

CHAPTER III

SYNTAX OF LOAN WORDS

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While discussing the syntax of loan words, I have taken mainly five aspects for discussion, namely gender, number, suffixation, compounding and reduplication.

GRAMMATICAL CLASS OF BORROWED WORD:

While discussing the grammatical class of a borrowed word, it was found that the grammatical class of a borrowed word was not changed. This does not seem to be a deliberate decision. The syntactic context in which that word was borrowed, is important and that was found to be the same. English word functioning as a noun in English is used as a noun in Marathi. This is seen about an adjective also. This does not mean that a grammatical class of a borrowed word is not changed in the receiving language at all. This phenomenon has been, however, noted by other researchers. (Velankar, 1982, P. 262). But our data does not contain any example of a change in a grammatical class of a borrowed word.

GENDER OF LOAN WORDS:

There are three grammatical genders : masculine, feminine and neuter. If the concept of gender in Marathi is compared with that of English, it is revealed that both languages have three types of genders as masculine, feminine and neuter. At the same time we find certain differences also. For instance, all the non-human, non-living things are neuter in English, but not in Marathi. The object which is neuter in English may not be neuter in Marathi - as fan, shirt and pen are neuter in English, but they are masculine in Marathi. On the other hand words

like bus, umbrella and light are feminine in Marathi even if they are neuter in English.

So far gender determination of English loan words in Marathi is concerned, there are two criteria followed. (1) Ending of a borrowed word (2) Gender of a word which is synonymous/ equivalent to a borrowed word.

1. Ending of a borrowed word.

As Sanskrit, Marathi words ending in /a:/ and /i/ are feminine. For instance /ma: la: /, /balika: /, /kathi / ((stick) and /nari/ (woman) (feminine words ending in /ə./ like vihir (well) are exception to this).

2. Gender of a word which is equivalent to a borrowed word.

When a borrowed word does not end in /i/, a gender is determined with the help of the gender of the Marathi equivalent word.

CHANGE FROM NEUTER TO FEMININE

The following are the English loan words which change their gender from neuter to feminine when they are borrowed into Marathi.

BUS Bus is neuter in English but feminine in Marathi because of its being taken an equivalent Marathi gaḍi.

CABLE Cable is neuter in English but feminine in Marathi because parallel word for cable is ṭar, which is feminine.

SUITCASE Suitcase is neuter in English but feminine in Marathi because, the general idea of suitcase in Marathi is bag and parallel word for bag in Marathi is peṭi.. which is feminine.

- VAN** Van is neuter in English, but feminine in Marathi. This happens because van is considered as a sort of gadi:, which is feminine. The same is true of the words like yiks'a: and cycle .
- MEDICAL** Actually medical is an adjective in English but it is used as a noun in Marathi and feminine is the gender given to it. This happens because the MEDICAL is generally associated with examination (at least in my example) and parallel word in Marathi for examination is paviks'a: which is feminine and consequently the word medical becomes feminine. This happens because of ellipsis, both in Marathi and English.
- ACTION** Action is neuter in English, but feminine in Marathi because the parallel words for action in Marathi are /karwai/ or /kruti/, which are feminine.
- ORDER** Order is neuter in English but feminine in Marathi because the parallel word for order is /adnja/ (originally Sanskrit) which is feminine.
- BORDER** Change of gender from neuter to feminine takes place when the word border is borrowed into Marathi because the Marathi equivalent for border is / hadda / which is feminine.
- SYRINGE** Syringe is neuter in English but feminine in Marathi because the parallel words for syringe in Marathi are nali: / nalika:ndi: which are feminine.

- IMAGE** Image is neuter in English but feminine in Marathi because the Marathi equivalent for image is /prə'timə/ which is feminine.
- ROUND** Round has two syntactic functions in English as noun and an adjective. In my context round is used as a noun and its gender is feminine. This is because, the parallel word for round in Marathi is /pheri/, which is feminine.
- LIGHT** Light belongs to two syntactic classes in English as noun and an adjective. In my context light is used as a noun and is feminine. This is because the parallel words for light in Marathi are /wi:j/ /widju:t/ which are feminine.
- LINE** Line is neuter in English but feminine in Marathi because the parallel words for line are /rekha/reṣa/ in Marathi, which are feminine.
- ROOM** Room is neuter in English but feminine in Marathi because the Marathi equivalent for room is /kholi:/ which is feminine.
- RETRENCHMENT** Retrenchment is neuter in English but feminine in Marathi because the parallel word for it in Marathi is /ka:t̪kəsaɾ/, which is feminine.
- WHISTLE** Whistle is neuter in English, but feminine in Marathi because the parallel words for whistle are /'si:ti:/, /'si:tti:/ in Marathi, which are feminine.
- INK** Ink is neuter in English but feminine in Marathi because equivalent word for it in Marathi is /'sai:/, which is feminine.

TANK Tank is neuter in English but feminine in Marathi because parallel word for it in Marathi is /ṭaki:/, which is feminine.

BRANCH Branch is neuter in English but feminine in Marathi because parallel word for it in Marathi is /sākha/, which is feminine.

CASH Cash is neuter in English but feminine in Marathi because parallel word for it in Marathi is /rəkəḍ/, /rəkəkəw/ which is feminine.

There may be one more reason to this as cash is always associated with money which ends in /i/ / mʌni / and an English word ending in /i/ is taken in Marathi as feminine.

COMPLAINT Complaint is neuter in English but feminine in Marathi because the equivalent word in Marathi is /ṭakrɑ:ʃ/, which is feminine.

PARTNERSHIP Partnership is neuter in English but feminine in Marathi because the parallel word in Marathi is /bhagidari:/, which is feminine.

PROBLEMATIC CASES

It was also found that there are many English loan words in Marathi which change their gender from neuter to feminine, but we can't account for the definite reasons for this change. I have labelled these words as problematic cases. Some of the examples of these cases are as follows :-

MATCH Match is neuter in English but feminine in Marathi. The parallel words for it are /samna/, /daw/, which are masculine.

- TAPE** Tape is neuter in English but feminine in Marathi. There is no definite Marathi parallel word for tape. Probably because of a near equivalent is / pət̪iː/, which is feminine.
- OFFER** Offer is neuter in English but feminine in Marathi because offer is taken as an action of offering, and action has /kritiː/ as Marathi equivalent which is feminine. Offer is also taken as a SUGGESTION which has Marathi parallel as /suːçana/ which is feminine.
- MACHINE** Machine is neuter in English but feminine in Marathi. The Marathi equivalent for machine is /jantrə/ which is also neuter. This may be perhaps machine is taken as jantriːk r̥açanaː, /preyək s̥aktiː/ (mechanical contrivance) or /çalək s̥aktiː/ (means for keeping in action) which are feminine. It is used both as feminine and neuter.
- ADMISSION** Admission is neuter in English but feminine in my context. Actually the Marathi equivalent for admission is /praves̥/ which is masculine. May be admission is taken in Marathi as /manj̥ataː/ (agreement) / swiːkaːr̥ (acceptance) / kabuliː/ (confession). Manyata and Kabuli are feminine but _{swiːkaːr̥} is masculine (in my context admission is taken as /praves̥/).
- BERTH** Berth is neuter in English but feminine is Marathi. To my mind there is no definite parallel in Marathi. This may be because

Marathi speakers take berth as a room for passengers to sleep in a railway and room is taken as space which parallels to /dza:ga:/ in Marathi, which is feminine.

GRANT Grant is neuter in English but feminine in Marathi. Immediate Marathi equivalent is /ənu_uda:n which is also neuter (Grant has two syntactic functions in English as noun and verb. In my context grant is used as a noun). May be in Marathi grant is taken as /su:t/ (concession) /mok*l*:i:k/ (permission), /pərvɑ:ngi/ (allowance). All these Marathi words are feminine and so grant is also feminine.

LIFT Lift is neuter in English but feminine in Marathi. Here lift is probably taken as help or assistance, which has Marathi equivalent /mədət/ , which is feminine.

TREATMENT Treatment is neuter in English but feminine in Marathi. Actually treatment has two meanings in Marathi as English. One is the medical treatment (in a hospital) and the other is a general way of behaviour of one person with another. Marathi equivalents for the first are /upč̣a:ɽ/ /ɔʊʂədhopč̣a:ɽ/ which are masculine. For second, Marathi equivalent is /wa:gaŋu:k/ /wa:gnu:k/ which is feminine. In my context treatment is used as a medical treatment.

LINK Link is neuter in English but feminine in Marathi. There are many Marathi equivalents for link as ^{/du wa: /} which is masculine, /dzod/ , /sa:khəli:/ (linkage) which are feminine.

SPRING Spring is neuter in English but feminine in Marathi. Actually there are many equivalents for spring in Marathi as (1)/sthitisthapkhw?/ (elastic force) (2) /dzom/ (3) /dzov/ (4)/utsa:h/ (vigour) (5)/baha:ʃ/ (Prime) (6)/udi:/ (leap) (7)/zava:/ (an outflow of water) (8)/usali:/ (a rebound) out of these, No. 1 is neuter, Nos. 2, 3, 4, 5 and 7 are masculine and 6, 8 are feminine.

To me, it seems that Marathi speakers take spring always as small (in its miniature form) as in a ball point pen or a pistol and so spring may be feminine.

PATIENT Patient is masculine both in Marathi and English, In my present context, it is used as feminine. This is just an exception depending on the speaker.

CHANGE FROM NEUTER TO MASCULINE

TIME Time is neuter in English but masculine in Marathi.

ATTACK Attack is neuter in English but masculine in Marathi because the Marathi equivalent of attack is /zotaka:/ which is masculine.

CHARGE Charge has two syntactic functions as noun and verb. In my context, charge is used as a noun meaning division of work as in an office. Charge is neuter in English but masculine in Marathi. To my mind there is no definite Marathi parallel word for charge and it is used as an equivalent to Marathi /hawa:la:/ , /a:dhikav/ (authority) which are masculine.

CHOICE Choice is neuter in English but masculine in Marathi. The immediate Marathi equivalent for choice is /nivəd/, (the thing chosen). But this Marathi equivalent is feminine, Choice is masculine in Marathi because it is taken as freedom to choice /swatəntɾjə/ or /a:dhikar/. Both these words are masculine in Marathi.

CASEPAPER Casepaper is neuter in English but masculine in Marathi. While determining the gender of this word, only paper is taken into consideration. The immediate parallel for paper in Marathi is /ka:ɡəd/ which is masculine.

HALL Hall is neuter in English but masculine in Marathi because the immediate Marathi parallel is /diwankha:na/ (a large room or passage at the entrance of a house), which is masculine.

CAMP A change in gender from neuter to masculine occurs when the English word camp is borrowed into Marathi because the Marathi equivalent for it is /tə! / (campus or an area occupied by soldiers/ other professionals). The words /tə! / or /prədəs/ (area) or /pərisəɾ/ (campus) are masculine. (camp also means /chə:wɳi:/ in Marathi which is feminine).

FLAT Flat is neuter in English but masculine in Marathi. Actually flat as a loan word is a recent arrival in Marathi and so it has no definite parallel. To my mind, flat becomes masculine in Marathi because it resembles the

Marathi word /*mədzələ:*/ (a floor, a loft or a story in a building (especially a floor of a house). /*mədzlə:*/ is masculine in Marathi.

INTEREST Interest is neuter in English but masculine in Marathi because the parallel words for in Marathi are all masculine as /*phajdə:*/ (profit, benefit) / *hakkə:* / (a legal claim). In my context interest resembles Marathi / *रस* / (inclination to) which is also masculine.

CANCER Cancer is neuter in English but masculine in Marathi. This may be because when a Marathi speaker hears the word cancer, he identifies it as a kind of disease and a parallel word for, disease in Marathi is / *रोग* / which is masculine. Cancer is taken in Marathi as / *karkarog* /.

TROUBLE Trouble is neuter in English but masculine in Marathi because Marathi parallel for it is / *त्रास* / which is masculine. (*काश्टा* / *shramā* / efforts) are also Marathi equivalents which are always plural.)

PROBLEMATIC CASES

There are some neuter words in English which become masculine in Marathi. To me, there is no definite reason to account for this change. These problematic cases are as follows :-

VISA Visa is neuter in English but masculine in Marathi. The immediate equivalent in Marathi for visa is / *pa:spətrə* / (a stamp or sign put on a passport) which is neuter.

- KNOCKER** Knocker is neuter in English but masculine in Marathi.
- RECORD PALYER** Record player is neuter in English but masculine in Marathi. Marathi parallel for it is not yet established.
- BLOCK** Block is neuter in English but masculine in Marathi. Marathi parallel for it is /wibha:ɣ/, /tʰokə!ɑ:/ (a large piece of wood), both are masculine. In my present context block means a separate set of rooms or a group of houses, which are again masculine.
- ORGAN** Organ is neuter in English but masculine in Marathi because in my context organ is taken as a musical instrument and Marathi equivalent of organ is /wa:dʒə/ which is but neuter. Organ has many other meanings both in Marathi and English as /indri:ʒə/ , /əwəjəwə/ , (organs of body). But ^{/indri:ʒə/} is neuter. To my mind, it seems that organ is taken as a wind instrument which resembles Marathi ^{/ba:dza:/}, which is masculine.
- MUSEUM** Museum is neuter in English but masculine in Marathi. The Marathi parallel word for it is /wəstusəŋgrəhə:ləʒə/ (a collection of objects of nature and art) which is also neuter.
- PEN** Pen is neuter in English but masculine in Marathi. Actually Marathi equivalent is /lekʰəni:/ (an instrument for writing) which is feminine. Fact is that pen is used in Marathi as masculine as well as neuter.

- INTERVIEW** Interview is neuter in English but masculine in Marathi. Marathi equivalent /mʌlɑ:kʰət/ does not help us here as it is feminine.
- FARM** Farm is neuter in English but masculine in Marathi. Marathi equivalent is /s'et ɾ, /s'eti:/ (land for agriculture). /s'et/ is neuter and /s'eti:/ is feminine in Marathi.
- CANVAS** Canvas is neuter in English but masculine in Marathi. Canvas is taken in Marathi as rough/strong/coarse cloth for tents, sails or bags. But Marathi parallel for CLOTH is /kɑ:pəɖ, / which is neuter.
- SWEATER** Sweater is neuter in English but masculine in Marathi because sweater is generally understood in Marathi as a wooly garment and Marathi equivalent for garment is /kəpəɖəɳ, which is masculine.
- TELEVISION** Television is neuter in English but masculine in Marathi. I see no definite reason for this but it may be that television is taken as an entertaining machine like a radio. Radio is masculine in Marathi, so probably television became masculine. (as there is little proof why radio is masculine in Marathi).
- TRAFFIC** Traffic is neuter in English but masculine in Marathi. Marathi equivalent for it is /wɑ:hʌk/, /ɾəhəɖɑ:vi:/, and both are feminine. There are many speakers who use traffic as feminine also.
- UNDERWEAR** In English, underwear is neuter, but it is masculine as well as feminine in Marathi. It is feminine because it is taekn as a pant which

has long established itself in Marathi as feminine. In my context underwear is used as masculine which may be due to its being taken as an undergarment (underpant) and garment is masculine.

CALL Call is neuter in English but masculine in Marathi. There are two immediate Marathi equivalents as /ha:k/ or /sa:d/ (shout/cry), both are feminine in Marathi.

STAND Stand is neuter in English but masculine in Marathi. Actually stand is used in Marathi as masculine as well as neuter. In my present context it is used as masculine which may be because of its occupying a large area as a place where vehicles may stand in line while waiting for passengers.

N E U T E R

All non-living things are neuter in English which is not the case in Marathi. But this is not the general rule. There are many neuter words in English which do not change their gender when they are borrowed into Marathi. The following are some of the words behaving in this way :-

prompting, confusion, integration, tension,
design, chicken, seal, theatre,
statement, hospital, warrent, secret,
zoo.

*'can', 'uniform' and 'syllabus' are used as masculine as well as neuter, so the variants suggest that these words are in the process of naturalization.

The gender of the word doctor (neuter) is changed by adding Marathi suffix — ni: as /dɔktəɾni:/

N U M B E R

When an English word is borrowed into Marathi, many times it happens that the syntactic rules of plural formation in Marathi are applied to the borrowed English words. For instance Marathi words ending in /i/ are made plural by adding 'ya' as kathi (stick) to kathya (sticks).

According to Kachru (1983, P. 199) in Hindi-English code-mixing also, most of the productive grammatical processes of Hindi-Urdu are applied to English words. For example :-

agency	- ejensiya (agencies)
company	- kampaniya (companies)
tie	- taiya (ties)
car	- kare (cars)

In English, plural of a noun is marked by the plural suffix 'S' which is realized in three ways in English as /s/, /z/ and /iz/ depending upon the preceding sounds.

Plural suffix 's' is pronounced as /s/, if the last sound of a noun is voiceless (except /s/, /tʃ/, /ʃ/)

Plural suffix 's' is pronounced as /z/, if the last sound of a noun is voiced. (except /z/, /dʒ/, /ʒ/)

Plural suffix 's' is pronounced as /iz/ if the last sound of a noun is a hissing sound like /s/, /z/, /tʃ/, /dʒ/, /ʃ/, /ʒ/.

Nouns ending in /i/ are made plural by adding /iz/.

When an English word is borrowed into Marathi, Marathi speakers care neither for plural 'S' nor for /s/, /z/ and /iz/. They use their own strategy.

English words ending in a vowel like /i/, take 'ies' for their plural as city + s = cities /sitiz/. Marathi speakers just don't care for this 'ies-'. but make plural

of these words in the Marathi way - as lorry to / lɔɾjə/.

The selected words are classified into six categories depending upon their end and the change in them as :

(1) /i/ to /ya/

English word	Plural in English	Plural in Marathi
lorry	lorries	lɔɾjə
battery	batteries	bætəɾjə
party	parties	pɑ:ɾtjə
dictionary	dictionaries	diksənəɾjə
taxi	taxies	tækɾjə
university	universities	univəɾsɪtjə

(2) /ə/ to /e/

hotel	hotels	hɔtəle
parcel	parcels	pɑ:ɾsəle
button	buttons	bətəne
station	stations	stəɾɪne
blanket	blankets	blænkete
pocket	pockets	pɔkɪte

(3) /ə/ to /a/

scholarship	scholarships	skɔləɾɪpɑ:
list	lists	lɪɾtɑ:
bag	bags	bægɑ:
madam	madams	mədɑmɑ:
meeting	meetings	mɪ:tɪngɑ:
clip	clips	kɪlɪpɑ:
shelf	shelves	ʃelɪfɑ:
jeep	jeeps	dʒi:pɑ:

(3) /ə/ to /ə:/

certificate	certificates	sarṭiPhikīṭa:
omlette	omlettes	omaleṭa:
table	tables	ṭebla:
syllabus	syllabuses	silæbasa:
partition	partitions	pa:rti'sana:
bill	bills	bila:
book	books	buka:
injection	injections	inḍzeks'ana:
biscuit	biscuits	biskīṭa:
theater	theaters	ṭhetara:

(5) /ə/ to /i/

record	records	rekorḍi
chocolate	chocolates	čokleti
increment	increments	inkrimentī
file	files	pfaili
line	lines	laini
collar	collars	kolari
leader	leaders	lidari

(6) /a/ to /e/

zebra	zebras	zebre
cinema	cinemas	sineme

So we can say that the ways of forming plural in English are totally different from those of Marathi. We can observe some similarities also- as there are many words in English which are same in their singular and plural forms as fish, sheep etc. The same is the case in Marathi as wagh (tiger) can be singular as well as plural. Cattle is always plural in English and so are ^{shram} or ^{kasata} (efforts) in Marathi.

Two important principles seem to be working behind the plural of English words in Marathi.

- (1) When a Marathi speaker tries to make a plural of a borrowed word, he first checks the equivalent Marathi word and its way of making plural is applied to a borrowed word.
- (2) Marathi speakers avoid using plural form of those words which are difficult in English itself. For instance, English words ending in fricatives/affricates like /s/, /ʃ/, /tʃ/, etc. Plural of house /haus/ is houses /hausiz/ as the last sound of house is a fricative sound. Plural of house is difficult for Marathi speakers to pronounce and so a Marathi speaker will totally avoid the use of house but he will replace it with other similar words.

Marathi speakers use one more strategy regarding the plural of words ending in /ʃ/ and /tʃ/, for instance smash /smæʃ/ and church /tʃɜ:tʃ/. If Marathi speaker wants to express plural meaning of these words in his daily conversation, he will use these words with their singular forms but express the plural meaning by using the Marathi verb in plural form.

* mi: adz doŋ church pahili / pahile.

(I saw two churches today)

* aamčjæ saŋhnaɟəkane smash marle.
sətəɾə

(Our captain hit seventeen smashes.)

Observe the strategy of avoiding the plural of church /tʃɜ:tʃ/ and smash /smæʃ/ by changing the construction of a Marathi verb.

My data contains the following few examples of the above strategy used by Marathi speakers.

- * Kharadesaranni sarwa ghatananche tapasilwar
tipan kela: Kahi photohi kadhale.

(Mr. Kharade noted all the events in detail. He took some photos also.)

- * mulancja. ga:na: - lezimcja. yiharsal dzora:t
calljæt.

(Boys are practising singing and lezim without rest.)

Observe the strategy of avoiding the plural of photo and rehearsal by changing the construction of a Marathi verb.

S U F F I X A T I O N

The process of borrowing is not complete until adaptation of a borrowed word takes place. Adaptation is making necessary changes in the borrowed word so as to make it look like a native word. When an English word is borrowed into Marathi, there are many non-English suffixes added to it with some purpose in mind. The following are some of the examples of such words. Combination is English root + non-English suffix

* Suffix '-ba'

ex. trunk + ba = trankoba / tɾankoba:/ - a trunk of a
large size.

Trunk is usually a metal box of a small size. But when a Marathi speaker wants to refer to trunk of a large size, he uses Marathi suffix -ba to trunk. In this process there are many phonological changes in the English word.

Words ending in -ba in Marathi are generally of high quality or large size or strong, as waghoba (a ferocious tiger), chandoba (a full moon). It also expresses affinity. -ba is a class maintaining suffix.

Trunk is neuter in English but feminine in Marathi. When a suffix -ba is added to trunk, trunkoba becomes masculine as waghoba and chandoba, taking all the qualities associated with masculine.

*** Suffix '-baj'**

ex. power + baj = powerbaj (a person with great power)

The suffix -baj is originally from Persian but now well settled in Marathi. -baj is a class changing suffix as power is a noun but powerbaj is an adjective. It is seen that the suffix -baj is used to upgrade the meaning/value of a person or thing. Marathi examples with -baj are bhāpakebaj (showy, pompous), eitbaj (stylish), dhokebaj (dangerous, cunning). Other English words with -baj are fashionbaj (fashionable), stylebaj (stylish), etc.

*** Suffix 'wallah/wali'**

According to Kachru, (1983, P. 159) this is a South Asian suffix which is used with a large number of nouns to denote an owner, possessor or a master. It means having the possession of quality of - as

dudhwala: - a person supplying milk-milkman

paniwala: - a person supplying water-waterman

Examples from my selection are (combination is English head + wallah/wali.)

taxiwala - a person having a taxi (here a taxi driver)
/ tæksiwala/

- wrestlingwala - a person practising wrestling (here a wrestler)
- firebrigadewala - a person from fire brigade department
- head-officewala - a person from head office
- x-ray wala - a person from x-ray section (here as a x-ray technician)
- customwala - a person from customs department (here as a custom officer)
- radiowale - a radio shop-keeper.

The suffix - wallah/wala is very productive. In the examples we have just taken, -wallah refers to male agent. If need be, it can be used to refer female agents also by changing /a:/ to /i/ as -wallah to -wali as :-

miniskirtwali - a girl with a miniskirt

Marathi examples with -wali are :-

bhandiwali - a maid servant cleaning utensils.

dhunewali - a maidservant washing clothes.

Whether to use -wallah or wali depends upon the speaker whether he wants to refer to male or female. (dudhwalah and dudhwali are acceptable as paniwallah and paniwali. But miniskirtwalah is not acceptable.)

*** Suffix - 'dar'**

ex. ration + dar = rationdar/rationingdar / *ɾesən d̪ɑːr* /
/ *ɾesənɪŋdɑːr* / (a ration shopkeeper)

The suffix -dar is also from Persian (Velankar 1982, P. 259) applied to a noun - an agent noun. It means 'having the possession of'. Marathi examples with -dar are:-

jamindar (landlord)

imandar

watandar

* Suffix - 'pana' / paṇa/

-pana is Marathi suffix added generally to adjectives and showing the condition/state of a person or thing. It is a class changing suffix as homesick is an adjective but 'homesickpana' is a noun. (English suffix - 'ness' is here equal to - 'pana' of Marathi)

* Suffix - 'war/i'

ex. ton + war = tcnawari / t̪anawari / (in tons)

The suffix war/i denotes something which is extra or surplus. It is used to suggest ampleness/sufficiency. It is added to a noun.

Other example of -wari is dozonawari (in dozons)

H Y B R I D C O M P O U N D S

Marathi speakers borrow English words and use them separately or in combination with a Marathi word. By their regular use in Marathi, they become so closely associated with each other that mention of one of them immediately reminds us of the other. The Marathi word is sometimes head and the English word is modifier and vice-versa. Their combination is usually N+N. I have labelled them as HYBRID COMPOUNDS. They are as follows :-

Court khaṭala: - court suit - English item as head

*PARTY - sista (discipline to be maintained in a political party)

Marathi item as head :

The word shista could be replaced by discipline, but this will definitely affect the established meaning of party-shista.

khā:n - **MANAGER** (a person in charge of mine)

Correct compound should be mine-manager.

(The other reason I see behind using such a compound is that it would be easier for the Marathi people to understand the meaning easily...)

Khadi - **type** - like khadi, Marathi item as head.

murgī -**PARTY** :- Here Marathi item is modifier. The word murgī (hen) has come to Marathi from Urdu via Hindi. Correct compounding should be hen-party. But murgī-party is so established in Marathi that anybody saying hen-party is likely to confuse his fellow members.

cup- bās'a: - cups with plates - English item as head.

Coffee- grihe - Marathi item is head.

grihe is a plural form of griha (house) in Marathi.

A compound should be coffee-houses.

Gas- baṭṭi: - a gas instrument giving light

- English item as head.

mambai -Style - Bombay style

Here the Marathi item is modifier. Marathi word 'Mumbai' is the distorted form of Mumbai (Bombay). Some Marathi speakers insist on using the native form of the English words and some want to impress others by retaining the English word as it is. This is what happens in the above example.

SEMANTIC INTENSIFICATION

Even if the English word is used, Marathi speakers have the habit of using immediate Marathi equivalent word after the English word. This can be termed as semantic

intesification. In my opinion, this happens probably because the Marathi speaker may not be sure of the meaning of that English word or may be, he may feel something lacking. Examples -

band + baja = bandbaja

Band in English means a group of musicians playing together and baja also means the same (the activity of playing musical instrument.)

court + *kāčeri* = court *kāčeri*

Generally speaking court and *kāčeri* have the same meaning. Court means a hall in which a judge sits and is a building where government officers work.

bombgola = bomb + gola

Bomb means a case containing material that causes fire or an explosive shell. The word gola is used with the same meaning. It also expresses the round shape of a bomb.

tram + gadi = tramgadi

In the above examples Marathi word follows the English words but it can happen that a Marathi word can precede an English word as -

kird + book = kirdbook - a notebook maintained by a merchant.

rail + way + marg = railwaymarg. This word is well established in Marathi when the English started railway in India. The correct word should be railway because the meaning of 'marg' is expressed by 'way'.

In all the above examples one peculiarity may be observed that second word is just an addition to the first without having any additional semantic value. It intensifies the meaning of the borrowed word.

Other examples are -

return paxat (paxat meaning return)

attack ca zatka (zatka meaning attack)

Marathi speakers use Marathi suffixes after the English suffix for the same purpose, e.g.

weak + ness + pana = weakness pana

Here the Marathi suffix ' pana ' means the same as the English suffix - ness. It has the same function of changing adjective into noun. But Marathi speakers seem to use -' pana ' for additional intensification of the original meaning.

NEW COLLOCATIONS.

As a result of code-mixing, sometimes new collocations are produced in the borrowing language. These new collocations are generally English noun/ verb/ adjective + Marathi verb operator. All the regional languages in India and the national language Hindi also have these collocations as --

Import karne - noun + verbal = to import

black chalne - adjective + verbal = to blackmarket

relaxed watne - adjective + verbal = to feel relaxed

underground hone - adjective + verbal = to go underground

blackmail karne - noun + verbal = to blackmail

regularise karne - verb + verb = to regularise

overtake karne - verb + verb = to overtake

shower ghene - noun + verb = to use/have shower

superior samzane - adjective + verbal = to feel superior

service milne - noun + verbal = to get service/
to get a job.

party ukalaṅe - noun + verbal = to force one to give
a party

appeal hone - noun + verbal = to appeal

study karṅe - noun + verbal = to study

rehearsal karṅe - noun + verbal = to rehearse

photo ṭipṅe - noun + verbal = to photograph

firstclass yeṅe - noun + noun + verbal = to get
firstclass

REDUPLICATION

According to Kachru (1983, P. 202) in some south Asian languages, reduplication has the function of marking indefinitization e.g. petrol vetrol, acting vekting, car var. These have two or more elements either identical or only slightly different.

The difference may be in the initial consonants^{or} in medial words. These uses are to imitate sounds, to suggest alternative movements to disparage, to intensify. (Quirk, 1973, 448).

In Marathi reduplication of native words is commonly found. Actually this is the peculiarity of many Indian languages. The reduplication of English words in Marathi is just to emphasize or to attract the attention of others.

The first sound of a second word is always different from the first sound of the first word. The end of a second word is same as the first word. The reduplicated words are classified here into two categories; according to the phonological changes in them :

(i) complete reduplication and (ii) partial reduplication. (i) Complete reduplication : Except the

change in the first sound of a second word, there is no change at all -

director - firector / phairektəɾ /

Here the first sound of a first word /d/ is changed to /f/ in the reduplicated word. Remaining sounds are same but such examples are rare. The use of reduplication suggests the speaker's disparaging attitude or anger.

(ii) **Partial reduplication** : Except the change in the first sound of a second word, there is also a change in the vowel of the second word (and other changes) as -

(a) manners - binners

As we can observe /m/ is changed to /b/ but the vowel / æ / of manners is changed to /i/ in binners. Speaker's intention in using reduplication here is general or round about.

(b) tie - biy

/t/ of tie is changed to /b/ in biy but /t/ is followed by diphthong /ai/ and /b/ is followed by a vowel /i/. Here speaker's reference is general.

(c) party - firty / phir̩t̩i /

/p/ of party is changed to /f/ in firty. But /p/ is followed by a vowel /a/ and /f/ is followed by vowel /i/. Reference is general.

(d) stand - bind

The first word begins with a cluster -st which is changed to /b/ in bind. But st- is followed by a vowel /æ /, and /b/ is followed by a vowel /i/

One peculiarity here is that there is a /st/ cluster in 'stand' but there is no cluster in the reduplicated word. This may be due to the fact that Marathi has no /-st/ cluster in the word at initial position.

(e) x-ray - bixray

The vowel /i/ of x is changed to a consonant /b/ and /b/ is followed by a vowel /i/. Reference is general.

(f) Sir - bir

/s/ of sir is changed to /b/ in bir, but /s/ is followed by /ə / and /b/ is followed by a vowel /i/. Reference is general. Marathi speakers pronounce the final /r/.

OBSERVATIONS

While discussing the syntax of loan words, the researcher observed the following :

* Grammatical class of an English borrowed word is generally not changed in Marathi. But this should not be taken as an established rule.

* Gender of a borrowed English word is determined in Marathi by two ways :

(i) Ending of borrowed word.

(ii) Gender of an equivalent Marathi word.

Gender of an English borrowed word is changed when it is received in Marathi. This change may be from neuter to feminine, neuter to masculine. The researcher also found some borrowed English words which do not follow these changes. They are labelled as **problematic cases**.

* When an English word is borrowed into Marathi, many times it happens that syntactic rules of plural formation in Marathi are applied to borrowed English word.

* Marathi speakers avoid using plural of those borrowed words which are difficult in English itself. They do this by changing the construction of a Marathi verb.

* When an English word is borrowed into Marathi, there are many non-English suffixes added to it with some purpose in mind, for ex. trunk + ba = trunkoba.

* Marathi speakers borrow English words and use them separately or in combination with a Marathi word. This can be termed as hybrid compounding, for ex. party-sista. /parti-sista/.

* As a result of code-mixing, sometimes new collocations are produced in Marathi. These new collocations are generally English noun/verb/adjective + Marathi verb operator.

* Even if the English word is used, Marathi speakers have the habit of using immediate Marathi equivalent word after the English word. This can be termed as semantic intensification.

* Reduplication of native words is commonly found in Marathi. Reduplication of English words in Marathi is just to emphasize or to attract the attention of others.

for ex. director-firector.