CHAPTER-6 - Person, Number, Gender and Agreement.

6.0. Basically all the above features are connected to 'Participants' of process but in these two languages the Number-gender and Person suffixes also appear in the Predicate clause within VP. This forms a surface structure element of Agreement. The person, number and gender are semantically valid elements while agreement is semantically invalid. Because the absence and presence of agreement does not make any difference in meaning except the utterance pattern of that particular language is broken if the rules relating to it are not followed. The difference on surface element causes errors and it should be taken into consideration in comparative study.

6.1.0. Person - This feature provides information regarding 'Participants' - (i) whether the participant involved is speaker; (ii) or hearer; (iii) or not speaker nor hearer but someone/something other. The person
contrast reflected in structure of a language may differ from language to language. Some languages have two contrasts - speaker-non-speaker. Some have three contrasts - speaker-hearer-other termed as first-second-third persons in the grammar. Some languages have four person contrasts. Gujarati and Marathi have four person contrast in the pronouns whereas in VP they reflect three person contrast.

6.1.1. Generally, the contrasts in forms of pronouns provide the required information regarding persons.

1st Person Guj. /hū jěū chū// Mar. // mi jatey//

ते नव्हिस "

भी जालीय.

2nd Person Guj. /hū jay che// Mar. // tu jate//

तू जायले. "

1st + Second person Guj. //apne jaie chie// Mar. //apne jate got//

आपल्याकडूनचे कैसे आपण जावी आहेत.

3rd Person Guj. /o jay che// Mar. // te jatey//

ती जायले. "

The pronouns and their personwise contrasts are acquired late in the process of learning of first language. Thus
a child named 'Pinki' uses for her own report, -

Guj. // pinkine nə thi avvũ, //pinki khaẽ //

 Nursery girl ate apple. Nursery girl.

However, in learning second language this is not found as difficult because feature of replacing noun with pronoun is universal type. However, the difficulty may arise out structural difference viz. in number of person contrasts.

6.1.2. When a pronoun is absent in an utterance the information regarding person is many times conveyed by verbal inflection in these two languages. The verbal inflectional suffixes have variants(contrasts) according to different persons and Number. Thus an utterance like Guj. //nice utɔr/// (get down) helps to ascertain the person.

The person-contrast is not complete in Gujarati whereas it is complete(with one exception) in Marathi.

Guj. Past tense - //hũ avye//, //tũ avye// and //e avye//

Mar. -do- -//mi elã//, //tu elã// and //te elã//
8.2.1. Number - The semantic function of 'number' is related to mathematical number but divisions are of very broad type. Languages differ in divisions of number. Sanskrit had three contrasts - singular-dual-plural. The dual was very weak in Sanskrit itself and in course of change it was lost. To-day Gujarati and Marathi have two contrasts - Singular and plural(non-singular).

8.2.2. Gender - The semantic function of Gender is not always connected to sex-contrasts or animate-inanimate contrasts. Some languages use it to denote size of objects (relatively) or sometimes it gives different shades of meanings on derivative level of language. Thus a change
in the Gender is used to give related meaning of the
object to which it is attached. Thus -

Guj. /naliyer/ (coconut)

/naliyero/ (coconut-tree)

The various meaning-shades attached to Gender are
found more in Gujarati than in Marathi.

6.2.3. The Number and Gender features need to be
considered simultaneously because these features are
realized in one suffix. Thus the suffix has two way
contrast.* for example -

<table>
<thead>
<tr>
<th>S</th>
<th>Number Contrast P</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>/-0-/</td>
</tr>
<tr>
<td>M</td>
<td>/-a/, /-e/</td>
</tr>
<tr>
<td>F</td>
<td>/-1-/</td>
</tr>
<tr>
<td>N</td>
<td>/-ü-/</td>
</tr>
<tr>
<td></td>
<td>/-ő-, /-o-/</td>
</tr>
</tbody>
</table>

Dr. Y.D.Vyas rightly calls them as Gender-Number
suffixes (निव belle Class).°

6.2.4. Gender-Number suffixes and classification of

Nouns: - These suffixes help in classifying nouns of
these two languages.²

* Person contrast is also connected to this suffix.
° 'Gujarati Vyakaran', Page No.
² This classification is based on structural evidences.
The functionwise classification of nouns is not so
useful as it would be for verbs.
The Ntuni can be classified in four classes.

1) Nouns which take all three gender suffixes;

ii) Nouns which take any two gender suffixes, a)masculine and feminine b) feminine and neuter; iii) Nouns which take any one gender suffix iv) Nouns which do not take any overt gender suffix. While describing the gender-number suffixes and nouns classification the singular form is taken as base by tradition which is quite sensible. Because certain stems cannot be separated from Gender-Number suffixes on account of want of contrastive pairs and that certain stems do not enter in gender-number suffix constructions at all.

6.2.4.1. Nouns which take all gender suffixes -

Guj. /chokra/, /chokri/, /chokru/

/gheḍa/, /gheḍi/, /gheḍū/

/bokra/, /bokri/, /bokru/

Marāγā /mulga/, /mulgi/, /mul/

/gheḍa/, /gheḍi/, /gheḍə/

/bokra/, /bokri/, /bokra/
6.2.4.2. Nouns which take only two gender suffixes.

<table>
<thead>
<tr>
<th>Guj.</th>
<th>Mar.</th>
</tr>
</thead>
<tbody>
<tr>
<td>/kina/</td>
<td>/kina/</td>
</tr>
<tr>
<td>/kina/</td>
<td>/kina/</td>
</tr>
<tr>
<td>/der/</td>
<td>/der/</td>
</tr>
<tr>
<td>/der/</td>
<td>/der/</td>
</tr>
<tr>
<td>/kida/</td>
<td>/kida/</td>
</tr>
<tr>
<td>/kida/</td>
<td>/kida/</td>
</tr>
<tr>
<td>/samd/</td>
<td>/samd/</td>
</tr>
<tr>
<td>/samd/</td>
<td>/samd/</td>
</tr>
<tr>
<td>/jali/</td>
<td>/jali/</td>
</tr>
<tr>
<td>/jali/</td>
<td>/jali/</td>
</tr>
</tbody>
</table>

6.2.4.3. Which belong to any one gender class.

<table>
<thead>
<tr>
<th>Guj.</th>
<th>Mar.</th>
</tr>
</thead>
<tbody>
<tr>
<td>/pod/</td>
<td>/pod/</td>
</tr>
<tr>
<td>/pod/</td>
<td>/pod/</td>
</tr>
<tr>
<td>/baji/</td>
<td>/baji/</td>
</tr>
<tr>
<td>/baji/</td>
<td>/baji/</td>
</tr>
<tr>
<td>/sau/</td>
<td>/sau/</td>
</tr>
<tr>
<td>/sau/</td>
<td>/sau/</td>
</tr>
<tr>
<td>/kvi/</td>
<td>/kvi/</td>
</tr>
<tr>
<td>/kvi/</td>
<td>/kvi/</td>
</tr>
<tr>
<td>/raja/</td>
<td>/raja/</td>
</tr>
<tr>
<td>/raja/</td>
<td>/raja/</td>
</tr>
</tbody>
</table>

6.2.4.4. Where the nouns do not take any overt gender suffix in their singular form and even sometimes in plural forms. Here the gender is decided by the agreement between noun-adjective, noun-verb. e.g. the Marathi /ghog/ (cloud) has no overt suffix but in phrase
like /kala ḍhag/(black cloud) the /a/ of masculine is attached to the adjective shows that the /ḍhag/ belongs to masculine.

Guj. | Mar.
---|---
/vadəl/ | /ḍhag/
/meṭər/ | /meṭər/
/kac/ | /kac/
/phul/ | /phul/
/ṁīt/ | /vīt/

In the above examples there are no overt gender suffixes in singular forms. In plural sometimes they take a suffix and do sometimes do not.

6.2.5.0. Suffixes - Following are the Gender-Number suffixes in Gujarati and Marathi. They are given in tabular form for easier comparison. Then the examples are given one by one. In description the singular form is taken as base and plural suffix is described as addition. As already said the Gender system is complicated and gender-number suffixes are un-isolable from certain
certain stems like - /kəv/, /hathi/.

<table>
<thead>
<tr>
<th>Gender Contrast</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masculine</td>
<td>/-e/-</td>
<td>/e-/</td>
</tr>
<tr>
<td>-u-</td>
<td>/-u/-</td>
<td>/e-/</td>
</tr>
<tr>
<td>-i-</td>
<td>/-i/-</td>
<td>/e-/</td>
</tr>
<tr>
<td>-h-</td>
<td>/-h/-</td>
<td>/e/-</td>
</tr>
<tr>
<td>Feminine</td>
<td>/-e/-</td>
<td>/e-/</td>
</tr>
<tr>
<td>-i-</td>
<td>/-i/-</td>
<td>/e-/</td>
</tr>
<tr>
<td>-h-</td>
<td>/-h/-</td>
<td>/e/-</td>
</tr>
<tr>
<td>Neuter</td>
<td>/-u/-</td>
<td>/e/-</td>
</tr>
<tr>
<td>-i-</td>
<td>/-i/-</td>
<td>/e/-</td>
</tr>
<tr>
<td>-h-</td>
<td>/-h/-</td>
<td>/e/-</td>
</tr>
</tbody>
</table>

The nouns which do not take any overt suffix in singular form and also in plural form, take plural suffix in construction with case-suffixes. Thus though normally they do not take gender sign they take plural+Gender sign in construction with case suffixes. In Marathi a nasal sound distinguishes between singular and plural while in
Gujarati the noun takes plural suffix /-ə-/ . This will be clear in examples in which three contrasts – Singular-plural-plural in parenthesis construction is given.

6.2.5.0.1. Many new grammarians divide cases first into direct - not taking any overt case suffix - and indirect - shown by overt case fmsuffix . In the direct case only gender-number suffix is found since there is no overt case suffix. The grammarians, while describing gender-number suffixes only concentrate on the direct case and ignore the oblique case. To my mind it is equally important since many nouns have no number-gender contrast in direct cases but contrast of number is found in oblique case.

6.2.5.1. *Meanings*

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plural</th>
<th>In case</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gujar.</td>
<td>/undəə/</td>
<td>/undəra/</td>
<td>/undəramən/</td>
</tr>
<tr>
<td>Mar.</td>
<td>/undir/</td>
<td>/undir/</td>
<td>/undirət/</td>
</tr>
<tr>
<td>Gujar.</td>
<td>/gheðə/</td>
<td>/gheðəə/</td>
<td>/gheðəənə/</td>
</tr>
<tr>
<td>Mar.</td>
<td>/gheðə/</td>
<td>/gheðə/</td>
<td>/gheðəyiət/</td>
</tr>
</tbody>
</table>
The plural suffix 

The plural suffix \(-\text{e-}\) in Gujarati is additional and
used optionally in plural. But is obligatory in
construction with case suffix. In Marathi except \(-\text{e-}\)
form, in plural no overt sign is found but in construction
with case suffixes singular and plural are kept apart
by the nasal sound.

Mar. //\textit{dhegat vij caamakli}//

उगात वीज -सामकली.

(the lightning shined in the cloud)

//\textit{dhegat vij caamakli}//

उगात वीज -सामकली.

(the lightning shined in the cloud)

6.2.3.2. Feminine -

Mar. //\textit{bakri//} /\textit{bakriya//} /\textit{bakriyaa//}

Mar. //\textit{shekri//} /\textit{shekriya//} /\textit{shekriyaa//}

Mar. //\textit{mulgi//} /\textit{muli//} /\textit{mulinna//}
It can be observed that Gujarati has only one suffix in plural while Marathi has two /-i-/ and /-e-/.
This /-e-/ has two Sandhi variations /-ya-/ and /-va-/, which are found regular and are phonologically conditioned.

6.2.5.3. Neuter -

<table>
<thead>
<tr>
<th>Gujarati</th>
<th>English</th>
<th>Marathi</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>/phul/</td>
<td>/phula/</td>
<td>/phulat/</td>
<td></td>
</tr>
<tr>
<td>/iːːgu/</td>
<td>/iːːga/</td>
<td>/iːːgaat/</td>
<td></td>
</tr>
<tr>
<td>/ənda/</td>
<td>/əndi/</td>
<td>/əndyāt/</td>
<td></td>
</tr>
</tbody>
</table>
It can be observed that plural of masculine and Neuter are similar in Gujarati. The /-e-/ plural suffix is very strong and even after addition /-e-/ in plural in Neuter and Masculine additional /-e-/ suffix is added.

In Marathi there are three plural suffixes which are morphologically conditioned. When singular has no suffix the plural takes /-a/- or /e/-; when singular has /-o/- the plural takes /-i/-.

The /-e/- suffix is masculine and /-i/- suffix is of feminine. The /-e/- suffix is nowadays vanishing and /-a/- is becoming stronger.*

* thus the language is trying to remove complicity by creating special suffix for neutral plural.
6.2.6. After considering all suffixes one can generalize that not all suffixes are of equal status. Some are very strong and potential in the sense that they are productive and attached even to the loan words adopted from other languages. Thus we can come to the conclusion of following strong suffixes in both languages.

<table>
<thead>
<tr>
<th></th>
<th>Guj.</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>M</td>
<td></td>
<td>/-ə-/</td>
<td>/-əə-/</td>
</tr>
<tr>
<td>F</td>
<td></td>
<td>/-i-/</td>
<td>/-e-/</td>
</tr>
<tr>
<td>N</td>
<td></td>
<td>/-ɔ-/</td>
<td>/-ɔ-/</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Mar.</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>M</td>
<td></td>
<td>/-ə-/</td>
<td>/-e-/</td>
</tr>
<tr>
<td>F</td>
<td></td>
<td>/-i-/</td>
<td>/-e-/</td>
</tr>
<tr>
<td>N</td>
<td></td>
<td>/-ɔ-/</td>
<td>/-ɔ-/, /-i-/</td>
</tr>
</tbody>
</table>

This generalization is not completely true but learner, of second language while learning may unconsciously come to this conclusion and will avoid weaker suffixes. The Marathi speaker learning Gujarati will surely presume that in all cases /-ə-/ is plural suffix in Gujarati
and he will never say /chokrā/ but he will always say /chokrā/>. For a Gujarati speaker who is learning Marathi, the position will be rather difficult and chances of errors are more.

6.2.7. The allocating gender class to a noun-stem is very complicated in these two languages. The genders are attached to the nouns very arbitrarily and on very different principles. Even the description of one language, even the description of one language requires many rules and exceptions thereto and comparative study is still more difficult. However, allocation of noun to an appropriate gender class is of importance from learning and teaching point of view because further operations of agreement, plural-addition are dependent on it. A good example will be sufficient to explain its complexity as well as its importance. I have deliberately selected words which are lean-words which may help to get to the speakers' competence in attaching genders. All lean words are
one semantic group of 'vehicles' and are used frequently in both the languages.

<table>
<thead>
<tr>
<th>Gujarati Gender</th>
<th>Marathi Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>Feminine /sad$/</td>
<td>Feminine</td>
</tr>
<tr>
<td>Feminine /sayk$/</td>
<td>Feminine</td>
</tr>
<tr>
<td>Feminine /rik$/</td>
<td>Feminine</td>
</tr>
<tr>
<td>Neuter /sku$/</td>
<td>Feminine</td>
</tr>
<tr>
<td>Feminine /trak$/</td>
<td>Masculine</td>
</tr>
</tbody>
</table>

Eventhough general trend is towards 'feminine' /syk/.

/sku/ is Neuter in Gujarati and /trak/ is Masculine in Marathi. This position causes errors as under -

From Gujarati to Marathi

//m\$i pen ku\$he gel// (where my pen has gone?)

माझी पेन कुते गेली?

//tu\$a p\$ra ithe ahe// (your purse is here)

तुझ पर्स आहे.

//ti \$ak m\$ya sayk\$lla \$tha\$li// (the truck collided with my cycle)

ती ट्रक माझ्या सायकल्या अथवाती.
// mara skujor bighadley (my scooter is out of order)
मारी स्कूटर बिगड़ाये।

From Marathi to Gujarati -

// marū pen ṭebalpēr che// (my pen is on the table)
आयु पेन टेबलपर है।

// tari para ahī che// (your purse is here)
तारी पारा आहे हो।

// pēla ṭrēk marī saykalne athdaye// (the truck solided with my cycle)
पेली त्रेक आरी सायकलं आठडले।

// marī skujor bāndī gēi// (my scooter is out of order)
मारी स्कूटर बंदी गेहू।

6.2.7.1. The homophones and similar in meaning forms are attached to different gender-class in these two languages. e.g. /kēr/ (glass) is Masculine in Gujarati and Feminine in Marathi.

6.2.7.2. If the meaning is same but phonological form is different, sometimes the gender class is found similar and sometime different. A speaker of one
language is surprised and sometimes as ridiculous the other language if he finds a masculine noun in his language to be feminine in other language. e.g. Gujarati /kuve/ (well) is masculine whereas the Marathi /vihir/ is feminine. Thus no rule can be formed in any of these two languages to attach gender-class to a noun. That is why the old grammarians have followed the way to give nouns with singular-gender suffix. But where no suffix (gender-number) is found the position becomes difficult and 50% of errors are caused by this feature as far as these two languages are concerned.

6.2.8. The errors are of two types -

i) error in attaching gender-class

ii) the first one leads to the second error in attaching plural suffix to the nouns.

6.2.8.1. It should be noted that the two-way error is possible only where there is no overt gender-number sign is found in singular form. I have, therefore,
given hereunder the list of nouns similar in meaning but have different gender classes in these two languages. Many of these are even phonetically similar.

<table>
<thead>
<tr>
<th>Gujarati</th>
<th>Marathi</th>
</tr>
</thead>
<tbody>
<tr>
<td>/vaz/ (F)</td>
<td>/vaz/ (M)</td>
</tr>
<tr>
<td>/augondh/ (F)</td>
<td>/augondh/ (M)</td>
</tr>
<tr>
<td>/bhans/ (F)</td>
<td>/bhans/ (M)</td>
</tr>
<tr>
<td>/choe/ (F)</td>
<td>/tak/ (M)</td>
</tr>
<tr>
<td>/appu/ (M)</td>
<td>/saku/ (M)</td>
</tr>
<tr>
<td>/naliyor/ (M)</td>
<td>/naliyor/ (M)</td>
</tr>
<tr>
<td>/bej/ (M)</td>
<td>/bej/ (F)</td>
</tr>
<tr>
<td>/patra/ (M)</td>
<td>/patra/ (N)</td>
</tr>
<tr>
<td>/gulab/ (M)</td>
<td>/gulab/ (M)</td>
</tr>
<tr>
<td>/ghodial/ (F)</td>
<td>/ghodial/ (M)</td>
</tr>
<tr>
<td>/sampol/ (all)</td>
<td>/sampol/ (F)</td>
</tr>
<tr>
<td>/tak/ (M)</td>
<td>/tak/ (F)</td>
</tr>
<tr>
<td>/kac/ (M)</td>
<td>/kac/ (F)</td>
</tr>
<tr>
<td>/papar/ (M)</td>
<td>/papar/ (M)</td>
</tr>
</tbody>
</table>
The following are the errors committed by learners on account of different gender-class nouns similar in meaning.

From Marathi to Gujarati -

// keva vas sve che nahi// (how badly it stinks)

// mane thegii chaas ap// (please give me some butter-milk)

// pale chappu sav shenger che, makhun pan nathi kapatu//

// tamaru patra malyu, vaccine anand thayo//

// koni ter che// (whose telegram is it?)

From Gujarati to Marathi -

// kahi vas yetey nahi// (how badly it stinks)
6.2.8.2. In the underlined examples the error possibility is one-way - either from Gujarati to Marathi or from Marathi to Gujarati since in one of the languages the parallel form takes overt sign of gender in singular form.

<table>
<thead>
<tr>
<th>Gujarati</th>
<th>Marathi</th>
</tr>
</thead>
<tbody>
<tr>
<td>/əŋjɪɭ/ (f) (a finger)</td>
<td>/bət/ (N)</td>
</tr>
<tr>
<td>/əŋjɪʊ/ (M)</td>
<td></td>
</tr>
<tr>
<td>/vədɪɭ/ (N) (a cloud)</td>
<td>/dheɡ/ (M)</td>
</tr>
<tr>
<td>/vədheɾa/ (M) (an increase)</td>
<td>/vədʰ/ (f)</td>
</tr>
<tr>
<td>/əkh/ (f) (an eye)</td>
<td>/dələ/ (M)</td>
</tr>
</tbody>
</table>
the following are the errors caused an account of
different gender-class of a noun in these two
languages.

Error from Marathi to Gujarati -

//tara अङ्कऱे तू थैयु शे// (what is wrong with your
eye?)
तारी अङ्कऱे तू थै यु शे?

//tara अङ्कऱल कौ थे// (why your eye is red,)
तारी अङ्कऱल कौ थे?

Error from Gujarati to Marathi -

//ta धाग बाघ हातीसार्के दिस् ते//
ते धाग बाघ हातीसार्के दिस्
(look at the cloud, looks like an elephant)

// ak thomb पैड़े// (a drop is dropped)
एक थ्रंब पैड़े.

6.2.8.3. In the undernoted examples the overt sign of
gender-number of the noun itself leads to an error.

Guj. /patlaghe/ (overt sign /-e/- is masculine)

Though the overt sign is of masculine the noun:
belongs to feminine.

Mar. /γhαnta/ (the overt sign /-a-/ is masculine)

/šala/

Though the overt sign is of masculine the noun
belongs to feminine. /γhαnta vajli/ /šala utli/ (the bell
rang). The counterpart of /γhαnta/ in Gujarati is

/γhαnt/ masculine but does not have overt gender sign.

this position may lead to an error like -

Gujarati to Marathi -

// γhαnta vajla//

चांग वालिया.

In Marathi the word /bayke/ (wife) has /-e-/ of

Masculine but the gender class is feminine. But since

natural sex is feminine the error possibility from

Gujarati to Marathi is maxypsumible Nil.

6.2.9.1. So far as the structural difference is concerned

foregoing discussion of errors is sufficient. But some

errors are caused on account of functional difference of
gender element. As already noted that Gujarati exploits more from the gender element to convey different meanings. The errors, on account of functional difference are perception type errors. Gujarati makes use of gender to show relatively, the size of objects. Thus contrasts in gender suffix is to denote contrast between small-big, small-smaller objects.

Guj.

/ərd̪ə/ (big room) /ərd̪i/ (small room)

/əməcə/ (big spoon) /əməci/ (small spoon)

/kuvə/ (big well) /kuvi/ (small well)

/həθədə/ (big hammer) /həθəd̪i/ (small hammer)

/zǔpəd̪i/ (an hut) /zǔpəd̪i/ (small hut)

/diːpə/ (lamp) /diːpə/ (small lamp)

Marathi sometimes makes use of this but Gujarati has many such contrasting pairs and this tendency is increasing in Gujarati. The bigness is connected with masculine and small objects are conveyed by feminine. Even the
meaning of tenderness is connected with feminine gender.

A Marathi speaker, not much used to this feature, will
to
not get/the function of this element and will not find
any semantic difference between /liša/ in //ek liša man//
(draw a thick line) and //ek liša dez// (draw a line).

Because in his language he uses special adjectives like
/jag// (thick) and /barik/ (thin) to denote the size.

However, the bilinguals use these contrasts frequently
in Marathi this may be interpolated in Marathi in future.

6.2.9.2. In Gujarati the quality of object or speakers'
attitude towards the object is also conveyed by gender
contrast. Whenever normal gender-class of a noun is
changed the meaning of inferior quality of object or
speaker's attitude of speaking is denoted -

//a avi əmithi tran laduţi api gai// *

* आपि अमती त्रां लडूती अपि गैि।

In normal case the noun /ladu/ is masculine

* I am unable to come to exact translation
(there is only 5 paise coin in the packet)

This type of use of gender contrast is absent in Marathi. The errors caused by this are of perception type.

6.2.10. Gender-number contrasts in Pranvuna -

6.2.10.1. The first person and second person pronoun forms do not show gender distinctions. In Gujarati even the third person in case of some pronoun gender contrast is absent.

Guj. //e jay che// (he/she goes)

//te jay che// (-de-)

In Marathi the third person pronoun invariably have gender contrast in noun phrase as well as reflected in verb phrase.
Though the difference is found no error is found from Gujarati to Marathi.

6.2.10.2. The difference between inanimate and animate is shown by two allomorphs in both the languages.

Guj. /kaŋ/ (who), /āũ/ (what)
/kāi/ (someone) /kōi/ (something)

Mar. /kaŋ/ (who), /kāi/ (what)
/kāi/ (someone) /kāhi/ (something)

These pronouns do not show number contrast.

6.3.0. Agreement - This is surface structure element.

Agreement is, to my mind, the realization of one semantic feature, generally gender-number in two different grammatical forms. Though semantically the feature is
connected to one (mostly to NP) it simultaneously appears in two GFs. Thus the gender-number feature semantically belong to 'Participant' should realize in Grammatical Form MA Subject or Object. Though it belong to Subject/object it appears also in Predicate Form in Verb Phrase on clause level. On phrase level it appears in both the Head and modifier. The deep structure will show that this feature is connected with participants but surface structure will have this feature in both Subject/Object and Predicate. Thus the deep structure of //mɛ̃ pʰθre mɛryə// or //mɛ dɔːqɔ marla/ (I threw a stone) will be

Subject + Object + Predicate
Animate  Inanimate
Singular  singular
Agentive  participative

Thus though the number feature is connected to Subject or/and object it has appeared also in Predicate on surface level in /mɛryə/ and /marla/. The feature of agreement
can be well explained with contrastive pairs of utterances.

**Guj:** ///one pôthra mâyê///
///one pôthra mâyê///
 Contrary to it,

**Mar.:** ///tyâne dâgêd marle///
///tyâne dâgêd marle///

(he threw a stone)

**Guj.** ///chakre dâdi///
///chakri dâdi///

(a girl ran)

**Mar.:** ///mulgi dhavli///
///mulgi dhavli///

(a boy ran)

Thus in the above sentences we find that the change in number/gender of object/subject filler has initiated a corresponding change in predicate filler.

6.3.0.1. Tradition has given too much importance to this surface level feature. I do not say that it is an unimportant factor. But tradition follows either Sanskrit grammar-pattern or English grammar-pattern.
The agreement feature is found obligatory and regular in these both languages (i.e. Sanskrit and English). But this is not true completely with New Indian Languages.

In Sanskrit the Active and Passive types which clearly and regularly show difference of agreement; but in Marathi and Gujarati the difference is not clear cut and even we come across certain examples in which no agreement is found at all. Thus when traditional grammarians take help of this feature in defining Subject and Object they are confused when they come to such utterances. The agreement feature which is obligatory in Sanskrit loses its hold in course of change.

6.3.0.2. The gender-number suffixes appearing in modifiers or verb phrase are not totally useless. There are certain nouns which do not show overt number-gender distinction but the number-gender
information is then conveyed by modifier-filler or

Verb Phrase-filler.

Guj. // hũ dạ̃́dũ chũũ// (I am running)

Mar. // mi chavtey// (I (feminine) am running)

Guj. // vimaṇ uḍyũ// (aeroplane took off)

Mar. // vimaṇ uḍala// -do-

6.3.0.3. A new trend in Marathi that of absence of

Agreement is found in past tense -

Mar. // ramaṇe ravnala ḍhar marlo// (Rama killed Ravana)

माराईं रानवानाच्या मारळे.

Masc. Masc. No sign of
Sing. sing. Masculine or singular.

// ramaṇe ḍha raskasaṁna marun ṭaka// (Rama killed ten
demons)

माराईं दहा राकशास्त्रांच्या मारून टाकले.

Masc. Masc No sign of
Rāṣaṛa plural Masculine or singular/plural
Sing.
This is completely new for Gujarati speaker and error possibility is great. Gujarati may err in saying -

// ramana ravasa ther mara//

आमाने रावणाला ठार मारला

// tyane doha maïanna pakalla// (he caught ten fishes)

ट्याने दहा मास्त्यांना पकडले

// tine masya hatala dhala// (she caught my hand)

तिने मास्या ठाटाह्या धरला

If the predicate filler is complex verb and to-be-verb is as auxiliary then the agreement is always between subject and Predicate in both the languages.

Guj. // nũ roṭli khte hēta// (I was eating bread)

I was eating bread.

Mar. // mi poli khat hēta/

I was eating bread.
Gujarati do not show gender agreement in present tense but Marathi always shows.

6.3.1. On clause level the agreement is found between Subject-Predicate fillers or Object-Predicate fillers. Generally in present and future indicatives the agreement is between Subject-Predicate fillers and in Past tense it is between Object-Predicate fillers provided predicate filler implies more than one GN.

However, some exceptions are found in both the languages.

Mar. // mi o'ha pitey// (I am drinking tea) 
मी खा पीतोय.

// mi o'ha pyle// (I drank tea) 
मी खा प्यालो.

In the second utterance the agreement should have been between object and Predicate fillers but it is found between Subject and Predicate fillers. In Gujarati /lav/ verb always shows agreement with Subject.
Guj. // hũ sasam lavu chũ// (I am bringing the baggage)

// hũ sasam lavye// (I brought the baggage)

// hũ tikKIT levye// (I brought tickets)

If the predicate filler implies only Agentive GM then obviously agreement is always between Subject and Predicate fillers.

Guj. // sita deDg che// (Sita runs)

// ram deDg che// (Ram runs)

// kutre deDg che// (a dog runs)

Raj. // sita devtay/

// ram devtay/

// kutre devtay//
6.3.2. As already stated, the above examples show that Gujarati does not show agreement in present indicative where Marathi shows them invariably, however, Marathi does not show agreement in future-indicative when the construction is of participle + verb.

Guj. // sita jāvāni che// (Sita is going)

// ram jāvāni che// (Ram is going)

Mar. // sita jānārey//

// ram jānārey//

// vīman udvānū che// (the plane is going to take off)

// vīman udnārey//

// vīman udnārey//

// vīman udnārey//
6.3.2.1. The difference between these two languages as discussed in foregoing para will explain the following errors -

**From Gujarati to Marathi -**

// ni pani pya coalition (I drank water)

जी पाणी प्यालँ।

**From Marathi to Gujarati -**

//hū saman lavyū // (I brought the baggage)

हूं सामग्री लावूँ।

These errors are an account of exceptions of certain verbs in these two languages in which case the agreement is always between Subject and Predicate.

**From Gujarati to Marathi -**

// kutra dhavta aha// (a dog is running)

कुत्रा धावते आहे।

This error is an account of absence of agreement in present indicative verb forms in Gujarati.

6.3.2.2. It can be concluded that it is very difficult to form a rule of exception agreement without exceptions.
Tradition also emphasises on number-genders of NPs i.e. fillers of Subject/Object forms. Tradition talks also about government of Verb Phrase number-gender by the filler of Subject/Object filler. But this is not true. The agreement is many times dependent on verb filler itself. Whether to show agreement with Subject or with the Object or not to show any agreement is dependent on the verb filler.

6.3.3. The agreement is further found extended between Subject and Adverb in Gujarati but in Marathi it is absent. In Marathi the adverb is indiscernible.

Guj. //chekru dohtu dohtu mari pase avynn//

( the boy came running towards me)

Mar. // mul dhavt dhavt mazyakde ala//

The error from Marathi to Gujarati -

// chekru dohta dohta mari pase avynn//

( the boy came running towards me)
6.3.4. On phrase level agreement is found between the 
Head Noun and adjective noun. Many times Head noun does 
not have number-gender sign but the adjective has.

**Guj.** // mano poli diia ap/ // (please give me the dish) 

**Mar.** // mole ti diia de/ 

**Guj.** // mano bodha phul api de// (given me all the flowers) 

**Mar.** // mole boli phula deun tak// 

Certain adjectives are indiclinibles and do not 
possess number-gender sign. When the adjective is formed 
from pronomina with help of case suffix it also takes 
number-gender suffix.

**Guj.** // a mara ophis// (this is my office) 

**Mar.** // he mara ophis// 

[Note: The text contains errors and is not fully translatable. The sentences are fragmented and may require context to understand fully.]
However, in oblique cases Gujarati shows only gender agreement whereas Marathi does not show agreement.

Guj. /mari akul/, /mara copda/, /anu pran/, /anu tobd/ (in my school)

Marsi /mari salo/, /mari pustaka/, /tyanc pran/, /tyac tebol/

This situation leads to the error from Marathi to Gujarati -

/ tara bane khe ne/ instead of //tari bane ...//

/ maa gher// instead of // maa gher/