहीत आहे की चहा आहे

35.2 -ण्यासाठी (*-ṇyāsāṭhī*) — *in order to*

Answer: mī marāṭhī shikṇyāsāṭhī vācto

Also accepted: मी मराठी शिकण्यासाठी वाचतो

35.3 Three clauses underneath, three jobs

Answer: mī marāṭhī shikto kāraṇ malā marāṭhī āvaḍte; malā vāṭṭam kī chahā

āhe; mī marāṭhī shikṇyāsāṭhī vācto

Also accepted: मी मराठी शिकतो कारण मला मराठी आवडते मला वाटतं की चहा आहे मी मराठी शिकण्यासाठी वाचतो

Chapter 36

36.1 जेव्हा ... तेव्हा ... (*jevḥā ... tevhā ...*) — *when, then*

Answer: jevhā mī vācto tevhā malā samajtam

Also accepted: जेव्हा मी वाचतो तेव्हा मला समजतं

36.2 -ल्यावर (*-lyāvar*) — *after doing*

Answer: jevhā mī vācto tevhā malā samajtam; vācālyāvar malā samajtam

Also accepted: जेव्हा मी वाचतो तेव्हा मला समजतं वाचल्यावर मला समजतं

36.3 सुद्धा (*sudhā*) — *too, and “not even”*

Answer: malā dūdh sudhā āvaḍtam; malā dūdh sudhā āvaḍat nāhī

Also accepted: मला दूध सुद्धा आवडतं मला दूध सुद्धा आवडत नाही

36.4 *Everything that joins*

Answer: mī marāṭhī shikto kāraṇ malā marāṭhī āvaḍte; malā vāṭṭam kī chahā āhe; mī marāṭhī shiknyāsāṭhī vācto; jevhā mī vācto tevhā malā samajtam; vācalyāvar malā samajtam

Also accepted: मी मराठी शिकतो कारण मला मराठी आवडते मला वाटतं की चहा आहे मी मराठी शिकण्यासाठी वाचतो जेव्हा मी वाचतो तेव्हा मला समजतं वाचल्यावर मला समजतं

Chapter 37**37.1** कोण (*koṇ*) — *who*

Answer: mitra koṇ āhe?

Also accepted: मित्र कोण आहे?; mitra kon aahe?

37.2 किती (*kitī*) — *how many*

Answer: kitī bahīn? — don

Also accepted: किती बहीण? दोन; kiti bahin don

37.3 *Sort the answers, not the questions*

Answer: kāy = thing; koṇ = person; kitī = number

Also accepted: काय वस्तू कोण व्यक्ती किती संख्या

Chapter 38**38.1** कुठे (*kuṭhe*) — *where*

Answer: tumhī kuṭhe rāhtā? — mī puṇyāt rāhto

Also accepted: तुम्ही कुठे राहता? मी पुण्यात राहतो

38.2 कधी (*kadhī*) — *when*

Answer: tumhī kadhī yetā? — udyā

Also accepted: तुम्ही कधी येता? उद्या

38.3 *Where the asking word stands*

Answer: tumhī kuṭhe rāhtā?

Also accepted: तुम्ही कुठे राहता?

38.4 *Two ways to ask, and how to tell them apart*

Answer: koṇ āhe? tumhī kuṭhe rāhtā? tumhī kadhī yetā?

Also accepted: कोण आहे? तुम्ही कुठे राहता? तुम्ही कधी येता?

Chapter 39**39.1** थ — *the hole in the dental row*

Answer: थ; ठ — the stem

39.2 तिथे (tithe) — there**Answer:** Mirā kuṭhe āhe? — tithe**Also accepted:** मीरा कुठे आहे? तिथे**39.3 Ask a place, answer a place****Answer:** kuṭhe āhe? — tithe. kā?**Also accepted:** कुठे आहे? तिथे. का?**Chapter 40****40.1 इ — short i with nothing to lean on****Answer:** इ; the letter**40.2 इथे (ithe) — here****Answer:** kuṭhe, ithe, tithe**Also accepted:** कुठे, इथे, तिथे**40.3 Ask your own message six questions****Answer:** tumchamī nāv kāy āhe? tumhī kuṭhe rāhtā? tumhī kadhī yetā?**Also accepted:** तुमचं नाव काय आहे? तुम्ही कुठे राहता? तुम्ही कधी येता?**Chapter 41****41.1 घर (ghar) — house, home****Answer:** mājhanī ghar ithe āhe; mājhanī ghar tithe āhe**Also accepted:** माझं घर इथे आहे माझं घर तिथे आहे**41.2 खोली (khoolī) — room****Answer:** mājhanī ghar; ek khoolī**Also accepted:** माझं घर एक खोली**41.3 घरा- (gharā-) — the stem a noun takes before a postposition****Answer:** gharāt; khoolīt — ghar changed**Also accepted:** घरात खोलीत**41.4 Ask where, and answer with a place you can name****Answer:** kuṭhe āhe? — gharāt. khoolīt.**Also accepted:** कुठे आहे? घरात खोलीत**Chapter 42****42.1 मध्ये (madhye) — in, inside****Answer:** gharāt; gharāmadhye**Also accepted:** घरात घरामध्ये

42.2 वर (var) — *on, above, up*

Answer: gharāvar; var pāhā

Also accepted: घरावर वर पाहा

42.3 खाली (khālī) — *under, below, down*

Answer: gharāvar; khoolikhālī; var; khālī

Also accepted: घरावर खोलीखाली वर खाली

42.4 There is a thing, and it is somewhere

Answer: gharāmadhye; gharāvar; gharākhālī

Also accepted: घरामध्ये घरावर घराखाली

Chapter 43

43.1 जवळ (javaḷ) — *near, close to*

Answer: mājhami ghar puṇyājavaḷ āhe

Also accepted: माझं घर पुण्याजवळ आहे

43.2 समोर (samor) — *in front of, opposite*

Answer: gharāsamor; gharājavaḷ

Also accepted: घरासमोर घराजवळ

43.3 लांब (lāmb) — *far, and long*

Answer: mājhami ghar lāmb āhe; mājhami ghar puṇyājavaḷ āhe

Also accepted: माझं घर लांब आहे माझं घर पुण्याजवळ आहे

43.4 Give somebody a direction

Answer: ghar kuṭhe āhe? — puṇyājavaḷ; khoolīsamor; lāmb

Also accepted: घर कुठे आहे? पुण्याजवळ खोलीसमोर लांब

Chapter 44

44.1 उजवा (ujvā) — *right*

Answer: ujvā ḍolā; ujvī khoolī

Also accepted: उजवा डोळा उजवी खोली

44.2 डावा (dāvā) — *left*

Answer: dāvā kān; ujvā kān; dāvī khoolī

Also accepted: डावा कान उजवा कान डावी खोली

44.3 Say where something is, five ways, from one stem

Answer: gharāmadhye, gharāvar, gharākhālī, gharājavaḷ, gharāsamor

Also accepted: घरामध्ये घरावर घराखाली घराजवळ घरासमोर

Chapter 45

45.1 बरोबर (*barobar*) — *with*

Answer: mī mitrābarobar jāto; barobar!

Also accepted: मी मित्राबरोबर जातो बरोबर

45.2 माझ्याबरोबर (*mājhyābarobar*) — *a pronoun bends too*

Answer: mājhyābarobar; tumchyābarobar

Also accepted: माझ्याबरोबर तुमच्याबरोबर

45.3 -शी (*-śī*) — *with, to*

Answer: mī mitrāśī bolto; mī mitrābarobar jāto

Also accepted: मी मित्राशी बोलतो मी मित्राबरोबर जातो

45.4 -ने (*-ne*) — *by, with (an instrument)*

Answer: mī ḍolyāne pāhto; mī mitrāśī bolto

Also accepted: मी डोळ्याने पाहतो मी मित्राशी बोलतो

45.5 Ask one question and the ending picks itself

Answer: mitrābarobar — alongside; mitrāśī — engaged with; mitrāne — by (the tool sense, and not used of a person)

Also accepted: मित्राबरोबर मित्राशी

Chapter 46

46.1 -हून (*-hūn*) — *from*

Answer: mī puṇyāhūn yeto; ithūn

Also accepted: मी पुण्याहून येतो इथून

46.2 पासून (*pāsūn*) — *from, since*

Answer: udyāpāsūn; puṇyāhūn

Also accepted: उद्यापासून पुण्याहून

46.3 कुठून (*kuṭhūn*) — *from where*

Answer: tumhī kuṭhūn yetā? — mī puṇyāhūn yeto

Also accepted: तुम्ही कुठून येता? मी पुण्याहून येतो

46.4 Answer the second interview question

Answer: tumhī kuṭhūn yetā? — mī puṇyāhūn yeto. udyāpāsūn.

Also accepted: तुम्ही कुठून येता? मी पुण्याहून येतो उद्यापासून

Chapter 47

47.1 मित्राला (*mitrālā*) — *the object that is a person*

Answer: mī mitrālā pāhto; mī pānī pāhto

Also accepted: मी मित्राला पाहतो मी पाणी पाहतो

47.2 मित्राला देतो (mitrālā deto) — giving it to somebody**Answer:** mī mitrālā pāṇī deto; mī mitrālā pāṇī āṇto**Also accepted:** मी मित्राला पाणी देतो मी मित्राला पाणी आणतो**47.3 One ending, three jobs****Answer:** malā chahā āvaḍto; mī mitrālā pāḥto; mī mitrālā pāṇī deto**Also accepted:** मला चहा आवडतो मी मित्राला पाहतो मी मित्राला पाणी देतो**Chapter 48****48.1 -कडे (-kaḍe) — toward, at somebody's side****Answer:** ujvikaḍe jā; dāvikaḍe; mī mitrākāḍe jāto**Also accepted:** उजवीकडे जा डावीकडे मी मित्राकडे जातो**48.2 माझ्याकडे ... आहे — the sentence Marathi uses instead of “have”****Answer:** mājhyākāḍe pāṇī āhe; mājhyākāḍe pāṇī nāhī; mitrākāḍe pāṇī āhe**Also accepted:** माझ्याकडे पाणी आहे माझ्याकडे पाणी नाही मित्राकडे पाणी आहे**48.3 Send somebody, and say what you have****Answer:** ujvikaḍe jā; mājhyākāḍe pāṇī āhe; mī mitrālā pāṇī deto**Also accepted:** उजवीकडे जा माझ्याकडे पाणी आहे मी मित्राला पाणी देतो**Chapter 49****49.1 मोठा (moṭhā) — big****Answer:** moṭham̐ ghar; mājham̐ ghar moṭham̐ āhe**Also accepted:** मोठं घर माझं घर मोठं आहे**49.2 मोठा · मोठी · मोठं — three endings, one rule****Answer:** moṭhā mitra; moṭhī khoolī; moṭham̐ ghar**Also accepted:** मोठा मित्र मोठी खोली मोठं घर**49.3 मोठं ... आहे — where the adjective stands****Answer:** moṭham̐ ghar; mājham̐ ghar moṭham̐ āhe**Also accepted:** मोठं घर माझं घर मोठं आहे**49.4 Describe a thing for the first time****Answer:** moṭhī khoolī; mājham̐ ghar moṭham̐ āhe; mājhyākāḍe moṭham̐ ghar āhe**Also accepted:** मोठी खोली माझं घर मोठं आहे माझ्याकडे मोठं घर आहे**Chapter 50****50.1 लहान (lahān) — small****Answer:** lahān ghar / khoolī / mitra; moṭham̐ ghar, moṭhī khoolī, moṭhā mitra**Also accepted:** लहान घर लहान खोली लहान मित्र मोठं घर मोठी खोली मोठा मित्र

50.2 *The adjectives that never change***Answer:** lahān khoolī — never lahānī khoolī**Also accepted:** लहान खोली**50.3** सुंदर (*sundar*) — *beautiful***Answer:** sundar khoolī; lahān sundar ghar**Also accepted:** सुंदर खोली लहान सुंदर घर**50.4** *The last letter decides***Answer:** moṭhī khoolī; lahān khoolī; sundar khoolī — only moṭhā changed**Also accepted:** मोठी खोली लहान खोली सुंदर खोली

Chapter 51

51.1 चांगला (*chānglā*) — *good***Answer:** chānglā chahā; chānglī khoolī; chahā chānglā āhe**Also accepted:** चांगला चहा चांगली खोली चहा चांगला आहे**51.2** खराब (*kharāb*) — *bad, spoiled***Answer:** pāṇī kharāb āhe; pāṇī chānglām nāhī**Also accepted:** पाणी खराब आहे पाणी चांगलं नाही**51.3** हुशार (*hushār*) — *clever***Answer:** mājhā mitra hushār āhe; mājhā mitra chānglā āhe**Also accepted:** माझा मित्र हुशार आहे माझा मित्र चांगला आहे**51.4** *Say what you think of something***Answer:** chahā chānglā āhe; pāṇī kharāb āhe; mājhā mitra hushār āhe; pāṇī chānglām nāhī**Also accepted:** चहा चांगला आहे पाणी खराब आहे माझा मित्र हुशार आहे पाणी चांगलं नाही

Chapter 52

52.1 सोपा (*sopā*) — *easy***Answer:** marāṭhī sopī āhe; khoolī lahān āṇī sopī āhe**Also accepted:** मराठी सोपी आहे खोली लहान आणि सोपी आहे**52.2** कठीण (*kathīṇ*) — *hard, difficult***Answer:** marāṭhī sopī kinivā kathīṇ? — sopī**Also accepted:** मराठी सोपी किंवा कठीण? सोपी**52.3** उंच (*umich*) — *tall, high***Answer:** mājhā mitra umich āhe paṇ moṭhā nāhī**Also accepted:** माझा मित्र उंच आहे पण मोठा नाही**52.4** *Describe a person for the first time***Answer:** mājhā mitra umich āhe; mājhā mitra hushār āhe; to chānglā mitra āhe**Also accepted:** माझा मित्र उंच आहे माझा मित्र हुशार आहे चांगला मित्र

Chapter 53

53.1 खूप (*khūp*) — *very, a lot*

Answer: khūp moṭham̐ ghar; khūp sundar khoolī

Also accepted: खूप मोठं घर खूप सुंदर खोली

53.2 जरा (*jarā*) — *a little*

Answer: jarā kaṭhīṇ; khūp kaṭhīṇ

Also accepted: जरा कठीण खूप कठीण

53.3 खूप खूप (*khūp khūp*) — *say it twice*

Answer: khūp khūp dhanyavād; khūp khūp kaṭhīṇ

Also accepted: खूप खूप धन्यवाद खूप खूप कठीण

53.4 *Turn the same adjective up and down*

Answer: mājhā mitra jarā umich āhe; khūp umich; khūp khūp umich

Also accepted: माझा मित्र जरा उंच आहे खूप उंच खूप खूप उंच

Chapter 54

54.1 थोडा (*thoḍā*) — *a little, some*

Answer: thoḍam̐ pāṇī; thoḍā chahā; khūp pāṇī āhe

Also accepted: थोडं पाणी थोडा चहा खूप पाणी आहे

54.2 पुरेसा (*puresā*) — *enough*

Answer: puresam̐ pāṇī āhe; pure!; nako

Also accepted: पुरेसं पाणी आहे पुरे नको

54.3 बराच (*barāch*) — *quite a lot*

Answer: thoḍam̐ pāṇī; puresam̐ pāṇī; baram̐ch pāṇī; khūp pāṇī

Also accepted: थोडं पाणी पुरेसं पाणी बरंच पाणी खूप पाणी

54.4 किती मोठं! (*kitī moṭham̐!*) — *how big!*

Answer: kitī bhāū? — kitī sundar!

Also accepted: किती भाऊ? किती सुंदर!

54.5 *How much, how strong, and how!*

Answer: thoḍam̐ pāṇī dyā; khūp pāṇī āhe; kitī lahan̐!

Also accepted: थोडं पाणी द्या खूप पाणी आहे किती लहान

Chapter 55

55.1 सहा (*sahā*) — *six*

Answer: sahā

Also accepted: सहा

55.2 सात (*sāt*) — *seven*

Answer: sāt

Also accepted: सात

55.3 आठ (*āṭh*) — *eight*

Answer: āṭh

Also accepted: आठ

55.4 नऊ (*naū*) — *nine*

Answer: naū

Also accepted: नऊ

55.5 *Four numbers past five*

Answer: ek don tīn chār pāch sahā sāt āṭh naū

Also accepted: एक दोन तीन चार पाच सहा सात आठ नऊ

Chapter 56

56.1 दहा (*dahā*) — *ten*

Answer: dahā

Also accepted: दहा

56.2 अकरा (*akrā*) — *eleven*

Answer: akrā

Also accepted: अकरा

56.3 बारा (*bārā*) — *twelve*

Answer: bārā

Also accepted: बारा

56.4 *Ten, and the first two of the -रा family built on it*

Answer: ... dahā akrā bārā — both end in -rā, which is a worn-down dahā

Also accepted: दहा अकरा बारा

Chapter 57

57.1 तेरा (*terā*) — *thirteen*

Answer: terā

Also accepted: तेरा

57.2 चौदा (*chaudā*) — *fourteen*

Answer: chaudā

Also accepted: चौदा

57.3 पंधरा (*pandhrā*) — *fifteen*

Answer: pandhrā

Also accepted: पंधरा

57.4 सोळा (solā) — sixteen

Answer: solā

Also accepted: सोळा

57.5 Four more teens

Answer: dahā akrā bārā terā chaudā pandhrā solā

Also accepted: दहा अकरा बारा तेरा चौदा पंधरा सोळा

Chapter 58

58.1 सतरा (satrā) — seventeen

Answer: satrā

Also accepted: सतरा

58.2 अठरा (aṭhrā) — eighteen

Answer: aṭhrā

Also accepted: अठरा

58.3 वीस (vīs) — twenty

Answer: vīs

Also accepted: वीस

58.4 एकोणीस (ekoṇīs) — nineteen

Answer: ekoṇīs

Also accepted: एकोणीस

58.5 The count reaches twenty, and the last step is taken backwards

Answer: ... satrā aṭhrā ekoṇīs vīs — ekoṇīs is ek + ūn + vīs, one less than twenty

Also accepted: सतरा अठरा एकोणीस वीस

Chapter 59

59.1 पैसे (paise) — money

Answer: kitī paise? — mājhyākaḍe vīs paise āhet

Also accepted: किती पैसे? माझ्याकडे वीस पैसे आहेत

59.2 रुपया (rupayā) — rupee

Answer: kitī? — vīs rupaye

Also accepted: किती? वीस रुपये

59.3 A price asked and answered

Answer: kitī rupaye? — vīs rupaye. mājhyākaḍe paise āhet.

Also accepted: किती रुपये? वीस रुपये माझ्याकडे पैसे आहेत

Chapter 60

60.1 दुसरा (*dusrā*) — *the second, and the set it belongs to*

Answer: dusrā answers which one in the line; don answers kitī — how many

Also accepted: dusra which one, don how many; which one; how many

60.2 तिसरा (*tisrā*) — *third*

Answer: tisraṁ ghar

Also accepted: तिसरं घर; tisra ghar; tisram ghar

60.3 पहिला (*pahilā*) — *first*

Answer: pahilī khoolī, dusrī khoolī

Also accepted: पहिली खोली दुसरी खोली; pahili kholi dusri kholi

60.4 चौथा (*chauthā*) — *fourth*

Answer: pahilā dusrā tisrā chauthā — three different shapes

Also accepted: पहिला दुसरा तिसरा चौथा; pahila dusra tisra chautha

60.5 पाचवा (*pāchvā*) — *fifth, and the seam*

Answer: paach plus -vaa; none of the first four

Also accepted: pāch + vā, none; add -va to the number; none of them

60.6 First to fifth, and where the language changed its mind

Answer: pahilā dusrā tisrā chauthā pāchvā — only pāchvā, because it is pāch plus -vā

Also accepted: पहिला दुसरा तिसरा चौथा पाचवा; pahila dusra tisra chautha pachva only the fifth

Chapter 61

61.1 सहावा (*sahāvā*) — *sixth*

Answer: sahā + vā = sahāvā — the number stays whole and -vā goes on the end

Also accepted: सहा वा सहावा; saha + va = sahava

61.2 सातवा (*sātvā*) — *seventh*

Answer: sahāvā, sātvā — neither of them

Also accepted: सहावा सातवा neither; sahava satva neither

61.3 आठवा (*āṭhvā*) — *eighth*

Answer: āṭhvā leaves āṭh; chauthā leaves chau, which is not a number

Also accepted: athva leaves aath; आठवा

61.4 नववा (*navvā*) — *ninth*

Answer: navvā — the ordinal was built on the older form nav, not on the modern naū

Also accepted: नववा; navva older form nav

61.5 दहावा (*dahāvā*) — *tenth*

Answer: dahāvā; bārāvā

Also accepted: दहावा बारावा; dahava barava

61.6 *Sixth to tenth, and what the dictionary knew*

Answer: pahilā dusrā tistrā chauthā pāchvā sahāvā sātva āṭhvā navvā dahāvā — navvā, which stands on the older nav rather than on naū

Also accepted: पहिला दुसरा तिसरा चौथा पाचवा सहावा सातवा आठवा नववा दहावा

Chapter 62**62.1** *(reading) — six words, no sentence around them*

Answer: kholi

Also accepted: खोली; room

62.2 *(reading) — a message with your own sentences in it*

Answer: arun

Also accepted: अरुण

62.3 *(reading) — the first paragraph*

Answer: mira

Also accepted: मीरा

Chapter 64**64.1 ढ** — *the fifth of the curled row*

Answer: ढ; ड — the extra curl at the foot

64.2 फ — *the gap in the lip row*

Answer: प; फ

64.3 । — *the stroke that ends an older sentence*

Answer: ।

64.4 *rows closed — two letters and a stroke, from cold*

Answer: ढ फ ।

Also accepted: ढ, फ, ।

Chapter 65**65.1 ई** — *the long one, standing on its own*

Answer: ई; इ

65.2 ओ — *the same trade, a second time*

Answer: ओ; ई

65.3 ऐ — *the letter a number was waiting on*

Answer: ऐ

Also accepted: ऐंशी

65.4 औ — *the last one standing*

Answer: औ; ऐ

65.5 *standing vowels — four letters, from cold*

Answer: ई ओ ऐ औ

Also accepted: ई, ओ, ऐ, औ

Chapter 66

66.1 सकाळ (*sakāl*) — *morning*

Answer: tumhī kadhī yetā? — mī sakālī yeto

Also accepted: तुम्ही कधी येता? मी सकाळी येतो

66.2 दुपार (*dupār*) — *afternoon*

Answer: mī sakālī yeto — mī dupārī yeto

Also accepted: मी सकाळी येतो मी दुपारी येतो

66.3 संध्याकाळ (*sandhyākāl*) — *evening*

Answer: mī sandhyākālī yeto — sakāl

Also accepted: मी संध्याकाळी येतो सकाळ

66.4 रात्र (*rātra*) — *night*

Answer: sakāl, dupār, sandhyākāl, rātra — mī rātrī yeto

Also accepted: सकाळ दुपार संध्याकाळ रात्र मी रात्री येतो

66.5 दिवस (*divas*) — *day*

Answer: divas; divasā — divas is masculine, the four parts are feminine

Also accepted: दिवस दिवसा

66.6 (*the parts of the day*) — *from cold*

Answer: tumhī kadhī yetā? — mī sakālī yeto. mī dupārī yeto.

Also accepted: तुम्ही कधी येता? मी सकाळी येतो मी दुपारी येतो

Chapter 67

67.1 किती वाजले (*kitī vājle*) — “*what time is it?*”

Answer: kitī vājle? — ek vājlā. chār vājle.

Also accepted: किती वाजले? एक वाजला चार वाजले

67.2 वाजता (*vājtā*) — “*at _____ o’clock*”

Answer: don vājle. mī don vājtā yeto. mī sakālī yeto.

Also accepted: दोन वाजले मी दोन वाजता येतो मी सकाळी येतो

67.3 (*the clock*) — *from cold*

Answer: kitī vājle? — ek vājlā. mī dahā vājtā yeto.

Also accepted: किती वाजले? एक वाजला मी दहा वाजता येतो

Chapter 68

68.1 शुभ सकाळ (*śubh sakāl*) — “good morning”

Answer: śubh sakāl — namaskār

Also accepted: शुभ सकाळ नमस्कार

68.2 शुभ दुपार (*śubh dupār*) — “good afternoon”

Answer: śubh sakāl. śubh dupār.

Also accepted: शुभ सकाळ शुभ दुपार

68.3 शुभ संध्याकाळ (*śubh sandhyākāl*) — “good evening”

Answer: śubh sakāl. śubh dupār. śubh sandhyākāl. — namaskār

Also accepted: शुभ सकाळ शुभ दुपार शुभ संध्याकाळ नमस्कार

68.4 (*three greetings, one word*) — *from cold*

Answer: śubh sakāl. śubh dupār. śubh sandhyākāl. — namaskār

Also accepted: शुभ सकाळ शुभ दुपार शुभ संध्याकाळ नमस्कार

Chapter 69

69.1 हा / ही / हे (*hā / hī / he*) — “this”

Answer: he ghar; hī khoolī — the word in front

Also accepted: हे घर ही खोली

69.2 तो / ती / ते (*to / tī / te*) — “that”

Answer: hī khoolī; tī khoolī — only the first letter

Also accepted: ही खोली ती खोली

69.3 हा · तो — *two rows, and what the far one is really for*

Answer: mī; tū / tumhī; to / tī

Also accepted: मी तू तुम्ही तो ती

69.4 (*this one and that one*) — *from cold*

Answer: he ghar; te ghar — tī

Also accepted: हे घर ते घर ती

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A Little, Enough, Quite a Lot

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a little, slightly — the softener that turns a demand into a request जरा (jarā)

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a little, some — the quantity word, which agrees, where जरा the degree word does not थोडा (thoḍā)

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ी — a mātrā that leans the other way

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fourth — **the last of the four Marathi inherited whole, and the**
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friend — **taken up whole from Sanskrit rather than worn down,**
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good afternoon — **the same one word, the same slot, a second**
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H**hard, difficult — Sanskrit's word for physically hard, kept for the difficulty of a task कठीण (kaṭhīṇ)**

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heart — the surest cognate taught so far, and a new vowel sign**that has waited thirteen chapters हृदय (hṛdaya)**

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here — the near half of the pair, and the third column of the क-**/ त- / इ- family इथे (ithe)**

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Hide, wait, write the first three labels

script and writing topic; explicit focus: writing; Chapter 23, p. 151

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house, home — the noun the whole place column is about to be**built on, and a cousin of a verb you already own घर (ghar)**

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how a Marathi adjective agrees — three endings you have**already used twice, now named मोठा · मोठी · मोठं (moṭhā · moṭhī · moṭham)**

explicit focus: grammar; Chapter 49, p. 279

How Are You?

chapter topic; Chapter 10, p. 65

how are you? (tumhī kase āhāt?) तुम्ही कसे आहात? (tumhī kase āhāt?)

explicit focus: usage and culture; Chapter 10, p. 65

how big! — the same किती you have asked with since chapter 37, in front of an adjective instead of a noun किती मोठं! (kitī moṭham!)

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how (kasā m. / kaśī f. / kasaṁ n.) कसा / कशी / कसं (kasā / kaśī / kasaṁ)

explicit focus: script, grammar, etymology; Chapter 10, p. 65

how many, how much — the question the numbers one to five were waiting for किती (kitī)

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how Marathi says HAVE, given that it has no verb for it — the thing is beside you, and that is all माझ्याकडे ... आहे (mājhyākade ... āhe)

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I**“I’ll be going” (yeto m. / yete f.) येतो / येते** (yeto / yete)

explicit focus: script, grammar, etymology; Chapter 4, p. 25

I’m well, thank you (mī barā āhe) मी बरा आहे (mī barā āhe)

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I (mī) मी (mī)

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I speak Marathi (gendered) मी मराठी बोलतो (mī marāṭhī bolto)

explicit focus: etymology, usage and culture; Chapter 12, p. 81

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Independent 30–40-word message

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explicit focus: script, grammar, etymology; Chapter 9, p. 55

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Keep both pieces of thinking

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L

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behind English doughty दूध (dūdh)

explicit focus: script, etymology; Chapter 17, p. 119

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morning — the first of the day's parts, and the ending that turns any of them into “at that time” सकाळ (sakāl)

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explicit focus: script, grammar, etymology; Chapter 9, p. 55

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explicit focus: script, etymology, usage and culture; Chapter 9, p. 55

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night — the fourth part of the day, and the fourth time the same ending works रात्र (rātra)

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nine — the same word as new, in Sanskrit and in English**both नऊ (naū)**

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nineteen — one LESS than twenty, which is why it is taught after twenty and not before एकोणिस (ekoṇīs)

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ninth — the one tooth missing from the machine, and it is at nine नववा (navvā)

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explicit focus: script, etymology; Chapter 4, p. 25

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O

okay / fine (baram) बरं (baram)

explicit focus: script, etymology; Chapter 4, p. 25

on, above, up — a postposition, a bare adverb, and the word
Marathi puts under 'love for' as well as 'on top of' वर (var)

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script and writing topic; explicit focus: writing; Chapter 24, p. 157

◌ं — one nasal dot

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tenth — and the ending does not stop here, which is the point of it दहावा (dahāvā)

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explicit focus: grammar; Chapter 47, p. 271

the oblique of a pronoun — because मी and माझं bend too, and

they do not bend the way a noun does माझ्याबरोबर (mājhyābarobar)

explicit focus: grammar; Chapter 45, p. 261

the oblique stem — the one shape change that stands between every noun in this book and every postposition in the next three chapters घरा- (gharā-)

explicit focus: grammar; Chapter 41, p. 241

the other, the second — the partner एक needs before a pair can

be shared out दुसरा (dusrā)

explicit focus: grammar; Chapter 31, p. 197

The Parts of the Day

chapter topic; Chapter 66, p. 361

The Rest Are Built

chapter topic; Chapter 61, p. 335

The same six fields, with a clock

script and writing topic; explicit focus: writing; Chapter 63, p. 347

the second — the ordinal you have owned since chapter

thirty-one, taken apart at last दुसरा (dusrā)

explicit focus: grammar; Chapter 60, p. 325

। — the stroke that ends an older sentence

script and writing topic; explicit focus: script, writing, grammar; Chapter 64, p. 349

The Throat Row and the Palate Row

chapter topic; Chapter 6, p. 37

The Twelve, Further Apart

chapter topic; Chapter 29, p. 189

ृ — the vocalic *r* mark, said *ru*

script and writing topic; explicit focus: script, writing; Chapter 5, p. 31

ो — the vowel sign that replaces the inherent *a*

script and writing topic; explicit focus: script, writing; Chapter 1, p. 1

There

chapter topic; Chapter 39, p. 233

there — the far half of a pointing pair, and the first thing you can answer कुठे with तिथे (tithe)

Chapter 39, p. 233

third — the same ending as दुसरा, on the number you can still see inside it तिसरा (tisrā)

explicit focus: grammar; Chapter 60, p. 325

thirteen — three-and-ten, and the third word in a row to end in -रा तेरा (terā)

Chapter 57, p. 313

Thirteen to Sixteen

chapter topic; Chapter 57, p. 313

This One and That One

chapter topic; Chapter 69, p. 379

this — one word in three genders, in front of the noun it points at हा / ही / हे (hā / hī / he)

explicit focus: grammar; Chapter 69, p. 379

Three Greetings, One Word

chapter topic; Chapter 68, p. 373

to ask — the word for thinking with an infinitive ending on it, so asking and thinking share a root विचारणे (vichārṇe)

explicit focus: script, etymology; Chapter 16, p. 111

to be got, to be found — a fourth verb that puts you in the dative, and it carries ळ मिळणे (miḷṇe)

explicit focus: script, etymology; Chapter 28, p. 183

to be — the verb behind आहे, the word a Marathi sentence ends on असणे (asṇe)

explicit focus: pronunciation, grammar, etymology; Chapter 14, p. 93

to bring — leading, with the same little prefix that turned going into coming आणणे (āṇṇe)

explicit focus: script, etymology; Chapter 26, p. 171

to come — the same Sanskrit going-root as जाणे, turned around by one small prefix येणे (yeṇe)

explicit focus: pronunciation, etymology; Chapter 14, p. 93

to drink — the verb that was already inside the word for water पिणे (piṇe)

explicit focus: script, etymology; Chapter 26, p. 171

to eat — and an infinitive that doubles as a noun of the third gender Hindi lost खाणे (khāṇe)

explicit focus: pronunciation, grammar; Chapter 14, p. 93

to feel, to seem — the answer to how are you, built the way liking and knowing were वाटणे (vāṭṇe)

explicit focus: script, grammar; Chapter 27, p. 177

to give — the verb the request pattern had been doing without देणे (deṇe)

explicit focus: script, etymology; Chapter 26, p. 171

to go — and the present tense you cannot say without declaring your own gender जाणे (jāṇe)

explicit focus: pronunciation, grammar; Chapter 14, p. 93

to help — an Arabic word for “reinforcements” that came through Persian and took करणे मदत करणे (madat karṇe)

explicit focus: script, etymology; Chapter 16, p. 111

to know — built as “is known to me”, so the knower is never the subject माहीत असणे (māhīt asṇe)

explicit focus: pronunciation, grammar, etymology; Chapter 14, p. 93

to learn — built, at root, out of wanting to be able शिकणे (shikṇe)

explicit focus: script, etymology; Chapter 28, p. 183

to like — a native Marathi verb that puts you in the dative, beside प्रेम करणे, to love आवडणे (āvaḍṇe)

explicit focus: script, grammar, etymology, usage and culture; Chapter 16, p. 111

to live, to stay (rāhṇe) राहणे (rāhṇe)

explicit focus: script, grammar, etymology; Chapter 12, p. 81

to put, to keep — a standing word, worn down from Sanskrit through Prakrit ठेवणे (ṭhevṇe)

explicit focus: script, etymology; Chapter 26, p. 171

to read — from a causative meaning “to make speak,” cousin of voice and vocal वाचणे (vāchṇe)

explicit focus: script, etymology; Chapter 15, p. 103

to say these words — the readable partner of the verb you took by ear म्हणणे (mhaṇṇe)

explicit focus: script, etymology; Chapter 28, p. 183

to see — from Sanskrit paś-, the root that reached English as spectacle, inspect and spy पाहणे (pāhṇe)

explicit focus: pronunciation, etymology; Chapter 14, p. 93

to sit — the first word a Marathi host says to you, and a root that named villages बसणे (basṇe)

explicit focus: script, etymology; Chapter 27, p. 177

to sleep — another inherited word Marathi let go of, where Hindi kept it झोपणे (jhopṇe)

explicit focus: script, etymology; Chapter 27, p. 177

to speak (bolṇe) बोलणे (bolṇe)

explicit focus: script, grammar, etymology; Chapter 12, p. 81

to take — the verb hiding inside “take care,” on the Indo-European root behind English grab घेणे (ghēṇe)

explicit focus: script, etymology; Chapter 16, p. 111

to tell — a word you can use by ear today, whose last consonant your hand has not been taught yet सांगणे (sāṅṇe)

explicit focus: script, etymology; Chapter 28, p. 183

to think — literally “to do a thought,” on a root that means **turning something over** विचार करणे (vichār karṇe)

explicit focus: pronunciation, script, etymology; Chapter 15, p. 103

to understand — built on the root that gave the Buddha his name, and taking the dative like knowing समजणे (samajṇe)

explicit focus: script, grammar, etymology; Chapter 15, p. 103

to walk, to go along — and the everyday yes that means it will walk चालणे (chālṇe)

explicit focus: script, grammar, etymology; Chapter 27, p. 177

to work (kām karṇe) काम करणे (kām karṇe)

explicit focus: script, grammar, etymology; Chapter 12, p. 81

to write — from a root that meant “to scratch,” and the chapter’s four verbs run back together लिहिणे (lihīṇe)

explicit focus: script, grammar, etymology; Chapter 15, p. 103

Toward, and What You Have

chapter topic; Chapter 48, p. 275

toward, at somebody’s side — the postposition that turns two taught adjectives into directions -कडे (-kaḍe)

Chapter 48, p. 275

twelve — two-and-ten, and the pattern from eleven repeating exactly बारा (bārā)

Chapter 56, p. 309

twenty — the round number the last four chapters have been climbing toward, and the one nineteen is built backwards

from वीस (vīs)

Chapter 58, p. 317

Two Sentences, One Breath

chapter topic; Chapter 30, p. 193

Two Sibilants, One Liquid, and Three Standalone Vowels

chapter topic; Chapter 8, p. 49

U

under, below, down — the exact opposite of वर, and it behaves the same way twice over खाली (khālī)

Chapter 42, p. 247

V

Very, a Little, and Saying It Twice

chapter topic; Chapter 53, p. 295

very, a lot — the word that turns nine adjectives into eighteen without teaching a single new one खूप (khūp)

Chapter 53, p. 295

W

Water, Tea, Milk, and Bhakri

chapter topic; Chapter 17, p. 119

water — the first thing you would actually ask for, and the request pattern that opens a spine node this track had never realized पाणी (pāṇī)

explicit focus: script, grammar, etymology; Chapter 17, p. 119

(we'll) meet (bheṭū) भेटू (bheṭū)

explicit focus: script, grammar, etymology; Chapter 11, p. 73

What It Costs

chapter topic; Chapter 59, p. 321

what (kāy) काय (kāy)

explicit focus: script, etymology, usage and culture; Chapter 9, p. 55

What Passes Between Two People

chapter topic; Chapter 28, p. 183

what's your name? (tumchaṁ nāv kāy āhe?) तुमचं नाव काय

आहे? (tumchaṁ nāv kāy āhe?)

explicit focus: usage and culture; Chapter 9, p. 55

what time is it — a question you can already ask, and a verb

that counts किती वाजले (kitī vājle)

explicit focus: grammar; Chapter 67, p. 369

When, After, and Too

chapter topic; Chapter 36, p. 219

when — the fourth asking word, and the one that finally lets you interrogate the time frames of the last chapter कधी (kadhī)

Chapter 38, p. 229

where a Marathi adjective stands — always before its noun,

which is the opposite of Spanish and French मोठं ... आहे (moṭhaṁ ... āhe)

explicit focus: grammar; Chapter 49, p. 279

where an asking word stands — Marathi leaves it in the answer's own slot and moves nothing ... कुठे ...? (... kuṭhe ...?)

explicit focus: grammar; Chapter 38, p. 229

Where, and When

chapter topic; Chapter 38, p. 229

where — the asking word the whole book has been unable to say,
and the one a sign, a station and an interviewer all

need कुठे (kuṭhe)

Chapter 38, p. 229

Where You Came From

chapter topic; Chapter 46, p. 267

Which One in the Line

chapter topic; Chapter 60, p. 325

Who, and How Many

chapter topic; Chapter 37, p. 225

who — the asking word for a person, and the third member of a
family you have already met twice कोण (koṇ)

Chapter 37, p. 225

Who You Give It To

chapter topic; Chapter 47, p. 271

Why, and Because

chapter topic; Chapter 34, p. 211

Why Marathi *two* rhymes with *three*

etymology topic; explicit focus: pronunciation, etymology; Chapter 13, p. 87

why — the same syllable as the question particle, moved to the
front of the sentence का ...? (kā ...?)

Chapter 34, p. 211

with, to — the bound partner of बरोबर, and the one a verb of
speaking demands -शी (-śī)

Chapter 45, p. 261

with, together with — and, said on its own, “that’s right”, which
is the same idea twice बरोबर (barobar)

Chapter 45, p. 261

With Whom, and With What

chapter topic; Chapter 45, p. 261

Words That Need Two Places

chapter topic; Chapter 31, p. 197

Write to one named reader

script and writing topic; explicit focus: writing; Chapter 24, p. 157

Writing — With A Clock

chapter topic; Chapter 63, p. 347

Y

yes (ho) हो (ho)

explicit focus: script, etymology; Chapter 4, p. 25

you (tū familiar / tumhī respectful) तू / तुम्ही (tū / tumhī)

explicit focus: script, grammar, etymology; Chapter 9, p. 55

Other

अ — the vowel your consonants have been hiding

script and writing topic; explicit focus: script, writing; Chapter 5, p. 31

आ — long aa standing alone

script and writing topic; explicit focus: script, writing; Chapter 2, p. 13

आवडती कृती — favorite activity

script and writing topic; explicit focus: writing; Chapter 23, p. 151

आवडते पेय — favorite drink

script and writing topic; explicit focus: writing; Chapter 23, p. 151

इ — short *i* with nothing to lean on

script and writing topic; explicit focus: script, writing; Chapter 40, p. 237

ई — the long one, standing on its own

script and writing topic; explicit focus: script, writing, grammar; Chapter 65, p. 355

उ — short *u* standing on its own

script and writing topic; explicit focus: script, writing; Chapter 8, p. 49

ऊ — long *ū* standing on its own

script and writing topic; explicit focus: script, writing; Chapter 8, p. 49

ए — the vowel that opens *ek*

script and writing topic; explicit focus: script, writing; Chapter 8, p. 49

ऐ — the letter a number was waiting on

script and writing topic; explicit focus: script, writing, grammar; Chapter 65, p. 355

ओ — the same trade, a second time

script and writing topic; explicit focus: script, writing, grammar; Chapter 65, p. 355

औ — the last one standing

script and writing topic; explicit focus: script, writing, grammar; Chapter 65, p. 355

... का? (... *kā?*) — the yes-or-no question

grammar topic; explicit focus: pronunciation, grammar; Chapter 33, p. 207

की (*kī*) — that

grammar topic; explicit focus: grammar; Chapter 35, p. 215

क — the consonant *ka*

script and writing topic; explicit focus: script; Chapter 1, p. 1

कारण (*kāraṇ*) — because

grammar topic; explicit focus: grammar; Chapter 34, p. 211

ख — *ka* with the breath let out

script and writing topic; explicit focus: script, writing; Chapter 6, p. 37

ग — the same place, with the voice on

script and writing topic; explicit focus: script, writing; Chapter 6, p. 37

घ — voice and breath together

script and writing topic; explicit focus: script, writing; Chapter 6, p. 37

च — one letter, two Marathi sounds

script and writing topic; explicit focus: script, writing; Chapter 6, p. 37

छ — the palate, with the breath let out

script and writing topic; explicit focus: script, writing; Chapter 6, p. 37

ज — voice at the palate

script and writing topic; explicit focus: script, writing; Chapter 6, p. 37

जेव्हा ... तेव्हा ... (jevhā ... tevhā ...) — when, then

grammar topic; explicit focus: grammar; Chapter 36, p. 219

झ — the letter inside *mājhe*

script and writing topic; explicit focus: script, writing; Chapter 6, p. 37

ट — the tongue curled back

script and writing topic; explicit focus: script, writing; Chapter 7, p. 43

ठ — the curl, with the breath let out

script and writing topic; explicit focus: script, writing; Chapter 7, p. 43

ड — the curl, with the voice on

script and writing topic; explicit focus: script, writing; Chapter 7, p. 43

ढ — the fifth of the curled row

script and writing topic; explicit focus: script, writing, grammar; Chapter 64, p. 349

ण — the nasal with the tongue curled back

script and writing topic; explicit focus: script, writing; Chapter 7, p. 43

-ण्यासाठी (-ṇyāsāṭhī) — in order to

grammar topic; explicit focus: grammar; Chapter 35, p. 215

त — dental ta

script and writing topic; explicit focus: script, writing; Chapter 2, p. 13

थ — the hole in the dental row

script and writing topic; explicit focus: script, writing; Chapter 39, p. 233

द — dental da

script and writing topic; explicit focus: script, writing; Chapter 3, p. 19

ध — dha, voiced and breathy

script and writing topic; explicit focus: script, writing; Chapter 3, p. 19

धन्यवाद — now read what you already mean

script and writing topic; Chapter 3, p. 19

... ना? (... nā?) — “isn’t it?”

grammar topic; explicit focus: grammar; Chapter 31, p. 197

न — the consonant na

script and writing topic; explicit focus: script; Chapter 1, p. 1

ना ... ना ... (nā ... nā ...) — neither, nor

grammar topic; explicit focus: grammar; Chapter 31, p. 197

नमस्कार — seven pieces, all of them already yours

script and writing topic; explicit focus: script; Chapter 1, p. 1

नाव — the first form label

script and writing topic; explicit focus: writing; Chapter 23, p. 151

... नाही — saying that a whole sentence is not so

grammar topic; explicit focus: grammar; Chapter 32, p. 203

प — the lips, with the voice off

script and writing topic; explicit focus: script, writing; Chapter 7, p. 43

फ — the gap in the lip row

script and writing topic; explicit focus: script, writing, grammar; Chapter 64, p. 349

ब — ba without the puff

script and writing topic; explicit focus: script, writing; Chapter 3, p. 19

भ — bha, with a puff of breath

script and writing topic; explicit focus: script, writing; Chapter 2, p. 13

भाषा — the language box

script and writing topic; explicit focus: writing; Chapter 23, p. 151

म — the consonant ma

script and writing topic; explicit focus: script; Chapter 1, p. 1

मित्राचे नाव — friend's name

script and writing topic; explicit focus: writing; Chapter 23, p. 151

य — ya

script and writing topic; explicit focus: script, writing; Chapter 3, p. 19

र — the last consonant of the greeting

script and writing topic; explicit focus: script; Chapter 1, p. 1

ल — the plain l, beside the curled one you know

script and writing topic; explicit focus: script, writing; Chapter 8, p. 49

-ल्यावर (-lyāvar) — after doing

grammar topic; explicit focus: grammar; Chapter 36, p. 219

ळ — Marathi's curled-back lla

script and writing topic; explicit focus: script, writing; Chapter 3, p. 19

व — between English v and w

script and writing topic; explicit focus: script, writing; Chapter 3, p. 19

श — the sh at the roof of the mouth

script and writing topic; explicit focus: script, writing; Chapter 8, p. 49

शहर — the city box

script and writing topic; explicit focus: writing; Chapter 23, p. 151

ष — the third sibilant, kept on the page

script and writing topic; explicit focus: script, writing; Chapter 8, p. 49

स — the consonant sa

script and writing topic; explicit focus: script; Chapter 1, p. 1

हो — look, hide, write, compare

script and writing topic; explicit focus: writing; Chapter 1, p. 1

ह — the consonant ha

script and writing topic; explicit focus: script, writing; Chapter 1, p. 1

हा • तो — two rows, and what the far one is really for

grammar topic; explicit focus: grammar; Chapter 69, p. 379