

## CHAPTER XIII

### CONCLUSIONS AND RECOMMENDATIONS

#### 1. OBSERVATIONS:

In view of the fact that speakers of Marathi make abundant use of verbcompounds in their day-to-day thought communications and convey their feelings through the auxiliary serving as the second member of the verbcompound, it is necessary for teachers of Marathi language to analyse such verbcompounds and study critically the semantic shades of the auxiliary which acquire a new value in the configuration of the collective or aggregate meaning of the verbcompound. With this background we have discussed the functions of the principal nine auxiliaries in Marathi i.e. Chapter II to X and other remaining auxiliaries in ~~the~~ Chapter XI with general reference. The whole discussion has been restricted to the use of absolutives ending in ऊन serving as the first member of the verbcompound. We have also pointed out in Chapter XII that the teaching of verbcompounds as a part of functional grammar requires an immediate attention of Marathi teachers. This has been shown by presenting some selected lesson plans.

In this chapter, we have recorded our the summary findings on the basis of the discussion done in chapters II to X and moreover we have also tried to show that there is further scope for such an investigational work in the field of language learning.

## 2. SUMMARY FINDINGS:

In most of the illustrations of verbcompounds, collected from modern Marathi literature, we have investigated two types of semantic shade or sense:

A. General

B. Special with reference to the illustrations.

### A. General:

(1) Under completives, we have categorized auxiliaries like जाणे, टाकणे, ठेवणे, येणे, बसणे . In the illustrations one finds that two senses are possible in relation to the activities:

- (1) confirmation i.e. completeness of the activity and
- (2) conviction i.e. the activity is supposed or intended to be completed.

(2) Under completive intensives, we have categorized auxiliaries like — घेणे and देणे . Over and above the senses of confirmation and conviction, a third sense in relation to the activity has been found:

Confirmation or conviction with thoroughness or profound.

(3) Under continuatives and intensives, the auxiliary राहणे explicates the senses signifying the continuance of an act indicating

- (i) mental blankness,
- (ii) deliberateness
- (iii) thoroughness or profoundness and
- (iv) intensive and abiding identification.

(4) Under inquisitives and intensives, the auxiliary पाहणे explicates the senses indicating

- (i) purposiveness and
- (ii) thoroughness or profoundness.

(5) In order to make weak statements as strong ones and to remove the unusuality in listening, the auxiliaries add the following senses to the total meaning of the verbcompound:

- (i) ease,
- (ii) convenience as a mode of expression and
- (iii) effectiveness in expression.

(6) In most of the illustrations of verbcompounds, the auxiliaries explicate the conventional sense which results from

- (i) clarity,
- (ii) passive constructions,
- (iii) emphasis or stress,
- (iv) certainty,
- (v) hypothetical action,
- (vi) naturalness,
- (vii) idiomatic expression,

- (viii) suggestion
- (ix) a long standing usage and
- (x) experience.

(7) Under adverbatives we have the senses of the words -----

- (i) suddenness,
- (ii) quickness,
- (iii) confidence,
- (iv) politeness
- (v) excessiveness
- (vi) forcefulness.

(8) There are some words in Marathi, which further strengthen the sense of the auxiliary, on account of their pleonastic tendency in expression, e.g.

अगदी, च, सहज, स्पष्ट, etc.

#### B. Special with reference to the illustrations of auxiliaries:

I. Under adverbatives, we have recorded various senses as shown hereunder:

- (1) with reference to जाणे, one finds the sense of
  - (a) perplexion,
  - (b) consciousness and
  - (c) gradual development of the action.
- (2) with reference to घेणे, one finds the sense of
  - (a) carefulness,
  - (b) patience,

- (c) testing,
  - (d) comfortableness,
  - (e) awareness
  - (f) amicableness and
  - (g) probability.
- (3) with reference to *हेने*, one finds the sense of
- (a) curiosity,
  - (b) contempt or disregard,
  - (c) dislike and
  - (d) courage
- (4) with reference to *राकणे*, one finds the sense of
- (a) justifiability,
  - (b) cooperation,
  - (c) urgency,
  - (d) the meaning of the word " off "
  - (e) confidence,
  - (f) unequivocal manner and
  - (g) amicableness.
- (5) with reference to *डेवणे*, one finds the sense of
- (a) tactfulness or skilfulness,
  - (b) hypocrisy,
  - (c) systematic manner and
  - (d) firmness in regard to infalliability of the prophecy.
- (6) with reference to *येणे*, one finds the sense of
- (a) consciousness,
  - (b) doubtfulness,
  - (c) quickness and
  - (d) willingness.

- (7) with reference to *बसने*, one finds the sense of
- (a) continuity in occupying a place of importance,
  - (b) carelessness and
  - (c) continuity of an action with a view to achieving a special purpose.
- (8) with reference to *राहने*, one finds the sense of
- (a) the word "fast",
  - (b) expressing indescribable pleasure,
  - (c) the word "entirely" and
  - (d) understanding 'undisposed of work' which has been long overdue.
- (9) with reference to *दाहने*, one finds the sense of
- (a) the word "just",
  - (b) carefulness,
  - (c) minuteness,
  - (d) steadfast,
  - (e) systematic manner and
  - (f) differentiation.

II (1) According to the context, the auxiliary *जाने* has various senses signifying a person or a place or a thing in relation to the activity or the situation as under:

- (a) an appeal to the inherent magnanimity of a person,
- (b) saturation of deep vicarious interest of a person,
- (c) unsuitableness of physico-mental conditions of a person,
- (d) metaphorical sense,
- (e) unusualness to the object concerned,

- (f) sense of momentariness in relation to the action,
- (g) heightening the mental pleasure in relation to the activity,
- (h) personal involvement in the activity or the situation,
- (i) change or modification in the behaviour indicating the sense of consciousness of a future responsibility or extricating oneself from the resulting undesirable consequences,
- (j) signifying the well-nigh established fact or universal truth,
- (k) indication of not only chilling of an appreciation but a direct disgust of the thing concerned,
- (l) loss of discretion,
- (m) recollection of past unpleasant experiences of fear,
- (n) sense of mental oscillation in relation to human mind and
- (o) possibility of achieving a difficult end.

(2) Similarly, in case of the auxiliary ~~construction~~ *वेगे*, one finds the sense of causal *construction* —

- (a) scolding a person in order to bring him on the right path and giving the necessary guidance in respect of future behaviour,
- (b) Utilizing of fair or foul means for the fulfilment of one's own interest,
- (c) maintaining one's mental poise by forgetting the external worldly situations,
- (d) reflexive constructions,

- (d) reflexive constructions,
- (e) helplessness of a person,
- (f) bringing out the sense of unawareness on the part of the speaker,
- (g) signifying belief in the person's unfailing regularity,
- (h) purposiveness showing - satisfaction of curiosity for acquiring new knowledge and ensuring recognition among the friends' circle,
- (i) relief from the responsibility and readiness in sticking to the promise once given,
- (j) moral obligation to do justice,
- (k) dislike as the person concerned narrated certain unsavoury incidents in the life of the other party,
- (l) Causal Construction -
  - (i) Causing someone to do the action the result of which is meant for the subject of the sentence and
  - (ii) causing someone to do the action the result of which is meant for other people,
- (m) testing and careful thinking,
- (n) showing consciousness and slavery of emotions resulting in abundant misery and
- (o) purposiveness explaining the ~~fewd~~ behaviour of the person in making a show of repentance.



(3) In case of the auxiliary <sup>३१</sup>देना, one finds the sense of

- (a) (i) allowing the people or agencies to have the advantage of the facilities provided, and thereby indicating a beneficial act for the people,
- (ii) allowing the people to carry out the action in view of the fact that the other party has no objection for accepting the same and
- (iii) bringing to the notice of the people the act of moral and social obligation,
- (b) allowing someone to execute the action the ~~action~~ the result of which may be for the doer himself or others in general under permissives,
- (c) revolt against the natural instinct of submission among the ladies and an instigation to the women to suppress this tendency of theirs,
- (d) a desire to create curiosity on the part of the persons concerned,
- (e) obligatory nature of presenting a model through stress in order to guide others,
- (f) personal involvement in the execution of the activity,
- (g) a strong suggestion and relief to the doer himself and contempt to the person concerned,

- (h) contempt expressing physico-mental dislike of the doer, resulting from the syntactive aspect,
  - (i) repentance on the part of the person himself, resulting from the inaction,
  - (j) convincing the people for creating faith in the statement,
  - (k) the use of physical force for controlling the situation,
  - (l) indicating a noble and generous act,
  - (m) urgency of the action with only one possible solution through a double negative construction,
  - (n) expressing the need to prove the universal truth of a philosophical idea,
  - (o) purposiveness indicating defiance of certain things bringing comfort to the weak,
  - (p) legitimate enjoyment of fundamental rights,
  - (q) relief or satisfaction resulting from the action and
  - (r) wicked and righteous activity.
- (4) In case of the auxiliary शक्ते one finds the sense of forcefulness
- (a) expressing the completion of the activity
    - (i) in an amicable manner,
    - (ii) with cooperation and good understanding and
    - (iii) quick disposal of matters concerned and thereby creating the favourable situation,
  - (b) (i) expressing the urgent necessity of the action
    - (ii) having the purpose of avoiding opposition

from contesting parties and

(iii) leading to achieving relief from the responsibility,

(c) (i) leading to a great act of professing one's own authoritativeness and

(ii) getting satisfaction of tickling one's highly developed sense of ego,

(d) (i) expressing the speaker's desire to other party for the execution of most unusual and unfavourable action and

(ii) signifying from tortures in case of nonoccurrence of the expected situation,

(e) leading to achieving relief through non-involvement in the activity and thereby showing the unusualness of human behaviour,

(f) leading to readiness to face mental disturbance,

(g) signifying the absence of interposing a delay,

(h) causing mental bewilderment to the spectators for doing something unusual to the object or the thing concerned,

(i) expressing the universal psychological working,

(j) indicating a thorough suppression and expressing disapproval of the author of the popular action and

(k) (i) in order to avoid the criticism from others and

(ii) to quicken the action without any delay.

(5) In case of the auxiliary *डेवणे*, one finds the sense of purposiveness

- (a) expressing one's typical behaviour, reflecting one's determination in not allowing the party to offer a particular thing or object as an act of chivalry,
- (b) leading to hiding one's ignorance about the convention of cutting a thing in a systematic manner,
- (c) indicating the concealment of one's weaknesses for maintaining one's status,
- (d) leading to proper controlling of human feelings and emotions for maintenance of the social order,
- (e) leading to taking revenge by a person whose ego was wounded,
- (f) in satisfying one's own inner desire to play with the object,
- (g) in making the person cautious about the act,
- (h) indicating --- strengthening intimate friendship with the person and winning him over as an ally for any future contingency,
- (i) leading to the success ~~of~~ and development of the nation,
- (j) indicating the utility for future guidance,
- (k) through negation leading to the nonavailability of the material in spite of great demand,

- (l) leading to scolding any improper and objectionable act and
- (m) leading to the achievement of mental satisfaction from certain memories treasured permanently in one's bosom.

(6) According to the context, the auxiliary *येने* has various senses signifying a person or a place or a thing in relation to the activity or the situation as under:

- (a) personal involvement,
- (b) close mental contiguity
- (c) explicit understanding of events,
- (d) appreciation of an act of social obligation,
- (e) metaphorical expression,
- (f) impropriety of conduct i.e. literary plagiarism and
- (h) universal truth.

(7) Similarly in case of the auxiliary *वसणे*, one finds the following senses:

- (a) a natural reaction reflecting the working of the instinct of self-preservation,
- (b) reflection of abiding nature of emotion of dissatisfaction,
- (c) indication of personal noninvolvement in the activity,
- (d) loss of the capacity to have a correct estimate of things,
- (e) indication of a superior ability to counteract,
- (f) continuance of becoming a necessary constituent in the domain of poetry,

- (g) safeguarding oneself for stipulated time with respect to the situation,
- (h) repentance and disapproval of the action and
- (i) indication of good economic condition of the family.

(8) In case of the auxiliary राहने, one finds the following senses:

- (a) expressing of the universal truth or statement,
- (b) indicating of one's mental perplexion,
- (c) signifying mental blankness,
- (d) indicating the close mental contiguity,
- (e) expressing abiding nature of happy experience,
- (f) signifying physico-mental involvement in the situation and
- (g) showing purposeful reflexive behaviour.

(9) In case of the auxiliary पाहने, one finds the major sense of inquisitiveness and other minor senses as shown hereunder:

- (a) simple purposiveness leading to the satisfaction of a desire,
- (b) purposiveness in studying character evolution of the person concerned,
- (c) experimentation in order to have the experiences at first hand,
- (d) perusal, evaluation and judgement in relation to the thing,
- (e) purposiveness in studying the comparison and contrast,
- (f) experiment and judgement,

- (g) a careful search and experiment,
- (h) critical inquiry,
- (i) expectation of a person to have complete solitariness for carrying out the important work,
- (j) personal involvement and mental belief,
- (k) moral and ethical propriety,
- (l) completion of an activity as a matter of mere physical labour and
- (m) necessity of realizing the difficulties by first hand experience rather than by hearsay.

### 3. RECOMMENDATIONS:

During the course of present investigation, many similar problems for the research work had arisen. An attempt has been made, therefore, to enlist such problems by way of suggestion in the field of linguistics and language learning as follows:

- (1) Functions of some auxiliary verbs in modern Marathi - other than these nine selected ones;
- (2) Functions of auxiliary verbs in modern Marathi - with respect Poetry;
- (3) Similarly, one may investigate the functions of auxiliary verbs with reference to the absolutes औन as well as उनिया in Marathi under M I A and O I A periods;
- (4) In Marathi literature, one finds ample use of verbcompounds, having the present participles, past participles, future participles and potential participles serving as the

first member of the verbcompounds. It is, hence, interesting to explicate various senses or shades of meaning after a careful study.

(5) Similarly, in verbcompounds of Marathi, infinitives used as the first member, are abundantly found. One may have such a problem for an investigation.

(6) It is also worthwhile to try to investigate the impact of the use of verbcompounds of Hindi language on the other I A. languages and trace out the origin, under historical linguistics.

(7) Under comparative linguistics, it is equally interesting to study the functions of verbcompounds of any two or more than two languages. This would enable the teachers of languages, viz. Marathi, Gujarati, Bengali, Hindi etc. to plan out their language teaching under functional grammar.

(8) At present, learning of Sanskrit language is considered by pupils as well as teachers, as very difficult and uninteresting. Under the process of simplification, the teaching of Sanskrit language in secondary schools can be made easy, interesting and impressive as well as effective by critically studying the functions of verbcompounds of Sanskrit and the mother-tongue.