VERBAL COMPOSITION
IN
INDO-ARYAN

BY
RAMCHANDRA NARAYAN VALE
M.A., B.T., Ph.D. (BOMBAY)

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R. N. VALE

DECCAN COLLEGE
POSTGRADUATE AND RESEARCH INSTITUTE
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12854

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PREFACE

In the late thirties, for want of guidance and necessary equipment formal research was not possible in Poona. New methodologies of Historical Linguistics were less known and very rarely made use of by indigenous scholars. The late Dr. V. S. Sukhatankar was the solitary exception. But since the inception of the Deccan College Post-Graduate and Research Institute on August 17, 1939 students desirous of undertaking linguistic research got the golden opportunity of doing something worthwhile. After receiving the Master’s degree I had to launch a campaign for searching out a right teacher and a right subject. In the meanwhile I acquired a working knowledge of German and French and approached Dr. Sukhtankar and others. But going through the process of trial and success I succeeded in catching hold of the right teacher and the right subject in Dr. S. M. Katre and in his comprehensive work of the verbal bases of Indo-Aryan. I confined my attention to the Verbal Composition or the composite bases thereof. Dr. Katre’s guidance was exemplary. Every time he gave typed instructions and evaluated the things submitted to him critically and carefully at every stage whether I stayed in Poona or outside owing to the transferable nature of my services. Himself indefatiguable, he created an atmosphere full of inspiration and enthusiasm for research which could spell years of devoted work. We planned the work in 1940 and finished it in 1945. Whatever excellences the work shows today are due to my esteemed Guru Dr. Katre and whatever shortcomings and imperfections that obtain there are due to my own limitations. Nevertheless, I am open to correction and I can assure my intelligent reader that every suggestion he makes will be thankfully received and promptly attended to.

Certain improvements, particularly the addition of verbal composition in Braja, were made as was incidentally suggested by my referee Dr. Baburam Saksena, the eminent author of The Evolution of Acdahi. His remark that the study of even one language was enough for a Ph. D. degree may be taken at its worth. But my object in taking over all the languages was to place the work on a firm foundation and to gather a comparative perspective in order to carry conviction.

Unlike many other researches this research has been very practical. It belongs to the province of living linguistics. It would not only solve a large number of controversies, but it would also open a new way of studying our own languages. As a teacher of languages I shall not be surprised if my thesis inspires a separate book for each language spoken in India today after the fashion of Compound Verbs in German and also if every book of grammar whether at the primary or at the collegiate level writes a new chapter on verbal composition for the clear and complete understanding of the mother-tongue. On my part, I have already dealt with the century-old controversy regarding the acceptance or rejection of verb-compounds in Marathi in a paper 'Linguistic
Introduction to Verbal Composition in Marathi’ read at the Oriental Conference, 1946. It is advisable to write out separate introductions for Sanskrit, Pali, Prakrits, Apabhraṃśa and such other older languages. I am sure they will help our understanding of the old texts a good deal.

A part of the credit in bringing forth this indispensable work goes to my gifted children, my daughter Vasundhāra (alias Uṣā) and my son Trivikrama (alias Nānā) who used to make use of verb-compounds in their speech every minute e.g. Nānā dūḥh piun ṭāk; malā ṣobhat rāhā; bālālā yāyey na; tā lalā lāglī; malā motalī bacū de etc. They were an asset to me in studying the speech-psychoLOGY and arriving at some of the wider conclusions established in this thesis. But unfortunately they are not by my side today as both of them expired in 1947.

It is due to these domestic calamities that the printing of the book was a little delayed. There too Dr. Katre was all sympathy to me. I am very gratefully indebted to him for preparing the press-copy and for seeing most of the work through the press. In this connection Dr. M. M. Patkar was also useful to me in many ways.

I take this opportunity to offer my sincere thanks to the Librarians and their staffs of the Deccan College Post-Graduate and Research Institute, the Bombay University Library, the Bhandarkar Oriental Research Institute, the Bombay Branch Royal Asiatic Society, the Hindī-Pracārī Saṅgh and various other Libraries of Schools and Colleges in Poona and Bombay.

I am sincerely grateful to all the important officials of the Education Department of Bombay Province who were kind to me in granting me transfer, leave and such other facilities during the period of 1940 to 1945 when I served mainly in High Schools and Training Colleges.

The University of Bombay have already placed me under obligation by making a grant of Rs. 500/- towards the cost of publication of my thesis. The rest was borne by the Deccan College Post-Graduate and Research Institute itself in so far as Dr. Katre was kind enough to include the publication in the Institute’s Dissertation series and to secure a subvention of Rs. 1000/- from Mr. M. N. Kulkarni of Bombay.

The printing of a linguistic work is very intricate and clumsy. But I am happy to say that the Manager of the Samarth Bharat Press, Mr. S. R. Sardesai, B.A., LL.B., and his efficient staff put up with me showing a rare patience and printed off the whole book carefully and neatly in less than two months. My special thanks are due to them.

It now remains for me to record my feelings of sincerity and affection for the willing help I received from my friends, particularly Prof. A. G. Javdekar, M.A. and Mr. T. S. Shaligram, B.A. who were always ready for discussion and service whenever asked for.

226, Kasba,
Poona,
5th May, 1948.

R. N. VALE
### ABBREVIATIONS

**LANGUAGES**

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.</td>
<td>Assamese</td>
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<tr>
<td>Ap.</td>
<td>Apabhramśa</td>
</tr>
<tr>
<td>Av.</td>
<td>Avadhi</td>
</tr>
<tr>
<td>Aś.</td>
<td>Inscriptions of Aśoka</td>
</tr>
<tr>
<td>B.</td>
<td>Bengali</td>
</tr>
<tr>
<td>Bi.</td>
<td>Biharī</td>
</tr>
<tr>
<td>Bhoj.</td>
<td>Bhojpuri (Eastern Hindi)</td>
</tr>
<tr>
<td>Br.</td>
<td>Braja</td>
</tr>
<tr>
<td>G.</td>
<td>Gujarātī</td>
</tr>
<tr>
<td>H.</td>
<td>Hindī and Hindustānī</td>
</tr>
<tr>
<td>IA</td>
<td>Indo-Aryan</td>
</tr>
<tr>
<td>IE</td>
<td>Indo-European</td>
</tr>
<tr>
<td>K.</td>
<td>Kāśmīrī or Kashmiri</td>
</tr>
<tr>
<td>Kann.</td>
<td>Kannaḍa (Kanarese)</td>
</tr>
<tr>
<td>Ku.</td>
<td>Kumaonī</td>
</tr>
<tr>
<td>L.</td>
<td>Lahanda or Lāhandī</td>
</tr>
<tr>
<td>M.</td>
<td>Marāṭhī</td>
</tr>
<tr>
<td>Mal.</td>
<td>Malayāḷam</td>
</tr>
<tr>
<td>MIA</td>
<td>Middle Indo-Aryan</td>
</tr>
<tr>
<td>N.</td>
<td>Nepāḷī or Khaskurā</td>
</tr>
<tr>
<td>NIA</td>
<td>New Indo-Aryan</td>
</tr>
<tr>
<td>O.</td>
<td>Oṛiyā (Oriya)</td>
</tr>
<tr>
<td>OIA</td>
<td>Old Indo-Aryan</td>
</tr>
<tr>
<td>P.</td>
<td>Panjābī</td>
</tr>
<tr>
<td>Pa.</td>
<td>Pāli</td>
</tr>
<tr>
<td>Pk.</td>
<td>Prākr̥t (Prakrit)</td>
</tr>
<tr>
<td>S.</td>
<td>Sindhī</td>
</tr>
<tr>
<td>Sinh.</td>
<td>Siṅghalese (Singhalī)</td>
</tr>
<tr>
<td>Sk.</td>
<td>Sanskr̥t (Sanskrit)</td>
</tr>
<tr>
<td>Tam.</td>
<td>Tamil</td>
</tr>
<tr>
<td>Tel.</td>
<td>Telugu</td>
</tr>
<tr>
<td>Tu.</td>
<td>Tuḷu</td>
</tr>
<tr>
<td>Ved.</td>
<td>Vedic</td>
</tr>
</tbody>
</table>

**GENERAL**

- abso. or absol. ... absolutive
- adv. ... adverb
- der. ... derived from
- f. ... feminine
<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>inf.</td>
<td>infinitive</td>
</tr>
<tr>
<td>intr.</td>
<td>intransitive</td>
</tr>
<tr>
<td>lit.</td>
<td>literary</td>
</tr>
<tr>
<td>lw.</td>
<td>loanword</td>
</tr>
<tr>
<td>m.</td>
<td>masculine</td>
</tr>
<tr>
<td>M.</td>
<td>Middle</td>
</tr>
<tr>
<td>n.</td>
<td>neuter</td>
</tr>
<tr>
<td>N.</td>
<td>New</td>
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<tr>
<td>O.</td>
<td>Old</td>
</tr>
<tr>
<td>obsol.</td>
<td>obsolete</td>
</tr>
<tr>
<td>onom.</td>
<td>onomatopoetic</td>
</tr>
<tr>
<td>opp.</td>
<td>opposed or opposite</td>
</tr>
<tr>
<td>p.</td>
<td>page</td>
</tr>
<tr>
<td>part.</td>
<td>participle</td>
</tr>
<tr>
<td>perh.</td>
<td>perhaps</td>
</tr>
<tr>
<td>phr.</td>
<td>phrase</td>
</tr>
<tr>
<td>pl.</td>
<td>plural</td>
</tr>
<tr>
<td>poss.</td>
<td>possibly</td>
</tr>
<tr>
<td>prob.</td>
<td>probably</td>
</tr>
<tr>
<td>redup.</td>
<td>reduplication of</td>
</tr>
<tr>
<td>sg.</td>
<td>singular</td>
</tr>
<tr>
<td>tr.</td>
<td>transitive</td>
</tr>
<tr>
<td>v.</td>
<td>vide, see</td>
</tr>
<tr>
<td>vb.</td>
<td>verb</td>
</tr>
<tr>
<td>viz.</td>
<td>videlicet, namely</td>
</tr>
<tr>
<td>v. s. v.</td>
<td>vide sub verbo, see under the word</td>
</tr>
<tr>
<td>+</td>
<td>contaminated with</td>
</tr>
<tr>
<td>&gt;</td>
<td>becomes, leads to</td>
</tr>
<tr>
<td>&lt;</td>
<td>is divided from</td>
</tr>
<tr>
<td>*</td>
<td>indicates a hypothetical form</td>
</tr>
<tr>
<td>似乎</td>
<td>&quot;is the same as&quot;</td>
</tr>
</tbody>
</table>
| =            | "that the preceding letter or letters stand for the word in the form given at the head of the article."
| ~            | (except when following a question in an example or quotation) indicates that a form, meaning or explanation is doubtful. |
IMPORTANT BOOKS

(For Journals see Bibliography)

AB or Ait. Br. : Aitareya Brāhmaṇa
Av. : Atharva Veda
U. : Upaniṣad
Utt. : Uttarajjhayaṇa Sutta
Utt. R. C. : Uttara-Rāma-Carīta
Uddh. : Uddhava Gītā
Kaṭh. : Kaṭhopaniṣad
KBB : Karṇāṭaka Bhāṣā Bhūṣaṇa
Kathā or °S : Kathā Sarītsāgara
Kalp : Kalpasūtra
Kāś. : Kāśikā
KS : Kāṭhaka Sarīhitā
Kau or Sikau : Kaumudi or Siddhānta-Kaumudi
Ga. : Gaṇa Sūtra
Gāthā : Gāthā-Satta-Saī
Chā. Up. : Chāndogya Upaniṣad
J : Jātaka
Jb : Jaiminiya Brāhmaṇa
Tam. Lex. : Tamil Lexicon
Taitt. Up. : Taittirīya Upaniṣad
TS. : Taittirīya Sarīhitā
DK : Daśakumāra Caritam
Das. J. : Daśaratha Jātaka
Dh. : Dhammapada
N. : Nalopākhyānam of the Mbh.
Pañc. : Pañcatantara
P. A. : Pāṇini’s Aṣṭādhyāyī
Br. : Brāhmaṇa
Bh. Gī. : Bhagavadgītā
Bhag. Sū. : Bhagavatī Sūtra
Bhaṭṭi. : Bhaṭṭi-Kāvyā
Bhāg. P. : Bhāgavata-Purāṇa
M. : Majjhima
Mah. : Mahāvaṃśo
Mbh. : Mahābhārata
Māl. Mādh. : Mālati Mādhava
Miln. : Milinda Pañha
Mudrā R. : Mudrā-Rākṣasa
Mṛcch. : Mṛcchakaṭāka
MS : Maitrāyaṇīya Saṁhitā
RV : Rg Veda
RVA : Rgvedāṅkramaṇī
RV Prāti : Rgveda-Prātisākhya
Raghu. : Raghuvamsa
Ras. : Rasavāhini, Uraga Sutta
Rām. : Rāmāyaṇa
Vas. H. : Vasudeva Hindi
VS : Vaiṣṇava Śrī Saṁhitā
VV or Vik. : Vikramorvaśīya
Veṇ. : Veṇīrsarhāra
Vet. : Vetalapāṇcaviṃśati
Vyā. Mahāb. : Vyākaraṇa Mahābhāṣya of Patañjali
Śk. : Śākuntala
ŚR : Śrauta Reader
S. : Saṁyutta
Sikau. : Siddhānta-Kaumudi
Sn. : Sutta Nipāta
Hit. : Hitopadeśa
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<thead>
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<th>अ</th>
<th>a</th>
<th>ख</th>
<th>kh</th>
<th>द</th>
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<tr>
<td>आ</td>
<td>ā</td>
<td>ग</td>
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<td>ई</td>
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<td>ज्ञ</td>
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<td>स</td>
<td>s</td>
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<td>ṭ̄</td>
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<td>क</td>
<td>k</td>
<td>त</td>
<td>t</td>
<td>ङ</td>
<td>ṇ</td>
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<tr>
<td>(ख</td>
<td>ḹ)</td>
<td>थ</td>
<td>th</td>
<td></td>
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</tbody>
</table>

* The labio-dentals in M. and K. are represented by ē, ch, j, jh.

### B. Indo-Dravidian

**Vowels:**

- a, ā, i, ī, u, ū, e, ē, ai, o, ō, au

**Consonants:**

- k, ṅ (guttural)
- c, ṭ̄ (palatal)
- t, ṭ (cerebral)
- p, m, y, r, l, r̥ (voiced lingual continuant)
- r̄ (alveolar)
- ṇ (alveolar nasal) and ṭ̄ (lingual).

Mal. ḹa (a sort of gutturo-palatal with a prevelar articulation).
INTRODUCTION

A comparative study of compositional habits of the people speaking cognate languages is not only interesting in itself but is also calculated to be a distinct contribution to the science of linguistics. Nominal composition, as preserved in the languages of modern India, is fast disappearing as a living phase, apart from the fact that it has long been established on a sound footing in the Old Indo-Aryan itself. It is not so with the composition of verbs. Verbal composition in its present form is more or less a new thing and is growing extremely popular in all New Indo-Aryan languages.

However, scholars have hitherto treated it with suspicion as is perhaps the fate of all innovations in the world. In his introduction to the Marathi-English Dictionary, Molesworth appears to be at great pains to convince people that "verbs form a class of compounds by union in the form arising from the assumption of ū by the root with the verb ṭāṅṛē, 'to be able', as karaū ūṭāṅṛē, hōū ūṭāṅṛē etc.''. The people simply insisted upon calling this usage, along with the other of jāṅṛē, as a passive auxiliary, as 'unfamiliar to Marathi, neither idiomatic nor scholastic.' Upon the use of ūṭāṅṛē therefore he observes: "first, that the use of it in Prākrit literature is even more frequent than the use of the passive voice; secondly, that although not idiomatic, not popular, it is incontrovertibly chaste and classical; thirdly, that in the fine and noble Hindustani of the North it is pure, neat, sweet and altogether acceptable; fourthly, that it, upon these good grounds, can be adopted and cherished and commended to the people at large; fifthly, and conclusively, the use of ūṭāṅṛē, if we would fix the Marathi and form a literature and evolve and establish a national mind is wanted—imperatively wanted". Similar was the fate of the category of compound tenses which was looked upon as a foreign plant. Apart from political reasons, Molesworth's arguments appear to be rather tame. However, he being a pioneer could see very early the necessity of further research in this field, for under the vocable ṭāṅṛē at page 338 he observes that "‘Ṭāṅṛē’, like the English verbs 'to cast, throw' etc. is of multifarious and indefinite application and accordingly it could be further explained and exemplified; but we would not altogether preclude the researches and discoveries of the student". Shorter comparative studies of Beames, Höernle and Grierson that followed, although illuminating in themselves, were found to be inadequate and therefore could not carry conviction, whereas the later writers, instead of thoroughly investigating the problem, took sides and made it more burning and controversial. So, in order to arrive at some dependable conclusion I have undertaken to investigate this problem by using the methods of historical linguistics.
INTRODUCTION

To begin with, I collected the data from Marathi, Gujarati and Hindi, taking into account the auxiliaries as used with all types of verbs or verbal derivatives, recording the meanings of the compounds carefully. Almost all examples obtaining in standard dictionaries, grammars and older works of literature were searched out and in addition, examples from spoken Marathi, Gujarati and Hindi were incorporated at their proper places. Wherever it was practicable to avoid mere multiplication of examples I have pointed out patterns or ākṛtīgaṇas. As regards those auxiliaries which appeared to enter into composition with other word types such as nouns or adjectives, only a few examples as specimens have been inserted. At the time of collecting the data it was noticed that standard dictionaries like Hindi Sabdasāgara recorded these compounds in a loose fashion, sometimes according to the first member and sometimes according to the second member. So, after the complete collection of the data all auxiliaries were singled out and then they were arranged alphabetically along with the compounds, grouped in sections and sub-sections according to their meaning and form.

The whole material on an analysis was found to give as many as sixteen different aspects of verbal composition. They are... 1. Ablitives; 2. Acquisitives; 3. Adverbatives; 4. Causatives; 5. Completives; 6. Compulsives; 7. Continuatives and Progressives; 8. Desideratives and Purposives; 9. Desubstantives and Syntactives; 10. Inceptives; 11. Intensives; 12. Negatives and Prohibitives; 13. Passives; 14. Permissives; 15. Probabilitives; 16. Tentatives. Incidentally it may be noticed that certain terms have been coined anew, particularly Adverbatives, Desubstantives and Syntactives, Probabilitives and Ablitives expressly for the purpose of explaining the different stages and nuances of action.

Clearly this meaning-aspect was my first consideration, but bearing in mind that the meaning and the form are organically connected with each other, I could not neglect the formal aspect altogether. In fact, I have found out separate sections and sub-sections not only for conveying the changes in the stages and shades of action but also for denoting the changes in the form of the first member of the compound. This first member being the main verb in a non-finite form appears in the garb of a participle, infinitive, absolutive—verb, adverb or a verbal noun. Then, in order to ascertain the characteristic marks of these verbal derivatives in Marathi, Gujarati and Hindi, I have given at the end of this note, a small table which would indicate whether the first member of the compound is an absolutive or is an infinitive and so forth.

The system of transliteration followed here is in accordance with Turner’s Nepālī Dictionary. Excepting the written old forms of
INTRODUCTION

a language all other words have been transcribed according to their current pronunciation.

This study was further extended to the other NIA languages viz. Avadhī (both old and modern), Bhojpuri, Oriya, Bengali, Assamese, Bihari, Nepali, Kashmiri, Panjabi, Sindhi and Sinhalese. All this material forms the subject-matter of the first four chapters. There are in all 463 entries with sections and sub-sections under each.

In chapter five I have tried to collate the auxiliaries found in each language in order to study their comparative etymologies, as far as possible, with the help of Turner’s Nepālī Dictionary. So also I have included therein sixteen tables showing an aspective analysis of these auxiliaries along with a running commentary on the frequency of their occurrence in cognate languages. Here I could find out that the majority of auxiliaries were the same and their function quite similar. This led me to discover the previous history of these auxiliaries. It was exactly going from the present to the past. Then in chapter six, with the help of the comparative etymologies I began to study their life through the MIA and OIA stages. I was successful and I could give, in effect, a historical setting to verbal composition in Indo-Aryan. Right from the pre-compositional state down to the full-fledged compounds of the nature of non-finite + finite verbs, when the finite is subordinate in sense to the non-finite I was able to trace the development of composition in general and of verbal composition in particular, illustrating the different types thereof in their natural order of evolution. While giving the definition of composition the doctrine of the threefold unity: viz. the accentual unity, the inflexional unity and the morphological unity is proved to be untenable and the semantic unity alone is established to be the requisite criterion of composition whether nominal or verbal. Along with the rise of the periphrastic tenses and desubstantives the system of auxiliary verbs came into being. These auxiliaries brought into their wake other types of auxiliaries which gave rise to participial, infinitival and absolutive forms of composition quite like those obtaining in the NIA languages of today. Here, in passing, I have pointed out how the category of compound tenses is nothing but one commoner phase of verbal composition at large. The question, why the great grammarians of Sanskrit did not take notice of this verbal composition at all, is taken up next. In the meanwhile, I have traced the development of the abilitive auxiliary √tak from the OIA down to the NIA stage establishing thereby that the root √tak has dwindled down into a mere compounding auxiliary long ago in the Vedic period itself. With the lists of verb-compounds in OIA and MIA this chapter comes to a close.

In chapter seven I have taken a comparative survey of a similar development of verbal composition in Indo-Dravidian. For this,
I collected my data from Tamil, Malayālam, Kannada, Telugu and Tulu, in all five languages. The view of Dr. S. K. Chatterji that the verbal composition in NIA is a Dravidian contribution is evaluated in the light of the above findings. On a further enquiry it was found out that this verbal composition is common to totally different families of languages such as Aryan, Dravidian, Semitic and the like. From this we came to the general conclusion that the whole phenomenon possibly belongs to the region of general human psychology.

Now I append here a brief summary of my findings:

(i) Verbal composition is a common feature of the whole of Indo-Aryan. All the leading auxiliaries are more or less the same and their function is quite similar.

(ii) Verbal composition is a living force in Indo-Aryan, particularly in its modern stage.

(iii) The category of compound tenses is but a part of the more inclusive category of verbal composition.

(iv) Different types of composition current in NIA languages have their origin in OIA.

(v) The semantic unity alone is the *sine qua non* of composition whether nominal or verbal.

(vi) The word idiom is applied to those cases of composition where there is no development possible beyond one or two examples.

(vii) Verbal compositions in Indo-Aryan and Indo-Dravidian show independent evolutions.

Thus, by taking a comprehensive survey of verbal composition in Indo-Aryan, particularly in the NIA languages, I am able to get a clear perspective of the subject. I can see now the limitations and imperfections of my investigation all right. Properly speaking, the subject is worth pursuing further. It shows wider affinities. For, it is possible to study on these lines verbal composition in other branches of Indo-European, as also in Dravidian languages, Semitic languages and such other totally different families of languages where the idea of composition can be precisely defined. Even in the Indo-Aryan itself each one of the sixteen aspects would be a separate topic for investigation; and every auxiliary if treated historically would reveal interesting results. Moreover, detailed comparisons of groups of auxiliaries giving an identical aspect in individual languages would be a good contribution to the science of synonymics.
**TABLE SHOWING THE CHARACTERISTIC MARKS OF VERBAL DERIVATIVES FORMING THE 1ST MEMBER OF A VERB-COMPOUND IN M. G. & H.**

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<td>(-tā)</td>
<td>-la</td>
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<td>Hindi</td>
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CHAPTER ONE

VERBAL COMPOSITION IN MARĀTHĪ

1. √as-, to be (vide √āh and √ho).

   (a) (i) Continuatives and Intensive Continuatives:
   *cālāt astō, he is walking, he usually walks, he is in the
   habit of walking.
   cālāt, present part. < √cāl, to walk.
   jātāsi or jāt asasi, you are going, Udha. 113.
   jāt, present part. < √jā, to go.
   bolatu asati (old form), they are speaking, they are in the
   habit of speaking.

   (ii) Continuatives:
   cālān astō, he keeps on walking. cālān, absolutive < √cāl.
   mījūn astō, he keeps on sleeping.
   paqūn astō, he keeps on lying.
   basūn astō, he keeps on sitting, he is unemployed.
   lāgūn astō, he keeps on attached, he is closely engaged,
   he is in close intimacy with.

   (iii) Desiderative:
   *mī cālālō (or lā) astō, I would have walked. cālālō, past
   participle < √cāl.

   (iv) Weak Desiderative:
   *cālṇār astō, if I were to walk. cālṇār, future part. < √cāl.

   (v) Compulsive (passive):
   cālāvāyācā astō, (the road) is to be walked. cālāvāyācā
   is the possessive of the participle in -ev < √cāl.

   (b) (i) Desiderative Continuative:
   cālāt astā, if he were walking.

   (ii) Desiderative Continuative:
   cālūn astā, if he were walking.

   (iii) Weak Desiderative:
   cālā astā, if he would have walked.

   (iv) Weak Desiderative:
   cālṇār astā, if he were to walk.

   (v) Compulsive:
   cālāvāyācā astā, if he must walk.

   (c) (i) Continuative or Desiderative:
   *cālāt aslō (lā), if I kept on walking, should be walking.

   (ii) Continuative or Desiderative:
   cālūn aslō, if I kept on walking, if I should be walking.

   (iii) Desiderative:
   *cāllō aslō, had I walked.
(iv) Weak Desiderative:
   *čāḷṇar aslō, if I should be about to walk.

(v) Compulsive:
   ċāḷāvayāčō aslō, if I will have to walk.

(d) (i) Continuative Probabilitive:
   *čāḷat asāvā, he might be walking.

(ii) Continuative Probabilitive:
   ċāḷūn asāvā, he might be walking.

(iii) Completive Probabilitive:
   *čāḷlā asāvā, he might have walked.

(iv) Desiderative Probabilitive:
   *čāḷṛār asāvā, he would walk or he would be about to walk.

(v) Compulsive Probabilitive:
   ċāḷāvayācā asāvā, he must have to walk or he must have been about to walk.

(e) (i) Intensive Continuatives:
   ċāḷat ase, he used to walk.
   to nācature (Jā. 10.173), he used to dance.

(ii) Intensive Continuative:
   ċāḷūn ase, he used to walk.

(iii) Continuative (Past):
   ċāḷlā ase, he had been walking.

(iv) Continuative ( future ) or Desiderative:
   ċāḷṛār ase, he will have been walking or he would have been walking.

(v) Compulsive (passive):
   ċāḷāvayācā ase, the road must be walked.

(f) (i) Continuative (present):
   ċāḷat as (‘aso’), keep on walking.

(ii) Continuative (present):
   ċāḷūn as, keep on walking.

(iii) Continuative (past):
   ċāḷlā (lō) as (‘asū’), kept on walking.

(iv) Continuative (future):
   ċāḷṛār as, you will keep on walking.

(v) Compulsive Continuative:
   ċāḷāvayācā as, you will have to keep on walking.

(g) (i) Continuative and Probabilitive:
   *čāḷat asen (‘asel’), I shall be walking or I may be walking.

(ii) Continuative and Probabilitive:
   ċāḷūn asen, I shall (or may) be walking.

(iii) Completive and Probabilitive:
   *čāḷlō (lā) aSEN, I shall (or might) have walked.
(iv) Desiderative Probabilitive:
*ḍālāṛ asen, I shall be about to walk.
(v) Compulsive Probabilitive:
ḍālāvayāḍā asen, I may (or shall) have to walk.
(h) Desubstantives:
garāj-, to want.
javaḷ-, to have, possess.

*All forms marked with an asterisk have been quoted by Jules Bloch in his L’Indo-Aryen.

Although we have avoided giving the whole paradigm of √as, still the select forms given above indicate how rich and varied is verbal composition in Marāṭhī. Every form is a juxtaposition or better a juxtaposed compound of √cāl and as. The function of √as is that of a tense-auxiliary and in that capacity it combines with almost every root. Semantically, however, these peculiar turns of expression convey, in general, the notion of continuous state both temporal and modal and in particular, over and above these continuatives, give probabilitives, compulsives and desideratives.

2. √āṇ-, to bring.

(a) Progressives:
āvāṭt-, to go on fastening progressively; to fasten nearly completely. < √āval, to fasten.
bāḍḥīt-, to go on binding progressively; to almost bind up.
     < √bāḍh, to bind.
samʿpoṭt-, to almost finish up; to go on finishing progressively.

This auxiliary when composed assumes the force of adverbs—‘nearly and almost’.. We cannot call these compounds completives as the action is not yet complete.

(b) Syntactive:
oḍhūn-, to draw one’s self up haughtily or in high self-
     estimation; to draw or hold back hesitatingly; to pretend, pose. < √oḍh, to draw, hold back.

(c) Desubstantive:
āhārāt-, to bring under one’s control.

3. √āvaḍ-, to like (very common in old poetry).

Desideratives:
(i) karū ḍoaḍe, likes to do.
(ii) In spoken and written Marāṭhī of today:
karaṇē, karṇyās, karā(va)yās, karā(va)yālā-, to like to do.
giḷṇē or giḷāȳlā-, to like to devour.< giḷ, to swallow, devour.
jāṇē or jāylā-, to like to go.
boiṇē.....bolāylā-, to like to speak.
basiṇē.....basāylā-, to like to sit.
4. \( ^\sqrt{\text{åh}} - \), to be, exist. (vide \( ^\sqrt{\text{as}} \), \( ^\sqrt{\text{ho}} \)).

(a) Simple Continuatives (occurring in old M. poetry):
\( \text{kari}t\text{u åh}äsi, \text{kari}tähäsi, \text{kari}tos, 'you are doing', \text{kari}tu(t), \text{present part}. < ^\sqrt{\text{kar}}, \text{to do}. \)
\( \text{cint}i\text{tu åh}äsi, 'you are thinking'. < ^\sqrt{\text{cint}}, \text{to think}. \)
\( \text{pari}sat(a) åhäsi, 'you are hearing', < ^\sqrt{\text{paris}}, \text{to hear}. \)

(b) (i) Continuatives:
\( \text{bolatåhe}, \text{he goes on talking}. \)
\( \text{våcítåhe or våcito(te) åhe}, \text{he (she) keeps on reading}. \)
\( \text{våc}när åhe, \text{he will read or he will be reading}. \)

(ii) Compleative or Simple Continuative:
\( \text{våc}iltå åhe, \text{he has read}. \)

(c) Compulsives:
\( \text{karné}, \text{ought to do, to do as one's duty}. \)
\( \text{jäné}, \text{ought to go; to be required to go}. \)
\( \text{dêné}, \text{ought to give; to be required to give}. \)

(d) Desideratives:
\( \text{yåvayåcé}, \text{to intend to come}. \)
\( \text{šikåvayåcé}, \text{to intend to learn}. \)

(e) Continuatives:
\( \text{karún}, \text{to keep on doing}. \)
\( \text{dharún}, \text{to continue holding}. \)
\( \text{bâlgün}, \text{to go on saving, save}. \)
\( \text{lågün}, \text{to be attached to somebody; to keep on touching; to be in illicit connection with}. \)
\( \text{šikün}, \text{to go on learning, learn}. \)
\( \text{samjun}, \text{to be knowing; to know thoroughly beforehand}. \)

(f) Desubstantivts:
\( \text{anga}, \text{to have some hand in, play some part, involve}. \)
\( \text{cålũ}, \text{to be going, be in the process}. \)
\( \text{lågũ}, \text{to be attached to; owe}. \)
\( \text{cålũ} \sqrt{\text{åh}} \text{like } \text{cålũ} \text{åg} \text{is originally a continuative, but is now generally looked upon as a Desubstantivte}. \)

(g) Formal Intensives:
\( \text{nako}, \text{not wanted, is not required}. \)
\( \text{nalage}, \text{not wanted, is not required}. \)
\( \text{påhi}je, \text{is wanted, is required}. \)
\( \text{havå(vi)}, \text{is wanted, is required}. \)

(h) A verb-phrase:
\( åhe åhe nähä nähä, 'to be of no use although there may be many things'. \)
5. \( √iĉh - \), to wish.

Desideratives:
- \( kahū - \), to wish to do.
- \( kheîlā - \), to wish to play.
- \( ĉâlū - \), to wish to walk or continue.
- \( jāū - \), to wish to go.
- \( ŝheîū - \), to wish to keep.
- \( bolū - \), to wish to speak.

6. \( √uṭh - \), to rise, stand.

(a) Inceptive, implying also the idea of suddenness:
- \( bhândō uṭhē - \), suddenly began quarrelling. EK. 1121.2
  \(< √bhând, to quarrel.\

(b) Desideratives, conveying also the idea of suddenness:
- \( khaîyâlā - \), to desire suddenly to devour (or to attack).
- \( dharâyîlā - \), to desire suddenly to catch hold of.
- \( mārâyîlā - \), to desire suddenly to strike.

(c) Continuatives:
- \( (ṣen) khaîûn - \), to go on doing something unbecoming.
- \( (bōb) mārîûn - \), to keep on shouting.

(d) Adverbative:
- \( gâîbâjûn - \), to wake up suddenly.

(e) Desubstantive:
- \( khaâ-khâ - \), to frequently desire to eat (after illness).

7. \( √kâr - \), to do.

(a) Desubstantives:
(i) \( utpâdān(a) - \), to produce, create. \( utpâdana - \), a verbal noun
  \(< ut √pad (causal).
- \( gamān(a) - \), to go. \( gamana - \), a verbal noun \(< √gam, to go.
- \( nîrmâîn(a) - \), to create, manufacture.
- \( vivâran(a) - \), to explain.
- \( śrâvâṇ(a) - \), to give a hearing, hear.
- \( sampâdâîn(a) - \), to earn, secure, procure.
- \( snān(a) - \), to bathe. (The usage \( mî snān(a) kēlō is noteworthy
  in this respect.)

(ii) \( upâyog(a) - \), to use.
- \( prâvâs(a) - \), to travel.
- \( prâhâr(a) - \), to strike.
- \( prītī - \), to love.
- \( bād - \), to shut.
- \( bhâkti - \), to devote.
- \( vinod(a) - \), to humour.
- \( śīrâched(a) - \), to behead.
- \( stûû - \), to praise.
(iii) ‘adjust’-, to adjust.
‘explain’-, to explain.
‘cut’-, to cut.
‘cheat’-, to cheat.
‘dismiss’-, to dismiss.
‘punish’-, to punish.
‘point out’-, to point out.
(‘joke or a wit’).
‘suspend’-, to suspend.
‘settle’-, to settle.

These are clearly hybrid compounds in which the $\sqrt{kar}$ serves as an auxiliary after the manner of periphrastic tenses in Sanskrit.

(b) Syntactic verb-phrases:

kelē na kelē sē–, to do a thing in a haphazard or in a half-hearted manner.
kelē, past tense, 3rd per. sing. of $\sqrt{kar}$, to do.
khāin khāin–, to be always greedy of food. khāin, future tense, 1st person sing. of $\sqrt{khā}$, to eat.
khād kā gīlū–, to desire to punish or attack somebody in fury.
cāvū kā gīlū–, to fall upon somebody with bitter hatred;
 to desire to crush somebody.
pādū pādū–, to fall frequently.
palō palō sē–, to scare away.
marū marū–, to be weary of one’s life.
salō kā pałō–, to give nuisance in every way, scare away.

(c) Desubstantives:

(i) Frequentative in character:
ughad-mīt–, to open and shut (eyes) frequently.
ūth-pal–, to rise and run frequently.
ūth-bas–, to honour, be hospitable (lit. to rise and sit).
upās-mār–, to let starve completely.
hād-gāl–, to push in and push out frequently.
dhar-pakaḍ–, to catch and arrest suddenly.
ne-an–, to carry and bring; to traffic.
ye-jā or jā-ye–, to go and come back; to come and go frequently.
hān-mār–, to inflict corporal punishment, strike hard.

Here the first member is made of two imperative forms used as a compound verbal noun, after the manner of ‘utpatanipatā’ in Sanskrit.

(ii) Some of the following are comparable to cvi-compounds in Sanskrit:
khā-khā–, to be greedily hungry.
gacchanti–, to fly away, run away out of disrepute.
guṅ(a)--, to engage.
golā--, to collect.
čunā--, to destroy.
$jhāḍ$--, to make someone appear absurd.
tōd--, to call names, abuse.
nīṭ--, to mend.

(d) Adverbative:
$puravūn$ puravūn--, to make to suffice.

8. $\sqrt{kāḍh}$--, to take out, off, forth, from etc.; to draw, pull.

(a) Completives:
khōḍūn--, to refute in toto.
şopūn--, to give a sound beating.
$jhoḍūn$--, to flog.
štokoḍūn--, to strike hard.
niṣṭūn--, to wipe or rub out clean.
pusūn--, to wipe out clean.
$bāḍvūn$--, bāḍvūn--, to thrash, cane; give sound beating.
bharūn--, to make good, make up.
moḍūn--, to foil or nonplus in argument.
lihūn--, to complete writing or copying.

(b) Adverbatives:
ukrūn--, to pick up (a quarrel etc.); to dig out.
oḍhūn--, to turn out tactfully.
khāṇūn--, to extort (money) by measures of oppression, to
extract, pump out.
$tōthāḷjun$--, to extract to the last drop, blackmail.
$jhōḍūn$--, to pass time by sleeping.

(c) Syntactics:
$aṅga$--, to withdraw one's self from some responsible task.
aḵṣat--, to carry a procession for invitation.
kharaḍapaṭṭī--, to scold.
candan--, to strike, harass, destroy.

9. $\sqrt{ghāl}$--, to pour, add, drop in, mix.

(a) Inceptive-Progressives:
$haṇu$ or $haṇāyālā$--, to set to do.
$ghaṇu$ or $ghaṇāyālā$--, to set to construct or manufacture.
$ghaṇu$, infinitive of $\sqrt{ghaṇ}$, to fashion etc.
$ṭhaṇu$ or $ṭhaṇāyālā$--, to be in the process of decision.
paḍhū or paḍhāyās--, to set to learn.
pikaḥ or pikaḥāyās--, to set or put on to ripeḥ.
$maraṇu$ or $maraṇāyālā$--, to set or put on to die.
yēṣu--, to be in the process of coming; to be coming.
$hōṇu$--, to be in the process of becoming.
Although both √ān and √ghāl give progressives still there is this difference. The √ān suggests the last but one stage to completion, whereas the √ghāl indicates the first stage towards completion.

(b) Causatives:
   jevū or jevāylā--, to cause to dine. jevū, inf. of √jev, to dine.
   dhāā̄ dhūā̄--, to cause to bathe, wash.

(c) Progressives:
   piṅkat--, to put on to ripen.
   bhījaṭ--, to set to become wet.
   vāḷat--, to set to become dry.
   suṅkat--, to set to dry up.

(d) Intensive:
   soḍāṇī--, (ghāli, Jñā. 18.124) to eliminate, purge out,
            throw away, discard.

(e) Desubstantives and Syntactives:
   anāga--, to take part in.
   aḷā--, to put a check to.
   ofā--, to hand over the charge of; to give in adoption.
   ghāthā--, to be in the death-bed.
   gāṭh--, to arrange a meeting; to make both ends meet.
   ghasāṭ--, to devour, swallow (another’s property etc.).
   ghānyāṭ--, to put to strenuous duties.
   ghāla--, to surprise.
   cāvūn--, to test very severely.
   toṭī--, to cheat, defraud.
   teṇḍ or toṛ--, to poke one’s nose in.

10. √ghe--, to take, receive, accept.

(a) Causatives and reflexive Causatives:
   aḍōḍūn--, to make one’s self like somebody.
   karūn--, to cause to (study etc.); to exact (study etc.);
            to take up; to finish.
   toḍūn--, to cause to share, contract for.
   tuḍvūn--, to be the subject of trampling. (lit. to cause to
            be trampled).
   nāgovūn--, to be the subject of plunder (to cause to be
            plundered).
   lāvūn--, to cause (some fault etc.) to apply to one’s self,
            to feel aggrieved for no fault of oneself.
   sijvūn--, to cause to be cooked.
   sīvūn--, to cause to be stitched; to allow one’s self to be
            touched (by others).
   sambhālūn--, to bear with, treat with allowance.
            (lit. to cause to protect).
**VERBAL COMPOSITION IN MARĀTHĪ**

*sameṭūn*-, to cause to come to terms; to let come to terms.
*hāsūn*-, to be the subject of laughter or ridicule (to cause to be laughed at).

(b) Intensives and Completives:

(i) *karūn*-, to doff.

In the sentence ‘mulācē lagna karūn ghetē’ Mr. R. S. Godbole interpretes ‘karūn ghetē’ as ‘got done’. According to him it is an acquisitive.

(ii) *khāūn*-, to eat voraciously or to eat early.
*ghālūn*-, to throw one’s self down—as in a fit of passion.
*ghāsūn*-, to rub (the hands) as in the vexation of disappointed malice; to suffer injury, loss, etc.
*cecūn*-, to be pounded to pieces.
*jhodūn*-, to beat seriously, flog.
*thevūn*-, to be retained, be admitted, be appointed.
*tudvūn*-, to trample intensely.
*toḍūn*-, to divide into shares.
(ādē) *phodūn*-, to beat one’s head out.
*bolūn* or *bol-bolūn*-, to bring abusive or angry words upon one’s self.
*mārūn*-, to strike one’s self; be the subject of ridicule or reproach.

(c) Adverbatives, emphasising the idea of comparison:
*kasūn*-, to test fully.
*jhodūn*-, to test by giving a sound beating.
*tācūn-sulākhūn*-, to put to a serious test.
*pāḍūn*-, to beat down; to purchase for a lower price.
*pārkhūn*-, to examine closely.
*pāhūn*-, to call to account or to accept knowingly.

(d) Syntactives and Desubstantivates:
*āṅga*-, to take part in; to add flesh to one’s body.
*āṅgāvār*-, to shoulder the responsibility of; to suck; to hold brief for.
ādēvē-, to raise doubts.
*iijat*-, to make somebody look absurd, to deprive another of his or her chastity or reputation.
*ōft*-, to adopt.
*odhā*-, to corner, stretch or withdraw one’s self from something.
*kādhē*-, to slink off (a fight or a quarrel).
*gāṭh*-, to meet.
*taṣḍi*-, to take pains.
11. \(\sqrt{\text{c}}\text{al-}\), to move, go along.

Continuatives:
- karīt-, to keep on doing.
- cālat-, to keep on walking or going.
- det-, to keep on giving.
- bolat-, to continue speaking.
- raḍat-, to go on weeping.
- vācit-, to go on reading.
- hasat-, to go on laughing.

It is a pattern.

12. \(\sqrt{\text{c}}\text{al-}\), to move, go, get on, walk, march.

(a) Progressive-Continuatives:
- karīt-, to go on doing.
- jāmat-, to go on consolidating. jāmat, present part.
- \(<\sqrt{\text{j}}\text{am-}\), to gather.
- jāt-, to be going down.
- jhurat-, to emaciate day by day.
- phātat-, to go on tearing, tear.
- phirat-, to go on moving round and round.
- phugat-, to go on enlarging.
- vāṭhat-, to go on drying or dying.
- vāḍhat-, to keep on growing or increasing.
- vālat-, to keep on drying.
- hot-, to keep on becoming or being.

(b) Adverbatives:
- cāmkūn-, to walk suspiciously or fearfully.
- jāpīn-, to walk cautiously.
- banūn thanūn-, to strut in rich and gorgeous apparel.

13. \(\sqrt{\text{c}}\text{ah-}\), to desire.

Desideratives:
- karū-, to wish to do.
- jāū-, to wish to go.
- bolū-, to desire to speak.
- sikū-, to desire to learn.

It is a pattern. The root is commonly employed on the borderlands where both Hindi and Marathi are spoken. Possibly Marathi might have borrowed it from Hindi as the—c—indicates.

14. \(\sqrt{\text{c}}\text{uk-}\), to mistake, err, blunder.

Compleatives:
- karūn-, to doff, finish doing.
- kalūn-, to know fully.
- khāūn-, to eat completely, finish eating.
bāndhūn--, to build completely, finish building.
bolūn--, to say completely, finish saying.
hoūn--, to have become, have happened.

It is a pattern.

15. √'jam--, to collect, be able.

Abilitives:
kārayē or karāylā--, to be able to do.
pakdāyē or pakdāylā--, to be able to catch.
palāyē or palāylā--, to be able to run.
bolāyē or bolāylā--, to be able to speak.
hasāyē or hasāylā--, to be able to laugh.

It gives a pattern.

16. √'jā--, to go.

(a) Completives and Intensives:
ātūn--, to be dried up.
uthūn--, to run away; to go off without leave.
uttūn--, to have descended or crossed over, be overripe.
karūn--, to have done.
ghadūn--, to have happened.
cālūn--, to fall upon, attack, march against.
tākūn--, to desert or abandon completely.
tharūn--, to have settled or decided.
thasūn--, to be impressed.
tarūn--, to have crossed.
nighūn--, to have left or quit.
ništūn or ništūn--, to escape, slip away, spring aside.
phasūn--, to be cheated.
bighādūn--, to have been spoilt or become dirty.
budūn--, to be completely sunken or absorbed.
bolūn--, to have spoken, escape one’s tongue.
marūn--, to pass away, die.
miloni--, or miśūn--, to be one with.
ramgūn--, to be completely absorbed in, take pleasure in.
rāhūn--, to fail to do.
lāgūn--, to be closely engaged upon, to live with somebody, leaving one’s husband, to happen accidentally.
lājūn or lājūn--, to be completely ashamed.
vālūn--, to become emaciated.
vir(a)ghalūn--, to have melted.
sampūn--, to have finished.
sodūn--, to have abandoned or deserted.
huralūn--, to rush with headlong eagerness.
hoūn--, ‘to pass or go near; to pass by’; to have happened.
(b) Continuatives and Intensive Continuatives:

- **änīt–**, to go on bringing; to bring often.
- **karat–**, to go on doing; to do often, practise.
- **kūjat–**, to go on putrefying or becoming rotten.
- **ghet–**, to persist in taking.
- **cārat–**, to go on grazing or enjoying on another’s earnings.
- **jāt–**, to persist in visiting.
- **jhurat–**, to go on emaciating.
- **det–**, to persist in giving.
- **dharat–**, to go on catching; to catch often.
- **dhāvat–**, to go on running.
- **paḷat–**, to go on running.
- **phasat–**, to be continuously cheated.
- **phirat–**, to go on moving.
- **bōblat–**, to go on shouting.
- **yet–**, to keep on coming.
- **lihit–**, to go on writing, practise writing.
- **vājac(a/i)t–**, to persist in complaining.

(c) Passives:

- **kelā–**, to be done or performed.
- **pakaḍlā–**, to be caught, arrested.
- **mārlā–** to be beaten.
- **haslā–**, to be laughed.

It is a regular pattern.

(d) Inceptives:

- **bolō–**, to begin to speak (Jñā– 13.268).
- **vānū–**, to begin to praise (Jñā– 16.232).

(e) Desideratives:

- **gḥalā–**, to desire to put in or to add.
- **gheū–**, to desire to accept.
- **jānū–**, to desire to know.
- **toḍū–**, to desire to separate or to cut.
- **perū–**, to desire to sow.

(f) Tentatives:

(i) **jānū–**, to try to know.
- **pāhō(hū)–**, to try to see or think.
- **pusō–**, to try to ask.
- **māgō–**, to try to demand.
- **lapō–**, to try to hide.

(ii) **dharāylā–**, to try to seize or catch.

(g) Purposive Adverbatives and Intensives:

(i) **ghyāylā–**, to go to receive, receive (Khāndeshi).
- **dharāylā–**, to go to seize or to catch.
pañhaylā--, to go to see.
marāylandā--, to go to die or to involve.
(ii) dekhā--, to see (lit. to go to see).
namū--, to go to bow or to salute; to bend.
pāvā--, to meet, reach (Jāa-- 18.1424).
daralgū--, to mistake, err, blunder.
vānēdhū--, to deceive, cheat, break word.
seb--, to go to meet, meet (Jāa-- 18.1572).

(h) Juxtaposed Intensives:
āñ--, to bring quickly.
kar--, to do quickly.
fev--, to dine quickly.
thev--, to put quickly.
dē--, to give quickly.

(i) Adverbatives:
(i) utlān--, to go suddenly but purposefully.
(ii) utū--, to well up and flow away, to be at loss.

(j) Juxtaposed Intensive:
cālī--, to go away, have gone.

This duplicate verb occurs more often in spoken Marāthī.

(k) Syntactives:
(i) udat--, to care twopence.
(ii) anna--, to feel hungry.
ādov--, to protest, oppose.

17. √jān--, to know.

Abilitives:
uga-v, to be able to raise (crop etc.). < √ugav, to rise, sprout.
harū--, to be able to do (Jāa-- 12.34).
khādū--, to be able to eat.
jodū--, to be able to collect, connect or to annex.
jhelū--, to be able to catch.
dhārū--, to be able to seize or to catch.
pācvū--, to be able to digest.
purvū--, to be able to fulfil.
pheḍū--, to be able to repay.
bhārū--, to be able to suffer (pay off the fine etc.)
manē--, to be able to know.
vāvarū--, to be able to deal (Jāa-- 7.118).

Examples of this kind abound in older poetry. Even in such maxims as 'khādū jānē to pācvū jānē' the same usage is felt. It is noteworthy that people have hitherto mistaken √jān for √jā. So at least by looking at the list of examples given above we should recognise it as an independent auxiliary.
19. $\sqrt{\dot{t}\acute{a}k}$–, to throw, leave, abandon.

(a) Completives:

- *karūn*–, to finish doing, doff.
- *khāūn*–, to eat up.
- *ṭhokūn*–, to strike out (a bargain).
- *toḍūn*–, to cut off, state flatly, reply.
- *deūn*–, to give unreservedly; to make over.
- *pāḍūn*–, to throw down.
- *piūn*–, to drink off.
- *pusūn*–, to efface, obliterate, wipe. $< \sqrt{\dot{p}us}$–, Cf. Sk.
  - *proṅchati*, wipes.
- *phāḍūn*–, to tear out.
- *moḍūn*–, to break down; to confound, confuse. $< \sqrt{moḍ}$–, to break.
- *lihūn*–, to write out.
- *vācūn*–, to finish reading.

(b) Continuatives:

- *(mūl) raḍat*–, to let (a child) cry continuously.
- *vaḷat*–, to spread (a thing) to dry up.
- *sukat*–, to spread for drying up.

(c) Adverbatives:

- *utrūn*–, to take off the leather from *tablā*; to throw bread etc. having waved round somebody for auspiciousness; to place on the ground from the bed.
- *(varūn) oḍhūn*–, to give a smattering or superficial knowledge of.
- *oḍhūn*–, to kick, turn out, expel.
- *ovāḷūn*–, to throw bread etc. having waved round somebody to avert ill-omen or disease etc.
- *bhārūn*–, to hypnotise, control through magic etc.

(d) Purposives:

- *betāyīlā*–, to let to take measurements.
- *raṅgvāyīlā*–, to let to dye.
- *śivāyīlā*–, to let to sew.

(e) Syntactives:

- *aṅga* or *aṅ*–, to give up courage, emaciate.
- *aksat*–, to give a stimulus; to promise an offering to god.
20. √ṭhā to stay, remain (often met with in old poetry).
   (a) Simple Continuatives:
       kondonī...thelē-, remained pervaded or pervading.
       givasūnī thāye, remains eclipsing; goes on enveloping or
       tormenting.
       paōṇī thelā, remained lying.
       buṇōṇi thelā, kept submerged.
   (b) Negative or Prohibitive:
       paōṇī thātt (Jñā. 12.61), to come in the way, obstacle, stay.

21. √ṭhāk-, to stand still, stop.
   (a) Abilitive:
       vārā-, to be able to avert (Jñā. 18.1601).
   (b) Prohibitives:
       (i) vājō-, to stop sounding.
       vāhā-, to stop flowing (Jñā. 18.1166).
       (ii) kāryācā-, to stop doing.
       jāyācā-, to desist from going.
       hasāyācā-, to refrain from laughing.

22. √ṭhev-, to put, place, set, keep, lay.
   (a) Completives with purpose:
       kharūn-, to have done, do completely.
       ghālūn-, to have put in, pour in.
       gheūn-, to have taken up, purchased; to take up.
       jamvūn-, to have gathered or collected,
       juloūn-, to have arranged.
       deūn-, to have given.
       bādūn-, to have tied, packed.
       rākhūn-, to have preserved or reserved.
       račūn-, to have composed, constructed.
       lapvūn-, to have concealed.
       līhūn-, to have written.
       vācūn-, to have read.

We might call these Purposive Completives. The action is com-
pleted with an indication to the future provision.
   (b) Continuatives:
       thopūn-, to stay, continue stopping, go on staying.
       rokhūn-, to intern, keep on holding up.
   (c) Continuatives:
       ordat-, to keep shouting or to let go shouting.
       jaṭat-, to keep burning or to let go burning.
24. √ṭhab

phirat−, to keep moving or to let go moving.

bhijat−, to keep wet; to let go unfinished.
radat−, to let go crying.
lamgdat−, to let go limping.
lōbat−, to let go hanging.
šekat−, to let go heating; to keep unfinished.
saḍat−, to keep rotting; to let go rotting.
vāḷat−, to keep drying.

(d) Adverbatives:
(i) cāvūn civūn−, to save in a miserly manner.
vādhūn−, to be already served out (used of a pain, calamity or troubles).

(ii) Syntactives and Desubstantives:
āsan−, to build a house, establish, mount a horse.
gāṭh−, to supervise, watch.
dolā−, to keep an eye, watch.
viśvāś(a)−, to trust, rely, confide.

23. √ṭhak−, or √ṭhak-bhāg−, to stop, exhaust, be fatigued, grow old.

(a) Negatives and Prohibitives:
karūn−, to stop doing after a series of efforts or having exhausted.
cālūn−, to stop walking (lit. to be exhausted through walking).
daḷūn−, to stop grinding (lit. to be exhausted through grinding).
paḷūn−, to stop running (lit. to be exhausted through running).
lihūn−, to stop writing (lit. to be exhausted after having written).
hīḍūn−, to stop wandering (lit. to be exhausted after wandering).

(b) Prohibitives:
(citra) kāḍh(a)tānā−, to stop drawing a picture.
kheṭtānā−, to stop playing.
dhāvātānā−, to stop running.
sodhṭānā−, to stop searching.

(c) Negative verb-phrases.
cāltā cāltā−, to have stopped walking.
yetā yetā−, to have stopped coming.

24. √ṭhab−, to stop, pause, to stand.

Negatives and Prohibitives indicating a dead stop of the action begun:
karaṇācā−, to pause doing.
jaṇācā−, to stop going.
maraṇācā−, to stop beating.
līhaṇācā−, to stop writing.
vācācā−, to stop reading.
25. √de-, to give.

(a) Permissives:

(i) karū-, to allow to do.
    khāū-, to allow to eat.
    gheū-, to allow to accept.
    jāū-, to allow to go, let go.
    tākū-, to allow to throw, let throw.
    deū-, to let give.
    nījū-, to let sleep.
    pāhū-, to let see.
    bolū-, to let speak, to allow to speak.
    marū-, to allow to die, to let die.
    yeū-, to allow to come, to let come.
    rāhū-, to let remain or stay.
    lihū-, to let write.
    śikū-, to let learn.
    hasū-, to let laugh.

(ii) karāvayās-, to allow to do.
    khāvayās-, to allow to eat.
    bolāvayās-, to allow to speak.

(iii) uthūn-, to let rise or stand up.
    karūn-, to let do.
    jēvūn-, to let dine.
    dhuūn-, to let wash.
    piūn-, to let drink.
    basūn-, to let sit.
    raḍūn-, to let cry.

(b) Intensives or Completive Intensives:
    tākūn-, to throw away.
    deūn-, to give away completely.
    phēkūn-, to disregard, throw away.
    lagēvūn-, to thrash, slap, smack.
    loṭūn-, to throw down.
    sodūn-, to give up.

(c) Adverbative:
    vikā-, to sell.

(d) Adverbatives:
    khaṭūn-, to give dug, dig.
    tācūn-, to give stitched.
    bādhuṃ-, to give tied, tie.
    lihūn-, to give written or in writing; to write.

They express a doing for others, a doing and making over.

(e) Desubstantivens and Syntactives:

(i) učūn-, to raise up.
27. √āhar-

udvün-, to disregard, banish.
ōdhün-, to be frowned.
kādhün-, to dismiss, depose, throw or turn away.
ṭhokün-, to risk or spread a rumour or a lie.
tāṇūn-, to stretch one’s body, sleep fast.
toḍūn-, to let out on contract or farm.
dadpūn-, to do or state anything boldly.
pāḍūn-, to beat down.
bōblūn-, to create confusion or destruction.
moklūn-, to suffer to cease, pass away.
sāṅgūn-, to state or tell frankly.

(ii) anga or aṅ-, to help.
ampāvar-, to attract; to grant personal loan.
akṣat-, to invite others for marriage-ceremony etc.
ākṣatā-, to invite.
ājā-, to bid farewell, give a discharge.
āśt-, to give in adoption.
āṭā-, to watch or supervise.
āhāl-, to increase the lustre of, hesitate or try to evade.
tō-, to face, give an open fight.
lākṣ( a ) or lākṣy( a ), to attend, mind.

26. √āhāj-, to dare.

Adverbatives:
akrāyālā-, to dare to do.
mārāyālā-, to dare to beat.
yāylā-, to dare to come.
līhāylā-, to dare to write.
vikāylā-, to dare to sell.
sāṅgāyālā-, to dare to tell.

This is one of those auxiliaries which express passion.

27. √āhar-, to hold, grasp, grip, clutch.

(a) Continuatives:
āvṛūn-, to hold back, control continuously.
jokhūn-, to weigh and balance continuously.
ṭhopūn-, to stop continuously.
rokhūn-, to stay, control, stop; to continue stopping.

(b) Adverbatives:
āvūn-, to hold doggedly, tight.
oḍhtā or oḍhūn-, to hold or hang back; to hold fast to one’s original terms.
khamāṭūn-, to hold fast.
ṭhaḷambūn-, to hold fast.
28. √dhāv-, to run.

Intensive Desideratives:
(i) In old Marāṭhī poetry:
karū-, to desire to do much (Cf. 'karū dhāve' Jā. 16.22).
ghālū-, to desire to pour in.
dharū-, to desire to catch.
māgū-, to desire to demand.
sīkū-, to desire to learn.
(ii) karāylā-, to desire to do.
ghālāylā-, to desire to pour.
dhārāylā-, to desire to catch.
pāhāylā-, to desire to see.
bolāylā-, to desire to speak.
bhājāylā-, to desire to worship.
bheṭāylā-, to desire to embrace, meet.
māgāylā-, to desire to ask, demand.
sīkāylā-, to desire to learn.

29. (a) na, a negative particle, no, not.

Negatives:
(i) In old Marāṭhī poetry:
nākāśijē, is not being understood.
nākārṇē, to refuse through disapprobation; to disallow, decline, reject.
nāvaren-, does not come under control.
nethavāvē (i.e. na thevāvē), should not keep.
nuthē, does not get up.
nudāśe, not to be risen.
nepējē, not to have known.
nolakhe, does not know.
nolāṇḍāvē, should not cross, crush or trample.
(ii) √naghe; √nade; √naye; √nalāg; √naho; √nas; √nāh; √neṣ.
Almost every one of these serves as a negative auxiliary and therefore is treated separately.

(b) –nā, a negative particle.

(i) When affixed, Intensive Negatives:
karī-nā, does not do.
thevī-nā, does not place or put.
nighe-nā, does not go or vacate.
phīte-nā, does not return, make up.
mare-nā, does not die.
yei-nā, does not come.

(ii) Negative Desiderative:
detos nā, you are giving, are you not?
yetos nā, you are coming, are you not?

(iii) Negative Permissive:
karīnā, let him do, why not?

In iii and iv -nā adds emphasis to the interrogation. It not only does convey a negative sense but also expresses the desire of the doer.

30. nako or nako √ as, not to require.

(a) Negatives expressing dislike:
karṇē-, or karāylā-, does not want to do.
jānē-, or jāylā-, does not want or like to go.
yeṇē-, or yāylā-, does not want or like to come.

(b) Intensive Negatives:
karū-, do not do.
gūtū-, do not involve.
jāū-, do not go.
dēū-, do not give.
yeū-, do not come.
visarū-, do not forget.

31. √ naghe-, not to accept or receive:

It generally occurs in the abhaṅgas of Tukārām and others in the form neghe. For example, 'Tukā mhaṅe madhī kothē neghe visāvā.'

32. √ nade-, not to give.

It is met with in old Marāṭhā poetry normally in the form 'nedī'.

(a) Non-Permissives:
āṭhavō-, not to let remember. < √āṭhav-, to remember.
urō-, not to let remain (as residue).
ullamghō-, not to let cross or violate.
cālō-, not to let move.
jāvō nade or -nedī, does not allow to go.
ṭekō-, not to let rest.
dīsō-, not to let see.
dharō-, not to let seize or catch.
padō-, not to let fall.
bolō-, not to let speak.
bhāṅgō-, not to let break, destroy, crack.
mhaṅgō-, not to let say.
yevō-, not to let come.
vasō-, not to let reside.
sivō-, not to let touch.
hōū-, not to let happen.
(b) Negatives:

- paḍō- (Jñā. 13.1141), not to fall.
- bhaṅgō- (Jñā. 14.26), not to break or crack.
- mhaṅṇō- (Jñā. 10.193), not to say.
- vasō-, (Jñā. 13.525), not to say.
- vāḍhō- (Jñā. 13.649), not to increase or grow.

Here there is a marked tendency to express mere negative without any reference to permission.

33. √naye-, not to come.

In old Marāthī poetry we come across inflected forms of this compound root such as nayesi (Jñā. 11.323) and nayel (Jñā. 18.1290).

(a) Prohibitives:

- aṣō-, should not remain.
- upamō-, should not give a simile or be made to resemble.
- karō-, should not do.
- ghevō-, should not accept.
- čakō-, should not be cheated.
- jāṅō-, should not know.
- thumkū-, should not spit.
- nindū-, should not censure.
- nivadē-, should not select.
- basū-, should not sit.
- bolō-, should not speak.
- bolū cālū-, should not deal with (speak, walk etc.).
- mārū-, should not strike.
- mhaṅṇō-, should not say.
- raḍū-, should not cry.
- lapvū-, should not hide.
- lāgō-, should not touch, require.
- hasū-, should not laugh.

(b) Non-Compulsives or Compulsive Prohibitives:

- kartā (with or without ‘kāṅā’)-, should or must not do.
- jātā-, should or must not go.
- bolū-, should or must not speak.
- hastā-, should or must not laugh.

√naye has lost its original sense and is now reduced more or less to the position of a negating particle.

34. √nalāg-, not to require, is not necessary.

It usually occurs in Marāthī prose and poetry, old and new, in the form nalage < nalāge.

Compulsive Negatives:

(i) karṇē-, need not do, not to be required to do.
- bolpē-, need not speak, not to be required to speak.
lihipē−, need not write, not to be required to write.
sāṁghē−, need not tell, not required to be told.

(ii) karāvā−, not required to do.
jācāvē−, not required to examine or test.
jāvē−, not required to go.
yāvā−, not required to come.

(iii) karāvayās or ōlā−, not required to do.
jāvayās or ōlā−, not required to go.

35. √navē− or √nahō−, not to be or become.

In old Marathi it occurs in inflected forms such as, nohavē, hohije,
nove or novhe, nohatē, nohel or navhel. Of course, in the present tense
it is used as a regular auxiliary even in modern Marathi.

(a) Prohibitives:
karū−, should not do.
khāū−, should not eat.
bolū−, should not speak.
bhāṅḍū or bhāṅḍū−, should not quarrel.
rāhū−, should not stay, reside.
hasū−, should not laugh.

(b) Prohibitive:
ṭhāuvē-navēhō (Jñā. 18.323 ), should not remember.

36. √nas−, not to exist, be non-extant. (in poetry; < na √ar ).

Negatives:

(i) khāt−, not used to eat.
piṭ−, not used to drink.
hasati−, not used to laugh.

(ii) khāllā−, was not eaten, was not used to eat.

(iii) khāṅār−, will not usually eat.

It functions in the same way as does the aux. √ar. Only it has
a negative sense.

37. √nāh−, to ‘not exist’.

Prohibitives:
karū−, should not or must not do.
khāū−, should not or must not eat.
bolū−, should not or must not speak.
bhiū−, should not or must not fear.
hasū−, should not or must not laugh.

This is the negative form of √āh, to be. In addition to all types
given by √āh, we have to note the prohibitives mentioned above. For
√āh, when positive, does not enter into composition with a verbal
derivative in इ. Secondly, it may be observed en passant that nāhi is
not exactly the opposite of āhe. nāhi denotes emphatic denial while:āhe
denotes mere existence.
38. √nīgh-, to get or go out.
   (a) Inceptives and Desideratives:
      (i) jā̀, to begin or to desire to go. < √jā, to go.
          deḷ̀, to begin or to desire to give.
          nisṭ̀, to begin (to try) or to desire to escape.
          mārū, to begin or to desire to beat.
      (ii) karāyḷ̀, to begin to do or desire to do.
          ghyāyḷ̀, to begin to receive or desire to receive.
          jāyl̀, to begin to go or desire to go.
          nācāyḷ̀, to begin or desire to dance.
          vihāyḷ̀, to begin or desire to sell.
          śikāyḷ̀, to begin or desire to learn.
   (b) Completives:
      nithalā̀n-, to be completely wet.
      nhā̀n-, (as if) to have bathed.
      phūṭ̀n-, to have to suffer the evil effect; to separate.
      bharūn-, to be made good (the loss etc.).

39. √ne-, to carry.
   Adverbatives:
      (i) kāḍùn-, to carry having husked.
          kāpūn-, to carry away having cut.
          khaṇūn-, to carry having dug.
          khāḍùn-, to carry having cut.
          cāṭūn-, to carry bag and baggage (to carry having licked).
          cāṭūn-pusūn-, to carry everything, having licked and washed.
          cāṭūn-, to carry having cut.
          dābūn-, to carry having pressed.
          dharūn-, to carry having caught or arrested.
          pakḍūn-, to carry having caught or arrested.
          palvūn-, to carry having stolen or made to run.
          bharūn-, to carry having filled.
          mārūn-, to carry having beaten.
          luṭ̀n-, to carry having looted.
          vāḥūn-, to carry away personally.
          vedhoni-, to carry away having surrounded or sieged.
          sodhoni-, to carry away having searched.
          harvūn-, to carry away having stolen.
          hākūn-, to carry away driven.
          hāṇūn- to carry away having struck.
      (ii) odhit-, to drag. (lit. to carry pulling).

40. √nēy-, to 'not know'. (very common in old Marāṭhī poetry).
   (a) Adverbative Negative:
      bhogā-, to know not how to enjoy (Jñā. 18.1478).
      māgù-, to know not how to demand (Ek. G. 1178.3).
43. √pad—

(b) Inabilitive:

ि क ह —, to be incapable of appreciating (Jñā. 16.244).
√ि क ह, to test, relish, appreciate.
ि ह त —, to be unable to unite (Ek. G, 1105–1).

(c) Negatives:

ि त —, to burn not.
ि ह त —, not to deviate.
ि ह त —, not to catch.
ि ह त —, not to wash out, not to disappear or clear.
ि ह त —, not to bind.
ि न —, not to know. <√ि न, to regard, respect, welcome (Jñā. 17.347).
ि हव त —, not to parade.
ि त —, not to finish.
ि त त —, not to leave or abandon.

This root is a typical example of how an independent verb is reduced to the position of an auxiliary in course of time. A form like neji shows that it was used in its original sense. But, later on, when it came to be juxtaposed continually with another verb, although it retained its sense for a while as in (a), ultimately it was reduced to a nonentity expressing a mere negative as in (c).ि न न is a convincing example in this respect. Whereas, examples likeि क ह —, in (b) indicate a new sense-development in line with √ि त, to know.

41. √nosa —, or √nasoa —, not to give up. <ि न and sola, to give up.
See √soda.

42. √nosa —, or nasoa —, not to give up.

43. √pad—, to fall.

(a) Compulsives:

(i) कर त — or कर त य त —, to be obliged to do.
ि न — orि न य त —, to be obliged to go.

(ii) उधव य त (-ि त,ि त )—, to be obliged to get up.
ि त व त —, to be required to do.
ि त य त —, to be required to walk.
ि त व त —, to be required to go.
ि त य त —, to be required to give.
ि त य त —, to be obliged to enjoy or suffer.

It is a regular pattern.

(b) Simple Continuatives:

(i) एि न —, to be stopped, remain a thing unfinished for want of somebody.
(ii) क त —, to be rotting.
ि कत —, to keep on suffering.
ि पत —, to be rotting.
bomblat or bōblat--, to be crying in vain.
bhījat--, to be in water i.e. to remain undecided.
marat--, to be dying, be disregarded.
lojat--, to be rolling.

(c) Intensives:
  aḍkān--, to get involved.
  uṭlān--, to become suddenly oppressed.
  tuṭūn--, to break out upon with abuse or vehemence.
  phirūn--, to have become opposed.
  badlān--, to have become changed.
  yeünī--, to have come already (a Completive Intensive).

(d) Adverbatives:
  kolmaḍūn--, moḍūn--, holgaḍūn--, to tumble or fall bodily
  and forcibly like a hurled bat or stick.

(e) Syntactives:
  aksiṭ--, to become married.
  anṝkṣ̄ar--, to fall to one's lot the share of responsibility.
  gaḷā (–li)--, to embrace, to press, to attack.
  gāṭh--, to meet.
  tūḍ--, to begin, commence (something).

44.  √pāv--, to reach, find occasion or room, find liberty or scope for.

(a) Abilitives:
  khāḷ--, to be able to eat.
  dharā--, to be able to catch.
  marā--, to be able to die.
  suṭū--, to be able to escape.
  haśū--, to be able to laugh.

It is a pattern. In this sense this auxiliary is more idiomatic than
√ṣak, apart from the fact that it is very sparingly used in modern
Marāṭhī literature.

(b) Acquisitive:
  bharūn--, to receive full payment.

(c) Completives:
  manthone-, to have churned out, have been destroyed.
  nirasiṇi-, to have been driven away, refuted or turned out.

45.  √pāḥ-, √pahā- or √pāḥī--, to look, see.

(a) Desideratives:
  karū--, to desire to do.
  khāṛū--, to desire to eat.
  jāṛ--, to desire to go.
  ḫeuvū--, to desire to eat.
  jhūjū--, to desire to fight.
  dharū--, to desire to catch.
pah-, to desire to run.
basi-, to desire to sit.
boli-, to desire to speak.
bheti-, to desire to meet.
mari-, to desire to die.
yi-, to desire to come.
ladh-, to desire to fight.
siva-, to desire to touch.

(b) Desideratives and Tentatives:
karya-, to desire or to try to do.
khavaya-, to desire or to try to eat.
nistavaya-, to desire or to try to escape.
palaya-, to desire or to try to run.
yaya-, to desire or to try to come.

Here it may be noted that a synonym like bagh is at times allowed to act as a substitute for pah.

(c) Intensives:
ajamav-, to weigh and compare.
karun-, to experiment.
asun-, to test.
cakhun-, to taste.
jokhun-, to weigh.
tolun-, to weigh and compare.
padtulan-, to experience and judge.
milun-, to compare together.
ladhun-, to compare together.
lven-, to compare side by side.
sodhun-, to search and experiment.
halvun-, to experiment and move, to shake and judge.

MOLESWORTH observes: 'It (pah) is much used with verbs of trying or experimenting, examining or inspecting, investigating or enquiring, testing, weighing, comparing etc. as subsidiary or supplementary to the sense'.

(d) Adverbatives:
dokav-, to peep.
dhukun-, to care to see, to regard.
nikhun-, to spy, observe.
nyahun-, to see minutely.
vakhun-, to see minutely or knowingly.

(e) Syntactives:
odhun-, to stickle or to haggle, higgle-haggle, to make others accept one's terms as far as possible.
dol-, to stare.
tod-, to infer one's power, to see the face of the new-born.
46. pāhije, must, ought, to be required.

(a) Compulsives, in the impersonal construction:
   kelē-, must do.
   khāllē-, must eat.
   gelē-, must go.
   jāplē-, must take care.
   melē-, ought to die, ought to put in maximum effort.
   rāhilē-, ought to reside, stay.
   līhilē-, ought to write.

Particles like na, ca, etc. may be inserted between the components.

(b) Compulsives with a dative infinitive:
   karāvayās, karāyās, karāylā-, must do.
   (Ex. 'tulā hē kām karāvayās pāhije', you must do this work).
   khāvayās, khāyās, khāylā-, must eat.

It is a pattern.

(c) Probabilitives:
   (i) jāt aslā-, may be going.
   khāt aslā-, may be eating.
   jāpat aslā-, may be taking care (of one's health etc.).
   (ii) gelā aslā-, might have gone.
   (iii) jānār aslā-, might be going; would be going, will be probably going.

47. √pur-, to fill, bury, be enough.

(a) Suffixive Abilitives:
   (i) In old Marāthī poetry:
   karū na pure, is not sufficient or able enough to do
   (Jñā. 6.109).
   vedhā na pure, is not sufficient or able enough to surround
   (Jñā. 16.254).
   (ii) jevāylā-, to be sufficient or competent enough in dining.
   pāḍāylā-, to be sufficient or powerful enough in falling.
   bāndhāylā-, to be sufficient or capable enough in binding.
   lādāylā-, to be sufficient or competent enough in fighting.
   vādāylā-, to be sufficient or enough in serving.

(b) Syntactive:
   pāsamgālā na-, to be incomparably inferior to, to be inadequate even to effect the equilibrium of:

In connection with (a, ii) we may recall another root viz. √ātap, to finish, which is generally placed with the dative of -vē derivative or with a verbal noun in the locative in order to express ability. For example, kheḷāylā-, khełnyāt-, kheḷāt-, to be able or possible to compete in play.
48. √pohōt-, to reach.
   Intensives:
   jāān-, to go or reach in time.
   yeūn-, to arrive at the proper time; reach in time.

49. √phāv-, to be at leisure, have time or opportunity.
   Acquisitive Abilities:
   (i) In old Marathi poetry.
   sāṅgōvē phāvē, gets (an opportunity) to tell.
   (ii) karāylā-, to get (an opportunity) to do.
   khājvāylā-, to get (an opportunity) to scratch or itch.
   khāyla-pyāylā-, to get (an opportunity) to eat and drink.
   jāyālā-, to get (an opportunity) to go.
   basāylā-, to get (an opportunity) to sit.
   bolāylā-, to get (an opportunity) to speak.
   yāylā-, to get (time) to come.

   Evidently in all these examples the element of time is more emphasised.

50. √bagh-, to see, look, behold. (vide √pāh).  

51. √ban-, to be made or done, become.
   Abilities or Acquisitives:
   karāylā-, to be able or to get (an opportunity) to do.
   khāylā-pyāylā-, to be able or to get (an opportunity) to eat and drink.
   jāylā-yāylā-, to get (an opportunity) to go and come.
   basāy-bolāylā-, to get (an opportunity) to sit and speak.
   bheṭāylā-, to be able to meet or to get (an opportunity) to meet.

   This auxiliary conveys the notion of possibility or ability.

52. √bas-, to sit.
   (a) Continuatives:
   aikat-, to go on hearing.
   karat- or karit-, to keep on doing.
   jēvat-, to remain eating or dining.
   bolat-, to go on speaking.
   liḥīt-vācit-, to keep on writing and reading.
   vācit-, to be reading.
   viṅś-, to be selling.
   sīkat-, to go on learning.
   hasat-, to go on laughing.

   (b) Continuatives:
   khūtūn-, to hold on doggedly. < √khūt, to stop.
   dharūn-, to hold pertinaciously.

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(c) Completives:
- 'olkhūn-, to understand the worth thoroughly.
- khāān-, to eat away.
- gamaān-, to lose away.
- ghālvūn-, to lose, have lost.
- tālūn-, to have lost.
- nōndvūn-, to have enlisted.
- pačūn-, to have digested or known ins and outs of.
- (pāṇī) piūn-, to understand the worth thoroughly.
- murūn-, to settle down firmly, to sit compressedly and closely.
- yeūn-, to have reached or come.
- lihūn-, to have already written.
- hārvūn-, to have lost.

(d) Adverbatives:
- lubkūn-, to be intent upon, lie in wait.

(e) Inceptives or Inceptive Continuatives:
- jevāylā-, to begin and continue to dine.
- pyāylā-, to begin and continue to drink.
- mutāylā-, to begin and continue to make water.

(f) Syntactive and Desubstantive:
- ākhā-, to be about to deliver, to withdraw one’s limbs due to hunger or fear, to shrink due to hunger or fear.
- mār-, to be beaten, receive beating.

53. √bhi-, to fear, dread.

Adverbatives:
(i) In old poetry,
- karū-, to be afraid to do.
- deū-, to be afraid to give.
- vinavū-, to be afraid to request. cf. Jā. 10.182 vinavū bihō, should we fear to request.

(ii) In current speech,
- ghāylā-, to be afraid to receive.
- dākhvāylā-, to fear to show.
- dyāylā-, to fear to give.
- bolāylā-, to fear to speak.
- marāylā-, to fear to die.

We may note in passing that synonyms of √bhi viz. √dačak, √ghābar, etc. do play a similar roll.

54. √māḍ- or mād-, to set, place, dispose, arrange.

(a) Intensive Continuatives, Syntactic in character:
- paḷā paḷū-, to set to run often.
- raḍū raḍū-, to set to cry and whine,
(b) Desubstantives:

\( \text{āsan} \), to establish.

\( \text{uth \, pāl} \), to rise and run, terrorise some one.

\( \text{uth \, bas} \), to be very hospitable, to honour.

\( \text{ṭhān} \), to be established.

Similar to \( \text{\sqrt{māṇ}} \) (and \( \text{\sqrt{lāv}} \)) there is one more root viz. \( \text{\sqrt{cālov}} \), to carry on. For example,

\( \text{jātō \, jātō} \), to repeat ‘I go, I go’.

\( \text{raḍū \, raḍū} \), to cry and whine.

55. \( \text{\sqrt{mil}} \), to mix, mingle with or amongst, get (to get an opportunity when in compound).

(a) Acquisitives:

\( \text{karāylā} \), to get to do.

\( \text{khāylā} \), to get to eat.

\( \text{dharāylā} \), to get to catch.

It is a pattern.

(b) Ability in the Negative:

\( \text{yāylā \, na} \), not to be able to come.

Clearly this root expresses in addition the motion of ability especially in the negative.

56. \( \text{\sqrt{mhaṇ}} \), to say, speak, utter.

Usually occurs in old Marāṭhī poetry.

(a) Desideratives:

\( \text{karū} \), to wish to do.

\( \text{pāhū} \), to wish to see.

\( \text{bolū} \), to wish to speak.

(b) Inceptive:

\( \text{(gītā) \, gāōō} \), to begin to sing (Gita).

(c) Adverbative:

\( \text{ṭhāsūn} \), to state emphatically, lay stress, emphasise.

Moreover, \( \text{\sqrt{mhaṇ}} \) is an auxiliary of incomplete predication. For we come across examples like—

\( \text{jātō} \), to say ‘I go, I go’.

\( \text{mārūlō} \), to say ‘I beat, I beat’.

57. \( \text{\sqrt{ye}} \), to come, come up, through or along.

(a) Continuatives:

\( \text{karat} \), to keep on doing, to have kept on doing.

\( \text{cālat} \), to keep on going as a tradition.

\( \text{pāhāt} \), to go on seeing, gaze on.

\( \text{bolat} \), to continue speaking.

\( \text{mārit} \), to keep on beating.

\( \text{rāhāt} \), to keep on residing or staying.

\( \text{lihāt} \), to keep on writing or to have kept on writing.
sāṅgat-, to keep on telling; to have kept on telling.
hasat-, to go on laughing.
hot-jāt-, to go on happening.

(b) Progressives:
āṭpat or āṭopat-, to go on coming to an end.
bharat-, to go on rising to the full.
sāṃpat-, to be going on to an end.
sarat-, to be going to finish.
sukat-, to be going to dry up.

(c) Adverbatives:
khelat-, to come playing.
dōlat-, to come moving one’s body especially the head.
pāḥat-, to come watching.
raḍat-, to come crying.
hasat-, to come laughing.

(d) Abilitives:
karatā (-nā)-, to be able to do.
khetā ,, to be able to play.
ghetā ,, to be able to receive or take.
cāltā ,, to be able to walk.
detā ,, to be able to give.
boltā ,, to be able to speak.
bhāṇṭā ,, to be able to quarrel.
rāṃgṭā ,, to be able to crawl or creep.
rustā ,, to be able to frown.
ladḥtā ,, to be able to fight.
lihitā ,, to be able to write.
sūṭṭā ,, to be able to escape.

(e) Abilitatives:
āikā-, to be able to hear.
kara-,, to be able to do (cf. Jñā. 18.223).
ghevō-, to be able to receive (cf. Jñā. 18.1236).
jevū- to be able to dine.
pāhō-,, to be able to see (cf. Jñā. 16.204).
pusō-, to be able to ask (cf. Jñā. 18.223).
mānū-, to be able to know.
mhaṇō-,, to be able to say.
vodhauvū-, to be able to take in (smell) (cf. Jñā. 18.1495).

(f) Inceptives:
(i) raḍū-, to begin to cry.
hasū-, to begin to laugh.
(ii) raḍāyū-, to begin to cry.
hasāyū-, to begin to laugh.
57. √ye–, 37

(g) Adverbitives showing purpose:
   (i) aikō–, to come to hear (cf. Jñā. 16.460).
       basū or baisū–, to come to sit.
       māgō–, to come to request, ask, demand.
       mārū–, to come to kill (cf. Jñā. 11.100).
       vasū–, to come to reside.
   (ii) utū–, to overflow, appear swollen, be at loss, love in an extreme degree.

(i) Abilitives:
   aikāvayās–, to be able to hear.
   basāyālā–, to be able to sit.
   raḍāyālā–, to be able to weep.
   laḍhāyālā–, to be able to fight.

(j) Completives:
   kālūn–, to have known already, to come to know.
   ghaḍūn–, to happen.
   disūn–, to come to light, to turn out, to prove to be.
   moḍoni or moḍūn–, to ache, fail as if broken or generally luxated.
   samjūn–, to come to light, to come to know.
   sāmgūn–, to be proferred or proposed for marriage (a female).

(k) Adverbatives:
   uḍlūn–, to come for marriage from outside.
   oḍhūn–, to become stiff due to puss etc. as in a tumour,
       to befall a calamity all at once, to draw to a head.
   gadgadūn–, to be overcome by grief.
   tākūn, tāklā–, to visit very often, probably and regularly.
   vāḍhūn–, to fall upon one’s self as a calamity, to be in store.

(l) Passives:
   olakhnyāt–, to be known, come to be known.
   karṇyāt–, to be done or performed.
   toḍnyāt–, to be cut or plucked.
   nivaḍnyāt–, to be selected.
   pāḥnyāt–, to be seen.
   bolnyāt–, to be spoken, to occur in one’s speech.
   mhaṇnyāt–, to obtain in one’s statement or say, to be said.
   lihiṇyāt–, to be written, to occur in writing.
   vāḍhnyāt–, to be served.
   sāmgnyāt–, to be communicated.

(m) Desideratives expressing collective will:
   karā yā–, let us do (i.e. we all desire to do).
   jāā yā–, let us go.
basū yā-, let us sit.
bolū yā-, let us chat.

(n) Syntactives:
kāmālā-, to be useful.
galyāt-, to be put to loss.
dolā-, to be able to get an insight.
dolyāvar-, to be jealous of, to be puffed with the pride of wealth etc.

58. √rāh-, to remain.
(a) Continuatives:
karat-, to continue doing.
cālat-, to continue walking.
jevat-, to go on dining.
bolat-, to be speaking.
hasat-, to go on laughing.

(b) Simple continuous:
bas(a)lā-, to be sitting or seated.

(c) Continuatives:
karūn-, to be doing.
ghalūn-, to be pouring or wearing (a shirt etc.).
jevūn-, to be dining.
pohūn-, to be swimming.
bōblūn or bolūn-, to remain shouting.
yeūn-, to be coming.

This usage is very common in Khānadeśa, C. P. and Berar. Probably it is due to the influence of Hindi of which it is a regular feature. For instance, ā raha hai in Hindi gives yeūn rāhilā āhe 'in Marāṭhī'.
(d) Simple continuatives or Intensives:
nījūn-, to keep on sleeping, to sleep too much.
padūn-, to keep on lying, to lie idle.
basūn-, to keep on sitting, to remain unemployed.
hīṇdūn-, to keep on wandering, to wander constantly.

(e) Adverbatives:
jaipūn-, to remain cautious or on the look out.
phatkūn-, to remain separate. √phaṭak, to slip.
sambhālūn-, to remain protecting or protected.
hīṇdūn- phirūn-, to remain wandering and moving.

(f) Negatives:
karāyē-, to refrain from doing, not to do.
jāyē-, to refrain from going, not to go.
jevāyē-, to refrain from dining, not to dine.
dyāyē-, to refrain from giving, not to give.

In this connection √rāh conveys the sense of omission or elimination of action.
59. √lāg-, to come in contact, be near or with, want, be injured.

(a) Inceptives:

utarī-, (i) to begin to descend; < √utar, to descend.
dismount. (ii) to help to doff the load.
karū-, (i) to begin to do. (ii) to help to do.
cālū-, to begin to walk, walk out.
jevū-, to begin to eat.
nācū-udū-, to begin to: skip and caper about.
nindū-, to begin to reproach, revile.
nivdū-, to help to knead or select, to begin to knead or select.
nhāū-, to begin to bathe.
phirū-, to begin to move or wander.
bolū-, to begin to speak.
bolū-cālū-, to begin to speak and walk.
mārū-, to begin to beat.
rāhū-, to begin to dwell, reside, stay.
rāmghū-, to begin to crawl or creep.
sikū-, to begin to learn.
samjū-, to begin to understand.
hoū-, or hō-, to begin to happen (cf. Jnā. 17.65).

Compounds like utarī√lāg have developed a secondary sense, either intensive or causative. The compound ho√lāg occurring in Jnā. reminds us of the similar form viz. ho lagnā in Hindi. In Marāṭhī there is no such verbal derivative as ho.

(b) Inceptives and Compulsives with a dative infinitive according to the context:

utrāvayās or utrāyālā-, to begin to descend, to have to descend.
karāvayās or karāylā-, to begin to do, to have to do.
cālāvayās or cālāylā-, to begin to walk, to have to walk.
jevāvayās or jevāylā-, to begin to eat or dine, to have to eat or dine.
nācāvayās or nācāylā-, to begin to dance, to have to dance.

(c) Compulsives:

(i) karē-, to be required to do.
gheṇē-, to be required to receive (Ek. G. 2115.38).

(ii) karāvē-, to have to do, be compelled to do.
cālāvē-, to have to walk, must walk.
chālāvē-, to be obliged to torment.
jāvē-, to have to go.
jevāvē-, to be required to eat or dine.
thevāvē-, to be obliged to put.
pūjāvē-, to have to worship.
mārāvē--, to have to strike.
yāvē--, to be obliged to come.
rahāvē--, to be obliged to reside.
sīkāvē--, to be required to learn.

(iii) Syntactives:
galā--, to come in a fix, be overcome by dangers.
tāsī--, to begin to grow (said of crop).
tel--, to become dear or costly, become unapproachable.
haḍad--, to become dear, been unapproachable.

60. √lābh--, to get.
   It occurs in old Marāthī poetry.
   (a) Abilitives:
      karū na--, to be not able to do.
      khāū--, to be able to eat.
      cālū--, to be able to move or walk.
   (b) Acquisitives (in current Marāthī):
      (ghasāt) ghālāylā--, to get to swallow (property etc.).
      eorāylā--, to get to steal.
      jevāylā--, to get to eat.
      jhopāylā--, to get to sleep.
      dābāylā--, to get to appropriate.
      laḍhāylā--, to get to fight.

61. √lāv--, to place in contact, connection or correspondence with
   to apply, put to, set, to sow, to do—as an auxiliary.
   (a) Causatives:
      karāylā--, to cause to do.
      jāylā--, to cause to go.
      dyāylā--, to cause to give.
      palāylā--, to cause to run.
      basāylā--, to cause to sit.
      bolāylā--, to cause to speak.
      sīkāylā--, to cause to learn.
      hasāylā--, to cause to laugh.
   (b) Causatives and Completives:
      udhaḷān--, to cause to purge off.
      palveṇ--, to put to flight.
      hákūn--, to cause to drive out.
   (c) Intensive Continuatives, Syntactic in character.
      (i) palā paḷū--, to run frequently.
          raḍū raḍū--, to cry and whine.
      (ii) uṭh-pal--, to be hospitable, rise and run.
          uṭh-bas--, to be hospitable, honour.
64. √visar—, to forget.

(a) Adverbatives (in old Marāṭhī poetry):

mhanā-, to forget to say (Ek. G. 2171–1).
sāmgh-, to forget to tell (Ek. G. 2645–13).

(b) Adverbatives (in current Marāṭhī):

mhanāvayās or mhanāvayācē-, to forget to say.
sāmghavayās or sāmghavayācē-, to forget to tell.
65. \( \sqrt{\text{\textasciitilde}s\text{\textasciitilde}}k- \), to be able, can.

Abilitives:

(i) \( \text{kar\text{\textasciitilde}}- \), to be able to do.
\( \text{khe\text{\textasciitilde}}- \), to be able to play.
\( \text{ghe\text{\textasciitilde}}- \), to be able to take, receive.
\( \text{\textasciitilde}c\text{\textasciitilde}l\text{\textasciitilde}k- \), to be able to walk, to assert.
\( \text{\textasciitilde}t\text{\textasciitilde}k\text{\textasciitilde}k- \), to be able to strike, beat.
\( \text{to\text{\textasciitilde}d-} \), to be able to cut, sever.
\( \text{de\text{\textasciitilde}d-} \), to be able to give.
\( \text{bu\text{\textasciitilde}j\text{\textasciitilde}h\text{\textasciitilde}\text{\textasciitilde}\text{\textasciitilde}h\text{\textasciitilde}\text{\textasciitilde}d-} \), to be able to convince, console, satisfy.
\( \text{bol\text{\textasciitilde}d-} \), to be able to speak.
\( \text{la\text{\textasciitilde}d\text{\textasciitilde}h-} \), to be able to fight.
\( \text{si\text{\textasciitilde}v-} \), to be able to touch.

(ii) \( \text{ka\text{\textasciitilde}l\text{\textasciitilde}d-} \), to be able to know.

This occurs always in impersonal construction as \( \text{mal\d\text{\textasciitilde}h\text{\textasciitilde}s\text{\textasciitilde}t\text{\textasciitilde}k-} \),
but never as \( \text{mi\text{\textasciitilde}h\text{\textasciitilde}s\text{\textasciitilde}t\text{\textasciitilde}k-} \).

66. \( \sqrt{\text{\textasciitilde}s\text{\textasciitilde}m\text{\textasciitilde}p-} \), to be exhausted, consumed, to finish.

(a) Completives:

\( \text{kar\text{\textasciitilde}n-} \), to finish doing.
\( \text{bol\text{\textasciitilde}n-} \), to finish speaking.
\( \text{has\text{\textasciitilde}n-} \), to finish laughing.

It is a pattern.

(b) Completives:

(i) \( \text{kar\text{\textasciitilde}y\text{\textasciitilde}c\text{\textasciitilde}c-} \), to have finished doing.
\( \text{bol\text{\textasciitilde}y\text{\textasciitilde}c\text{\textasciitilde}c-} \), to have done speaking.
\( \text{has\text{\textasciitilde}y\text{\textasciitilde}c\text{\textasciitilde}c-} \), to have done laughing.

(ii) \( \text{kar\text{\textasciitilde}p-} \), to finish doing.
\( \text{bol\text{\textasciitilde}p-} \), to finish speaking.
\( \text{has\text{\textasciitilde}p-} \), to finish laughing.

In this connection we may recall synonyms of \( \sqrt{\text{\textasciitilde}s\text{\textasciitilde}m\text{\textasciitilde}p} \) viz. \( \sqrt{\text{\textasciitilde}t\text{\textasciitilde}p\text{\textasciitilde}p} \) or \( \sqrt{\text{\textasciitilde}t\text{\textasciitilde}p} \), \( \sqrt{\text{\textasciitilde}h\text{\textasciitilde}h\text{\textasciitilde}u\text{\textasciitilde}n\text{\textasciitilde}t} \), \( \sqrt{\text{\textasciitilde}u\text{\textasciitilde}r\text{\textasciitilde}k} \) etc. which are put to similar use.

67. \( \sqrt{\text{\textasciitilde}s\text{\textasciitilde}r-} \), to move on.

(a) Inceptives (in old Marāṭhī poetry).

\( \text{abhy\text{\textasciitilde}s\text{\textasciitilde}n-} \), to begin to study or practise (Jñā. 6.191).
\( \text{\textasciitilde}l\text{\textasciitilde}m\text{\textasciitilde}g\text{\textasciitilde}n-} \), to begin or tend to embrace (Jñā. 6.119).
\( \text{\textasciitilde}n\text{\textasciitilde}g\text{\textasciitilde}n\text{\textasciitilde}n-} \), to tend to go out (Jñā. 12.185).
\( \text{\textasciitilde}n\text{\textasciitilde}u\text{\textasciitilde}n\text{\textasciitilde}\text{\textasciitilde}n-} \), to begin to lead or carry (Jñā. 17.292).

(b) Completives:

\( \text{kar\text{\textasciitilde}n-} \), to have finished or done (Jñā. 15.588).
\( \text{ja\text{\textasciitilde}n-} \), to have finished burning (Jñā. 18.1211).
(c) Completives (in current Marathi).
   \textit{karūn}, to finish doing.
   \textit{khāūn}, to finish eating.
   \textit{kheľūn}, to finish playing.
   \textit{jevūn}, to finish eating.

(d) Completives :
   \textit{karaṛēē}, to finish doing.
   \textit{dyāēē}, to have finished giving.
   \textit{bolāṛēē}, to have finished laughing.
   \textit{hasāṛēē}, to have finished laughing.

Compounds in (c) can be looked upon as Adverbatives also. After all it is a question of emphasis. If we emphasise the first member of the compound we have a Completive; if we emphasise the second member, the first being merely a modifying adverb, we have an Adverbative.

68. \textit{svaṛē}, 'to finish, bring under control' < Sk. \textit{samvṛṛ}, to finish.
(Molesworth) to surround, encompass < Sk. \textit{samvṛṛ}, to surround.

Juxtaposed Intensives:
   \textit{\check{v}khā}, to eat etc.
   \textit{\check{v}kheś}, to play etc.
   \textit{\check{v}ghāl}, to pour etc.
   \textit{\check{v}gheś}, to receive etc.
   \textit{\check{v}jeś}, to dine etc.
   \textit{\check{v}deś}, to give etc.
   \textit{\check{v}baś}, to sit etc.
   \textit{\check{v}bolś}, to speak etc.

This root when juxtaposed with others brings in its compass certain other allied activities in order to yield support to the principal activity.

69. \textit{sāpaś}, to fall into difficulty or in the hands of a person, to find, get an opportunity.

Acquisitives:
   \textit{karāylā}, to get (an opportunity) to do.
   \textit{jāylā}, to get to go.
   \textit{nījāylā}, to get to sleep.
   \textit{bolāylā}, to get to speak.

70. \textit{svaś}, to be released, free.

Continuatives and Intensive Continuatives:
   \textit{orrīś}, to keep on gulping, devouring.
   \textit{karatś}, to keep on doing.
   \textit{khāś}, to go on eating.
   \textit{kheśatś}, to go on playing.
   \textit{ghābras}, to go on fearing.
   \textit{hetś}, to keep on receiving or accepting.
éśalā-, to go on walking.
čopīt-, to go on beating.
dēt-, to keep on giving.
palāt-, to go on running incessantly.
baḍbaḍāt-, to go on prattling or talking.
bhit-, to go on fearing.
mārat-, to go on striking.
mīśīt-, to go on earning.
ahat-, to go on laughing.
hānat-, to go on striking.
sikat-, to keep on learning.
sivat-, to go on touching.

It is a pattern. Used in the potential mood it conveys probability.
khat sutāvā-, he may be eating continuously.
ahat sutāvā-, he may be laughing continuously.

71. √sod-, to loosen, set free, give up.

(a) Completives and intensives:
karaun-, to do completely and be free, to do and leave,
to carry to the extreme.
tapāsūn-, to examine completely and be free.
dākhvān-, to show completely and be free.
dēun-, to give away.
bolān-, to speak out, to speak completely and be free.
sikvān-, to teach completely and be free.
sāṅgūn-, to tell completely and be free.

(b) Syntactives:
āsan-, to dismount, resign, retire.
tāl-, to cross limits.
tōd-, to abuse, revile etc.

72. √ho-, to be, become.

We have arranged the following compounds 'ākhyāta'-wise, since √ho is a tense-auxiliary.

(a) (i) Inceptives:
sikta hoto-, (he) begins to learn.
hastā hoto-, (he) begins to laugh.

This usage is now almost obsolete.

(ii) Compulsive Desideratives:
(tyālā) sikāvayās hote, (he) feels compelled to learn.
(tyālā) hāsāvayās hote, (he) feels compelled to laugh.

They are in the impersonal construction.
Continuatives (Past):
śikat hotā, (he) was learning.
hasat hotā, (he) was laughing.

Continuatives:
śikān hotā, (he) was learning.
hasūn hotā, (he) was laughing.

Completives (Past Perfect):
śikā hotā, (he) had learnt.
hasā hotā, (he) had laughed.

Desideratives:
śiknār hotā, (he) was to learn, (he) desired to learn.
haspār hotā, (he) was to laugh, (he) desired to laugh.

Purposives:
(to Marāthī) śikāvayāchē hota, (he) was to learn Marāthī.
(tyālā Marāthī) śikāvayāchē hotē, (he) he intended to learn Marāthī.

(to) hasāvayāčā hota, (he) was to laugh.
(tyālā) hasāvayācē hotē, (he) wanted or intended to laugh.

These compounds obtain both in the active and the passive or impersonal constructions.

Completives:
śikā jhalā, he learnt away.
hasā jhalā, (he) laughed away.

Completives:
(tyācā dhaḍā) śikān jhalā or (tyācē) śikān jhalē, (he) finished learning (the lesson).
(tyācē) hasūn jhalē, (he) laughed away, he finished laughing.

These occur in passive and impersonal constructions.

Compulsive (in old Marāthī poetry):
(sūnya) dāoāve jāhāle, required to show (Jñā. 13.888).

Desiderative expressing hope:
(tyācā dhaḍā) śikūn vhaṅva or (tyācē) śikūn vhaṅve, he should have finished his learning (a lesson).
(tyācē) hasūn vhaṅvē, he should have finished laughing.

These obtain in passive and impersonal constructions.

Intensive Completives:
śikūn hoī, (he) used to finish learning, (he) used to have learnt.
hasūn hoī, (he) used to finish laughing, (he) used to have laughed.

Inceptive or Completes according to the context:
śiktā ho, begin to learn or learn away.
hasā ho, begin to laugh or laugh away.
Similarly,

\[\text{ghetā ho, begin to take or take away.}\]
\[\text{cālkā ho, begin to walk or walk out.}\]
\[\text{detā ho, begin to give or give away.}\]
\[\text{yetā ho, begin to come or come out.}\]

(ii) Desiderative (Optative):

\[\text{ṣīkūr hovo, you may have finished learning.}\]
\[\text{hāsūn hovo, you may have finished laughing.}\]

They are not in the passive, so \(\sqrt{ho}\) is used only in the 3rd person.

(g) (i) \(\text{ṣiktā hoīl, (he) will be learning.}\)
\[\text{hastā hoīl, (he) will be laughing.}\]

(ii) Completives:

\[\text{ṣikūn hoīl, he will have learnt.}\]
\[\text{hastūn hoīl, he will have laughed.}\]

These occur both in passive and impersonal constructions.

(h) Abilitives:

\[\text{basałyā \sqrt{ho}, to be able to sit (i.e. to get an opportunity to sit).}\]
\[\text{bolālyā-, to be able to speak.}\]
\[\text{yālyā-, to be able to come.}\]

(i) Formal Intensives:

\[\text{nako hotā, was not at all wanted.}\]
\[\text{nālage hotā, was not wanted.}\]
\[\text{pāhiye hotā, was really wanted.}\]
\[\text{havā hotā, was required.}\]

(j) Desubstantivs and Syntactives:

(i) \(\text{kṣubāha hoto, (he) becomes agitated.}\)
\[\text{\lq\lq jhalā, (he) became agitated.}\]
\[\text{hoīl, (he) will become agitated.}\]
\[\text{myā hoto, (he) becomes dead.}\]
\[\text{\lq\lq jhalā, (he) became dead.}\]
\[\text{hoīl, (he) will become dead.}\]
\[\text{stabāha hoto, (he) becomes stiff, inactive.}\]
\[\text{\lq\lq jhalā, (he) became stiff, inactive.}\]
\[\text{hoīl, (he) will become stiff, inactive.}\]

(ii) \(\text{lägū- or lāgu-, to be effective.}\)
\[\text{hāsū- or hasū-, to be a butt of ridicule.}\]

(iii) \(\text{ādvē-, to sleep.}\)
\[\text{gacchantī-, to die, finish.}\]
\[\text{candăn-, to be destroyed.}\]
\[\text{tunā-, to be destroyed.}\]
\[\text{bhavati na bhavati-, to be discussed at great length.}\]
\[\text{saro sarō sā-, to wish to be dispensed with.}\]
CHAPTER TWO

VERBAL COMPOSITION IN GUJARĀTI

73. \(\sqrt{āp}-\), to give, pay, bestow.
   (a) Completives:
      \(karī-\), to doff for another < \(karvū\), to do.
      \(ādiś-\), to appear, turn up or out, come to light.
      \(bhāri-\), to make good, indemnify < \(bhārvū\), to fill.
      \(bhārāvī-\), to insinuate, instigate, bias.
      \(meleś-\), to acquire for another; to introduce.
      \(lakhī-\), to write out for; to pass awriting.
      \(vācī-\), to read out for another.

Here the agent completes certain activity in the interest of others.

(b) Intensive:
   \(kharti-\), to dismiss < \(khārvū\), to fall off, down; to fade.

(c) Adverbative:
   \(pāchū-\), to return, refund, (\(pāchū\), adv., again, once more).

74. \(\sqrt{āv}-\), to come.
   (a) Continuatives:
      \(karti-\), to go on doing < \(karvū\), to do.
      \(cāltū-\), to go on walking < \(cālvū\), to walk.
      \(thātū-\), to go on being or happening.
      \(bagaḍtū-\), to continue to dance.
      \(bastū-\), to be adapted into, fit, suit, answer, agree, tally.
      \(maḷtū-\), to be fitting, fit; to resemble, agree, consent.
      \(lakhtū-\), to keep on writing, be writing.
      \(vāctū-\), to keep on reading, be reading.

(b) Abilitives:
   \(kahevū-\), to be able to say < \(kahevū\), to tell,
   \(caḍhvū-\), to be able to climb < \(caḍhvū\), to climb.
   \(thārvū-\), to be possible; to happen.

(c) Continuatives (Past):
   \(karyū-\), to have gone on doing.
   \(doḍyū-\), to have been running.

(d) Intensives and Completives:
   \(utrī-\), to come down; to have descended < \(utarvū\), to descend.
   \(karī-\) to doff; to have done.
   \(caḍhī-\), to get up, flare up.
   \(tarī-\) to come up, flourish, prosper.
   \(bhārāī-\), to be fatigued, be attacked by illness; to end.
   \(maḷī-\), to happen to be got or obtained; to return after seeing or visiting (Adverbative).
lai—, to take away, bring, fetch.
lakhā—, to write out.

(e) Adverbative Intensive:
jaā—, to go and come back quickly.

(f) Adverbative:
pāchā—, to return, come back, (pāchā, adv. again, once more).

(g) Paasives:
(i) karvāmā— (che), it is being done.
jovā mā— ....... , it is being observed.
lakhvā mā— ....... , it is being written.

It is a pattern.
(ii) thavā—, to be ended, be numbered; cf. ‘Enā divas thavā āovyā’.
dukhvā—, to be aching, have a pain in. < dukhvā to ache, pain.

(h) Syntactives:
ākho—, to have swollen eyes.
jibh—, to have ulcers on the tongue.
mōha—, to have ulcers in the mouth.

75. √āvaḍ— (usually āvde che ), to be familiar with a thing.

Abilitives:
(māne) bagadātā—, to be (I am) able to dance.
lakhtā—, to be able to write.
vāctā—, to be able to read.

76. √icch—, to wish; (usually with che).

Desideratives:
karoā—, to wish to do.
javā—, to wish to go.
besvā—, to wish to sit.

It is a pattern.

77. √uṭh—, to rise.

Intensive Completives, conveying suddenness:
camkā—, to be startled up, be alarmed.
jabākti or jhabākti—, to be frightened, be terrified.
bhāstī—, to speak out in anger.
radī—, to burst out crying.
salgā—, to burn out all of a sudden; to have broken out.
hasī—, to laugh all of a sudden.

78. utar—, to light, get down.

(a) Completives:
āvā—, to have arrived.
karī—, to doff.
bhaṇī—, to complete one’s studies.
(b) Desubstantive:
*pār(a)-*, to be finished, get safely through, prosper.
( *pāra*, n., the end; beyond, through ).

c) Syntactive:
*odhū-*, to inherit, *< odhvū-*, to be willing, like; to obey.

79. *utār-*, to set down, reduce, convey, transcribe, doff.
*< māru-*, to strike, defeat, earn smartly.

80. *kar-*, to do, act, perform.
(a) Intensives with a causative ring:
*khartū-*, to make one to depart from, to abandon, forsake, desert.
*< khāru-*, to fall off, shade, fade.
*jatū-*, to acquit a person of a charge, excuse.
*malṭū-*, to make fitting, reconcile.

(b) Intensive Continuatives:
*dvāya-*, to come over and over again.
*< dvāvu-*, to come.
*karyā-*, to do over and over again.
*< karvū-*, to do.

khāyā-*, to eat now and then.

(c) Desideratives:
(i) *gayā (or jayā)-*, to desire to go.

*joyā-*, to wish to see.

*bolyā-*, to wish to speak.

*muryā-*, to wish to die.

*lakhya-*, to wish to write, to reduce to writing, make an agreement in writing.

*vācyā-*, to wish to read.

(ii) Desideratives and Tentatives:

*pesvā-*, to desire to enter or to try to enter.
*< pesvū-*, to enter, rush in.

*māru-*, to desire to beat or to try to beat, strike.

(d) Juxtaposed Intensives:

*jovū-*, to look etc.

*pūchwū-*, to ask etc.

*lakhvū-*, to write etc.

√*kar-*, when juxtaposed with others brings in ensemble certain other allied activities in order to yield support to the principal activity.

(e) Desubstantives:

*arpaya(a)-*, to offer as a gift.

*kāde-*, to take on the waist.

*kahje-*, to take into possession.

*kharid-*, to purchase.

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ghar--, to set up a house; to marry.
jame--, to collect.
tabe--, to bring under control.
dagdha--, to reduce to ashes.
devu--, to incur a debt.
puru--, to make up a deficiency, complete, supply with.
bhegū--, to assemble, mix.
vandan(a)--, to bow, salute.
vidit(a)--, to bring to one’s notice.
havale--, to take into one’s custody.

81. kāḍh-- or √kahāḍ-- or √kāḍ--, to pull, draw, take up.
(a) Intensives:
okī--, to vomit away (the secret). < okvū, to vomit.
khēcī--, to pull out, take out, extract. <khēcuvū--, to pull.
khodi--, to dig out.
khoji--, to find out.
galī--, to filter, melt, refine.
ghasā--, to drag off, pull off.
citri--, to draw out anyhow.
cūti--, to elect.
joī--, to look out.
tāṇī--, to stretch, pull up.
bhāri--, to fill up (traces, outlines).
mari--, to drive away. < marvū--, to die, depart from this world.
māri--, to beat out.
lakhī--, to write out, write in haste and not with great care.
sadhi--, to find out, invent, discover.
hasi--, to laugh out.
hākī--, to turn out, drive out.
(b) Desubstantivatives:
chidra--, to flaw, find flaw with.
nām(a)--, to win a name, win fame.
vyaḍi--, to count interest etc.

82. √khā--, to eat.
Intensives (Intensive Adverbatives):
cari--, to enjoy.
cūti--, to peck at in anger or endearment. < cūtvū-- to gather, pick up, select.
tupi--, to pluck up or out by pincers, nails etc. (as hair), pinch, worry, hunt down.
māri--, to gain by foul means.
hāri--, to give up in despair, abandon as hopeless, give in,
83. √gam—, to like, approve of, be at one’s ease.
   Tentatives or Desideratives:
   karvă—, to try to do, desire to do.
   mārevă—, to try to beat, desire to beat.

84. √ghaṭ—, to deserve, be worthy of.
   Simple Abilitives:
   karvū—, to deserve to do i.e. could do.
   jauū—, could go.
   vācvū—, could read.
   It is a modal auxiliary.

85. √ghāl—, to pour into, thrust.
   (a) Intensive:
   khosī—, to force into, drive in, penetrate. < khosvū—, to penetrate.
   (b) Desubstantivatives:
   gate—, to turn to account, absolve.
   godo—, to push, goad, rush.
   ghar—, to ruin, spoil.
   It is rarely used now. Yet it has the same compositional force as √nākh. The √nākh and the √ghāl are almost synonymously employed.

86. √caḍ— or caḍh—, to ascend, mount, climb.
   Completives conveying suddenness:
   āvī—, to meet together unexpectedly, come suddenly, arrive at the proper time, be obtained at a low price.
   jai—, to go suddenly; to reach unexpectedly.

87. √cāl—, to walk, move.
   Adverbatve:
   dhāsī—, to advance; to walk fast. < dhāsvū, to force a passage through, give way.

88. √cāḥ— or cāḥā—, to wish.
   Desideratives:
   karvā—, to wish to do.
   lākhvā—, to wish to write.
   It is a pattern.

89. √cuk—, to mistake, blunder, err, miss.
   Completives:
   āvī—, to arrive and be free; to be exhausted or finished.
   utrī—, to alight and be free.
   kāhī—, to say away, have said.
   khāī—, to eat away, have eaten.
   jai—, to go away, have gone.
thati-, to be over, have ended.
dodi-, to run away; have run.
pahoci-, to have reached.
lakhi-, to write away, have written.
samji-, to have understood.

90. √cha-, to be.

(a) Simple Continuatives (Definite Present):
    kare che (sometimes cha), he does.
    Similarly, øve che, to happen unto, befall.

(b) Continuatives:
    karto hoy che, he is doing.
    choqto hoy che, he is losing.

(c) Completives (Definite Preterite):
    (i) karyi-, to have done.
        Similarly, øvi-, to have attained or reached any condition
        or character.
    cadiyi-, to have ascended.
    (ii) karel-, to have done.
        Similarly, øvel-, to have attained or reached.
        cadel-, to have ascended.
    bajøvel-, to have performed the work.

Evidently there is no great difference of meaning between (i) and (ii).

(d) Intensive Completives:
    karyi hoy-, to have been done, have done already.
    karel hoy-, to have been done, have done off.

(e) Compulsives:
    (i) karv-, to have to do.
    (ii) karv hoy-, to have to be done.

(f) Desideratives:
    (i) karnar-, to be about to do.
        khánar-, to be about to eat.
    (ii) karvano-, to be going to do; to wish to do.

(g) Probabilitives:
    (i) karnar hoy-, may be doing.
    (ii) karvano hoy-, may be doing.

(h) Progressive Continuative:
    kám karto øvya che, (he) has been doing the work.

The √cha is generally placed after such verbal derivatives as
(i) kart (ii) karyu (iii) karnar (iv) karvano (v) karv in the present tense
(imperative forms included). It is never placed after karto solitarily.

91. √chut-, to become loose or separate.

Completives:
    kahi-, to tell and be free, have finished telling.
nāśī-, to run away; to elope. < nāsvū, to run away.
lakhī-, to write out.
hārī-, to give up, yield, lose, be free from a quarrel by admitting one’s self defeated.

Here the doer is engaged against his will and is glad to be free.

92. √jā- (javū in dictionary), to go; (Past tense; gayū).

(a) Continuatives:
āptū-, to go on giving. < āpvū, to give.
khātū-, to go on eating. < khāvū, to eat.
gujarto-, to be dying, be passing away.
cāltū-, to go on walking.
bagaštū-, to go on rotting or wasting.
(avyā)maśtū-, to be getting (interest).
lakhūtū-, to go on writing.
vācītū-, to go on reading.

(b) Continuatives conveying a sudden turn of action:
āvātā-, to come by the way.
kartā-, to do by the way.
jotā-, to see by the way.
thatā-, to happen by the way.

(c) Continuatives (past) with past forms of javū:
kharyū gayū, went on doing.
kahyrū gayū, went on saying.
cālyū-, went on walking, moving, proceeding.
dodhū-, went on running.
rahīyū-, persisted in remaining.
lakhīyū-, went on writing.
vācyū-, went on reading.
sahyū-, went on suffering.

(d) Passives:
māryū-, to be absolutely defeated, be lost, be ruined, be frustrated.
vahyū-, to be drawn after or along; to pass by unnoticed (of time); to pass away (of time).

(e) Purposives:
karvā-, to go to do.
khāvā-, to go to eat.
dodvā-, to go to run.
pīvā-, to go to drink.
phardvā-, to go out for a walk.
bhervā-, to go on a visit (in some part of Gujarat, a visit of condolence).
maśvā-, to go to see; to pay a visit.
ladvā-, to go to fight.
(f) Intensives and Completives:

āvī–, to challenge (cf. āvijā, come on, I challenge you).
(māvē–, to be included in.

uṭhi–, to go away, walk out, depart; to throw off restraints
( of a young man or woman).

uṭrē–, to decline, dislocate, deteriorate.

kaśī–, to know, understand.

khakātī–, to decline in years. < khakaḍvū, to feel a loss deeply.

khasī–, to move aside, withdraw from a responsibility.

< khasvū, to move.

khāī–, to eat away, swallow up.

garī–, to swallow up.

gujāri–, to pass away, die.

ghasārī–, to be worn out, be lean. < ghasvū, to rub, sharpen.

cāḍī–, to climb up, rise high; to be puffed up; to march against; to be excited; be angry, lose one’s temper.

carī–, to swallow up, eat up.

caḷi–, to deviate from a path; to be mad, be infatuated.

casī–, to fail, be lost, die.

cākhī–, to have tasted or appreciated.

chakī–, to be puffed up.

chatkī–, to escape, slip away; to be off in a moment.

chakhārī–, to boast, swagger; to rise when stirred.

chuvā (or chovā)–, to be polluted by unholy touch.

janakhvārī–, to be ashamed.

janāthī–, to be known, found; to appear.

jamī–, to eat up; accept bribe.

jōi–, to look over.

ṭapī–, to leap, jump.

ḍunārī–, to be spoilt (by over-baking), be badly cooked.

ḍubī–, to drown, sink, be bankrupt.

ḍulī–, to sink; to drop down; to be reduced to poverty.

ḍhaḷī–, to slip aside, slide.

ṭapī–, to be heated, get angry.

tari–, to cross.

ṭapārī–, to be stretched off.

tavaḍī–, to melt away, emaciate, languish.

thai–, to have happened, be concluded.

thākī–, to be tired.

ḍabī– dabārī–, to yield, be overawed; to succumb.

devārī–, to be shut up; to lose all of one’s progeny.

ḍhabī–, to fall; to be insolvent; to die at once.

ḍharārī–, to be satisfied, eat to one’s full content.
dhovāi--, to be washed away.
nākhāi--, to be dejected, be in very low spirits.
naḷvāi--, to be weakened in the body.
nāsi--, to run away.
nikli--, to elope (of a woman); to throw up one's legal
   wardship; to live a dissolute life.
pakdāi--, to be arrested, be caught.
padī--, to fall down, tumble down.
piī--, to drink down.
pharī--, to turn round, break one's promise.
pharmāi--, to direct, order, bid.
phaski--, to slip off.
pheli--, to spread fast, make rapid progress.
phuși--, to break to pieces.
behaksi--, to go wrong, run wild, become silly, foolish.
boli--, to speak out.
bosi--, to waste away.
bhavāi--, to be quite full or filled with; to be entangled,
   to be fatigued.
maṭi--, to be over; to pass away.
mari--, to die, pass away.
maḷi--, to be mixed up; to join; to go secretly over to the
   enemy's side, act the traitor.
mukri--, to deny.
rahī-- to stop, cease; to lose the use of a limb.
lai--, to carry, convey bear.
laci--, to yield, give way, give in.
lavī--, to carelessly reveal a secret, speak beyond the limits
   of decency; to abuse.
lakhi--, to write out.
lakhāi--, to cause to be copied out.
locāi--, to be confused with one's own business; to be
   deeply engaged in.
vakri--, to be cooked; be cross, be infatuated.
vati--, to pass away.
vatki--, to kick (of a cow while milking).
vapsāi--, to sink; to deteriorate.
vapsīhī--, to be insolent, be depraved.
vahi--, to pass off, walk away; to leak; to be profligate.
vali--, to bend; to return; to be reduced to a heap, a dead
   head; to be totally exhausted or tired.
vācī--, to have read.
sarsi--, to slip away, slide.
sati or satki--, to run away.
suī-, to fall asleep.
sukāī-, to be dried up; to pine away.
hārī-, to lose; to be defeated.

In verbs like jānāī jāvū and pakādāī jāvū the idea conveyed by jāvū is that the careful efforts of the agent to hide certain matters were accidentally frustrated.

(g) Continuatives, conveying the sense of persistence despite any difficulties:
kare-, to go on doing (in spite of any difficulties).
bagde-, to go on dancing (in spite of any difficulties).
lakhe-, to go on writing (in spite of any difficulties).
vāc-e-, to go on reading (in spite of any difficulties).

(h) Adverbatives:
theṭh-, to go to the extreme. (ṭhāṭh, adv., straight).
pachvādē-, to follow secretly.
pāchū-, to return. (pāchū, adv., again, once more).

93. √jān-, to know, understand, apprehend, perceive.
Abilitives:
kari-, to be able to do.
lakhū-, to be able to write.
vācī-, to be able to read.

94. √jo-, to see.

Tentatives and Desideratives:
(i) kari-, to try to do; to wish to do.
khāī-, to try to eat; to wish to eat.
cākhī-, to try to taste; to wish to taste.
cheṭr-, to harrass or insult a person in order to ascertain what stuff he is made of; to enquire into.
parkhī-, to test; to wish or try to test.
lakhī-, to try to write; to wish to write.
vācī-, to try to read; to wish to read.
sarkhācī-, to try to liken, i.e. to compare and contrast.

(ii) karovā-, to try or wish to do.
mārōvā-, to try or wish to strike.

With the addition of devū these give the sense of the Imperative.

95. √joi-, to be required, be necessary. (The language has preserved only three forms viz. joiye, joitū and joiche).

(a) Compulsives:
kavū joiye-, must do, be required to do.
bolvū-, to be required to speak.
śikhāvavū-, to be required to teach, ought to teach.

(b) Compulsives (in old Gujarātī and in rural areas):
khaḍyū-, to be required to dig.
96. \( \sqrt{\text{thā}} \)

\( \text{dalvū–}, \) to be required to grind.
\( \text{lakhvū–}, \) to be required to write.

(c) Permissives:
\( \text{cākhī–}, \) to let taste. < \( \text{cākhvū–}, \) to taste.
\( \text{dōḍī–}, \) to let run.
\( \text{bolī–}, \) to let speak.
\( \text{ramī–}, \) to let play, enjoy.

(d) Tentatives:
\( \text{karo–}, \) to try to do; to experiment.
\( \text{dōdo–}, \) to try to run.
\( \text{bolo–}, \) to try to speak.

96. \( \sqrt{\text{thā}} \) (\( \text{thavū} \) in dictionary), to be, become, come to pass, be ended, elapse.

(a) Continuatives:
\( \text{kharvū–}, \) to have one’s way, make one’s exit. < \( \text{kharvū–}, \) to fall off, shed, fade.
\( \text{cāltū–}, \) to continue to walk.
\( \text{jatū–}, \) to be going away.
\( \text{jatvāvītū–}, \) to be on terms of paying visit; be on friendly terms with.
\( \text{pahertū–}, \) to go on dressing.
\( \text{lakhvū–}, \) to go on writing.
\( \text{vhectū–}, \) to go on distributing.

(b) Adverbatives:
\( \text{pachū–}, \) to die (\( \text{pachū}, \) adv., back, again, once more).

(c) Desubstantives:
\( \text{arpav(a)–}, \) to offer, bestow, submit.
\( \text{kabūl–}, \) to confess, admit.
\( \text{kharvīd–}, \) to purchase.
\( \text{gupta–}, \) to hide.
\( \text{campat–}, \) to run away, escape.
\( \text{cālū–}, \) to move on.
\( \text{trpta–}, \) to be satisfied.
\( \text{dākhal–}, \) to be present.
\( \text{āravibhūt–}, \) to be liquid.
\( \text{prasanna–}, \) to have mercy, show grace.
\( \text{prāpta–}, \) to have obtained.
\( \text{bhegū–}, \) to meet, assemble. (\( \text{bhegū}, \) adj., together, adulterated).
\( \text{śaru–}, \) to begin.
\( \text{sanpāda(a)–}, \) to acquire.

‘As regards meaning, \( \text{thavū} \), is more powerful than \( \text{hovū} \), the latter, also, is more powerful than \( \text{che} \).’
97. \(\sqrt{\text{dāsāv}}\)-, to show.

Tentatives:

\(\text{kārī}\)-, to show by doing, to try to do.

\(\text{lakhāi}\)-, to show by writing, to try to write.

98. \(\sqrt{\text{de}}\)-, to give.

(a) Completives and Intensives:

\(\text{āpī}\)-, to give away, up, resign, make over. \(\sqrt{\text{āpovū}}\)-, to give.

\(\text{udāvī}\)-, to cut away, squander away. \(\sqrt{\text{udāvovū}}\) (caus.),

to evade, fade, squander.

\(\text{kārī}\)-, to doff.

\(\text{kāhī}\)-, to give out, express.

\(\text{caḍāvē}\)-, to raise up, promote; to instigate.

\(\text{choḍī}\)-, to release, liberate, give up.

\(\text{ḍhākī}\)-, to cover, hide securely.

\(\text{tajī}\)-, to give up, abandon.

\(\text{ḍhakelī}\)-, to push on, drive onward.

\(\text{nākhī}\)-, to throw away, to give up.

\(\text{nhāī}\)-, to bathe up; to wash off.

\(\text{pāī}\)-, to drink down.

\(\text{pāḍī}\)-, to throw down, knock down.

\(\text{phēkī}\)-, to throw away.

\(\text{bolī}\)-, to speak out, give out, tell a secret, confess.

\(\text{mūkhī}\)-, to give up, forgo, abandon.

\(\text{ramāḍī}\)-, to amuse; to cheat away; to kill. \(\sqrt{\text{ramovū}}\), to enjoy.

\(\text{lakhī}\)-, to write out.

\(\text{lūchī}\) or \(\text{luchī}\)-, to cleanse up with a cloth, wipe out.

\(\text{samāvī}\)-, to put in, include; to fix, settle.

\(\text{hagī}\)-, to give up excrements.

(b) Permissives:

\(\text{ānuvā}\)-, to let come.

\(\text{kārvā}\)-, to allow to do.

\(\text{kāhevā}\)-, to allow to tell.

\(\text{khāvā}\)-, to allow to eat.

\(\text{jāvā}\)-, (oblique), to let go, overlook, excuse, tolerate.

\(\text{paṭhevā}\)-, to let read.

\(\text{besvā}\)-, to let sit.

\(\text{rahevā}\)-, to let remain.

\(\text{lakhēvā}\)-, to let write.

\(\text{levā}\)-, to allow to take.

(c) Desubstantives:

\(\text{uttar}\)-, to reply.

\(\text{gāl}\)-, to abuse, vilify.

\(\text{cāpko}\)-, to strike, give a smart stroke.
99. √dhār–, to consider, think, wish, aim.

Purposive Desideratives:
karvā–, to wish to do.
 bolvā–, to wish to speak.
levā–, to wish to take.

100. na, a negative particle, not.

(a) Negatives (juxtaposed):
(vasi) na evva, one should not get under the domination of.
(vivahala) na thāi, does not become confused.
na pāmaī, does not get.
(b) Prohibitive: (old Gujarāṭī poetry).
nāpīi, should not give (cf. paṇi kuśiyanai vidyā nāpīi).
nahoto, was not, had not.

101. nathī, is not.

Negatives:
(mane amgarkhu) avtā nathī, (the gown) does not fit or suit me.
kahyū kartū nathī, is not able to control.
tenāthī thatū nathī, he cannot do it; she is in her monthly course.
(svapna māhi anubhaviū sukha suhuṇṇā samaya) pūthī nathī, (The happiness enjoyed in the dream) does not exist after (the time of the dream).
praveś nathī, no entry; not to enter.

102. nahi, not.

Prohibitives:
(jiva) vināśiva naḥi, life should not be killed.
ḥaṇāḥ nāhi, does not beat.
karat, karū, kariye, karyo, karīś nahi.

103. nā, a particle of negation affixed to the 2nd person masculine plural imperative mood of any root.

Negatives and Prohibitives:
tame evū kāṃ kartā nā, You don't do this act.
bāīo tame evū kartā nā, Ladies, don't do this.
It is prefixed to the words of Persian origin. For example, nāmukar or nāmukkar javū, to deny, disown.
nāmukkar thaū, to break the contract.
kar, karto, karīś nā (Arabic nā, not mukir, one who confesses). So also, nākar, nā karīś.
104. √nākh–, to throw, thrust.

(a) Completives and Intensives:

ukheḍi–, to cut up (root and branch).
utāri–, to degrade, deprive or respect.
useḍi–, to cast away, fling away.
kahāḍi–, to cancel, erase, strike out (letters).
kahī–, to have finished telling.
khāi–, to eat up, swallow up.
gālī–, to melt, spend (as time).
cütt–, to pluck up and tear.
choḍi–, to set free.
jhārdi–, to scratch, tear up.
tupi–, to pluck up (as hair), peck, pinch, worry, hunt down.
dīpī–, to finish up (anyhow).
dolī–, to make thick; to muddle; to search narrowly.
dholī–, to fumble away.
tāṇi–, to stretch out.
tarchodi–, to scorn, slight.
todi–, to pull down, break off, insult.
dhoī–, to wash out.
nakkhāvi–, (caus.), to force to throw away.
pāḍī–, to throw down.
pīṭī–, to beat out.
pheroī–, to change completely.
māri–, to die, wither away, pass away.
mārī–, to kill, beat severely.
lāi–, to defeat in an argument, threaten, blame.
lakhī–, to write out.
lavī–, to prate, chatter.
vartāvī–, to announce, declare away.
vācī–, to finish reading, read out.
vāvī–, to spend, confuse, use.
vikhrī–, to scatter, disperse.

In these compounds nākhvū adds the sense of 'haste and completion' to the meaning of the principal verbs.

(b) Syntactives:

chaḍī–, to beat severely (<chadvu < chāṇa, squeezing or pressing of corn etc.); to beat with stick etc.; to separate rice from husk.
choḷī, to beat seriously (said of men).

In Surat side nākhvū is pronounced as lākhvū. So they are not two separate auxiliaries.
105. \( \sqrt{\text{pād}} \)--, to come out, prove, start, vacate.

(a) Inceptives:

(i) \( \text{cāli} \)--, to begin to go away from.
    \( \text{sarī} \)--, to begin to creep away from.
(ii) \( \text{āvōvā} \)--, to start to come.
    \( \text{jāvā} \)--, to set out; to be about to go, start.
    \( \text{malvā} \)--, to start to see (somebody).

(b) Adverbatives:

(i) \( \text{ugī} \)--, to crop up suddenly. \(< \text{ugvū} \), to grow, crop.
    \( \text{phāṭi} \)--, to burst out; to spread suddenly. \(< \text{phāṭvū} \), to be torn out.
    \( \text{pūṣṭi} \)--, to appear suddenly. \(< \text{pūṣṭvū} \), to break open, shoot out.
(ii) \( \text{āgal} \)--, to come forward (\( \text{āgal} \), adv., in the front, before).

106. \( \sqrt{\text{nondh}} \)--, to note down, enter into a notebook.

Inceptives:

\( \text{karevā} \)--, to begin to do.
\( \text{śikhvā} \)--, to begin to learn, to study.

107. \( \sqrt{\text{pad}} \)--, to fall.

(a) Completives conveying abruptness:

\( \text{āvī} \)--, to befall, happen all of a sudden, come unexpec-
    tedly; to be obliged to.
\( \text{utri} \)--, to go to the extremes. \(< \text{utarvū} \), to come down.
\( \text{kahādi} \)--, to pull out; to drive away.
\( \text{ghāli} \)--, to insert the money in the pocket; not to pay one’s debts.
\( \text{japā} \)--, to understand thoroughly.
\( \text{jāi} \)--, to go out.
\( \text{dhaṭi} \)--, to come out; to slide aside; to be enticed, yield;
    to lie down, sleep, die.
\( \text{tuṭi} \)--, to break down completely, fall down, fall upon;
    to burst and fall in heavy torrents.
\( \text{thai} \)--, to happen, be over.
\( \text{dhaśi} \)--, to give way (as a wall).
\( \text{dhoi} \)--, to wash out.
\( \text{namī} \)--, to bow down suddenly.
\( \text{phāśi} \)--, to be involved, entangled, entrapped.
\( \text{phāśā} \)--, to be cheated, be entrapped.
\( \text{bolā} \)--, to speak up abruptly.
\( \text{marī} \)--, to do a thing without any consideration to one’s income, ruin one’s self.
\( \text{māri} \)--, to beat out.
\( \text{mohī} \)--, to fall in love, be enamoured at first sight.
laṭ-, to take away; to hammer the same thing again and again.
loṭī-, to roll at the feet of, lie prostrate before, humble one's self before.
valgī-, to seize, lay hold of, become attached to.

(b) Compulsives:
karvū-, to be required to do.
jaṅū-, to be required to go.
bolvū-, to be required to speak.
( bolvū pad śe, would be forced to speak ).
bhogvū-, to be required to suffer.
mavū-, to be required to die.

(c) Desubstantives:
keđe-, to persecute, cha₃e, ( keđe, a prep., behind ).
pār(a)-, to be finished, get safely through, prosper.
( pāra, n., the end, beyond ).
purū-, to be a match for.
lāgu-, to have an effect upon; to be applicable.
vacce-, to interfere, reconcile.
( vacce, prop. between, in the middle ).

108. √pahōc-, to reach.
(a) Intensives:
āvī-, to arrive at the proper time, reach in time.
jaṭ-, to reach in time.

(b) Adverbative:
theṭh-, to reach to the extreme, go to the extreme.
( theṭh, adv., straight, beyond ).

109. √pāḍ-, to cause to fall.
(a) Compulsives:
ūtarī-, to be required to lower, degrade, deprive of respect, contradict flatly, insult. < utarvū, to lower, degrade, bring down.
jhālī-, to be required to catch. < jhālovū, to catch.
āholī-, to tumble down; to frustrate, baffle, refute in argument. < āholvū, to be split, be poured out.
toḍī-, to pull down, break off, insult.
pakdī-, to be required to arrest, catch, seize.
mārī-, to be obliged to beat, gain in a short time or at a stroke.

(b) Adverbative:
khari-, to drop off, decay (of teeth, hair).

(c) Desubstantives:
chabi-, to take a photograph, draw a portrait.
110. √pām-, to get.
Acquisitives:
  purī-, to receive in full.
  bhārī-, to receive in full.
  bhārī purī-, to receive in full.

111. √pī-, to drink.
Adverbatative:
  bhārī-, to know and execute one’s own duty or liability;
  to request not to interfere. (lit. to drink in full.)

112. √phas- or √phasā-, to be entrapped or taken in; to be sunken or
  lost, be involved.
Adverbatative:
  āvī-, to come up accidentally and be involved in a trouble.

113. √batāv-, to show, prove, demonstrate. (vide darsāvōvā.)
Tentative:
  kārī-, to show by doing.

114. √ban-, to happen, occur.
Complettive:
  āvī-, to happen, befall, come to an end, die, be on the
  point of being ruined.

115. √bes-, to sit; and √besād-, (caus.), to cause to sit, seat.
(a) Completives, with a sense of unawareness or foolishness:
  utāhī-, to rise up, increase (of price, rate).
  khasī-, to withdraw from a responsibility. < khasvū, to
  move, slide, go aside.
  khāī-, to eat up.
  ghālī-, to refuse to give back or return what one has
  borrowed, have misappropriated.
  jāī-, to go away.
  ādapī-, to get possession by fraud; to cheat.
  dhārī-, to hold pertinaciously (a resolution, demand etc.).
  phārī-, to break one’s promise.
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lai--, to take in hand, usurp, appropriate; to begin, urge upon.
lakhi--, to write away; have written already.
vācī--, to read away; have read already.
harī--, to give up in despair.

(b) Inceptives:
khāvā--, to begin to eat, be going to eat, be about to eat.
javā--, to start, set out, be about to go.
lakhuā--, to begin to write, be about to write.
vācvā--, to begin to read, be about to read.

(c) Adverbatives:
cheṭe--, to be in menses, (cheṭe, adv., at a distance, far off).

116. √bol--, to speak.
Adverbatives:
tarḍā--, to thunder angrily.

117. √bhar--, to fill.

(a) Intensives:
gunghlāi--, to be suffocated. < gunghlāvū, to be suffocated.
cherī--, to pass or discharge watery excrements, spoil clothes; hence, leave unfinished, fail in fulfilling a promise. < chervoū, to discharge watery excrements.
talpī--, to be anxious and restless, pine for; to fret and pine to death. < talapovū, to wish for, be anxious, be restless.

(b) Desubstantives:
abhare--, to protect the helpless, give in a large quantity.
(abhar, helpless).
khāṇḍanī--, to pay taxes.
ghar--, to enrich one’s self.
nām--, to enlist, control.
daglu--, to step.
paglu--, to step.

118. √bharā--, to be filled, be covered, be surrounded, conceal.
Adverbatives:
āvī--, to come uninvited, creep in.
jaī--, to be involved.

119. ma, mā or mā, not (< Sk. mā in mā gamah, do not go ).
Prohibitives (old Gujarāti poetry):
(i) sāhasa ma karau, do not make a venture.
pramāda (ma) karisi, do not make sloth.
sīthila ma thau, do not be lazy.
e jīva anere loke damītau hūṁtau ma hūsiu. Let this person be not punished by other people.
(ii) māṇīsi, should not, do not bring (cf. e mani māṇīsi bhraits).
(iii) bīhomā, fear ye, not.
120. √maḷ–, to mix, meet, agree or unite with, be earned or gained, encounter, be found.

(a) Adverbatives:
   ←āvi–, to come up or meet at the proper time; to be obtained at a low price; to get by chance or good luck.
   jāi–, to overtake, keep up with.

(b) Desubstantive:
   jīv–, to have one heart with, be one with.

121. √māṇḍ–, √māḍ–, or √maṇḍ–, √māḍ–, to set, set up, note down, enter vehemently or licentiously upon, begin, commence.

(a) Inceptive:
   kārvā–, to begin to do, commence.
   khāvā–, to begin to eat.
   cālvā–, to begin to walk.
   doḍvā–, to begin to run.
   lākhvā–, to begin to write.
   laḍvā–, to begin to fight.
   levā–, to begin to take.
   śikhvā–, to begin to learn or study.

(b) Desubstantive:
   ghar–, to marry.

122. √mar–, to die.

Intensive Completives:
   karī–, to do completely.
   bhasī–, to bark away, speak at once.
   raḍvāḍī– or raṇḍī–, to wander about and be distressed.
   < raḍvāḍvū, to wander, roam.

123. √mār–, to kill.

(a) Intensive Completives:
   lākhū–, to write out anyhow till death.
   vācī–, to read out anyhow.
   veϕharī–, to scatter away, spread out.

(b) Desubstantives:
   tej–, to shine brightly.
   niśān–, to aim at and hit with a rifle-shot on an arrow.
   māṭhū–, to push oneself in; to interfere uncalled for with another person's business.
   mōh–, to eat in a hurry.
   lāt–, to kick.

124. √muk– or mūk–, to put, place, lay by, forsake.

(a) Intensives:
   khartū–, to abandon, forsake, < kharevū–, to fall off.

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vahetū—, to leave floating, lay afloat, let alone, not to take into account or consideration.

(b) Intensive completives, showing readiness:

kārī—, to doff quickly.
kāḍhī—, to drive out, dismiss.
chodī—, to give up.
dhākī—, to cover completely, cover and hide securely.
bhārī—, to lay up, store up.
rākhī—, to reserve for.
lāś—, to keep ready, snatch, seize, defeat in an argument, threaten, blame.
lākāhī—, to write out, have written already.
lāvī—, to adjust, fit, bring forth to the right point. < lāvvū, to bring, procure.
vācī—, to read out.

(c) Adverbative:

kore—, to set aside, lay aside (kore, adv., aside).

(d) Desubstantive:

pār—, to finish, go through, (pār, n., the end; beyond).

125. √mel—, to place, put, convey, let go, conduct.

(a) Completive Intensives:

kahādī— to dismiss, discharge, drive out. < kahādvū— to draw out of work.
roki—, to detain, prevent, hinder.
ghākī—, to drive away. < hākvū to drive.

melvū has a little less intensity than mūkvū but is generally used for it.

(b) Permissive:

jatū—, to let go, let loose.

126. √ra(e)he—, to remain, dwell, reside, be, stop, refrain from.

(a) Continuatives:

āvītū—, to be coming.
cādītū—, to remain climbing.
jatū—, to be going away, fade, disappear, elope with.

dōtītū—, to go on running.
boltū—, to go on speaking.
maṭītū—, to be seeing or paying a visit.
lakhtū—, to go on writing.

(b) Completives:

āvī—, to have arrived, dwell, settle, be exhausted or finished.
karī—, to have done.
kaḥī—, to have said, spoken, told.
jhubhī—, to aim at, watch one’s opportunity, be in a state of tottering or tumbling down.
that-, to be finished, be exhausted, end, pass away.
paci-, to have digested.
pad-, to have lain down.
\textit{padū padū that-}, to be on the point of falling down, be tottering, threaten to fall.
besi-, to have sat.
bhanī-, to have learnt, have studied.
lakhī-, to have written.
vācī-, to have read.
vēcī-, to have sold.
sikhī-, to have learnt.

(c) Reflexive Prohibitives:
   (i) gayū-, to stop going further.
        cadyū-, to stop climbing further.
   (ii) lakhta or lakhta lakhta-, to stop writing, discontinue writing. (cf. \textit{te lakhta rahyo}, he stopped writing.)

(d) Desubstantivatives:
   bhukhyū-, to remain hungry.
   lāgyū-, to pursue; follow with perseverance.

127. \textit{v rūkh-}, to keep, possess, hold in, lay aside, employ.

   (a) Purposive Completives:
        āvī-, to come up or meet at the proper time.
        joī-, to take a complete survey.
        dhākhī-, to cover and hide securely.
        bharī-, to have filled, subscribed.
        mūkī- to have laid by.
        rokī-, to detain, prevent, hinder.
        laī-, to have taken.
        lakhi-, to have written, preserve in writing, make a note.

   (b) Adverbative:
        kore-, to lay by, lay aside, (\textit{kore}, adv., aside).

128. \textit{v lāg-}, to feel, experience, be affected by.

   (a) Inceptives:
      (i) In old Gujarātī,
          \textit{niccattu laggai}, (Si. Hem. 8.4.422).
      (ii) āvā-, to begin to come, accompany in coming.
           upādōvā-, to begin to lift up, begin to remove, help to remove. < \textit{upādōvū}, to gift up, remove.
           karevā-, to begin to do, help to do.
           javā-, to start; to accompany.
           dojvā-, to begin to run.
           pādvā-, to begin to throw down; to mould.
           boloṭā-, to begin to speak; to support.
mārvā-, to begin to beat or kill.
lakhvā-, to begin to write.
lādvā-, to begin to fight.
sikhvā-, to begin to learn.
(iii) thaī-, to begin to happen.
(b) Adverbatives:
pachvādī(-de)-, to pursue, persecute, worry, (pachvādi, adv., behind, after).
(c) Desubstantivatives:
keḍe-, to persecute, chase (keḍe, prep., behind, after).
pūṭhe-, to apply one’s self to, pursue (pūṭhe, prep., after).

129. √lāv-, to bring (contraction of levū, to take and āvū, to come.
—Belsare).
(a) Intensives:
upāḍī-, to bring, fetch; < upādvū, to raise, plunder, kidnap.
vahī-, to bring; to fetch. < vahevū, to carry.
vālī-, to collect and bring. < vālīvū, to sweep, fold, wind up.
(b) Completives:
karī-, to come prepared by doing.
lakhī-, to come prepared by writing.
(c) Desubstantivatives:
māṃmā-, to think about, take into consideration.

130. √le-, to take, hold.
(a) Intensives and Completives:
(i) In old Gujarāti,
khāniṇā leī, (Kumār. p. 45).
(ii) utārī-, to copy out, bring down quickly. < utārevū, to bring down.
kari-, to do beforehand; to make one’s own; to adopt (a son).
kāḍhī-, to take out by stealth, purloin, abstract.
khūcvi-, to snatch away, wrest, seize.
cusī-, to suck up, become dry and bloodless.
cūṭi-, to pluck and take, pluck off.
corī- to steal away.
chīveī-, to seize, snatch, wrest.
jahāḍī-, to tie tightly; to tighten completely.
jāmbī-, to have glimpses of, glance at.
joī-, to experience, test; to keep in mind or wait for an opportunity, call to account.
jobhāī-, to be unconscious or excited.
jhāḍpi-, to snatch away.
jhōtī-, to snatch away.
todī-, to separate, break off.

dodī-, to run away.
pakāī-, to seize, catch, apprehend.
phodī-, to put up with what one is destined to suffer.
bādhī-, to have bound; to have built.
balt-, to have spoken.
bharī-, to receive in full, take indemnification.
māgī-, to ask, beseech, implore, request for, ask pardon for, borrow (money etc.).
māḷī-, to enjoy to heart’s content; to tile a roof. < mālavū, to enjoy, walk gaily.
laī-, to take back from, withdraw a gift, unsurp, appropriate; to snatch, seize, wrest.
vadhāvī-, to perform certain ceremony of welcoming.
vālī-, to sweep and collect a heap of corn or spilt liquid; deduct dues in paying an amount.
vīśī-, to surround, encircle.
vecī-, vhecī-, to sell off.
śikhī-, to have learnt quickly.
samjī-, to settle amicably, come to an understanding.
harī-, to deprive one of.

(b) Juxtaposed Intensives:
kārvū-, to doff.
pāmvū-, to get, gain.

(c) Desubstantivates:
odhe-, to support on one’s shoulders. < odhvū-, to be willing, like, obey.
keđe-, to carry a child on the waist.

131. √val-, to turn round, bend.
Intensives:
ghumī-, to move round and round (as in fighting).
joī-, to survey, see round.
pharī-, to go round, through, over (a country etc.); to run over, pass over; to sail round (of ship).
(phāṇī) pharī-, to be reduced to wreck or ruin.
vīśī-, to encompass, encircle. < vāntvū, to wrap.

132. √vāg-, to come in contact with hurtfully or sensibly, behave.
Adverbative:
cađī-, to be oppressive and overbearing towards those whom one formerly recognised as one’s superiors.

133. √vāl-, to bend, return, sweep, liquidate.
(a) Completives:
chārī-, to compromise and be free. < chārvū, to compromise.
māndī or mādī—, to write off an account, put a stop to; to compromise, adjust, give up, abandon. < mādevū, to begin.
lakhī—, to write out and be free; to write off, close an account.

(b) Desubstantive:
devū—, to clear a debt, pay off a debt.

The auxiliary has the force of completing the act and of making the doer free.

134. √bāk—, to be able.

Abilitives:

kari—, to be able to do.
jāi—, to be able to see.
thaī—, to be possible (to happen).
besī—, to be able to sit.
lakhī—, to be able to write.

It is a pattern.

135. √ho—, to be, become.

(a) (i) Continuatives (Present):
karto hoy, he is doing; karto hoy che, he has been doing.
caḍto hoy, he is ascending; caḍto hoy che, he has been ascending.

(ii) Probabilitives:
karto hāste, he may be doing.
caḍto hāste, he may be ascending.

(iii) Weak Desideratives (Subjunctive):
karto hūt, if he be doing.
caḍto hūt, if he be ascending.

(b) (i) Completives (Definite Preterite):
karyo hoy, he has done; karyū hoy che, it has been done.
caḍyo hoy, he has ascended.

(ii) Probabilitives:
karyo hāste, he may have done.
caḍyo hāste, he may have ascended.

(iii) Weak Desideratives:
karyo hūt, (if) he had done.
caḍyo hūt, (if) he had ascended.

(c) (i) Completives:
karelo hoy, he has done.
caḍelo hoy, he has ascended.

(ii) Probabilitives:
karelo hāste, he may have done.
caḍelo hāste, he may have ascended.
(iii) Weak Desideratives:
   *karelo hot*, (if he) he had done.
   *caḍelo hot*, (if he) he had ascended.

Evidently there is no great difference of meaning between (b) & (c).

(d) (i) Compulsives:
   *karevū hoy*, he has to do.
   *caḍvū hoy*, he has to ascend.

(ii) Compulsive Probabilitives:
   *karevū haše*, he may have to do.
   *caḍvū haše*, he may have to ascend.

(iii) Compulsive Desideratives:
   *karevū hot*, (if I... he) had to do.
   *caḍvū hot*, (if I... he) had to ascend.

These obtain in the impersonal construction.

(e) (i) Desideratives:
   *karnār or karvāno hoy*, he is about to do.
   *caḍnār or caḍvāno hoy*, he is about to ascend.

(ii) Desiderative Probabilitives:
   *karnār or karvāno haše*, he may be about to do.
   *caḍnār or caḍvāno haše*, he may be about to ascend.

(iii) Desideratives:
   *karnār or karvāno hot*, (if he) were about to do.
   *caḍnār or caḍvāno hot*, (if he) were about to ascend.

This is a tense-auxiliary, entering into composition with all kinds of verbal derivatives.
CHAPTER THREE

VERBAL COMPOSITION IN HINDI (AVADHĪ BHOJPURI AND BRAJA)

136. √ā--, to come.

(a) Intensives conveying suddenness:

uth--, to rise suddenly.
ubhar--, to spring up, burst. < ubharnā (Sk. ud-bharati).
kah--, to say at once, tell, announce.
ghus--, to thrust one’s self in quickly.
nikal--, to come right out, come forth quickly, escape
away; to appear, rise (the Sun etc.).
ro--, to burst out crying.
hās--, to laugh out, burst out laughing.
ho--, to become all at once, come forth, come forth
suddenly.

(b) Intensives:

utar--, to come down. < utarnā, to descend, come down.
ghir--, to be surrounded.
gher--, to enclose, surround, compass.
carh--, to attack, rise up against.
jhuk--, to stoop, become stoop, become stooping.
bac--, to be saved, be in safety.
barh--, bārhe--, to advance, come forward.
bān--, bāne--, to be quite made, succeed.
bol--, to leave word, order (goods etc.).
le--, (lit. to come with), bring, produce, import.
laut--, to return, invert, turn back.

(c) Continuatives:

(i) With declinable participle,
māntā--, to keep regularly from the beginning; to continue
to acknowledge.
hotā--, to go on happening from time to time.

(ii) With indeclinable participle:
karte--, to be doing, keep on doing.
gāte--, to be singing (lit. to come a-singing).
rote--, to be crying or weeping.
lete--, to be bringing with one.
hāste--, to be laughing.

(d) Continuatives:
calā--, to come along, come away.
hotā-- calā--, to be in succession, happen to be in succession.
daurā--, to be running, run together.
(e) Passive:
   karne-mē-, to be done.
   dekhne-mē-, to be seen.
   likhne-mē-, to be written.

(f) Purposives:
   karne-, to come to do.
   khāne-, to come to eat.
   dekhne-, to come to see.

Here, the chief verbal noun stands for the Infinitive of purpose (cf. Sk. yaṣṭum = yāgāya yāti).

(g) Juxtaposed Adverbatives:
   kar-, to do and come, return from doing.
   ghum-, to fetch a compass and come (to any place).
   dekh-, to see and come, come after having seen.
   nhāy-, to bathe and come, come after bathing.
   lekar-, to bring and come, come after having brought.

Here the sense of the second member of the compound is dominant.

(h) Syntactives and Desubstantives:
   (i) acrāj-mē-, to be wonderstruck.
       ghusse-mē-, to be enraged.
   (ii) niścay-, to seem certain.
       yād-, to come to mind, remember.
       smaran (or na)-, to remember.
       (ko) hāth-, to be found.

This auxiliary is generally used with intransitive verbs only. For compounds in (a) and (b) the usage of the French verb *venir*, to come, is worth comparing.

137. √uṭḥ-, to rise, get up.

(a) Intensives showing suddenness:
   kah-, to declare. < kahnā, to say.
   kāp-, to tremble all of a sudden.
   ghabrā-, to startle up.
   chillā-, to cry out.
   caūk-, to be startled, to start up from sleep.
   jal-, to break out a fire, catch fire; to burn with rage or jealousy.
   jāg-, to wake up.
   dahak-, to be kindled.
   pis-, to be crushed or troubled.
   phir-, to be risen again, to rise again.
   bol-, to speak out, to call out.

This auxiliary is used with intransitive verbs. kah-ūṭhṇā and bol-ūṭhṇā are exceptions.
138. √ur–, to fly.

Adverbatives:

cal–, to set off; blaze up.

(-ko) le–, to fly away with, set off; to blaze up.

139. √kar–, to do.

(a) Intensive Continuatives with Past Participle declined:

āyā–, to come often.
āyā-jiyā–, to frequent.
khā–, to say often, call frequently or constantly, repeat.
kiyā–, to do continually or constantly.
khāyā–, to eat continually.
gāyā–, to sing constantly.
ghusā–, to intrude, to creep in constantly.
cīllāyā–, to cry constantly.
jāyā–, to go often.
darā–, to fear often.
āhilā–, to loosen (often).
tākā–, to look earnestly or eagerly.
dekhā–, to see often; to continue looking (at).
dīyā–, to give frequently, constantly or regularly.
daurā–, to run frequently.
parhā–, to read often.
pahūcā–, to arrive continually or constantly.
pīyā–, to drink constantly.
phirā–, to wander about constantly, travel about.
phūtā–, to divide often.
becā–, to sell often.
marā–, to suffer death frequently.
rahā–, to abide, have a dwelling.
rokā–, to obstruct very often.
rōyā–, to weep frequently; to go mourning.
likhā–, to write frequently, continue or keep on writing.
liyā–, to take constantly, call upon.
sunā–, to hear often.
huā–, to happen constantly.

(b) Intensive:

uṭhā-kharā–, to raise up.

(c) Desubstantivies:

(i) gujhar–, to pass through, go over. < √gujar, to pass, happen to, depart from, go over, befall, pass through or throughout.

phūt–, to divide. < √phūt, to burst forth, bud, break open.

(ii) dho-đhā–, to wash.
bol-cūl–, to chat, converse.
samjha-bujhā-, to understand.
soc-sāc-, to think, ponder.

All these may be grouped under (a) as intensive continuatives.

(iii) anghār-, to accept.
ārambha-, to commence.
upārjanā-, to acquire.
grañha-, to apprehend.
tyāg-, to abandon.
nāś-, to destroy.
prāsamāsā-, to praise, command.
bidā-, to bid adieu; send away.
yād-, to remember.
le-pālak-, to adopt, rear, bring up, father.
śravan-, to hear.
sampādan-, to acquire; to edit.
svāhā-, to accept.

A fuller list of such combinations with karnā is given by Kellog in his Grammar of the Hindi Language (1938, 3rd edition) on pp. 272–76.

140. √kah-, to say, tell, narrate, relate.

Adverbatives:
ulaṭke-, to repeat, say over again.
phir-, to reply; to say in return.
rakhkar (śke)-, to tell reservedly.

141. √khaṇ-, to spend, be useful, apply.

Intensive Adverbatives:
ā-, to work out, doff.
jā-, to doff.
mār-, to pass away, die, expire.

142. √khā-, to eat.

(a) Adverbatives:

kāṭ-, to bite, feel afflicted.
kāṭē-, to bite, feel afflicted.
phār-, to devour (lit. to tear and eat). < phārnā, to tear.

(b) Syntactives:

paḍīā-, to get cheaper.
palṭā-, to turn over, tilt over.
mār-, to earn by hook or crook. mār, absolutive of √mār, to beat.

(c) Desubstantivés:

(i) gam-, to be patient (lit. to eat one's sorrow).
gotā-, to lose one's way, be cheated.
tākkar-, to stumble.
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\( \text{dāh}-, \) to be jealous.
\( \text{dhokhā}-, \) to be deceived.
\( \text{bhay}-, \) to be afraid.
\( \text{mār}-, \) to be beaten.
\( \text{mārchā}-, \) to faint away.

(ii) \( \text{paṭaknā}-, \) to have a severe fall, be thrown violently (in wrestling), be knocked down.

This compound may be looked upon as an Intensive also.

143. \( \sqrt{\text{gir}}-, \) to fall, fall down.

Intensives:
\( \text{ā}-, \) to fall down, fall upon (cf. \( \text{gir-parnā} \)), make a rush.
\( \text{jā}-, \) to go and fall upon; to attack.

144. \( \sqrt{\text{gujhar}}-, \) to pass, evade.

(a) Intensive:
\( \text{ho}-, \) to come to pass, be finished or done, be over.

(b) Adverbatitive:
\( \text{kar}-, \) to pass away leaving a worthy name behind.

145. \( \sqrt{\text{gher}}-, \) to surround.

Intensives:
\( \text{ā}-, \) to come round about, to compass.
\( \text{jā}-, \) to go round about, besiege, compass.

146. \( \sqrt{\text{ghus}}-, \) to enter, come in, creep into, creep in unawares.

Intensives:
\( \text{ā}-, \) to intrude, creep in unawares. \(< \sqrt{\text{ā}}, \) to come.
\( \text{(mē) jā}-, \) to go and enter (into), go into.

147. \( \sqrt{\text{cal}}-, \) to move.

(a) Progressives (Progressive Completives):
\( \text{uth}-, \) to set off.
\( \text{uthā le}-, \) to take up and bear.
\( \text{ubhar}-, \) to be on the rise or increase, overflow, be puffed up, progress favourably.
\( \text{khāic le}-, \) to draw, drag along.
\( \text{ghat}-, \) to fall, decrease.
\( \text{cāle}-, \) to go along or away.
\( \text{dab}-, \) to submit oneself to. \(< \sqrt{\text{dab}}, \) to be pressed down, reverence, be bowed down.
\( \text{dhas}-, \) to sink. \(< \sqrt{\text{dhas}}, \) to sink.
\( \text{nikal}-, \) to make off, escape; to surpass another, speak much of one's talents.
\( \text{nikāl}-, \) to go forth.
\( \text{nikāl le}-, \) to fetch out.
phisal-, to slip (lit. having slipped to go).
bhar-, to begin to fill (speaking of a boat or a ship).
rah-, to stop going on a journey; give up the plan of journeying.
lag-, to accompany, follow closely, court friendship.
le-, to lead, guide, take, bear, set in.
ho-, to set in, begin to be, come on, become, be approaching completion, be nearly finished or done.

(b) Inceptive:
pahanne-, to begin to wear, put on (ornaments or clothes).

148. √cāh-, to desire, wish, be about, like.

(a) Desideratives that convey immediate futurity.
āyā-, to wish to come or to be about to come.
kahā-, to wish to say or to be about to say, tell.
hiyā-, to wish to do or to be about to do.
khāyā-, to wish to eat or to be about to eat.
girā-, to wish to fall or to be about to fall down.
calā-, to wish to walk or to be about to walk.
jāyā-, to wish to go or to be about to start.
dekhā-, to wish to see or to be about to see.
pakarvāyā-, to wish to cause any one to be caught, desire to betray.
pahā-, to wish to read or to be about to read.
pahā-likhā-, to wish to read and write.
bacāyā-, to wish to save.
bajā-, to be about to strike (said of a clock).
banā-, to wish to be made.
banīyā-, to wish to build.
bolā-, to wish to speak or to be about to speak.
bhejā-, to wish to send or to be about to send.
mārā-, to wish to die or to be about to die.
mārā-, to wish to kill, strike or to be about to strike.
rakhā-, to wish to keep, name.
liyā-, to wish to take, to be about to take.
satāyā-, to desire to trouble or hurt anybody.
stkā-, to wish to learn.
sunā-, to wish to hear.
huā-, to wish to happen.

(b) Desideratives:
karnā-, to wish to do.
khānā- to wish to eat.
gānā- to wish to sing.
jānā- or jāne-, to wish to go.
dekhnā-, to wish to see.
78 VERBAL COMPOSITION IN HINDI (AVADHI BOJPURI AND BRAJA)

*phirna-*: to wish to walk.
*marna-*: to wish to strike, kill.
*rokn-*: to wish to hinder, obstruct, stop.

(c) Desideratives in passive (Infinitive trans. and inflected):
(churî) *uthân-*: to wish to be raised or lifted (a knife).
(binatî) *karn-*: to desire to be made a request.

149. *câhiye* and *câhiye thâ-*: ought, must (indeclinable).

(a) Compulsives:
*kah-*: ought to say. < √kah, to say.
*kiy-*: ought to do. < √kar, to do.
*jay-*: ought to go.
*parha-*: ought to read.
*rakh-*: must put.

These are now obsolete.

(b) Compulsives (infinitive inflected according to the gender etc. of the obj.)
*karn-*: ought to do; be required to do.
*khân-*: ought to eat.
*jân-*: ought to go.
*jann-*: ought to know.
*parhn-*: ought to read.
*phîn-*: ought to drink.
*boln-*: ought to speak.

150. √cuk-: to fail, err; [to leave off, cease to do, finish in composition].

Complectives:
*kar-*: to doff.
*kah-*: to tell away, finish saying or uttering.
*khâ-*: to eat up.
*khic-*: to pull up, finish drawing up.
*gâ-parh-*: to have done singing and reading.
*jâ-*: to go away, have gone or reached.
*jân-*: to have already known.
*de-*: to give away, finish giving.
*dekh-*: to have already seen.
*daur-*: to have run off.
*dho-*: to wash up or out.
*pakar-*: to have already apprehended.
*parh-*: to have read.
*pahin-*: to have already put on.
*bol-*: to have already spoken.
*mar-*: to be already dead.
*mâg-*: to cease to ask or asking.
*mâr-*: to beat or kill outright.
lag-, to be already kindled, touched, commenced.
laqdh-, to finish fighting.
līkh-, to finish writing; write out.
le-, to have already taken or received.
sun-, to have already heard, finish hearing.
sunā-, to finish telling or making hear.
sō-, to sleep, have already slept.
ho-, to be finished, be completed, come to an end, have happened, have taken place.

The √cuk occurs both as an auxiliary and as an independent finite verb (cf. Ekānta: gāte gāte cuke nahi vah cāhe maā hi cuka jāū). Still it is a fact that it is employed frequently as an auxiliary rather than as an independent verb. Compounds composed by √cuk are classed as completives. Kāmtāprasadā observs that √cuk used in the past tense with √jā and √kar suggests a sort of satire; e.g. vah jā cuke i.e. it is doubtful whether he would go.

151. √choṛ-, to let go, leave.

Completives:
kar-, to doff, have done; to do and be free.
tyāg-, to leave, abandon, resign.
nikāl-, to expel, succeed in expelling; to expel and to be free.
rakh-, to keep, keep back, lay up; withhold; to preserve and be free.

It conveys completion after an effort, so that the doer feels relieved.

152. √jā-, to go.

(a) Completives:
ur-, to fly away, fly.
utar-, to go out, come out of, leave, depart, go down, pass into.
kār-, to doff.
kāp-, to tremble, be affrighted.
kūd- to leap over.
khā-, to eat up, swallow up, devour.
khā-pī-, to eat and drink.
khul-, to open up, come out.
khāic-le-, to hate or drag along to.
gal-, to melt, wax old.
gin-, to count.
gīr-, to fall off away or down.
gujar-, to pass through, pierce, go through, pass by.
ghasīt-le-, to draw out of. < √ghaśīt, to hale, draw out, drag along.
carh-\[-\], to go up, climb up, ascend.
cal-(le)-, to walk off.
cug-, to devour up. < √cug, to pick up food.
curā-le-, to steal away, carry off.
chor-, to leave, depart, forsake.
jam-, to be settled, consolidate, take root.
jān-, to know, be sure, be resolved, understand.
jī-, to live.
jīt-, to overcome. < √jit, to overcome, win, conquer.
jhār-, to fall, fall away.
ṭal-, to get out of the way, vanish, disappear, pass, pass away.
ṭhahar-, to cease, stand still.
ḍar-, to fear, be afraid.
ḍāl-, to place or lay (lit. place and go away).
ḍūb-, to drive deep.
ḍhal-, to decline (in youth etc.).
ḍhak-, to faint away, be weary, exhaust.
ṭham-, to stop, cease, be still.
dabak-, to sculk, sneak.
dhas-, to sink in.
nikal-, to go away, escape, come or go out of, depart out, be departed, pass through.

nikal-le-, to take away, take out of, steal, abduct.
pak-, to ripen.
par-, to lie down, repose.
palat-, to retreat, rebound, turn back, flee.
pahic-, to arrive at, enter into.
pā-, to find.
pī-, to drink in or up.
pāth-, to enter into, go up into.
phir-, to return, go or depart again, go away, be turned away.

ban-, to become, to be made or shaped.
bah-, to flow, pass, be ruined.
bhagā le-, to drive off, run away with, elope with.
bhāg-, to go away, escape.
bhūl-, to forget, have forgotten.
mar-, to die, pass away; to suffer hardship.
mīt-, to perish, fail, be effaced.
mīl-, to unite, meet, agree, join oneself.
murjhā-, to fade away, wither, pine, droop.
rapat-, to slip away. < √rapat, to slip, slide.
rah-, to wait, stay, desist, refrain, remain, tarry behind.
lag-, to cleave to, be fixed to.
lipat-, to cling to, fasten on.
le-, to carry away, run away with, lead away.
let-, to lie down.
sar-, to decay, corrupt.
sar-gal-, to decay, be corrupted (having rolled to melt away).
samajh-, to know, perceive.
sük,-, to wither away, be dried away.
süj-, to swell.
sor-, to fall asleep, be asleep (lit. go to sleep), sleep away.
hap-, to draw back, retire, recede.
ho-, to be, become, come to pass, be done.

(b) Intensives:

ujar-, to be desolate, be made desolate, dissolved.
uth-, to be taken away, be broken up.
ula-, to get topsyturvy, be reversed.
kucal-, to be crushed, bruised or beaten soundly.
ko-, to have lost, squander away.
guth-, to be strung.
chak-, to be full, be satisfied.
chat-, to be cut, clipped, lopped.
chā-, to be over, overshadow, cover, percolate, filter, search, investigate.
chid-, to be pierced or pricked.
chip-, to be hidden, covered; to hide oneself.
chuf-, to be put out of, be set at liberty.
chū-, to be touched.
chūt-, to be loosened or delivered. < √chuf- to escape, be delivered, depart.
jad-, to be bound, be pinioned.
jal-, to be scorched, be stirred, inflamed or set on fire.
jhuk-, to be bowed down.
jhulas-, to be scorched.
țat-, to be broken.
dāh-, to be drowned, be cast into or immersed.
dhap-, to be covered. < √dhap; to be covered.
dab-, to be awed through reverence, be pressed.
dho-, to wash out, cleanse.
pakat-, to be caught or arrested.
pis-, to be ground to powder, bebroken.
phat-, to be rent, burst asunder.
phās-, to be entangled or caught up into (a snare), stick fast.
phail-, to be diffused, spread abroad.
bac-, to be saved, escape.
bik—, to be sold.
buah—, to be quenched.
bhar—, to be filled, full, furnished.
bhul—, to forget.
ruk—, to be hindered.
vaund—, to be trodden down.
lag—, to be attached; to have touched.
likk—, to write out.
lut—, to be spoiled or plundered.
si—, to sew, to stitch.

All these have turned passive or impersonal by force of composition. Otherwise there is no change in meaning.

(c) Intensives showing suddenness:
ā—, to come over suddenly; to arrive.
ulaṭ—, to get topsyturvy.
kaḥ—, (kahe) to speak out, say on, tell.
khā—, to eat up quickly and unexpectedly.
ghus—, to rush in quickly.
ghum—, to whirl, stroll.
jan—, to understand quickly.
daurs—, to gallop, run on.
nigal—, to swallow up, gulp down.
pi—, to drink down quickly and unexpectedly.
samajh—, to understand, grasp quickly.

The doubt of the author of Hindi Sabdasagar that ā in ā-jānā may be a preposition is unfounded.

(d) Purapositives:
khāne—, to go to eat.
dekhne—, to go to see.
rone—, to go to cry, weep.
layne—, to go to fight.

(e) Intensives Continuatives with present participle declined:
ātā—, to be coming usually, be in the habit of coming.
ātā-jātā—, to be coming and going, frequent.
sthā—, to go on rising; to grow.
kartā—, to go on doing.
kahtā—, to keep on speaking.
khātā-calā—, to go on eating or destroying (as a cancer).
calā—, to keep on moving.
nātā-gātā-calā—, to go on dancing and singing.
parytā—, to go on reading.
pātā—, to go on obtaining or receiving.
pitā—, to go on drinking.
baktā—, to go on praying.
(f) Passives or Impersonals (with past part. declined, either simple or causative):

*ukhārā-,* to be rooted up, be plucked up by the roots;
  to be able to uproot.
*uchhālā-,* to be tossed; to be able to toss.
*uṭhāyā-,* to be lifted up, be taken up, be carried up.
*uṭāyā-,* to be made to fly, to be driven.
*uṭārā-,* to be taken down or away.
karvāyā-, karāyā-, to be caused to be done.
kahā, to be said, told, spoken, commanded.
kāṭā-, to be hewn down, be cut off or down.
kaṭ dālā-, to be cut down.
kiyā-, to be done, be made, be bestowed.
khaṇḍā-, to be bought, be redeemed.
khodā-, to be dug.
khoyā-, to be lost or missing.
kholā-, to be lost, be gone astray.
gāyā-, to be sung.
ginā-, to be numbered, reckoned, counted.
girā-, to be cast down, go down.
girāyā-, to be brought down, thrown down.
guṇrāṇa (yā)-, to be offered.
ghaṭāyā-, to be shortened.
carhāyā-, to be offered as a sacrifice.
calāyā-, to be made to go, be led.
cīrā-, to be sawn asunder, depart.
cun-liyā-, to be chosen or selected.
chidkā-, to be sprinkled.
chipāyā-, to be hid.
churāyā-, to be loosed or delivered, be put away or taken away.
cherā-, to be thrust through.
chorā-, to be left, be divorced.
jalāyā-, to be burnt, be utterly burnt.
jānā-, to be known.
jāyā-, to be able to go.
jitāyā-, to be raised, be made alive, be quickened.
juṭā-, to be yoked.
jhokā-, to be cast.
thah(a)rāyā-, to be ordained to, be convinced, be proved.
dagmagāyā-, to be subverted.
dālā-, to be thrown, poured into, laid up.
dubāyā-, to be drowned, be cast into or immersed.
dhāpā-, to be covered.
dhahāyā or dhāyā-, to be cast down.
tāyā-, to be tried, examined, heated, melted.
torā-, to be broken, be broken off.
dikhāyā-, to be shown, done or given.
diyā-, to be given, be granted, be delivered.
dilāyā-, to cause to be given.
dekhā-, to be seen.
dhakelā-, to be cast or pushed down.
dharā-, to be laid.
dhoyā-, to be washed or purged.
nāpā-, to be measured.
nikālā-, to be cast out, taken away, be put forth, be made to go out.
nikāldiyā-, to be cast out.
pakrā-, to be taken or caught.
pakarvāyā-, to be betrayed.
pahā-, to be read. parhāyā...purhāī etc.
parkhā-, to be tried, proved or judged.
pahacānā-, to be known, be recognised.
pahināyā-, to be clothed, be put on.
pahūcāyā-, to be conveyed into; to be brought into; to enter into, go up into.
pālā-, to be nourished, reared, brought up.
pāyā-, to be found.
pāṭā-, to be beaten or tortured.
pūchā-, to be enquired.
perā-, to be trodden or pressed out by means of a mill.
phārā-, to be pulled in pieces, be torn.
phirā or phirāyā-, to be turned about.
phēhā-, to be cast, be thrown down.
phēk diyā-, to be cast forth.
bacāyā-, to be saved.
bajāyā-, to be played upon a musical instrument.
bādhā-, to be bound, to be hanged about, be established, be of force.
būjhā-, to be discerned or known.
bulāyā-, to be called, be bidden, be called forth.
boyā-, to be sown or planted.
bharā-, to be filled, full or furnished.
bheja--, to be sent or sent forth.
byah--, to be given in marriage.
mark--, to be dead or dying.
malk--, to be appointed.
mara--, to be killed, slain, put to death; to be overcome.
mitya--, to be blotted out.
raha--, to be laid, be set, be called.
raudha--, to be trodden under foot or down.
lagaya--, to be planted.
laahtaya--, to be hanged.
latkadiy--, to be let down.
laya--, to be brought.
le liya--, to be taken away or from.
likha--, to be written.
liya--, to be taken away, be required.
satyaa--, to be persecuted, suffer persecution.
sama--, to be contained.
samjh--, to be known, be counted, be supposed.
suna--, to be heard.
sunaya--, to be preached or spoken or be heard.
sopa--, to be committed, be delivered, be recommended.
haustaya--, to be driven backward.
hilaya--, to be moved.

All these (e. g. jaay jaana) have the force of abilitives.

(g) Intensive Continuatives and Purposives:

kahe--, to tell constantly or frequently; to intend to say
(lit. to go to say).
kiye--, to do constantly or frequently; to intend to do.
khae--, to eat constantly or frequently; to intend to eat.
cale--, to go constantly or frequently; to intend to go.
chore--, to abandon constantly or frequently.
nigle--, to intend to swallow up; to swallow up constantly
or frequently.
parhe--, to read constantly or frequently, to wish to read.

This usage is almost obsolete.

153. √ji(v)--, to live.

Adverbative: (Very rare)
mar--, to survive, recover from the jaws of death.

154. √jhapat--, to fall upon, pounce, attack.

Intensive Adverbatives:

 añ--, to have pounced or fallen upon; seize at once.
jaan--, to have pounced or fallen upon; seize at once.
155. √fār-, to break to pieces; attack.
Compleative Adverbatives:
    ā-, to attack suddenly; to have fallen upon all of a sudden.
    jā-, to have attacked suddenly; shatter away, go to pieces.
156. √ṭhar-, to stop, stand still.
Adverbatives:
    ā-, to have stopped, (lit. to come and stop).
    jā-, to have stopped, (lit. to go and stop).
157. √dār-, to stop, wait, halt.
Intensive Adverbatives:
    ā-, to reach; arrive smartly.
    jā-, to reach smartly.
158. √dāl-, to throw, drop.
(a) Completives conveying quickness or violence.
    ukhār-, to root out, eradicate, cut off.
    udher-, to pluck out, put up or off, rip open, lay quite bare.
    kar-, to doff.
    kah-, to speak out.
    kāṭ-, to bite, cut away.
    khā-, to eat up.
    khōl-, to open (completely).
    tor-, to break down, pluck, gather, open, make void.
    de-, to give away.
    dekkh-, to look through.
    dho-, to wash away from.
    nikāl-, to take or pluck out, take away from.
    parh-, to read through.
    pā-, to drink down or up.
    pāś-, to grind to powder.
    phār-, to tear away.
    phor-, to break up.
    mār-, to kill, slay, put to death, murder, destroy.
(b) Completives conveying perfection or intensity.
    uthā-, to remove, make away with.
    chipā-, to cover, conceal.
    jalā-, to burn completely.
    dabā-, to press down, throng.
    banā-, to make, turn into, change into.
    marcā-, to cause to be put to death.
    mitā-, to blot out, efface, put out.
(c) Intensive Completives with past participle, not declined showing suddenness, importance and impossibility of resistance:
    kahī-, to say away instantaneously.
"diyé-", to give away at once.

This auxiliary can generally be used with transitive verbs only.

159. √dū-, to go down, sink.

Adverbatives:
- jā-, to be drowned with.
- le-, to sink or be drowned with, go down with.

160. √thā-, to remain (vide √ho).

(a) Continuatives:
- ātā-, was coming.
- kara-, was doing.
- boltā-, was speaking.

(b) Completives:
- āyā-, had come.
- kiyā-, had done.
- bolā-, had spoken.

161. √de-, to give.

(a) Completives and Intensives conveying suddenness:
- unḍel-, to pour out. < √unḍel-, to pour.
- utār-, to bring down, cast down, disgrace, dishonour.
- ulat-, to overthrow, turn upside down; to respond, be tipsy.
- kar-, to finish, do completely, make.
- kah-, to speak up, say out, tell.
- kāt-, to cut asunder.
- kho-, to lose, destroy, make void, let slip, abolish.
- khal-, to open up, reveal, loosen, uncover.
- ghabrā-, to confound, trouble, discomfit.
- cal-, (intr.) to go away, be off.
- chōr-, to put away, discard, omit, give up.
- jhaṭak-, to shake off.
- jhār-, to fall, fall away.
- jhulas-, to singe, scorch, set on fire.
- tāṅ-, to hang up, set up.
- thel-, to shove, move forward by pushing, remove.
- thōk-, to beat, drive in (as a stake or peg), make fast.
- dāl-, to put in, insert, cast, deliver into, put in prison.
- dhaṅk-, to push or cast down.
- dhaṅkā-, to roll away or back.
- dhā-, to destroy, break down, dig down.
- dhāp-, to cover, conceal.
- dāp-, to press down, bury.
- de-, to give away.
- dhar-, to lay down.
nikāl-, to turn out, cast out, drive away, out or from, put out or away.
patak-, to dash against, cast down.
phēk-, to throw away.
batā-, to tell, show, teach (optionally in H. Hindi batāy).
bāṭ-, to divide, distribute, impart.
bhar-, to fill up, make full, supply, pay off.
bhej-, to send away, forth.
bhulā-, to forget or to be ignorant of.
mār-, to beat off.
meṭ-, to blot out, erase, efface, wipe out. < ṣ meṭ, to blot out etc.
mor-, to turn, turn aside, stay, stop.
rakh-, to put away, lay by.
ro-, (intr.) to burst out crying.
rok-, to prevent, hinder.
lāḍ-, to lade, load.
libh-, to write (for others).
le-, to procure for one.
sameṭ-, to accomplish, fulfil, finish, collect.
saʊp-, to deliver, commit, lay down.
hās-, (intr.) to laugh out, burst out laughing.

This auxiliary indicates that the action is completed in the interest of others in contrast to lenā.

(b) Causative Intensives:

urā-, to cause to fly off, cut or smite off, take away.
girā-, to throw down, put or cast down, let fall off, overthrow. < ṣ girā (caus.), to cause to fall.
ghaṭā-, to weaken.
carhā-, to cause to climb, raise.
chipā-, to hide, conceal, cover. < caus. of ṣ chip, to be hid or to hide oneself.
churā-, to make free from.
jalā-, to burn up, set on fire, kindle.
thakhrā-, to cause to stand or stop, to appoint.
ḍigā-, to overthrow.
ḍubā-, to brown.
thakā-, to tire out.
thamā-, to restrain, check, calm.
dabā-, to choke or press down.
dilā-, to cause to be given.
daurā-, to run (a ship) aground (an idiom, lit. to cause to run against).
pahūcā-, to cause to reach, bring (any one) on in a journey, convey to or impart.
pilā-, to cause to drink.
phāsā-, to entangle.
phirā-, to cause to return, make to turn back or round.
phailā-, to spread out, stretch forth.
bacā-, to cause to save or protect, save.
barhā-, to increase, to cause to grow.
banā-, to cause to be effected, make, convert.
bahā-, to set afloat, demolish, ruin, destroy.
bikhrā-, to pour out, disperse.
bāṭhā-, to cause to sit.
bhagā- or bhāg-, to put to flight.
imā-, to blot out, erase, take away, close.
milā-, to unite, join, reconcile, heal.
lagā-, to put on.
laṭhā-, to let down. < √laṭk, to hang, dangle.
ladā-, to load, help in loading.
samjhā-, to cause to apprehend.
sunā-, to cause to hear.
hilā-, to shake, cause to shake.

(c) Intensives conveying suddenness with past participles, not declined:
kahe-, to say away at once, to assure.
bhare-, to fill up.
bhulāe-, to forget.
diye-, to give at once.

This auxiliary can be used generally with transitive verbs only.

(d) Permissives with oblique verbal nouns:
āne-, to let come.
āne-jāne-, to allow to come and go, frequent.
khāne-, to allow to eat.
jāne-, to allow to go, connive at, excuse.
paṛne-, to suffer to fall.
phisalne-, to suffer to slip.
bolne-, to allow to speak.
rahne-, to suffer to put.
rahene-, to suffer to remain, not to meddle with, let alone.
sone-, to allow to sleep.

(e) Causatives or Causative Adverbatives:
kamvā-, to cause to earn, bring gain.
karvā-, to cause to be made or done.
pakarvā-, to betray, deliver over to.
phīkoā-, to cast out (lit. to cause to be cast out).
(f) Desubstantive Impersonals and Passives:
\begin{itemize}
\item \textit{chulāī}, to be felt, be touched.
\item \textit{dikhaiī}, to be seen, appear.
\item \textit{dohāī}, to be milked, make an appeal.
\item \textit{pakrāī}, to be arrested or caught.
\item \textit{bādhāī}, to be bound or tied.
\item \textit{sūghāī}, (intr.) to smell.
\item \textit{sunāī}, (intr.)... to be heard; to sound.
\end{itemize}

(smājhe kuch nahi sunāī diyā.)

(g) Desubstantivatives:
(i) \textit{uddhārāī}, to lend.
\item \textit{kaḍ(a)ī}, to afflict.
\item \textit{kīs(a)ī}, to trouble.

162. √\textit{dikhā} (caus. of √\textit{dekh}, to see) and √\textit{dikhālāī}, to show.

(a) Adverbative Tentatives:
\begin{itemize}
\item \textit{kārī}, to demonstrate, show forth, display by means of action.
\item \textit{khāī}, to demonstrate by eating.
\item \textit{calī}, to show by walking, (coll.).
\item \textit{jāī}, to show by going, (coll.).
\item \textit{liktī}, to show by writing.
\end{itemize}

(b) Desubstantivative:
\textit{smaranāī}, to remind.

163. √\textit{dekhā}, to see.

(a) Adverbative Tentatives:
\textit{kārī}, to experiment, verify.

(b) Adverbatives with present participle not declined:
\textit{āteī}, to see coming or drawing nigh.
\textit{hoteī}, to see come to pass.

(c) Desubstantivative:
\textit{(-kī) rāhī}, to expect, look for.

164. √\textit{daurā}, to run.

(a) Intensive Adverbatives:
\textit{āī}, to come or arrive quickly (by running).
\textit{caṛhāī}, to rush up hostilely. [So also, \textit{caṛhā} dhānā (Sk. dhāvāti), to run up hostilely].
\textit{jāī}, to march against.

(b) Simple Continuatives:
\textit{roṭeī}, to run weeping, be weeping.
\textit{hasteī}, to run laughing, be laughing.

(c) Syntactive (Purposive):
\textit{hānteī}, to become irritated, to fly in irritation.
165. √dhamak-, to fall with a dham sound, rattle.
Intensives conveying suddenness:
   ā-, to appear suddenly.
   jā-, to go suddenly.

166. √dhar-, to hold fast, catch.
(a) Intensive Completive:
   kar-, to have done already. (cf. kar rakhnā.)

(b) Desubstantives:
   āge-, to put before.
   kān-, to listen.
   dhyān-, to meditate, apply the mind to.

167. √dhā-, to start, run. (Sk. dhāvati.)
   Intensive Adverbative:
   carh-, to run up hostilely, march against, attack violently.

168. √nikal-, to go out.
   Intensives showing suddenness:
   ā-, to come accidentally or suddenly; to turn up.
   cal-, to go forth, progress, get success, rise in any time, turn out vicious, exceed bounds.
   jā-, to go out abruptly or accidentally.
   dhūdh-, to find out.
   dab-, to submit oneself to anyone.
   bhāg-, to fly off, run away, escape.
   le-, to come out with, carry off or away.
   ho-, to pass, pass by or near; turn up at or by.

169. √pak-, to ripen, boil, be cooked.
   Intensive (very rare):
   jal-, to be in a passion, rage; to burn with anger.

170. √pakar-, to catch.
   Intensive Adverbatives:
   ā-, to take hold upon.
   jā-, to come upon; to apprehend.
   dhar-, to seize suddenly.

171. √pac-, to digest, decline, consume, be destroyed, be exhausted by doing excessive labour.
   Syntactic Adverbative:
   mar-, to work (one's self) to death, labour excessively.
   It is hardly in use.

172. √paṭak-, to throw down on the ground with violence, dash down.
   Intensive Adverbative:
   de-, to throw, dash on the ground.
   It is equivalent to paṭak√de.
173. √par-, to fall.

(a) Intensives, showing suddenness:
- ā-, to come down instantaneously, overpower, happen. (⊥par) ān-, to come or fall (upon); befall.
- uchal-, to leap up.
- utar-, to step down, come down, settle, lodge. < √utar, to get down, lodge.
- ular-, to crowd out, to be reversed.
- kāh-, to say away; say at once.
- kūd-, to jump down.
- khus-, to open up.
- gir-, to fall down, fall.
- gūth-, to tangle.
- ghus-, to enter in, rush in.
- ghum-, to roam, wander about.
- cal-, to set out, start.
- cauk-, to start up, startle away.
- jā-, to go suddenly, be cast upon, fall upon or among.
- jāg-, to wake suddenly.
- jān-, to recognise, understand; to appear, be evident.
- tūt-, to break into pieces, attack violently.
- de-, to give away.
- dekh-, (trans.) to be seen (to become visible); to appear e.g. vah dekh āparā, was seen, appeared.
- nikal-, to go out, gush out.
- phat- to be produced plentifully; to come all of a sudden. < √phat, to burst.
- phisal-, to slip off, slide.
- phūp-, to be divided.
- ban-, to succeed, be done successfully, answer, suit.
- bhāg-, to run away, escape.
- ro-, to burst crying.
- lag-, to be attached.
- le-, to lie with, involve another in one’s disgrace. (= le sonā, an adverbative).
- samajh-, to seem, understand.
- sun-, to hear, be heard.
- sūjh-, to appear.
- hās-, to laugh out.

(b) Compulsives:
- ānā-, to be required to come.
- karnā- to be required to do.
- kahnā-, to be required to say.
- jānā-, to be required to go.
173. \(\sqrt{-pā}\), to be required to see.
\(pīnā\), to be required to drink.
\(saḥnā\), to be required to endure, tolerate.

It is a pattern.

(c) Compulsives:
\(kahanē\), to be compelled to say.
\(jānē\), to be compelled to go; be required to go.
They are obsolete, not accepted in standard Hindi.

(d) Intensives:
\(girā\), to press upon, throng any one, tread upon.
\(mārā\), to fall, be smitten, be overthrown.

They are obsolete and very rare.

(e) Passives:
\(dikẖāī\) or \(dikẖlāī\), to appear; to be required to be seen.
\(bāḏẖāī\), to bind; to be required to bind.
\(sunāī\), to hear, to be required to hear.

174. \(\sqrt{pahūc}\), to reach.

Intensives:
\(ā\), to come, become, be at hand, come upon, be near, draw near.
\(jā\), to arrive at, reach.
\(le\), to arrive or come with, bring.

175. \(\sqrt{pā}\), to get, find.

(a) Abilitives:
\(kar\), to get to do, be able to do.
\(de\), to get to give, be able to give.
\(deḵ\), to get (a sight) to see, be able to see, find.
\(pakhār\), to take hold of, catch, be able to catch.
\(pahūc\), to get to reach, be able to reach.
\(bhar\), to be paid in full, receive the full amount.
\(liḵ\), to get to write, be able to write.
\(sun\), to get to hear, be able to hear; to come to know.

It is a pattern.

At times an abilitive looks like a permissive, e.g. \(deḵ pānā\) may be rendered as ‘to be permitted to see’.

(b) Permissives with oblique Verbal Noun.
\(āne\), to be allowed to come. (For example, \(vah āne pāyā\) he was permitted to come.)
\(uṭhne\), to be allowed to rise.
\(karne\), to be allowed to do.
\(kahnē\), to let say, be allowed to say.
\(khānē\), to be allowed to eat.
\(khelne\), to be allowed to play, sport.
calne-, to be allowed to move, walk.
jane-, to be allowed to go.
dehne--, to be allowed to see.
pahuche-, to be allowed to reach.
baishne-, to be allowed to sit.
sarne--, to be allowed to rot.
sone-, to be allowed to sleep.
sunane--, to be allowed to hear.
hone--, to be allowed to become.

(c) Adverbatives:
parā--, to get easily.
likhā--, to get written.

(d) Syntactive Acquisitives:
jaigtā--, to find watching.
tahaltā--, to find wandering.
pitā--, to find drinking.

They are loose verb-phrases and not bound words.

176. √pīt--, to beat, strike.
Adverbative:
roe--, to bewail and lament. (lit. having wept to beat one's heart.)

177. √paish--, to rush in, enter. (Sk. praviṣṭa.)
Intensive showing suddenness:
ghus--, to enter suddenly.

178. √phās--, to be caught entrapped.
Intensive Adverbatives:
ā--, to be caught. (lit. to come and be caught.)
fā--, to be caught. (lit. to go and be caught.)

179. √phir--, to move.
(a) Continuatives and Intensive Continuatives with present participle declined.
kartā--, to go on doing.
kūdā--, to frisk about, wander about.
ghumtā--, to go on moving or wandering.
ghūḍhātā--, to wander about in search of.
(b) Continuative Adverbatives with past part. declined and not declined.
(i) parā--, to prowl about.
bahā or bahābahā--, to wander, be in a distressed condition.
bhāgā--, to keep on running.
mārā mārā--, to wander about.
(ii) liye--, to bear about.
(c) Intensive:
cal--, to walk about, move.
180. √phēk--; to throw.

Intensives:
- uchāl--, to fling up, give up.
- utār--, to put off. (lit. having taken off to fling aside.)
- jhār--, to pluck out. < jhārnā, to sweep.
- tor--, to cut off. (lit. to break and throw away.)
- de--, to throw away. (cf. phēk√de.)
- nikāl--, to cast out, purge out, put out.

181. √baraḥ--; to grow.

Syntactive:
- hāt--, to be displaced.

182. √ban--; to become.

(a) Abilitives:
- ātā--, to be able to come.
- caṭā--, to be able to move, be fit to walk or move.
- (i) parhne--, to be able to read.

(b) Intensive:
- (√par) ān--, to happen to, be afflicted by, be overtaken by.

(c) Syntactive Acquisitive:
- (i) carḥ--, to find an opportunity, advance, gain ground, get the better (of), win or score a victory.
- (ii) dekkhate--, to be realized or enjoyed on seeing.
- sunt'e--, to be enjoyed on hearing.

(d) Adverbative:
- ā--, to reach, come down upon.

183. √bas--; to reside, settle, stay, dwell. (Sk. vasati, dwells.)

(a) Intensive Adverbatives:
- ā--, to have settled, reside. (lit. to come and settle.)
- caḷ--, to depart from this world.
- jā--, to have secured a dwelling, reside. (lit. to go and settle.)

(b) Desubstantive:
- ghar--, to settle as a man of family, live a happy married life.

184. √baisth--; to sit.

(a) Intensives showing suddenness:
- arke-- or ar-- to stick or sit close to; to beset Importunately.
- uṣṭh--, to sit up, rise up at once.
- kar--, to doff; to have done with.
- āṭa--, to beset down. (lit. to go and sit.)
- ho--, to occur all of a sudden; to pass one's self off.

It is a pattern.
(b) Continuatives and Completives (according as baiḥnā is in the present or in the past).

kāḥ-, to have been saying, be saying; to have said.
kho-, to lose, go on losing or waste away, lose, sacrifice, squander.
kho- khindā-, to scatter to the winds, squander, waste, dissipate.
carh-, to go on attacking, attack; to mount, ride, overcome.
dabak-, to crouch, lie in wait.
dāb-, to sit heavily upon, repress, keep down.
dē-, to go on giving.
ban-, to go on becoming, usurp authority.
mār-, to go on beating; to strike, beat.
mīl-, to live together in harmony or unity.
ro-, to despair; go on weeping.
le-, to sit down with, settle down with, bring another down with oneself.

(c) Inceptive with an oblique Verbal Noun:
karnē-, to begin to do.

185. √bujh-, to extinguish.
    Intensive Adveritative:
        jāl-, to burn to ashes, burn, brand.

186. √bhāg-, to run away.
    Adverbatives:
        nikāl-, to run away, make off, escape.
        le-, to run away with; carry off, abduct. (So also cf.
        le-satāknā, in the same sense.)

187. √bhār-, to reach.
    Intensives:
        ā-, to have arrived.
        caḷ-, to have moved.
        jā-, to have gone.
        daur-, to have run away.

188. √bhej-, to send.
    Syntactives:
    (i) kahḷā-, to send word saying, to send to or unto anyone.
        bulā-, to send for.
        māgānā- or māgā-, to send for, call for, ask for.
    (ii) likh-, to write. (lit. to write and send.)

189. √mar-, to die.
    Adverbatives:
        jāl-, to die by burning; burn one’s self to death.
        dūb-, to die by drowning.
dab-, to be crushed to death.
pac-, to be worked to death.
le-, to accuse falsely, calumniate; to snatch away by some persuasive force.

190. √māg-, to ask.
   Permissive Adverbatives:
   chehnā-, to request permission (coll.). Now obsolete.
   jānā (or ०ने)-, to ask leave (coll.).

191. √mān-, to respect.
   (a) Syntactic Adverbatives:
      (i) kāhnā-, to obey the order (of), be obedient to.
      (ii) kāhā-, to obey, mind or heed the bidding (of).
      Here the past participle is used as a noun.
   (b) Desubstantivatives:
      kheda-, to grieve.
      burā-, to take ill.
      bhalā-, to take in good part.

192. √mār-, to beat, strike.
   (a) Intensive Adverbatives:
      (i) dē-, to dash down or on the ground, overthrow, cast down, strike through. cf. mār√dē.
      latār-, to tread down.
      le-, to strike.
      (ii) urā-, to carry off, steal, plunder, rob.
   (b) Adverbatives:
      dabā-, to crush to death.
      lagā-, to impute, charge (with), injure by imputation, calumniate.

193. √miṭ-, to finish.
   Intensive:
      mar-, to die and be effaced, be killed, be ruined, be sacrificed, be slain.

194. √mil-, to meet.
   Intensive Adverbatives:
      ā-, ān-, to unite, meet.
      jā-, to join oneself to, meet.

195. √rakh-, to keep.
   (a) Completives or Intensive Completives:
      utār-, to lay aside.
      kahā-, to order, tell beforehand.
      ghabrā-, to make astonished.

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jakar-, to bind, keep bound.
jān-, to note, know; to bear in mind, remember.
dāl-, to lay by, reserve, save.
dāhāp-, to keep covered.
tāk-, to look upon.
thām-, to hold fast.
dāb-, to press, retain by pressure, keep down.
dekh-, to behold.
nikāl-, to lay or put by.
pahacān-, to mark.
pakar-, to lay hold on, keep hold of.
rok-, to stop, restrain, detain, hinder, withhold, forbid.
likh-, to write (lit. to write and keep).
le-, to lay by, put by, provide, keep ready.
samajh-, to have understanding, think.
sun-, to hear and keep (in memory).
sāuṣ-, to entrust.

(b) Completives:
usthā-, to have taken up responsibility.
chāpā-, to keep hid, hide, lay up.
jhukā-, to blow down.
ṭhahrā-, to settle, have settled.
baçāyā-, to possess, keep oneself from, preserve.
banā-, to make, have made.
lagā-, to have affixed.
sajā-, to have arranged.
sikhā-, to instruct previously.

(c) Intensives:
chor-, to keep back, withhold, lay by. cf. rakh√chor.

(d) Continuatives with past part. not declined.
kiye-, to go on doing.
rokhe-, to keep on halting, stopping or obstructing.
larāye-, to keep on fighting; to liken.

(e) Desubstantivatives:
adhyān-, to think upon, attend to.
prema-, to love.
sudh-, to remember, look after.

196. √rah-, to reside, remain.
(a) Continuatives and Completive Continuatives according as rahnā-
is in the present or the past.
ā-, to be coming.
ur-, to continue flying; to be in a state of bloom; to flourish.
kar-, to continue making.
khā-, to say, continue to say or talk.
kheñ-, to go on eating, continue to eat.
kheñ-, to go on playing.
gā-, to continue singing.
caḷ-, to keep on going.
cimaṭ-, to stick unto, cleave to.
jaḷ-, to be burning.
jā-, to be going, dwell, sojourn, abide.
tāp-, to continue warming oneself.
ṭhahar-, to continue to stay, abide.
tak-, to gaze, behold persistently.
dabak-, to skulk, sneak.
de-, to go on giving.
dekḥ-, to look on, gaze.
dho-, to wash.
nigal-, to swallow, swallow up.
par-, to keep on lying.
parh-, to read, continue to read.
phir-, to continue moving about; to be or exist any more.
bān-, to continue to be built, be made.
baiṭh-, to go on sitting, sit still.
raḥ-, to continue to be.
ro-, to lament.
lag-, to continue, be fixed.
le-, to earn, get, pick up; to cheat, to pilfer.
samet-, to accomplish, fulfil, dispose, collect etc.
sun-, to continue to hear, give audience to.
sū-, to go on sleeping, sleep.
ho-, (or hokar-), to continue to be; to come into possession.

(b) Intensive Continuatives:
āṭa-, to be coming; to come often.
ūṭhaṭa-, to continue rising; ascend, rise up.
kaṛṭa-, to be doing; to do often.
kaṭhaṭa-, to continue to speak or utter; to speak or utter very often.
khāṭa-, to continue to eat.
gāṭa-, to continue to sing; to sing often.
caḷṭa-, to be moving or going.
jalṭa-, to continue to burn.
jāṭa-, to be going, disappear, vanish, die.
darṭa-, to continue fearing, fear.
ḍhāḍhṭa-, to continue searching.
taktā-, to keep on looking.

dekha-, to look on, keep a watch, wait upon.
nibha-, to continue to conduct oneself. < √ nibha, Sk. 
nirvay, to carry out, perform, conduct, behave.
partha-, to read often; to continue to read.
parhcta-, to continue arriving.
phirta-, to continue walking about.
phulta-phaltâ-, to continue flowering and bearing fruit, 
prosper, flourish.
bacâ-, to continually or frequently deliver or save.
barasta-, to be raining.
mantâ-, to continue to acknowledge.
samajhatâ-, to continue persuading.
sikhâta-, to continue teaching.
sotâ-, to continue sleeping, sleep.
socita-, to go thinking or meditating.
sunta-, to be hearing.
sunatâ-, to continue preaching.
hotâ-, to be happening.

(c) Continuatives conveying persistence:

dekhtâ-â-, to be watching for a long time.
hotâ-â-, to be happening.....

(d) Simple Continuatives:

utha-, to remain raised.
gatha-, to be knit together.
garâ-, to be buried.
thaasa-, to be restrained, be still or quiet.
nicoâ-, to be rung out, squeezed out.
parâ-le-, to lie hard, remain lying.
bandâ-, to remain, continue, continue to be, stand.
baiṭha-, to sit still.
mila-, to remain united, be joined to, cleave to, live in 
peace or peaceably, be in company with.
ruka-, to be hindered, be let.
laga-, to be steadfast in, to continue in.
ladâ-, to be laden or filled.
liptâ-, to cling to continually, be girdled to.
liyâ-, to receive, continue, hold.
liyâ huâ-, to hold forth, continue to hold.
suna-, to be heard.

(e) Continuative (Archaic):

umgâyâ-, to be made joyful.
châyâ-, to be spread.
(f) Desubstantivatives:
\[
\begin{align*}
\text{kāṁnā mō–, to be obedient (to), mind.} \\
\text{cūp–, to sit quiet, shut up.} \\
\text{niścay(a)}, to be certain. \\
\text{sūdh–, to be on one’s senses.}
\end{align*}
\]

197. \(\sqrt{\text{lag–}}\), to touch, cleave unto.

(a) Inceptives with oblique verbal noun:
\[
\begin{align*}
\text{āne–, to begin to come, have started.} \\
\text{āghne–, to begin to doze.} \\
\text{ḥarne–, to begin to do.} \\
\text{ḥahne–, to begin to say.} \\
\text{kurkurāne–, to begin to murmur or grumble.} \\
\text{khāne–, to begin to eat. } \text{khāne-pīne–, to begin to eat and drink.} \\
\text{calne–, to begin to move.} \\
\text{torne–, to begin to pluck.} \\
\text{dene–, to begin to give.} \\
\text{dekhne–, to begin to see.} \\
\text{nikālnē–, to begin to cast out.} \\
\text{parhne–, to begin to read.} \\
\text{pūchnē–, to begin to ask or enquire.} \\
\text{phirne–, to begin to return.} \\
\text{bone–, to begin to sow.} \\
\text{mārne–, to begin to beat.} \\
\text{rakhne–, to begin to keep, lay down, call.} \\
\text{rone–, to begin to weep.} \\
\text{le jāne–, to begin to carry about.} \\
\text{sone–, to begin to sleep.} \\
\text{hone–, to begin to happen.}
\end{align*}
\]

It is a pattern.

(b) Progressives:
\[
\begin{align*}
\text{ā–, to begin to come, reach somewhere.} \\
\text{cūm–, to begin to kiss, be kissing.} \\
\text{jā–, to go and join oneself; to attach oneself.} \\
\text{lag–, to follow or pursue.}
\end{align*}
\]

(c) Desubstantivatives:
\[
\begin{align*}
\text{(-se) garmē–, to feel warm.} \\
\text{jārā–, to feel cold.} \\
\text{dāt–, to be bitten.} \\
\text{nīd–, to sleep.} \\
\text{pār–, to be carried across, reach the shore.} \\
\text{samādhi–, to be absorbed, be in one with.} \\
\text{ḥāth–, to be found.}
\end{align*}
\]
198. \( \sqrt{\text{lâ-}} \), (contraction for \( le + ā ? \)) to bring.
   (a) Intensive Adverbatives:
   - \( utar- \), to bring down.
   - \( har- \), to effect, settle, hire, execute.
   - \( khāc- \), to drag, drag and bring anyone.
   - \( khāic- \), to draw or drag.
   - \( nikāl- \), to bring out or forth, lead out of, abduct.
   - \( phir- \), to bring back or again.
   - \( bhar- \), to fill, suffice (cf. āsu bhar lānā).
   - \( sameṭ- \), to gather and bring.

   (b) Intensives:
   - \( ugā- \), to produce, bring forth.
   - \( uṭhā \), to bring up again.
   - \( carḥā- \), to take the aid of somebody; to march against one’s enemy.
   - \( churā- \), to rescue.
   - \( barḥā- \), to bring forward, lead on.
   - \( banā- \), to prepare, get ready and bring, settle, manage, arrange, accomplish.
   - \( bulā- \), to summon, call. < bulānā, to call, call for.

   In both (a) and (b) the first member of the compound is derived from a transitive verb.

199. \( \sqrt{\text{lipat-}} \), to hang on, fall on, cling to.
   Adverbatives:
   - \( ā- \), to clinging to; to join.
   - \( jā- \), to clinging to, give heed to.

200. \( \sqrt{\text{le-}} \), to take for one’s self.
   (a) Intensives or Reflexive Intensives:
   - \( ā \) or \( ān- \), to come up to, reach, overtake.
   - \( ukhar- \), to root up.
   - \( udher- \), to undo, unsew.
   - \( kar- \), to effect, do for oneself.
   - \( kah- \), to speak.
   - \( kah-sun- \), to converse, talk together.
   - \( khā- \), to eat up, devour.
   - \( khāic- \), to draw away, draw out, withdraw.
   - \( khāic- \), to draw or take from.
   - \( kho- \), to lose away.
   - \( gher- \), to surround, compass about.
   - \( cug- \), to devour up, pick up, select. < \( \sqrt{\text{cug}} \), to peg.
   - \( cun- \), to choose, select, set apart.
   - \( cūm- \), to kiss.
   - \( chin- \), to snatch away, wrench, pluck out, spoil.
   - \( chū- \), to touch.
jāc--, to examine.
jān--, to know.
jīt--, to overcome, win, conquer.
ṭhām--, to sustain, hold up.
ṭhāṃbh--, to sustain, support.
dāb--, to press down, overpower, subdue.
dhō--, to wash, cleanse.
nikāl--, to take from (lit. having caused to come out, to take).
nīgal--, to swallow up.
pākar--, to take, lay hands on, apprehend, lay hold of, take hold, hold fast.
pālaṭ--, to take back, take revenge, reverse.
pāhcān--, to know, recognise.
pahin--, to put on, clothe oneself.
bēc--, to sell off.
bulā--, to call out, call one’s self.
bhār--, to take the full amount due, exact the demand.
mar--, to pass away.
māg--, to ask for.
mān--, to acknowledge, obey, believe.
mār--, to beat completely, overcome, conquer.
māḍ--, to close, shut, cover.
rakh--, to keep, take in charge, lay by for oneself.
rok--, to restrain.
likh--, to copy, write.
le--, to take away, catch, snatch, receive.
lūṭ--, to spoil or plunder.
samāj--, to understand for oneself.
sābhāl--, to support, help.
sun--, to hear, listen, overhear.
sō--, to sleep.
ho--, to be fulfilled; ‘to accompany’ (-KELLOG).

This auxiliary is composed with verbs both transitive and intransitive.

(b) Intensives:

uṭhā--, to bear or raise up, take up or away, take out, bear.
carhā--, to take in a train etc.
chāpā--, to hide, cover
churā--, to deliver.
dābā--, to choke, throng.
dābād--, to choke, throng.
bacā--, to secure from (harm etc.), to save, to preserve.
bānā--, to bring to pass; to build up.
mīlā--, to reconcile.
lagā--, to attach to oneself, win, place, clasp.
(c) Desubstantives:

udhār--, to borrow.
śā--, to breathe.
sudh--, to take care, look after.
dām--, to rest.
mōl--, to buy.

201. √ sak--, to be able.

Abilitives:

uṭh--, to be able to rise.
uṭhā--, to be able to raise or bear.
kār--, (karne--) to be able to do.
kaṅ--, to be able to say.
kaṅne mē ā--, to be expressible by speech.
khā--, to be able to eat.
khāc--, to be able to draw.
guḷār--, to be able to pass away, pass over.
carh--, to be able to climb, ascend, mount, ride.
cal--, to be able to walk.
chīpā--, to be able to hide.
chū--, to be able to touch.
jadār--, to be able to bind.
jā--, (jāne--), to be able to go.
jān--, and (jānane-- or jānē--), to be able to know, know.
ṭal--, to be able to be removed, pass away.
āhā--, to be able to destroy.
de--, to be able to give.
daur--, to be able to run.
pakār--, to be able to catch, take hold of.
pahī-likh--, to be able to read and write.
pahcān--, to be able to discern, recognise.
pahūc--, to be able to come to, approach.
pahucā--, to be able to convey, make to arrive.
pā--, to be able to receive or attain.
pī--, to be able to drink.
pair--, to be able to swim, swim out.
bahā--, to be able to build.
bik--, to be able to sell.
bujhā--, to be able to quench.
bol--, to be able to speak.
māg--, to be able to ask, pray, demand.
mār--, to be able to beat or strike.
raḥ--, to be able to remain, continue, dwell.
raḥk--, (old form rakhi--), to be able to have.
ruk--, to be able to cease.
rokh-, to be able to withstand, forbid.
lā-, to be able to bring.
likh-, to be able to write.
lūt-, to be able to spoil, rob, plunder.
vāc-, to be able to read.
samā-, to be able to hold, be contained.
sikhā-, to be able to teach.
sun-, to be able to hear.
ho-, to be able to be; to be possible.

This auxiliary generally always occurs in compounds.

202. √sunā-, (caus. of √sun, to hear) to make or cause to hear.
Completeive:
kah-, to speak to completely, preach to.

203. √hār-, to lose.
Adverbative:
pac-, to labour in vain; to toil and lose.

204. √ho-, to become.
(a) Compulsivives:
karnā-, to be required to do.
khānā-, to be required to eat.
denā-, to be required to give.
banānā-, to be required to effect, succeed, build.
likhnā-, to be required to write.
sahnā-, to be required to endure, tolerate.

(b) Passives and Causative Passives:
utārā-, to cause persons to alight, have lodged.
ubhrā-, to rise up, stand out. < √ubhar, to rise up.
khodā-, to be hewn, engraved.
girā-, to be fallen.
ghabrāyā-, to be confused.
gherā-, to compass about.
cunā-, to be chosen, selected or called. < √cun-, to choose, gather out, elect.
chipā-, to be hidden.
cherā-, to be pierced or wounded.
tāyā-, to be tried.
dahakāyā-, to be burnt.
dharā-, to be set, laid up, be placed, be reserved.
apā-, to lie.
(−par, −pe) parā-, to hang or depend upon.
pahūcā-, to have arrived, be come.
pālā-, to be reared, be brought up.
banā-, or banāyā-, to be made.
bādhā-, to be bound, be girt about.
bikā-, to be disordered, made crooked, perish.
bhejā-, to be sent or sent forth.
milā-, to be joined, be mixed.
rakhā-, to be set, be laid.
lagā-, or lagāyā-, to be set or fixed (upon).
ladā-, to be laden or full of.
samāyā-, to be contained, entered.
satāyā-, to be vexed, be tormented by.

(c) Desubstantivatives:
ārambhā-, to commence.
nās-, to be destroyed.
pṛakāś-, to be made clear.
bidā-, to bid good bye.
bhāsm(a)-, to be reduced to ashes.
yād-, to remember.
lōp-, to disappear.
visarjan-, to relinquish, send away.
surā-, to commence.
sahan-, to bear or endure.
smaran-, to remember.
svākār-, to accept.

(d) Syntactic:
kahane mē-, to be obedient (to); mind.

The auxiliary śo, however, is, in the main, a tense-auxiliary.

(e) (i) Continuatives (Present):
māī ātā hū, I am coming.
māī kartā hū, I am doing.
māī hctā hū, I am becoming.

(ii) Continuative (Past):
māī ātā thā, I was coming. See thā.

(iii) (Compulsive) Continuatives:
vah ātā hogā, he must be coming.
vah kartā hogā, he must be doing.
vah hctā hogā, he must be becoming.

(iv) Probabilitive Continuatives:
māī ātā hoū, I may be coming.
māī kartā hoū, I may be doing.
māī hctā hoū, I may be becoming.

(v) Desiderative Continuatives (Subjunctive):
jo tum āe hote, had you been coming.
jo tum karte hote, had you been doing.
jo tum hote hote, had you been becoming.
(f) (i) Completives (Present):
maē āyā hū, I have come.
maēne kiyā hai, I have done.
maē huā hū, I have become.

(ii) Completive (Perfect):
maē āyā thā, I had come. See thā.

(iii) Compulsive Completives:
vah āyā hogā, he must have come.
usne kiyā hogā, he must have done.
vah huā hogā, he must have become.

(iv) Probabilitive Completives:
maē āyā hōū, I might have come.
maēne kiyā hōu, I might have done.
maē huā hōā, I might have become.

Desiderative Completives:

(v) jo tum āye hote, if you had come.
jo tumne kiyā hōtā, if you had done.
jo tum huve hote, (if) you had become.

(g) Desideratives:
vah ānecālā or ānehārā hai, he would come; he is going to come.
vah karnevālā or karnehārā hai, he would do; he is going to do.
vah honevālā or honehārā hai, he would become; he is going to become.

VERBAL COMPOSITION IN AVADHĪ

205. √ā–, to come.
Progressive and Completives:

kahi–, to be saying, persist in saying.
ghat āi, was being fashioned (Pad. 3.5).
cali āi, came walking; handed down by tradition (cf. Mar. cālat āi). Pad. 4.2.
jurī āi, was united. Pad. 25.2.
barhi–, (Ram. Cm.) to go on advancing or growing up.
bani āvā, to be in the making, become, be made up, be effected. Pad. 11.39.
lei āi, brought.

206. √uṭh–, to rise, get up. Pad. 24.97.
(a) Intensives expressing suddenness:

jāgi uṭheū, woke up. Pad. 20.128.
phūli uṭhā, became delighted. Pad. 23.167.
(b) Inceptive:
   *dalaki−*, to begin to break.

207. √*kar−*, to do (with perf. part.).
   Intensive Continuative:
   *āvā−*, to come over and over again.

208. √*khā−*, to eat.
   Intensive:
   *kāti−*, to have bitten, to bite.

209. √*ghāl−*, to pour into (cf. √*dāl*).
   Intensive:
   *ris (roṣa, wrath) kar ghālā*, became angry. Pad. 8.58.

210. √*cal−*, to move, walk.
   (a) Progressive:
   *mod−*, as in *vah tāgā* (thread) *mod calai* (Pad. 10-141); to keep on wearing or breaking.
   (b) Inceptive: M. Av.
   *māri−*, to begin to beat.

211. √*cāh−*, to wish, desire.
   (a) Desideratives and Incepts:
   *kahā−*, to wish to tell or say; to be about to say (cf. *kahā cāhā*) in Pad. 7.62. 25.91.
   *kīnī−*, (kīyā), to wish to do. Pad. 1.56.
   *dekha−*, to wish to see.
   *sājā−*, (= *kahā sājā*), to desire to accomplish.
   (b) Desideratives: O. Av.
   *jarai−*, to wish to burn.
   *nahāi−*, to wish to bathe.
   (c) Desiderative: M. Av.
   *javā−*, to wish to go.
   (d) Syntactic conveying immediate futurity. M. Av.
   *cahāti hai−*, as in
   *bāra bajai−*, It is about 12 o’clock.

   Completive:
   *khāi−*, to eat up, finish eating.
   *parhi−*, to read out.

213. √*jā−*, to go.
   (a) Completes:
   *utarī−*, to descend completely, as in Pad. 16.24.
   *utarī gaye−*, descended.
   *(lāji) chapi−*, to become concealed (being ashamed or out of shame).
   *jari−*, to be burnt down. M. Av.
   *phiri−*, to return, as in Pad. 24.143.
phiri jāi-, returned.
marī-; to die away, as in Pad. 20.82.
mari gaēu-, died.

Or in Pad. 24.111 we have a form marījia (probably the remnant of the Sk. passive in (ya) cf. dījia).
(samādhī) lægi-, to be absorbed completely (in meditation) i.e. lag gaï. Pad. 23.147.

(b) Continuative:
mārai-, to go on beating, striking, as in Pad. 8.25.
mārai gai (i.e. mārtē gaye).

(c) Passive:
(i) kahā najāye-, not to be told in Pad. 20.127; 25.45.
sūjhā jai-, to be suggested. Pad. 13.44.
(ii) chui-, to get touched.
chūṭī-, to be loosened.
sahi na jāi-, is not endured. Pad. 18.34, 21.
heri na jāi-, is not searched. Pad. 1.126.

214. √dār- (cf. dāl-), to throw. M. Av.
Intensive denoting violence:
pī-, to drink down.

215. √de-, to give.
(a) Permissives:
khāi-, to allow to eat. M. Av.
dekhāi-, to show, allow to see. O. Av.
rahai (dehu), to let remain. Pad. 23.47.
likhi (dīnh or dīnhī), to let write. Pad. 6.8; 23.54.

(b) Intensive Completive;
taji-, to give up.
(c) Permissives:
jhulana-, to permit to swing.
nisarana-, to permit to go out.

216. √par-, to fall.
(a) An Intensive:
kudī-, to jump down. M. Av.

(b) Passive Compulsives denoting an accident:
būjhī-, to come to be realized; to have to be realized.
sūjhī-, to come to be seen; to have to be seen.

(c) Desubstantive:
śravaṇ-, to be heard.

217. √pār-, to be able.
(a) Abilitives:
khevai-, to be able to play.
baranā-, to be able to describe.

(b) Desubstantive:
barāṇa-, to be able to describe.
218. √pāv–, or √pā–, to get, to able.
   (a) Abilitives:
       kai–, to be able to do. M. Av.
       heri–, to be able to search, as in Pad. 24.136. kāla na pāvai heri, The time is not able to search.
   (b) Permissives:
       kahai–, to be allowed to say. M. Av.
       jarai–, to be allowed to burn.
       dekhai–, to be allowed to see.
   (c) Passive:
       chūta–, to get released.

219. √phīr–, to move.
   Adverbative:
       palaṭi na phirai, did not turn back, as in Pad. 11.52.

220. √bāṭh–, to sit.
   Intensive:
       kahi–, to speak up. M. Av.

221. √mār–, to beat.
   Intensive Completive:
       likhi–, to write out. M. Av.

222. √mil–, to get, unite.
   Acquisitive and Abilitive:
       kai–, to get to do, be able to do. M. Av.

223. √rah–, to remain.
   (a) Simple Continuatives:
       berhī–, to remain pierced.
       lukāi–, to remain incognito (hiding).
       samāi–, to remain contained (cf. samāi rāhā). Pad. 25.35.
   (b) (i) Continuatives:
       bōlai–, to go on speaking (cf. bōlai rāhā). Pad. 25.33.
       herai–, to keep on observing, searching. Pad. 24.136.
   (ii) pārhtī–, to continue reading. M. Av.

224. √rākh–, to keep on.
   (a) Continuative:
       (kuhu kahu) kai–, to go on cooing.
   (b) Completive:
       raci–, to have created.

225. √lāg–, to begin.
   (a) Inceptive:
       āsai–, to set out, start coming. M. Av.
       sahi saka lāgā (Pad. 10.141) = began to be able to endure
       sunī -(lāgaḥi), to begin to hear. Pad. 1–46.
(buɾi buɾi) herai-, to begin to search (diving again and again).

(b) Inceptive Desubstantive:

sumirana-, to begin to remember.

226. √le-, to take.

Reflexive Intensives:

ādi-, to come over. M. Av.

kārhi-, to take out, draw. Pad. 21.19; 24.17.

kheḷi-, to play.

cūrī-, to pound to pieces. Pad. 25.98.

jōrī-, to join. Pad. 4.44.

jhāpi-, to close, conceal. Pad. 4.26.

dhiṅḍhi-, to search out. Pad. 22.72.

dhāśi-, to sink down. Pad. 23, 103, 120, 169, 139, 174, 22.74.

boli-, to invite.

bolāi-, to call.

sameṭi-, to collect. Pad. 12.64.

hari-, to snatch. Pad. 24.84.

hāśi-, to laugh out. Pad. 20.40.

heri herāi-, to search and observe. 4.55.

227. √sak-, to be able.

(a) Abilitives:

(i) uɾi-, to be able to fly (cf. uɾi na sakai). Pad. 9.45.

kaɾi-, to be able to do.

cali-, to be able to move. Pad. 15.53.

chuɾi-, to be able to touch. Pad. 10.118.

ḍhāri-, to be able to shed tears. Pad. 24.61.

dekhi-, to be able to look.

nibāhù-, to be able to perpetuate (love) (cf. Sk. niṟvāhya and Mar. √nibhāv). Pad. 23.144.

pahūci-, to be able to reach. Pad. 10.159, 144, 146,

boli-, to be able to speak. Pad. 3.51.

rahi-, to be able to stay. Pad. 25.49.

lei-, to be able to bring. M. Av.

228. √sidhā- or √sidhār-, to go.

Completive:

laι sidhāι i.e. lei gai, took away. Pad. 23.87.

229. √ho-, to become.

Simple Continuative:

samāi-, to be contained in. Pad. 24.147.

It is possible to show how the so-called tense-auxiliaries √rah and √ho give us several verb-compounds showing different shades and aspects of action, in continuation of their uses given in entries No. 223 and 229.
230. √rah, to remain.

(a) Continuatives:
   (i) tui dékhāi rahu, (you) continue seeing. (Present).
   (ii) mai bājārāi jāti raхаu, I was going to the bazar. (Past).
        mai dékhāi raḥau, I was seeing.
   (iii) tum dékhāi raḥau, you will continue seeing. (Future).

Here it is clear that the time-sense is given by inflexion while the stage or aspect is given by composition.

(b) Simple Continuative:
   tui dekhē rahu, you continue in the state of having seen.

(c) Continuative indicating command:
   tui ḍēkhē raḥē, thou wilt continue in the state of having seen.

(d) Completives:
   In O. Av., goṛ raḥī, she had gone. Tulsi. (p. 379).
   In M. Av., mai gāva gavā raḥau, I had gone to the village.

231. √ho, to become.

(a) Continuatives:
   In O. Av., prāna mukuta aba hota hai, (Padmāvata p. 561).
   Life-breath is becoming free now.
   jānata ahaī, I am knowing; I know. (Tulsi. p. 379).
   mātha nāi pūchata as bhayaū (Tulsi. p. 324) having bowed down he began to ask (Inceptive).

   In M. Av. (i) mai dekhāi hai, I am seeing. (Present).
        ham dekhiti hai, we are seeing. (Present).
   (ii) dekhāi hoīhaī, I shall be seeing.

(b) Probabilitive Continuative:
   dekhāi hotiū, had I been seeing.

(c) Simple Continuatives (Passive):
   (i) O. Av., jo hai likhā so jāi na mēṭā (Padum. p. 596), what
      is ordained cannot be falsified.
      thakīta hoi sab loga lugāī, all men and women become
      stupefied. (Tulsi. p. 89)
   (ii) mai dekha (ī-feminine) hai, I am one who has seen.
      mai parha hai, I am one who has read—literate.

(d) Completive:
   mai gāvaī gavā hai, I have gone to the village.

(e) Completive Continuative:
   dekhe hai, I have seen i.e. am still seeing (cf. the probable
   Sandhi alternant...mai dekheu; I have seen).

(f) Probabilitive Completive (=Future Perfect Indicative):
   baṅhe hoībaī, I may have sat.

(g) Desiderative:
   mai dekhe hotiū, had I seen; would that I had seen.
VERBAL COMPOSITION IN BHOJPURI

232. √āi-, to come.
   Completives:
   ban- to be made up, completed. < banab, to be made.
   le-, to bring.

233. √uṭh-, to rise.
   Intensive denoting suddenness:
   bol-, to speak up suddenly.

234. √kar-, to do.
   Intensive Continuatives:
   āvai, aibe or āibe-, to be in the habit of doing.
   parhai or paṭhbe-, to read often, be in the habit of reading.

235. √cāh- or √chāh-, to wish.
   Desideratives (at times conveying immediate futurity):
   paṭhrai, paṭhbe or paṭhal-, to wish to read.
   ghari bajal-, to wish to strike, be about to strike.
   marbai-, to wish to die, be about to die.

236. √cuk-, to finish.
   Completives:
   (i) parh-, to finish reading.
   (ii) khāi-, to finish eating.

237. √jāi-, to go.
   (a) Continuative:
       parhat-, to go on reading.
   (b) Completive:
       khai-, to eat up.

238. √jān-, to know.
   Abilitive:
   khāibe or khaibe-, to be able to eat, have had the practice of eating.

239. √dāl-, to throw.
   Intensive:
   tor-, to break into pieces. < torab, to break.

240. √de-, to give.
   (a) Permissives:
       āvai, aibe or āibe-, to allow to come.
       parhai, parhbe-, to allow to read.
   (b) Intensive:
       phēk- or phēke-, to throw away. < phēhab-, to throw.

241. √par-, to fall.
   Intensive showing accident or chance:
   'āi-, to turn up, come accidentally.

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242. √pāi–, to obtain.
   Permissive Acquisitive:
   parhai– or parhbe–, to get permission to read.
243. √rah–, to remain.
   Continuative:
   baith or baithat–, to continue sitting.
244. √lag–, to be applied.
   Inceptive:
   padhai or padhbe–, to begin to read.
245. √le–, to take.
   Reflexive Intensives:
   hät–, to cut for one's self. < kātab–, to cut.
   rakh–, to place for one's self, lay by. < rakhab, to place.
246. √sak–, to be able.
   Abilitive:
   parh–, parhai–, parhbe–, to be able to read.
247. √hoi–, to become.
   Inceptive, when compounded with jayal past tense of √hoi-
   parhat–, began to read.

VERBAL COMPOSITION IN BRAJA

248. √ā–, to come.
   Compleitive:
   nikasi āi, manifested completely.
249. √kar–, to do.
   Intensive Continuatives:
   tum kahā karo, you tell again and again.
   laibo karau, I took frequently.
250. √cal–, to walk.
   Compleitive:
   hāsata cale, went on laughing.
251. √cāh–, to wish.
   Desiderative:
   cugyau cāhatu, desires to peck.
252. √cuk–, to err.
   Compleitive:
   deno huto so dai cuke, whatever was to be given was given
   away.
253. √jā–, to go.

(a) Passives:
   (i) aura gani nahi jāt, and it is not being counted.
       barani na jāti hui, it is not being devoted.
   (ii) likhyau gayeu, it was written.
(b) Completives:
   cali jāti, she goes away; walks out.
   parati jāti, she returns.

254. √de-, to give.
    Completives:
    (i) jāna dinhē, he has known.
    (ii) dhari daya, was caught.
    sarasa grantha raci dehu, compose away an interesting book.

255. √pā-, to get.
    Abilitive:
    calata pāe, can walk. (Sūr. M. 5).

256. √phir-, to move.
    Adverbative (Continuative):
    khelata phirāi, goes on (moves) playing. (Karitāvate 27).

257. √rah-, to remain.
    Continuative:
    lapati raḥi, she went on clinging.

258. √lag-, to touch.
    Inceptives:
    (i) karna lāgi, began to do.
       kāṭana lagayau, began to cut.
       barasana lage, began to shower.
    (ii) khone lāgi, began to lose or waste.
       hone lāgi, began to appear.

259. √le-, to take.
    Completive:
    gheri liyaũ, besieged completely.
    ruki-, to stop completely.
    samjhi-, to understand completely.

260. √sak-, to be able.
    Abilitive:
    lai sakai, she can take.

261. √ho-, to be, become.
(a) Continuatives:
    kathā kahatu haũ, I am telling a tale.
    mathurā jāti haũ, I am going to Mathurā.
    rājate rahata haũ, I am looking bright.
(b) Completive:
    āyau haũ, I have come.
    baithyaũ haũ, I have sat.

All the above examples have been selected from original works in Braja as represented by Dr. Dhirendra Vārmā, M. A., D. Litt., (Paris), in his Braja Bhāṣā Vyākaraṇa, Alahabad, 1937.
CHAPTER FOUR
VERBAL COMPOSITION IN OTHER NEW INDO-ARYAN LANGUAGES

I. Verbal Composition in Oriya

262. √ach-, (achibā in dictionary), to be.
   (a) Continuative, present:
       dekhu-achī or dekhucī, I am seeing.
   (b) Compleitive:
       dekhi-achī or dekhichī, I have seen.

263. √ān-, to bring or fetch.
   (a) Progressives:
       karhāi-, to lead the way on, guide on. < karhaibā, to show, exhibit, cause to be brought out; to guide; to remove.
       kamāi-, to lessen gradually.
       pāli-, to bring up a child.
       bohi-, to carry things to this place from somewhere. < bohibā-, to carry loads.
   (b) Adverbatives:
       khoji- or khojiloji-, to search after a thing and bring it.
       ghini or gheni-, to fetch a thing from a place.
       nei-, to take and bring.
       pāchoji-, to advance to some distance to meet an incoming honoured guest and accompany him to the destination.
       māgi or māgi-jāci-, to bring a thing from another for use.
       māri-, to bring an animal after killing it; to take a thing fraudulently.
       lei-, to take and bring.

Clearly almost all of them are mere juxtapositions. In a few cases even the sequence of action is maintained.

(c) Desubstantiye:
    mani-, to consider.

264. √ās-, to come to, arrive at, visit, be present.
   (a) Intensives.conveying suddenness, hurry or immediate futurity.
       uśhi-, to come out at once.
       uturi-, to escape, be saved from; to bubble up and swell,
           < uturibā, to arrive, cross.
       ghanāi-, to be solidified. < ghanāibā, to become dense, densified, deepen.
       ghiti-, to bring down a thing from a distance.
       ghini or gheni-, to fetch a thing, bring a thing.
chari-, to leave away a person or thing, somewhere by oversight; to accompany a person coming to some place.

jami-, to begin to congeal or freeze. < jamibā-, to be collected together.

diśi-, to seem or appear from indications.

dhāi-, to come to a place in hot haste.

pāchoti-, to meet an honoured incomer at some distance before he arrives at a place.

baśīcī-, to escape with one's life from impending death or danger.

buri-, (the Sun, the Moon) to be about to set.

bohi-, to come down, flow down.

mārī-, to advance swiftly and violently, overspread, be diffused; to come away from a place or a bed shortly after stepping on it.

miśi-, to set upon or charge a person (to attack him) < miśibā, to be mixed up.

(b) Compulsive :

kari āse-, ought to do (such an act).

(c) Desubstantives :

abadhānaku-, to be heard or attended to, to be granted.

kāma-, to be of use.

kārīyyare-, to be of service when occasion arises.

dikhibāre-, to be seen, be known, be experienced.

265. √uth-, to rise, get up.

Intensives showing suddenness :

kahi-, to speak up or out, get up and speak.

ghini or ghenti-, (a sore) to become very painful.

camakī-, to wince, be startled, to take a sudden fright, shake in fear.

jamakī-, to become full of grandeur and crowded. < jamakāibā-, to make a show.

jali-, to break out into fire, be kindled, glitter.

jīi or jīi-, to revive, be restored to life.

phuti-, to be full blown, be manifest, be seen clearly.

baśīcī-, to come to life, be resuscitated.

basi-, to sit up from a sleeping position; to be able to sit up without another's aid.

mahakī-, to be filled with sweet smell.

mātī-, to become excited at once; become very itching or painful; attain the power of intoxicating. < mātibā, be maddened.

rodi-, to cry loudly all of a sudden. < rodibā-, to weep.
266. √kar-, to do, perform.
   (a) Intensive Continuatives:
       urāuri-, to fly here and there.
       kaañīla kaañīli-, to coax, cajole, to please by soft oily words.
       kudākudi-, to frisk or jump up; to tread or press a thing
              by heels.
       kundākundi-, to give a continuous sound beating or cudgel-
              ling; to finish a thing by frequently turning it on the
              lathe.
       garāgayi-, to roll on. < garibā-, to roll or wallow on the
              ground.
   (b) Intensives:
       (i) āta-jāta-, to manage or guide; to carry through.
       (ii) kaṭakai-, to invade a country with army, start for the
              theatre of war.
       kutei-, to insist, be obstinate. < kuteibā-, caus. of kutibā,
              to appraise.
       jācei or jācāi-, to have a thing tested in the market to
              ascertain its value and quality, test a piece of gold as
              to its value and quality.
   (c) Causatives:
       (i) neī-, to cause to reach.
       (ii) ubhā-, (or ubhā karāibā......caus.), to cause to stand up,
             erect, set up.
       chira-, to cause a person to stand up, build up, cause to
             happen.
   (d) Desubstantivates and Syntactical:
       (i) ai-, to vomit.
           ainיתha-, to make the whole of the food impure by eating
           a part thereof.
           ainī-, to make jest, feign, importune, raise a frivolous
           objection.
           annadhoaṁsa-, to eat a person’s salt without rendering
           any service.
           anvaya-, to construe, paraphrase.
           aparādha-, to commit an offence.
           abhisāpa-, to imprecate, curse.
           arpaṇa-, to give, entrust.
           īṛā-, to envy, feel impatient at another’s prosperity.
           uthbaś-, or uthā-baiṭha-, to stand and sit frequently.
           xpāsa-, to fast.
           kheda-, to grieve.
           gata-, to pass time.
           dayā-, to take pity upon another.
darśana-, to visit an idol face to face, have an audience with an idol or a king.
dībhāga-, to bisect, divide.
dekhā-, to meet another, pay a visit to, pay one's respect to.
dhṛta-, to catch, seize, arrest.
nirbhara-, to rely solely or depend on a person, rest on, hang on.
pūrā-, to fill up, finish, bring to a close, accomplish.
prahāra-, to strike, beat.
birāja-, to be present; to sit; to go; to come.
(ii) anī-, to accept.
achā-, to draw or make a circular furrow-line in a field before ploughing it through and through.
antara-, to send away, drive away, separate, forget.
alaga-, to separate.
astu-, to assent to a person's prayer.
ahetu-, not to attend.
ātmasā-, to appropriate.
iti-, to finish.
dutīya-, to second a proposal, marry a śūdra widow.
dvidhā-, to split up, divide into two.
pārā-, to study, learn.
mane or manare-, to remember, recollect, imagine.
leuṭā-, to employ counteracting means against the effects of a medicine or a mystic application.

(e) Hybrid Compounds of the Simple Intensive type1:
'admit'-, to admit.
'appeal'-, to appeal.
'assess'-, to assess.
'commit'-, to commit.
'copy'-, to copy.
'compose'-, to compose.

267. √kah, to advise, inform verbally, speak, publish. relate, consult, compose.

Adverbatives:
urāi or urāikari-, to defame a person, slander a person.
hasaṅkāi-, to speak soft words, please with oily words, cajole, coax, flatter.
kholikari-, to speak plainly.
dekhāi or dekheī-, to illustrate, support by citing similar cases, speak indirectly, hint.

1. In these examples the English Spelling is preserved to make the matter clear.
dekhāi-sikhāi--, to attack or rebuke a person indirectly or by implication without mentioning his name.

phītāi--, to make a clean breast of everything, speak out a thing clearly.

pheri--, to speak clearly. < pheribā--, to remove, open.

baṇoāi--, to deceive, speak in such a manner so as to save a person from blame.

bulei bulei--, to speak (something) indirectly and in a round-about manner.

bhaṇāi--, to explain a matter in detail.

268. √kārh--, to bring out, take out, draw out, shed tears.

Intensive Adverbatives:

khaṇi--, to dig out, open a pit for bringing out paddy etc. already stored therein.

phara( re)bi--, to defraud, act fraudulently.

269. √khā--, to eat.

(a) Intensives:

(i) cum, cumā or cumbā--, to imprint a kiss, kiss.

tham--, to come to a sudden stand-still, stop at once, be taken aback. < thamibā, to cease, stop.

(ii) ghāli--, to reel down.

(b) Adverbatives:

(i) khunīti--, to eat grains of rice by picking them up from the ground.

ghini--, to purchase one’s daily victuals in the market every day.

basi--, to consume or spend money without earning anything, to take one’s meal sitting.

māgi--, to live on food begged of others.

māri--, to look very odd; to kill an animal and eat its meat.

(ii) uṭhiā--, to take a meal without paying for it.

udā--, to eat gratis.

270. √ghep--, to hold, accede to, grant, wear, accept etc.

(a) Intensive:

jāni--, to know well.

(b) Desubstantives:

kaṇṭhi--, to put on a string of necklace; to wear a string of holy Basil beads on being initiated or admitted to a Vaiṣṇava brotherhood.

khaṇga--, to misunderstand a thing, be displeased or sorry.
271. √cāl–, to move, walk, continue, happen.
   Adverbatives:
   māri-māri–, to advance slowly, advance.
   lambi–, to be hanging, remain suspended; to increase in
   length; to leave company and go away.

272. √cāh–, to wish, desire, ask for, want, like.
   Desiderative:
   marībā ku–, to desire to die.

273. √cāh– (cāhinībā in dictionary), to look at, glance at.
   Adverbatives:
   karei–, to cast side glances, ogle.
   koṇiāi–, to cast a side long glance, ogle.

274. √chār–, to abandon, give up, cut off connection with, cease to
   do a thing.
   (a) Intensives:
   nei–, to see a man off; accompany a departing man to a
   certain distance.
   rari or rāri–, to roar, bray, scream, lament or wail loudly.
   (b) Desubstantive:
   uparodha–, to have no personal regard or consideration for
   the feeling of others.

275. √jā–, (jibā in Dictionary), to walk, go, move.
   (a) Intensives:
   arei–, to stand aloof. < areibā, to move to one side.
   ari–, to fly away, disappear, run very quickly.
   ubhi–, to vanish, disappear, cease.
   kaṭi–, to be cut, be set off, be lessened, be killed.
   kudi–, to run.
   kuhuli–, to be overbaked or overburnt, turn pale with a
   sense of shame or envy.
   keterāi–, to become hard-boiled.
   khāi–, to vex or pester a person much, ruin a person,
   eat up a thing.
   kheli–, to be scattered, spread or diffused.
   garāgarī–, to roll on.
   gheni–, to take away, remove, charm, lead.
   ghenāi–, to take away, cause to be taken or carried.
   capi–, to sink down, soak or sink, be frightened to silence.
   cari–, to pervade or be diffused through the whole system
   (medicine, poison etc)
   cirī–, to become torn to pieces.
   chāri–, to be given up; to leave a thing, disappear, go
   elsewhere leaving the company of someone.
   jali–, to be burnt to ashes; (fig.) to be afflicted.
déi—, to overleap, leap over, overcome by jumping.
tāli—, to be burnt, be scorched, be troubled with hunger.
disi—, to be suddenly or unexpectedly seen, dance before
the mind’s eye, be suddenly felt.
dhoi—, to be carried away by flood, be damaged by flood-
water.
pati—, to be settled (said of a quarrel or a dispute).
palāi—, to run away from a place.
pāi—, to get, arrive at, reach, come.
pāti—, to be pressed up.
piṭi hoi—, to be beaten or hammered. < piṭibā—, to go on
beating for some time.
puri—, to suffice, become full.
peli—, to push on one’s way, go by pushing through
obstacles.
pochi hoi—, to be effaced, be forgotten.
pōri or pōri pāri—, to be burnt, be burnt to ashes, be charred.
phasi—, to be cheated.
phaṭiphūṭi—, to be split up at many places.
phiṭi—ki—, to become independent of, be separated from.
(bandhūka) phiti—, to fire suddenly and automatically.
basi—, to coagulate, be congealed.
bahaki—, to forget.
buri—, to disappear in the sky (said of a soaring pigeon or
paper-kite).
buli—, to walk, go a-walking, be stouter, melt, deteriorate.
bohi—, to flow down, be spoilt or lost.
bhini hoi—, to be pestered (from all quarters).
māri—, to spread, be on the increase (number of children
etc.); to walk, overspread.
māti—, to be mad in the pursuit of a thing, pursue a work
with zeal.
mānī—, to admit one’s guilt, confess unconditionally,
come fully under a person’s control.
māri—, to get on anyhow, pass time, go on.
mili or mili miśi—, to be gone at last, be united with, be
reconciled with each other.
lambi—, to be hanging, increase in length.
lāgi—, to become merged in, become joined to, continue.
lībhi—, to be closed, go out of itself.
sāgi—, to sag or become bent in the middle; to cause to be
stored up.
haṭi—, to be defeated. < haṭibā—, to move back.

These occur in both active and passive constructions.
(b) Passives:
   *kahā–*, to be spoken.
   *ganā–*, to be counted.
   *cirā–*, to be torn.
   *taulā–*, to be weighed in the scale.
   *tarā–*, to be driven out, be uprooted.
   *thuā–*, to be placed. < *thuibā–*, to keep, put, place.
   *dekhā–*, to be seen, known, interred or concluded; to come to view.
   *dharā–*, to be caught hold of, be arrested.
   *duuā–*, to be washed.
   *parhā–*, to be read, be deciphered.
   *pāvā–*, to be got, be recovered.
   *bitā–*, to be beaten or hammered.
   *pārā–*, to be thrust in.
   *peesā–*, to be pounded.
   *marā–*, to be killed or beaten.
   *mārā–*, to become polluted or untouchable; to be lost, die.
   *sunā–*, to be heard distinctly, be rumoured.
   *saitā–*, to be stored up.
   *suḥā–*, to be born or endured. < *sahibā–*, to bear.

(c) Purpositives:
   *gādhoi–*, to go to bathe; to be deprived of certain privilege or enjoyment (fig.).
   *mutāi–*, to go to pass urine outside.

(d) Adverbative:
   *aṇkei bankei–*, to move in a crooked manner like the serpent.

(e) Desubstantatives:
   *aparate–*, to disbelieve.
   *asiukārā–*, not to admit one’s guilt.
   *kaṇe–*, to vanish, disappear.
   *kularu–*, to be excommunicated.
   *chobha–*, to swoon, faint.
   *nidrā–*, to sleep.
   *pāra–*, to be borne, be distinguished.
   *mael(ya)–*, to copulate (said of animals), have menses, be in heat. < *mae*, with, together with.

276. √ *jogā–*, to be fit.
   Abilitative conveying the sense of propriety:
   *ṣuṇī–*, to be fit for hearing.

277. *thā–* ( *thibā* in dictionary), to be, exist, be alive.

(a) Continuatives:
   *karu thāē*, he is doing.
   *dekhu thāē*, he is seeing.
karu thilā, he was doing.
dekhu thilā-, he was seeing.
karu thiba-, he will be doing.
dekhu thiba, he will be seeing.

(b) Intensive Continuatives:
kari thāē, he has usually done, is in the habit of doing.
dekhi thāē, he has usually seen.

(c) Completives:
(i) kari thilā, he had done.
kari thib, he will have done.
(ii) lakhi-, to have preordained; to have written already.

(d) Probabilitives:
(i) karu thiba, he may be going.
karu thātā, he might be doing or ‘if he were doing’.
(ii) kari thātā, he might have done or ‘if he had done’.

(e) Desubstantive:
manare-, to be the subject of one’s attention.

278. √de-, to give.

(a) Intensives (with a causative force when the main semanteme is in the causal form):
añāi-, to cause a thing to be brought in or fetched; to cause a thing or pot to incline to a side.
urāi-, to liberate, cause to disappear, evade hearing, make one a laughing stock.
urī-, to sharpen an instrument. < uribā, to sharpen.
kamāi-, to lesson, pare the nails and shave. < kamāibā, to lesson, diminish.
kahi-, to speak out, divulge, give out.
kudikādi-, to crush a thing by repeatedly treading over it.
kuhulei-, to overbake a food which is being cooked; to start the preliminary smouldering in an oven.
khūāi-, to feed another by putting food in his mouth.
garāi-, to cause a man die of starvation.
garāgari-, to roll on the ground.
ghāntī-, to agitate. < ghāntībā, to stir up.
calukari-, to eat at one gulp, misappropriate.
cihi-, to distinguish good from bad, recognise.
chārāi-, to cause to give up, cure, release, broadcast.
chāpi-, to print a book.
ādi-, to pass over, cause one’s disease to infect another person.
tari-, to drive away, expel, scare away, push off.
toli-, to pluck (fruits and flowers); to pick up (from the ground).
dharā(ṛ)e)i–, to cause an accused or offender to be arrested.
dhōi dhāi–, to wash thoroughly. (Completive).
pāchoti–, to accompany a departing honoured guest for some distance to see him off.
pāṭi–, to press hard, reduce to powder.
purā(ṛ)e)i–, to thrust suddenly, enable one to enter a place, admit. < purāibā, to fill.
pori–, to burn to ashes, destroy, char.
prabarttei–, to distribute.
phāṅki–, to deceive, evade, feign, show insubordination.
bhṛhāi–, to hand over a thing.
bulāi–, to reel, have a sensation of reeling, have a tendency to vomit.
bhajā(je)i–, to have the truth of a matter established by proof; to have a thing proved or disproved by confronting the person concerned. < bhajāibā, to cause to pray, please a person by devotion, cause to be tried.
māri–, to press a person or a thing down to the ground or into the water; to droop down one’s head; to thrust forcibly; to ram.
saṅpi–, to make over, make over charge of. < saṁpibā, to dedicate, offer. (cf. H. saũpna).
harī–, to divide a number by another. < haribā, to divide a number by another.
hāburā(ṛ)e)i–, to produce suddenly; to stop the motion or progress of a thing by suddenly putting an obstacle in front.

(b) Causatives:

khoji–, to cause to be searched out, cause a lost or missing thing to be recovered after searching.
dēi–, to cause to jump.

(c) Permissives or Causatives:

(i) carāi–, to allow or cause cattle to damage a crop by grazing.

(ii) dekhā–, to allow or enable a person to see you, grant an interview.

dhārā–, to permit oneself to be caught or apprehended; surrender one’s self to a person.

(iii) Permissive:

(mate) āśibāku–, to allow (me) to come.

(d) Adverbatives:

kīnāi–, to help a man in purchasing a thing.

dhari–, to make over (lit. to catch a thing and give it to another person), place before.
(e) Desubstantivatives:

achā-, See achā karibā.
apabāda-, to give a bad name, defame, vilify.
apamānā-, to disregard, set aside, insult.
abhīsāpa-, to pronounce a curse.
ulākha-, to cite as proof or authority; cite an example.
darsana-, to grant interview, appear before, see.
bai-, to spend away.
sanā-, to alarm a person.

279. √dhār-, to take hold of a thing, take with the hand, lift, carry.
(a) Adverbatives:

añāi-, to hold a pot or thing inclined sideways.
ani-, to hold a thing or a person in an inclined posture.
< añībā, to lean to a side.
ānka (ku) rāi-, to hold up as by a hook.
kankarā (re) i-, to hold very tightly as with a vice.
kāmurī-, to catch a thing by the teeth after first biting it;
    to grasp tightly, hold with a firm grip.
jarī-, to embrace closely, hold tightly.
jāpaśī-, to hold tightly.
jāhiśī-, to hold with a firm grip.
ṭānki-, to hold a thing suspended.
toli-, to take proper care, look after.
luli-, to twist thread into rope. < lulibā, to dangle, drop
down.
(b) Desubstantivatives:

achā-, to plough up the area enclosed by a circular furrow-
line.
pacchā-, to follow a person, pursue, press.
manare-, to take a thing seriously.

280. √dhā- (= dhāibā), to run.

Adverbative:

pari uṭhi--, to run away quickly by ignoring all difficulties.

281. √dhup-, to run, attack, beat, strike.

Intensive Continuative:

adhāi--, to run several times or repeatedly.

282. na, nā, ni, nu, no--, no, not.

Negative and Prohibitive:

(a) nailā--, did not come.
nahi--, not, is not.
(b) nāsti--; he or it is not, does not exist.
nāsti karibā--, to refuse, reject, deny.
(c) nāhi--; is not, does not exist.
nāhi karibā, to refuse stoutly and repeatedly.
(d) *ni-* , a prefix indicating prohibition.
*nihe-* , no, not, is not.
(e) *nuhe-* , I am not (*nuhanti*, they are not).
    *dekhu nuhe-* , I am not seeing.
(f) *noha(hu, ho)ti-* , negation, no.
    *nohiba-* , not to be, not to happen.
    *nohuh-* , I am not, (*we*) are not.

283. √ne- (= nebā), to carry, take.

(a) Intensives (with a causative shade generally when the main
    semanteme is in the causal form :
    *ut phai-* , to withdraw, kidnap.
    *urai-* , to cause to fly, cause to disappear.
    *kajal corai-* , to steal a thing deceitfully from under
        one’s very eyes; to play the sharper.
    *karhaai-* , to lead on.
    *khoji-* , to search out (*lit. to recover or find out a lost thing
        after search*).
    *ghichi-* , to draw away.
    *cihani-* , to select what is wanted from amongst many.
    *charai-* , to snatch away, take away, free a thing from
        encumbrances or pledge.
    *chapi-* , to get a book printed at some press.
    *tari-* , to drive away (*from or to a place*), push from
        behind, drive.
    *toli-* , to pick up.
    *dekhii-* , to test, take revenge, teach a lesson.
    *bhasa (se) i-* , to cause floating thing to move down with the
        current.
    *mani-* , to admit for the sake of argument.
    *rakhi-* , not to return a thing bought, to retain a person as
        a servant.
    *lutipathi- or lutilaṭi-*, to plunder and sack everything from
        a place.
    *lutipiti-* , to loot away everything by assaulting the people.
    *luṇthi-lāṇthi-* , to exhaust a thing without leaving anything.
    *lakharpahā (i) kari-* , to have a document executed in
        respect of any matter, have a matter reduced to writing.
    *lekhii-* , to write down, take note of, reduce to writing;
        to copy.
    *lekhī lākhī-* , to take down anything fully.
    *hari-* , to steal away (*lit. to go away after stealing*).

(b) Adverbatives :
    *dharai-* , to cause a person to be arrested and brought
        before one.
dhari--, to decide, assume, suppose, hypothesize, take for granted; to lead or take forcibly a person or an animal.
bujhi--, to take charge of. < bujhipā, to know, understand.
māri--, to take away a thing by force or artifice; to snatch off.
lugāi punḍāi--, to collect everything from every corner of a place or house and remove the same.
lekhī parhi--, to take or accept a document in one's favour from another person regarding certain transactions.
hari--, to carry away after stealing; to satiate.

(c) Desubstantivives:

akāsa--, to be avenged on.
ahantā--, to have a grudge against a person.
khōj khabar--, to search, make enquiries.
pherā--, to take back a thing given, cause a person to go back.

284. √pakā (ke)--, to place, put, put on, wear, throw away.

(a) Intensives:

kahi--, to speak out a thing inadvertently; speak out at once.
kori--, to cut clods of earth with the spade; to strike the head on the ground; to rain in cats and dogs.
cihi--, to distinguish the good from bad; to recognise.
dhari--, to catch suddenly, catch up; to touch.
burā (re) i--, to cover the surface of, overcloud; to over-spread; to destroy the prominence or individuality of a lower or softer thing; to inundate, flood.
māri--, to tread upon a thing unawares.
māri--, to kill, murder; to starve and neglect an animal to the point of death.
rākhī--, (an ablitive intensive), to be able to keep or maintain or save.
lekhī--, to note down (soon or hastily).
śuāi or soī--, to cause to sleep away (a baby, by rocking or fitting the nipple of the mother's breast to its mouth or by singing lullabies).

(b) Desubstantivive:

manare--, to remember, recollect.

285. √paṭā--, to pay or deliver money or things, make one agree.

Passive and Intensive:
pūrā--, to be completed, be finished, be accomplished; to complete, finish, fill up.
286. \( \sqrt{\text{par}} \), to fall, drop down, arrive, slip down, lie prostrate.

(a) Intensives:

(i) \( \text{ajāri-} \), to be poured in.
\( \text{āuji-} \), to lean on one side. \(< \text{āujibā-} \), to lean to one side.
\( \text{āburi-} \), to be eager to do a thing by overloping others.
\( \text{uburi-} \), to overcrowd a place, speak unasked.
\( \text{ghāli-} \), to reel down. \(< \text{ghālibā-} \), to reel, totter, lean down on one side helplessly.
\( \text{camki-} \), to wince, be startled, shake in fear.
\( \text{cui-} \), to flow down, fall in drops, ooze.
\( \text{chiški-} \), to be spluttered about, be thrown to a distance with force.
\( \text{jarī-} \), to cling. \(< \text{jaribā-} \), to be attached to.
\( \text{jharī-} \), to fall down, drop down. \(< \text{jharibā-} \), to drop down from its proper place.
\( \text{jhuṅki-} \), to bend forward. \(< \text{jhuṅkibā-} \), to reel, stoop forward.
\( \text{đeī-} \), to leap, jump into (fire or water).
\( \text{phāṭi-} \), (one leg) to become overtired.
\( \text{hasi-} \), to sit down suddenly, be bewildered, be struck with despair.
\( \text{buṣi-} \), to have a bath by taking a hasty plunge; to bathe quickly.
\( \text{boli-} \), to return soon, turn one’s face sideways or backwards.
\( \text{māri-} \), to feel the sensation of being pressed down from above.
\( \text{raṇi-} \), to cry aloud, scream for a long time. \(< \text{raṇibā-} \), to wail loudly.
\( \text{lampi-} \), to hang down, to descend, be suspended.
\( \text{lahasi-} \), to sink down.
\( \text{lāgi-} \), to be closely engaged in a piece of work.
\( \text{luli-} \), to droop down. \(< \text{lulibā-} \), to dangle, be wrinkled.
\( \text{losari-} \), to be unsettled or unstable (said of watery clay);
to become flaccid (as of ripe mango); to hang flabbily.
\( \text{soī-} \), to fall asleep, become flabby or slack.

(ii) \( \text{āburaḥ, abhuraḥ, abal \( \text{bu, bo} \)rā} \), to be eager to do a thing,
by overloping others; to come in contact with many simultaneously; to undertake a work when it is not necessary.
\( \text{uburaḥ, ubharaḥ-} \), to speak unasked; to overcrowd a place.
\( \text{kacaraḥ-} \), to fall down with a thumb.
\( \text{cīṁaḥ-} \), to be detected or marked, be publicly known,
be well known, be ascertained by symptoms.
dekhā-, to encounter, come across.
dharā-, to be apprehended or arrested, be caught red-handed, be ascertained, be under another’s clutches.
pūrā-, to be completed; be able to keep one’s promise, do one’s duty.
burā-, to keep oneself concealed; to pull the wire from behind.
mārā-, to die, be killed.
sunā-, sunā-, to be heard distinctly, be heard.

(b) Adverbatives:
ulaṭi or olaṭi-, to fall upside down.
chīrī-, to drop down, become more slender.
dhāī-, to assemble at a place by running up from various distances.

(c) Desubstantives:
maalāna (na)-, to become pale, disperse. < maalāna < Sk. mlāna.
manare-, to be remembered, occur to one’s mind.
siksare-, to be led or guided by another’s bad advice.

287. √palā (le)-, to run.
Intensives:
gheni-, see gheni jībā.
chāṛi-, to be given up.
dhāi-, to run away, flee away.
pari-uthi-, to leave a place in hot haste.

288. √paś-, to enter, remain within, take refuge.
Adverbatives:
jhāsi-, to enter a place forcibly. < jhāṣibā, to plunge into fire or water, commit suicide.
palāi-, to flee from danger and take shelter in some place in fear, take refuge.

289. √pā-, to get, receive, earn, enjoy, suit, reach, agree.
(a) Acquisitives:
kacarā-, to fall down with a thump.
dekhā-, to get or be able to see, have an interview.
sunā-, sunā-, to get to hear; to hear a matter from the report of others.

(b) Desubstantives:
akal-, to get wisdom from another, learn a lesson.
abastā-, to suffer misery.
khaṅga-, to misunderstand a thing, be displeased or sorry.
darṣana-, to have a sight or view, get an interview.
pāpas-, to set back,
290. √pār-, to be able, be fit, spread on the ground.
Abilitives:

uṣṭhi bāsi-, to be able to sit down or stand up; be able to move about.
kari-, to be able to do.
kahe-, to be able to say.
kuruli-, to be able to make a loud sound; to laugh loudly in joy.
dekhi-, to be able to see, exercise one’s eyesight; (fig.)
to like to love, be pleased with the bad or good conditions of another.
lāgi-, to be suitable or convenient for being put on.
sahi-, to be able to do a work.
sunī-, to be able to hear a thing.

291. √pārā-, to fill, complete, accomplish.
Adverbative:
mārī mārī-, to fill up a receptable by pressing or squeezing things into it.

292. √bas-, to sit.
(a) Intensives showing suddenness:
uṭhi-, to sit up, suddenly get up from bed (lit. to sit getting suddenly up from bed).
uburi-, to kneel down; to undertake a thing unasked.
māri-, to grapple; to pounce upon suddenly and lay oneself on the body of the other, overpower a person; to take forcible possession of a thing; illegally retain another’s dues. < māribā-, to press down from above, crush, attack.

(b) Continuatives:
āgei-, to expect, to keep or sit waiting. < āgeiba, to advance.
jahe-, to keep a vigilant watch. < jagibā, to watch, guard.
tāki-, to wait for hankeringly, angrily look out for, be on the lookout.

tāki-, to watch eagerly. < tākibā, to stare, wait.
dhāri-, to harp upon, insist on, hold a thing for a long time.

293. √bul-, to walk, move, move to and fro, take a walk, surround.
Intensives:
kahe-, to publish a matter, broadcast, proclaim a matter.
bajā(je)ēr-, to publish evil things of a person, defame a person.

294. √mar-, to die, disappear, cease.
(a) Intensives:
pāri-, to fall down with force, continue to stay at a place with great difficulty.

dari-, to lead a life of dread; pass one’s days in fear.
(b) Adverbatives:

\( \text{\textit{dubi-}}, \) to commit suicide by drowning one's self into water.
\( \text{\textit{dagahi-}}, \) or \( \text{\textit{dagadhi-}}, \) to be sorely afflicted. \(<\text{\textit{dagadhiba}}, \<\text{\textit{Sk. dagdha}}.\)

\( \text{\textit{burī-}}, \) to commit suicide by drowning; die by drowning, be drowned to death.

295. \(\sqrt{\text{mār-}},\) to kill, murder, strike, beat.

(a) Intensives:

\( \text{\textit{jhānki-}}, \) to peep stealthily, peep over a high barrier. \(<\text{\textit{jhaṅkibā}}, \) to look from a covert \ldots\ldots\.

\( \text{\textit{parī-}}, \) to fall down with force, continue to stay at a place with great difficulty.

(b) Adverbatives:

\( \text{\textit{garāī-}}, \) to cause a man to die of starvation.
\( \text{\textit{dubāī- būrāī- būrei-}}, \) to drown a person, kill a person by causing him to sink in water or by immersing him in water.

(c) Desubstantatives:

\( \text{\textit{andāji-}}, \) to say a thing only by guess.
\( \text{\textit{āgā-}}, \) to predict by guess, say something beforehand.
\( \text{\textit{kudā-}}, \) to dance, jump high in the air.
\( \text{\textit{cirā-}}, \) to spring or jump up.
\( \text{\textit{dubā-}}, \) to dip into the water.
\( \text{\textit{phel-}}, \) to close a business owing to loss, become insolvent.
\( \text{\textit{lahāri-}}, \) to rise in billows or waves; become billowy.

296. \(\sqrt{\text{mil-}},\) to get.

(a) Acquisitive:

\( \text{\textit{dekhā-}}, \) to have an interview of, be found, be met with.

(b) Desubstantive:

\( \text{\textit{darītana-}}, \) to have a sight or view, get an interview.

297. \(\sqrt{\text{mīl-}},\) to be mixed up, reach or overtake a person.

Intensive:

\( \text{\textit{māri-}}, \) to attack or fall upon a person to beat him, assault.

298. \(\sqrt{\text{rakh-}},\) to protect a person from danger, deliver from danger, keep.

(a) Simple Continuatives:

\( \text{\textit{jāki-}}, \) to hold on a thing very tightly.
\( \text{\textit{dhari-}}, \) to keep under one's control.
\( \text{\textit{būrāi-}}, \) to cause a thing to be under water for some time, keep a thing immersed in water.

(b) Intensives:

\( \text{\textit{kāhi-}}, \) to speak beforehand.
\( \text{\textit{lekhāi-}}, \) to note down for future reference.
(c) Desubstantives:

- *akəsta*-, to have a grudge against a person.
- *ahantā*-, to have a grudge against a person.
- *uparodha*-, to accede to another’s request, to have regard for the feelings of others.
- *manare*-, to remember.

299. *vrah*-, to give up, emit, let loose, abandon, move with speed.

(a) Continuatives (at times, Simple Continuatives):

- *ghoṭi*-, to keep enveloped, surround.
- *chāi*-, to cover for a long time.
- *jiś*-, to live, go on living, be alive.
- *jumī*-, to accumulate firmly at a place, be heaped up at a place.
- *ṭāki*-, to look for eagerly, expect, watch impatiently for, be on the look out.
- *taḵāi* or *takei*-, to keep on looking at, gaze at.
- *pāri*-, to lie at one place for a long time, be pending, wait for a long time, be confined to bed for a long time.
- *baṣći*-, to be alive, continue to live, live long.
- *basi*-, to sit idle.
- *buri*-, to stay for some time under water: to remain greatly attached to a person.
- *māri*-, to occupy permanently, possess, envelop, overcloud.
- *moṛi māri hoī*-, to keep silent being helpless.
- *lākhi*-, to be attached firmly, be attached to by ties of attention or love.
- *lāgi*-, to be attached for a long time; be engaged in a work for a long time.
- *lucī*-, to lie hidden for sometime, be ambushed.
- *toi*-, to sleep on, be asleep for sometime, go on sleeping.

(b) Desubstantive:

- *upāsa*-, to starve.

300. *vlag*-, to attach, join a thing to another.

Inceptive:

- *karibā ku*-, to begin to do. (*karibā ku lāgi*, I begin to do.)

301. *vlagā (ge)*-, caus. of *vlag*.

Desubstantive Continuative:

- *daur*-, to continue to run, visit a place very often, run.

302. *vśar*-, to complete, accomplish.

Completives:

- *khāi*-, to eat up.
- *hoi*-, to have finished, be over.
303. √he-, to be accomplished, happen, become, reach.

(a) Intensives:

an̄aī or an̄i-, to incline to one side; to lie on the flanks.
an̄da̱i-, to be at a loss. < an̄da̱libā, to grope in the dark in search of a thing.
an̄ki-bān̄ki-, to curve, bend.
ugur̄ai-, to boast of one's excellences; to arrogate.
u̱dhei-, to lean to, lean on or upon.
kaa̱n̄lei-saa̱n̄lei-, to coax repeatedly.
kaça̱ri-, to strike one's limbs on the ground angrily; to fall on the ground with a slip.
kama̱i-, to lessen, shave. < kama̱ibā, to lessen.
kahi-, to proclaim one's self, boast, brag.
ku̱r̄hai-, to be gathered or collected at one place; to pour a thing in profusion at one place.
kun̄dai-, to scratch one's own body for alleviating itching; to feel itching sensation in the body; to comb one's own hair; to feel the sexual passion or lust.
kudihādi-, to frisk or jump up, tread or press a thing by heels, dance.
kun̄thei kānthei, kunthei kuhuri-, to give vent to restlessness and pain.
kur̄anti- or gur̄anti-, to be agitated, roll on the ground in pain; to clear straw from paddy.
khānti khun̄ti-, to hesitate, show niggardliness.
ghai-, to rub one's body against a thing or another's body.
ghānti- or ghānti caka̱ti-, to put into much trouble, harass, disturb or perturb the mind.
ghāli-, to reel, totter, whirl.
ghoṣi-, to repeat, learn by heart.
cahati-, to flutter or become prominent.
jāki̱jāki-, to shrink from doing a thing.
jāki̱juk̄i-, to contract one's limbs, be close-listed, shrink from spending money.
jhangari-, to wrangle, be garrulous.
jha̱jaki-, to be frightened or alarmed; to produce a low muffling sound.
jharāi-, to engage in a brisk exercise with a view to digest one's food; to be excited, be maddened.
tari-, to eject a person from an occupied place.
tāhi-, to gasp violently, be very sportful and active.
toli-, to gasp violently.
darali-, to be trampled or pressed, be afflicted or pestered, wallow.
dahi—, to undergo harassment, suffer great mental anxiety or worry.
duhi—, to strain.
piši—, to strike (one's self).
pratiṇipatya—, to make obeisance, bow down.
bulai—, to reel, have a sensation of reeling, have a tendency to vomit.
bhiri—, to pull one's self with force in order to be extricated from a bondage, throw about one's limbs.
mari—, to strike one's head or weapon on one's body, strain one's limbs, strike on the ground.

(b) Passives and Impersonals:
(i) ajari—, to be poured profusely. < ajaribibā, to pour out profusely.
iri—, to be spilt from an overful pot; to be swollen with pride. < iribā, to spill.
kahe—, to be spoken, be described.
kiši—, to be purchased; to be under life-long obligation to a person.
Gaņji—, to be awfully busy, be insulted, be troubled or harassed. < Gaņjibā, to insult.
Geni—, to be thrust; to rust one's self into a very narrow space. < Gaelibā, to thrust, poke.
Ghahi—, to be rubbed.
Ghori—, to be rubbed; to be decayed or worn out by constant rubbing.
Chāi—, to be covered.
Janti—, to be destroyed or powdered, be compressed.
Toli—, to be raised.
Duhi—, to be strained, be capable of being milked or squeezed.
Piši—, to be beaten.
Peši—, to be pounded, be pressed.
Hampori—, to be thrown away.
(ii) Kaha—, see Kaha jibā.
Gaņa—, to be counted.
Ghenā—, to be accepted, considered or granted.
Peša—, to be pounded, be pressed.
Baṇa—, to be mistaken, be dumb-founded; not to be understood or known.
Sūtā—, to be stored up.
(iii) 'Admiṭ'—, to be admitted.

(c) Continutives:
(i) Chira—, to stay, abide, happen, stand up.
(ii) ᵗᵃⁿᵍⁱ⁻, to remain suspended.
	ᵈᵃʳᵃⁿᵈⁱ⁻, to be groping in the dark, flounder, be bewildered.

(d) Desubstantives:
	ᵃᵍʳᵃˢᵃʳᵃ⁻, to advance, lead, vigilantly pursue, progress.
	ᵃⁿᵗᵃʳᵃᶜʰᵘ⁻, to disappear.
	ᵃᵇᵃᵍᵃᵗᵃ⁻, to come to know.
	ᵃˡᵃᵍᵃ⁻, to be separated; to live separately; to be in menses.
	ᵃᵏᵘˡⁱ⁻, to be much distressed.
	ᵃᵍᵃ⁻, to be in front.
	ᵘᵗʰ ᵇᵃˢ⁻, to be restless.
	ᵘᵖᵃˢᵗʰⁱᵗᵃ⁻, to attend, to present.
	ᵘᵇʰᵃ⁻, to stand up, stand erect.
	ᵏᵃᵐ⁻, to become less, lessen.
	ᵇᵃᵈᵃᵇᵃᵈⁱ⁻, to speak mutually, converse.
	ᵐᵃⁿⁱ⁻, to stand surety for another.

II. Verbal Composition in Bengali

304. ˢʰᵃᶜ⁻, to be.

(a) (i) Progressives, (present):
	ᵏᵃʳⁱᵗᵉ ᶜʰᵉⁿᵃ, ᵏᵃʳᶜʰᵉⁿᵃ, he is doing.
	ᶜᵃˡⁱᵗᵉ ᶜʰᵉⁿᵃ, ᶜᵃʳᶜʰᵉⁿᵃ, he is walking.

(ii) Progressives, (past):
	ᵏᵃʳⁱᵗᵉ ᶜʰⁱˡᵉⁿᵃ, ᵏᵃʳᶜʰⁱˡᵉⁿᵃ, he was doing.
	ᶜᵃˡⁱᵗᵉ ᶜʰⁱˡᵉⁿᵃ, ᶜᵃʳᶜʰⁱˡᵉⁿᵃ, he was walking.

(b) Continuatives:
	ᵏᵃʳⁱᵗᵉ ᵃᶜʰᵉⁿ, he keeps on doing.
	ᵏʰᵃⁱᵗᵉ ᵃᶜʰᵉⁿ, he goes on eating; he lives to eat.
	ᵍᵃʳⁱᵗᵉ ᵃᶜʰᵉⁿ, he continues building.
	ᵍᵃⁱᵗᵉ ᵃᶜʰᵉⁿ, he goes on singing.
	ᵖᵃʳⁱᵗᵉ ᵃᶜʰᵉⁿ, he continues reading.

(c) Permissives:
	ᵏᵃʳⁱᵗᵉ ᵃᶜʰᵉ, it is permitted by law, religion etc. to do.
	ʲᵃⁱᵗᵉ ᵃᶜʰᵉ, it is permitted by law, religion etc. to go.

They are of [injunctive] character.

(d) Completives:
	ᵇᵃᶜⁱʸᵃ ᶜʰᵉⁿ, he was escaped; he escaped away.
	ˢᵘⁱʸᵃ ᶜʰᵉⁿ, he was slept; he slept away.

(e) Continuatives (simple and intensive):
	¹ʸᵃᵗⁿᵃ\' ʳᵃʳⁱʸᵃ ᵃᶜʰᵉⁿ, he is making efforts; he goes on making efforts.
	ᶜᵃʰʳⁱʸᵃ ᵃᶜʰᵉⁿ, he is expecting; he goes on expecting.
	ᵇᵃʳⁱʸᵃ ᵃᶜʰᵉⁿ, he is sitting; he goes on sitting.
	ˢᵘⁱʸᵃ ᵃᶜʰᵉⁿ, he is sleeping; he keeps on sleeping.

(f) Continuative:
	dʰᵃʳᵉⁱ ᵃᶜʰⁱ, I am holding.
305. √āsi- or √āsī-, to come.
   (a) Continuatives:
   dhāriā-, to keep on seizing (lit. having seized come),
   pāīyā-, to continue getting.
   haiyā-, to go on becoming.

   (b) Progressive:
   laiyā-, to fetch.

306. √uṭh-, to rise.
   Intensives showing suddenness:
   rāga kariā- or rāga kare-, to burst into a rage.
   hāsiyā-, to burst out laughing.
   bīdyut camkiyā-, to suddenly flash (as lightening).
   ghatiyā-, to turn out, come to pass.

307. √kar-, to do.
   (a) Desubstantivatives:
   anādara-, to disregard.
   āhāra-, to eat.
   uttara-, to reply.
   cēṣṭā-, to try.
   jāmā-, to gather.
   dārsana-, to see (i.e. the deity in a temple).
   dekhā-, to visit.
   dosa-, to do something wrong.
   nata-, to humble.
   parīkṣā-, to examine.
   ‘pāś’-; to pass.
   pūjā-, to worship.
   ‘phēl’-, to fail.
   bhaya-, to fear.
   mān-, to honour.
   lajja-, to feel ashamed or shy.
   viśrāma-, to take rest.
   sodh-, to pay a debt.

   In old Bengali Caryās,
   diṣṭa (= diṭha) kariyā, to make strong, strengthen, fasten.

   (b) Causatives with the auxiliary verb karāṇa, to cause to do, in
   Rāḍha Bengālī:
   (i) anā karāṇa, to cause to bring.
   khāvā karāṇa, to cause to eat.
   ṅākā karāṇa, to cause to call.
   devā karāṇa, to cause to give.
   rākhā karāṇa, to cause to keep.
. (ii) in standard Bengali, Causative Desubstantives:
  gāṅ karāṇa, to make sing.
  dāṛa karāṇa, to cause to stand.
  nāc karāṇa, to cause to dance.
  pāṅ karāṇa, to cause to drink.
  snān karāṇa, to cause to take a bath.

308. √khā-, to eat.
   Passive:
     mār-, to be beaten.

309. √cal-, to go, walk.
   (a) Continuatives:
     parite-, to go on reading.
     haite-, to be happening, continue to be.
   (b) Passives:
     khāoyā calan, can be eaten.
     dekhā calan, can be seen.

310. √cā-, √cāh-, or icchā √kar-, to wish for, require, want.
   Desideratives:
     harite-, to wish to do.
     dite-, to wish to give.
     marite-, to wish to die.

311. cā-, to require, ought, must. (Although < √cā, this word is
   only used in this form).
   Compulsives:
     jāoyā-, to be required to go, should or must go.
     sāhāyya karā-, ought to help.
     haoyā-, to be necessary to be informed.

312. √cūk-, to err, mistake. (The √cūk is non-Bengali in this
   context; it is borrowed from Hindī).
   Completives:
     kariyā-, to have done; doff, finish up.
     khāiyā-, to eat up.

313. √jāo-, to go.
   (a) Intensives: “Found in the old Bengali Caryās”:
     uṣhe (=uṣhi)-gēli, went out suddenly.
     uṭi gēli, boltè away.
   (b) Intensives:
     caliṭyā-, to go away,
     lāṭiyā-, to take away, carry, carry off.
   (c) Inceptives:
     basiṭyā > bose-, to sit down for something.
     lāgiṭyā > lege, to set out, start.
(d) Continuatives, simple:
  *dethiyā̃-, to be rising.*
  *deriyā-, to be flying (also *uriyā-, to be flying).*

(e) Continuatives:
  *khāiyā > kheye-, to go on eating.*
  *pariyā-, to go on reading.*
  *bakiyā > boke-, to go on prating or chattering.*

(f) Passives:
  *khāoyā-, to be eaten.*
  *dekhā-, to be seen.*
  *mārā-, to be killed, get killed.*

(g) Syntactic:
  *āsiyā-, to matter, signify, make a difference.*

314. √tol- (or tol √āch), to raise up.
Completives showing gradual action:
  *paripārṇa kariyā-, to fill up completely.*
  *kēpiye-, to drive out.*
  *gāthiyā-, to build up.*

315. √thāk-, to be, exist, stop, stay, remain, continue, endure.
(a) Progressive: habitual or conditional:
  *calite-thākitem(a), ca’ite-thāhiten(a); he would remain walking; if he remained walking.*

(b) Progressive future:
  *calite-thākiben(a); ca’ite-thākkeben(a), he will be walking.*

(c) Completer Continuative—habitual or conditional perfect:
  *caliyā-thākiten(a); cale-thākten(a),*

(d) Completer Probabilite—future perfect:
  *caliyā thākiben(a); ca’le-thākben(a), he may or might have walked; perhaps he has walked.*

(e) Continuatives, simple and intensive:
  *kariyā-, to go on doing; be in the habit of doing; to do often.*
  *jāiyā > jete-, to continue going; be in the habit of going.*
  *jāgiyā > jege-, to keep awake; to keep awake frequently.*
  *doriyā or dauriyā-, to keep on running; run often.*
  *basiyā > bose-, to go on sitting; remain seated.*
  *berāiyā-, to go on walking; be in the habit of walking.*
  *lāgiyā > lege-, to be engaged in something; to apply to do something.*

(f) Continuatives:
  *karite > korte-, to go on doing.*
  *dite-, to go on giving; be in the habit of giving.*
  *dekhite-, to go on seeing; see often.*
  *parate-, to go on reading; read again and again.*
  * (adhisīhita) haite-, to ascend (the throne) in succession.*
  *hāsite > hoste-, to go on smiling.*
316. √deo-, to give.
   (a) Intensive: In the Old Bengali S. K. K.
       āpi dibō, I shall bring.
   (b) Permissives:
       āsite-, to let come.
       khāite > khete-, to allow to eat.
       jāite > jete-, to allow to go.
       balite-, to allow to speak.
       basite > boste-, to allow to sit.
   (c) Intensives:
       urāiyā-, to squander away.
       chāriyā-, to leave off, let go.
       tākā-, to have absconded.
       diya > diye-, to give away (for good).
       phaliyā > phele-, to throw away.
       baliyā-, to call, speak out.
       bujhiyā > bujhiye-, to explain.
       bhāngiyā > bhenge-, to break away, break fully.
   (d) Desubstantivies, a few having the force of reflexive:
       āhāra-, to give food, feed.
       uttara-, to answer.
       jala-, to give water.
       joga-, to join up.
       daršana-, to show oneself.
       phāki-, to cheat.
       bātāsa-, to fan.
       murī-, to wrap oneself up.
       lāpha-, to jump.
       todh-, to pay debt.
       hāmā-, to crawl on all fours.

317. √dekh-, to see.
   Tentative:
   kariyā > kore-, to experiment (lit. having done see).

318. nay, nā, a negative particle, no, not.
   (a) Negatives:
       thākā ucita ne, must not stop.
       nā karite pāri, karite nā pāri, cannot do.
       jāni nā or nā jāni, do not know.
   (b) In poetry (and in some parts, slang):
       nāre (=nā pāre = usual, pāre nā) cannot or is not able,
       likewise, nāro, nāriolo; nārbe, nāribe.
319. nāi, negative of āche, to be—does not exist, no.

    Negatives:
    āte nāi, does not come.
    kārī te pāri nāi, not able to do.
    nā balate nāi, must not say nay.

320. √neo-, to carry.

    Intensives:
    In Old Bengāli Caryās and the S. K. K.
    kariyā > kere-, to match away.
    kārīhi nile, to describe.
    cauri nila, stole away.
    sere-, to finish up.

321. √par-, to fall (with intransitive verbs).

    (a) Intensives indicating suddenness or hurry.
    āsiyā > ese-, to come along to reach; reach.
    uthiyā > uthē-, to rise up, get up suddenly.
    gīyā-, to have rushed up.
    ghumiyā, to fall asleep at once.
    cumiyā-, to kiss quickly.
    chiṭkāiyā > chiṭkiye-, to be scattered.
    jute-, to join up.
    nāmiyā-, to get out quickly, jump out suddenly.
    basiyā > bose-, to sit down.
    beriye-, to go off at once.
    bhāngiyā > bhege-, to run away, decamp.
    márīyā-, to strike up, kill, knock down.
    sariyā > sore-, to retire (silently).

    (b) Passives:
    dekhā-, to be seen.
    dharā-, to be caught.
    mārdā-, to be beaten.

    (c) Compulsive:
    jāite-, to be required to go.

322. √pāo-, to get, find, manage to do a thing.

    (a) Acquisitives and Abilitives:
    jāite > jete-, to get to go; be able to go.
    dekhite > dekhite-, to get to see; be able to see.
    sunite-, to get to hear; be able to hear.

    (b) Desubstantivites:
    ceṣṭā-, to try.
    trṣṇā-, to feel thirsty.
    bhaya-, to fear.
323. pār, to be able, can.
Abilitives: (Probabilitives):
āsīte-, can (may) come.
kārīte-, can (may) do.
calīte > calte-, can (may) walk.
parate pāra nā, cannot read—a negative abilitive.

324. √phel-, to throw, cast, (with transitive verbs):
Intensives and Completives conveying thoroughness:
kātiyā-, to cut down.
kādiyā-, to burst into tears.
khāiyā > kheyē-, to eat up; to eat completely.
tāliyā-, to remove.
dhāre-, to catch there and then.
pariyā-, to study thoroughly.
baliyā > hole-, to blurt out.
bādhāiyā > bēdhe-, to tie up.
muchiyā > muche-, to rub off.
hāsiyā > hese-, to burst out laughing.

325. √bas-, to sit.
Intensives showing suddeness:
ūthiyā-, to sit up suddenly.
(ādesa) kariyā-, to demand unexpectedly.
khūiyō-, to have lost.
peye-, to get mastery over.
baliyā-, to speak out suddenly, come out with words.
bādhāiyā-, to stir up.
līkhiyā-, to write or have written at last.

326. √rak- or √raw-, to remain.
Continuatives:
jāgiyā > jege-, to keep awake.
basiyā > bōse-, to go on sitting, remain sitting.
lāgiyā > lege-, to be engaged, be fixed or working at something.

327. √lao-, to take, receive, accept, get, acquire, appropriate.
(a) Intensives with a reflexive ring.
būjihiyā-, to examine (for oneself).
būjihiyā sūjihiyā-, to examine deliberately.
hariyā-, to snatch away, seize. (lit. having seized bring.)
(b) Desubstantatives:
paricayā-, to acquaint oneself with.
pratisodha-, to take revenge, revenge.
bidāja-, to take leave.
viśrāma-, to rest, take rest.
328. √lāg-, to be in contact with, touch, adhere, stick.
   (a) Inceptives:
       karite > korte-, to set to do.
       kahite-, to begin to say.
       kādite-, to begin to cry.
       khāite > khete-, to set to eat.
   (b) Continuatives:
       (bakābahi) karite-, to continue to gossip.
       calite-, to continue to move or walk.
   (c) Intensive Continuative:
       uṣṭhyā-paraṭyā > uṣhe poše-, to be up and doing, be at
       something tenaciously.

329. √hao-, to be, become, be born or produced, exist.
   (a) Compulsives, implying necessity, obligation, propriety:
       (bharana poṣana) karite-, to have to support, must support.
       kinhite-, must buy.
       fāite-, must go, be obliged to go.
       thākite-, must stay.
       marite-, must die.
   (b) Desubstantives:
       'pāss'-, to pass in examination.
       'phēl'-, to fail in examination.
       bayākul-, to be confounded.
       bīdāja-, to depart.
   (c) Passives:
       (i) āmāke dekhā hay, I am seen (lit. they see me).

       It is a modern construction. Here we have a verbal noun in -ā.
       (ii) āmi dṛśta hai, I am seen.

       This is a learned form current in the high-flown Sādhu Bhāṣā of
       Sanskrit pāṇḍits.

III. Verbal Composition in Assamese

330. √āch-, to be.
   (a) (i) Continuatives (Present):
       kari chō-, I am doing.
       dekhi chō-, I am seeing.
   (ii) Continuatives (Perfect):
       kari āchō-, I have been doing.
       dekhi āchō-, I have been seeing.
   (b) Completives:
       (i) kari chō-, I have done.
       dekhi chō-, I have seen.
       (ii) āniyāche, has brought.
331. √än-, to bring.
   Adverbatice (juxtaposed):
   dhari-, to bring having caught.

332. √khā-, to eat.
   Passive:
   mār-, to be beaten (cf. si mār khāle, he was beaten).

333. √khūj-, to wish.
   Desiderative:
   kariba-, to wish to do.

334. √ga-, to go, (a defective root).
   The conjunctive participle gīyā or gai, from this defective root is
   often added to inflected verbs in all tenses and moods as an emphatic
   particle.
   Intensives:
   gece gai, took away.
   gecil gīyā, went away.
   gel gai, went away.
   thākīl gai, he remained there.
   dēo gai, give away; or diye gai, he does give.
   dharilī gai, caught him up.
   bheṣīlī gai, he did meet him.
   rāhilī gai, he stayed there.

335. √cāh-, to wish.
   Desiderative:
   (astra) jurībāka-, to wish to fit up the weapon. (cf.
   Brahmāra dibāra astra jurībāka cāhe wished to fit up
   the weapon given by Brahmā.)

336. √jā, to go.
   Passives:
   dekhā-, to be seen.
   dekhā nojāy, not to be seen.
   dhovalā-, to be washed, get washed.
   povalā-, to be reached, be accessible.

337. √tul-, to raise up.
   Completive:
   (dhānu) lailanta tuliyā, took up (the bow).

338. √thā-, to be, remain.
   Probabilitive Completive:
   sūni thākībā, you may have heared.

339. √di-, to give.
   (a) permissive:
   kariba-, to allow to do.
(b) *de* and *dekkon* or *dekhā* (*de* + *khā*), as pleonastic suffixes express a mild request and a surprise respectively.
*āhibā* *de*, you would please come (the party being already willing to come).
*bahibā* *de*, do please sit down.
*si* *dekkon* *āhil*, (contrary to expectation) he has come.

340. √dhār-, to seize.
   Inceptive:
   karīblai-, to begin to do.

341. *na*-, *ni*-, *nu*-, *ne*-, *no*-, no.

   Negatives:
   nakare, does not do.
   nimile, does not agree.
   nubuji, does not understand.
   nuśunibā, (you) do not hear.
   ne dekhī, is not seen.
   nepāy, does not get.
   nodhove, is not washed.
   nohole, does not say.

Clearly the negative particle is prefixed to the conjugated root as integral part.

342. √nah-, is not (*na* + √*as* < ∗√*ah*, √*ha*).

343. √novār-, is unable (< *na* + √*pār*, to be able).
   Negative Abilitive:
   karīb-, 'to be unable to do'.

344. √par-, to happen.
   Passive:
   marā-, to be lost, ruined.

345. √pā-, to get.
   Acquisitive:
   śunib-, to get to hear, be fit or proper to hear.

346. √pār-, to be able.
   Abilitives:
   karīb-, to be able to do.
   dib(e)-, to be able to bestow (on).

347. √lāg-, to hit, be necessary.
   Compulsives:
   kariba-, must do.
   khāba-, must eat.

348. √hā-, to be, become.
   Passives:
   (i) karā ḥāy, to be done.
   dīyā-, to be given, (cf. mok dīyā ḥāy; I am given; lit. with reference to me, given i.e. giving takes place).

V. C. I-A. 10
IV. Verbal Composition in Bihari

349. √āṭe–, to come.
   (a) Completive:
       ban–, to be completed.
   (b) Progressive:
       kand'tē–, to go on weeping (lit. to come weeping).
       gāvata–, to come singing.
       roata–, to come weeping.

350. √uṭh–, to rise.

   Intensive denoting suddenness:
   bol–, to speak up suddenly.

351. √kar–, to do.

   Intensive Continuatives:
   āval– (Māg. Bihari), āel– (Maith. Bhojpuri), to come very often.
   kahal–’ to say often, be in the habit of saying.
   jāyal–, to go often.
   dekhal–, to see frequently.

352. √cāh–, to wish.

   (a) Desideratives (in certain contexts conveying futurity):
      (i) bolal–, to wish to speak.
          dekhal–, to wish to see.
          mual or maral–, to wish to die, be about to die.
      (ii) jāe–, to wish to go.
          dekhāi or dekhānai–, to wish to see.
          (ghari) bāje–, to wish to strike, be about to strike.
   (b) Compulsives (when √cāh is in the form cāhī):
       parhal cāhī, ought to read.

353. √cuk–, to err.

   Completives:
   khā–, to eat up.
   jā–, to have already gone or reached.

354. √jāe–, to go.

   Completives:
   khā–, to eat up.
   ban–, to be completed.

   Continuatives:
   bahate–, to keep on flowing.
   likh'te or likhāt–, to go on writing.

355. √dāl–, to throw.

   Intensive:
   tor– tor– or torī–, to break into pieces.
356. √de--, to give.
   (a) Permissives:
       jāe--, to let go.
       bole--, to let speak.
   (b) Intensive:
       phēk--, to throw away.

357. nahī, nē, nā and nāhī, no, not, is not.
   Negatives (in Maith. Bhojpuri):
   naikhī, I am not.
   kuch nā de, not used to give.
   ham ihāse nā jaib, I will not go.

358. √par--, to fall.
   Passive Intensives:
   ban--, to be made up, completed.
   sun--, to be heard.

359. √pāe-- or pāv--, to get.
   Permissive Acquisitives:
   jāe--, to receive permission to go.
   dekhāi, dekhanvai or dekhal--, to receive permission to see.
   bāise--, to receive permission to sit.
   bole--, to receive permission to speak, be allowed to speak.

360. √pār--, to be able.
   Abilitive:
   bole--, to be able to speak.

361. √rah--, to remain.
   Continuatives:
   gāte-- (Māg. Bihāri), gāvait-- (Maith. Bhojpuri), gāvat ārat--
   (West. Bhoj.), to continue singing.
   calal-jāt--, to be going away.
   paral-phirat--, to keep on prowling about.
   parhat-jāt--, to go on reading.
   bahat--, to go on flowing.
   häste--, hāsat--, to continue laughing.

362. √lāg--, to be joined, begin.
   Inceptives:
   kahe--, to begin to say.
   khāe--, to begin to eat.
   dekhāi, dekhanvai--, to begin to see.
   māre--, to begin to beat.

363. √le--, to take.
   Intensives with a reflexive ring:
   kāt--, to cut out for one’s self.
   rākh--, to lay by for one’s self.
364. \( sak \), to be able.
   Abilitives:
   \( jā \), to be able to go.
   \( daur \), to be able to run.
   \( bol \), to be able to speak.

V. Verbal Composition in Nepali

365. \( āu \), to come, come on.
   Completives:
   \( thupari \), to assemble.
   \( pari \), to occur.
   \( pagi sari \), to be enough.
   \( pharki \), to return.

366. \( āphāl \) or \( aphāl \), to throw, throw away.
   Intensive:
   \( cusii \), to suck out (poison from a wound).

367. \( khā \), to eat.
   (a) Intensives:
   \( kuṭāi \), to be beaten.
   \( moāi \), to kiss.
   (b) Intensives with a reflexive force:
   \( jhīki \), to take out for one's self.
   \( beci \), to sell for one's self.
   (c) Desubstantivates:
   \( thes \), to stumble.
   \( mār \), to be struck.
   \( sak \), to be suspicious.

368. \( kḥoj \), to seek.
   Desiderative:
   \( garnu \), to wish to do.

369. \( gar \), to do.
   (a) Intensive Continuatives:
   \( āi jāi \), to haunt, go to and fro.
   \( gardai \), to be in the habit of doing.
   \( bokdai \), to keep on carrying. < boknu, to lift, carry.
   (b) Syntactivates and Desubstantivates:
   \( āvat jāvat or āvā jāi \), to frequent.
   \( gangan \), to grumble.
   \( niāre \), to sleep.
   \( bani \), to hire from day to day.
   \( vāk-vāk \), to vomit, be sick.
   \( hallā \), to make noise.
370. √cha-, to be.
   (a) Continuatives:
       bhāyāko chu, I have been.
       bhāyāko thyan-, I had been.
       bhāyāko hunta, I will be.
       hunne thyan-, I would have been.
       hūda chu and hunchu-, I am being.
   (b) Intensives:
       rahe-, to do, be.

371. √chor-, to let go, leave, give up, overlook, forgive, miss the mark.
   Intensives:
       pakri-, to arrest, catch.
       pini-, to crush to powder.
       rākhi-, to put aside.

372. √jā-, to go, be wasted, be used up, be lost, be forfeited.
   (a) Completives and Intensives according to the context:
       uri-, to fly away.
       utri-, to descend, dismount, get off.
       umki-, to escape.
       galī-, to melt, faint.
       carī-, to ascend.
       jāi-, to go off.
       niski-, to break out.
       bhāgi-, to run right away.
       mari-, to die, pass away.
       luki-, to take cover.
       hīri-, to set off.
       hoi-, to become (cf. bhai gāyo).
   (b) Passives:
       bagī-, to be swept right away.
       bigri-, to be spoilt, be corrupted, be destroyed.
       rākhi-, to be placed.
   (c) Intensives (with oblique infinitive):
       pasna-, to go right into.
       pugna-, to reach, arrive quite at.
       basna-, to settle down.

373. √thāl-, to begin.
   Inceptive:
       garau-, to begin to do, rebegin doing.
   It is chiefly used when restarting a work after an interval.

374. √di-, to give.
   (a) Intensives (often the intensive force appears to be lost):
       kahi-, to speak, tell, say.
       kāti-, to cut out, off.
khāi--, to eat up.
jhāri--, to shake off.
jhīki--, to take off, out.
dholi--, to spill.
beci--, to sell out.
saki--, to finish quite.
hāli--, to throw right in.

(b) Permissives:
  garnu or garna--, to let do.
jāna--, to let go, let be.

(c) Adverbative:
  phiri--, to repay.

(d) Desubstantives:
  utarā--, to answer.
kirāi--, to hire, rent.
guhār--, to help.
dhok--, to salute.
darśan--, to give audience.
dhyān--, to attend to.
  bhog--, to sacrifice.

375. na--, a negative particle suffixed to the verb or prefixed to the verbal participle.

  Negatives:
  (i) chuṅa, I am not (cf. chu, I am).
  huṅ na, I am not.
  (ii) na gar (iṅ) da, not doing.

376. √nikāl--, to drive out, take out, remove.

  Intensive:
  cusi--, to pump out. < cusnu, to suck.

377. √nisk--, to come out, go out, emerge, pass an examination.

  Intensive:
  phuṭi--, to sprout.

378. √paṭhāu--, to send.

  Causative:
  kadam rākhne--, to make one keep steps.

379. √pāu--, to get, find.

  (a) Acquisitative:
  jāna--, to get away.

  (b) Permissive:
  jānu--, to be allowed to go (lit. to find to go).

  (c) Desubstantive:
  cāl--, to perceive, feel, find out, understand; to be made to feel, to 'catch it'.
380. √pug–, to arrive, reach.
   Intensives:
   āī–, to arrive, have come.
   jāī–, to approach.

381. √phir–, to turn, turn back.
   Intensives:
   ghulnu or ċulnu–, to wander about.
   ċuli–, to walk about, wander about, tour.

382. √phēk–, to throw, throw away.
   Intensive:
   cusī–, to suck out (poison from a wound). < cusnu, to suck.

383. √bas–, to sit.
   (a) Intensives:
   uṭhi–, to stand up.
   gheri–, to besiege.
   jogi–, to be on one’s guard; to be very vigilant.
   dumki–, to lie in wait for. < dumkanu, to crouch.
   (b) Desubstantives:
   upās–, to fast.
   oṭhrā–, or oṭhrā mā–, to hatch, sit (on eggs).
   ciyā–, to search for.
   bās–, to settle down, stay.

384. √māg–, √mān– or √māg–, to ask for, request.
   (a) Desiderative:
   gerne–, to want to do.
   (b) Passives:
   kuṭāi–, to be beaten.
   dhani tutāi–, to be made rich.

385. √mār–, to kill, strike, beat.
   Adverbatice:
   surkyāi–, to strangle to death.

386. √rah–, to remain, wait, stay.
   Continuatives:
   gardai–, to continue to do.
   basi–, to continue sitting, keep sitting.
   biūjhi–, to be awake.
   luki–, to remain hiding, skulk.

387. √rākh–, to keep, place, appoint, leave, leave remaining.
   (a) Intensives:
   koci–, to force a thing upon any one. < .kocnu, to thrust, force into.
jhiki-, to take right off.
di-, to give out right.
lyāi-, to bring right into.

(b) Simple Continuatives:
rixhāunu-, to keep pleased.

(c) Desubstantives:
icchā-, to wish.
kirpā-, to have mercy on, grant a favour.
dhyān-, to be attentive.
bīsvās-, to keep one’s word, be reliable.

388. √lag-, or usually lai√jā, to carry off.

Formed from past lagyo < laigayo past of lai√jā. Turner.
It is an intensive.

389. √lagāu-, to put on, wear (clothes), arrange, fix, set up, plant.
< -caus. of √lāg.

(a) Inceptive:
dhān kutna-, to set to pounding rice.

(b) Desubstantives:
gherā-, to make circles.
thes-, to cause to trip up.
bhāg-, to divide.
lāj-, to abash.

390. √lā-, to take.

Intensive:
gājī-, to take by force. < gājnu, to snatch away, ravish.

391. √lāu-, to apply, affix, set up, use, employ, set to, shut, put on.

(a) Causatives:
(i) pagālna-, to cause someone to melt something.
garnu-, to cause to do.
(ii) tuhunu-, to cause an abortion. < tuhunu, to be prematurely born.
bannu-, to cause to make.
lāgnu-, to cause to apply.

(b) Desubstantives:
khuṭ-, to trace.
bani-, to hire.

392. √lāg-, to be attached to, clinging to, persevere; apply.

(a) Inceptive:
pugna-, to begin to arrive or reach, approach.

(b) Intensive:
di-, to befall, happen, attack.
393. √li-, to take.
   (a) Acquisitive:
       jāni-, to get to know.
   (b) Intensive:
       kholi-, to snatch right away. < khosnu, snatch away, take away.
   (c) Desubstantives:
       kirai- mā-, to rent, hire.
       mān-, to acknowledge.
       sās-, to breathe.
       svād-, to taste.

394. √sak-, to be able, can.
   Abilities:
       khānu-, to be able to eat.
       gānu-, to be able to do.
       dinu-, to be able to give.

395. √sāki-, to be finished, be completed, come to an end.
   Completives:
       umli-, to boil quite.
       khāi-, to finish eating.
       gari-, to have finished doing, doff.
       hoi-, to become finished (past. bhai sakiyo).

396. √hāl-, to throw, throw in, put in, place in, pour in, put on.
   (a) Intensive Completives:
       āi pugi-, to approach right up to.
       khāi-, to eat up.
       gari-, to have finished doing, doff.
       jai-, to go away.
       tāpi-, to get quite warm.
       li-, to take right away.
       sāki-, to finish quite.
   (b) Desubstantives:
       kiriya-, to swear.
       khel-, to sneak.
       gherā-, to circle round.
       sulī-, to hang.
397. √ḥīr—, to go, walk, move.
   Intensive:
   ḍuli—, to walk about.
   li—, to take away.

398. √hu—, to be.
   (a) A tense-auxiliary, Continuative future perfect:
       bhayaṅko hūḷa—, he will have been.
   (b) Desubstantive:
       icchā—, to be desired.

VI. Verbal Composition in Kashmiri

399. √an— or ān—, to bring. Gr. p. 35.
   Adverbatives:
   tāb—, to bring forward endurance, endure.
   nāḍdith—, to bring having called out, called for, summon, send for.

400. √ās—, to be, become (lit. to sit, hence, to remain, continue). Gr. pp. 50.
   (a) Continuatives:
       (i) osu karān, (he) was doing.
       (ii) ......karān āsahā—, ...... had I been doing.
   (b) Completives:
       osu koru-motu, he had done.
       āsihe koru-motu, had (1) done.
   (c) Probabilitive:
       āsi karān, (he) is probably doing.
       Clearly it is a tense-auxiliary like Hindi, thā or honā.
   (d) Intensive:
       tyapith—, to be brimful (pressed down and running over).

401. √iĉ—, √yiĉ— or yaĉ—, to wish, desire. (Gr. pp. 1211).
   Desideratives:
   -karun, to wish to do.
   -lekhun, to wish to write.

402. √kar—, to act, keep, achieve, make, cause. (Gr. pp. 472).
   Desubstantives:
   (i) an—, to eat food.
       āradaṅ—, to worship.
       prakẖtu—, to make manifest.
   (ii) angrūji—, to do the Englishmen, speak English.
       kāśuru—, to play the Kāśmīri man, speak Kāśmīrī.
403. \(g\dot{a}ch\)-, to go, proceed; to be, become. Conj. 3. (Gr. pp. 313).
   (a) Intensives and Completives:
   \(k\dot{a}r\dot{i}th\)-, to make and finish, doff.
   \(k\dot{h}as\dot{i}th\)-, to ascend, rise, arise.
   \(k\dot{h}eth\)-, to eat up.
   \(\dot{c}al\dot{i}th\)-, to go away.
   \(c\dot{a}p\dot{i}th\)-, to hide oneself.
   \(d\dot{a}j\dot{i}th\)-, to be burnt up.
   \(b\dot{i}h\dot{i}th\)-, to sit down, settle down.
   \(m\dot{a}r\dot{i}th\)-, to die.
   \(m\dot{a}s\dot{i}th\)-, to forget.
   \(m\dot{l}\dot{h}ith\)-, to be exactly alike, become united.
   \(r\dot{\ddot{u}}j\dot{i}th\)-, to be stopped, impeded.
   \(l\dot{i}kh\dot{i}th\)-, to become written, be reduced to writing.
   \(v\dot{a}s\dot{i}th\)-, to descend.
   \(v\dot{a}d\dot{i}th\)-, to fly away.
   \(v\dot{u}ph\dot{i}th\)-, to fly away.
   \(v\dot{\ddot{a}}v\dot{a}th\dot{i}th\)-, to ascend, rise, arise.
   \(h\dot{y}a\dot{t}h\)-, to take away, carry off.

(b) Desubstantivies:
   \(a\ddot{h}\ddot{a}\)-, to get out of hand, be insubordinate.
   \(\ddot{a}n\ddot{t}a\)-, to go beyond the end, be at the last extremity.
   \(b\ddot{a}k\ddot{a}v\ddot{a}s\)-, to occur mutual abuse.
   \(b\ddot{a}d\ddot{r}\ddot{a}n\)-, to get increased; (increase to take place). (Gr.
   \(b\ddot{u}l\)-, to occur a mistake, miss, err.

404. \(g\dot{a}ch\)-, to be proper, right, advisable; to be necessary. conj. 2
   (Gr. pp. 313).
   (a) Compulsives indicating propriety or necessity:
   (i) Actives:
      \(-d\ddot{i}n\ddot{i}\)-, must give.
      \(-r\ddot{o}\ddot{j}a\ddot{n}\ddot{i}\)-, must remain.
   (ii) Passives, Impersonals and Personals:
      \(g\ddot{a}ch\dot{i} y\ddot{i}\ddot{c}h \ddot{a}s\ddot{a}n\ddot{u}\)-, it is proper to desire, one should wish.
      \(-m\ddot{u}\ddot{a}\ddot{p}\ddot{h} \ddot{k}a\ddot{r}\ddot{u}n\ddot{u}\)-, it is proper to make pardon; please pardon.
      \(-m\ddot{i}\ddot{\ddot{t}}h\ddot{i} \ddot{d}i\ddot{n}\ddot{i}\)-, it is proper to give kisses.
      \(-g\ddot{a}n\ddot{c}h\ddot{u}n\ddot{u}\)-, must go.
      \(-p\ddot{h}\ddot{i}k\ddot{i} \ddot{u} \ddot{t}h\dot{h}a\ddot{v}a\ddot{n}u\)-, must take thought.
      \(-y\ddot{i}n\ddot{u}\)-, must come.
      \(-r\ddot{\dot{o}}\ddot{j}u\ddot{n}u\)-, must stay.
      \(g\ddot{a}ch\ddot{a}u \ddot{c}y\ddot{a}n\ddot{i}\)-, drinkings are proper, one should sip.

405. \(\dot{\ddot{e}}l\ddot{i}th\)-, to go, proceed, move along, be in motion. (Gr. pp. 366).
   Intensives:
   \(t\ddot{r}\ddot{\ddot{o}}v\ddot{i}th\)-, to give up, abandon.
nīrith-, to emerge and become suddenly uttered.
hyath-, to carry off, elope with, take away (lit. to take and run off).

406. ś̌han- or čhun-, to throw down, hurl, drop. (Gr. pp. 1060).
Intensives, with an idea of violence, hurry or totality:
kaḍith-, to cast out altogether, expel, drive out; to take off, doff (clothes).
chakith-, to scatter abroad; esp. to throw out into the open dust, sweepings etc., collected in a basket.
chalith-, to wash one's hands of another person, entirely to abandon friendly intercourse.
chīti chīti-, to thoroughly master (some branch of learning, art etc.)
chāpith-, to overwhelm (some subordinate) with abuse.
takith-, to overwhelm with abuse.
dwīth-, to sweep something away.
hodu tulith-, to wipe off, sweep off.
trāvith-, to throw away, give up, abandon (any work).
dith-, to cause to complete a work (esp. the marriage ceremonies of a girl).
dvabarith-, to hurriedly bury or hide in the ground, especially of stolen goods or the like.
d̐nith-, to abandon with indifference.
napith-, to beggar a person by swindling (esp. in gambling) or by taking bribes for some services that will never be performed.
nyāgalith-, to swallow down, swallow completely.
pihi pihi-, to persistently teach (a dull or inattentive pupil), to repeat a lesson.
pusrāvith-, or pusrith-, to insist on making something over or on supplying means to an unwilling recipient.
phiri phiri-, to be a receptacle of good fortune; to be full of prosperity.
phirithe-, to insist on plenteously making over (something to somebody); to put a garment reversed.
phuf̐rith-, to smash (something).
bakith-, to pour forth angry abuse at a person.
muhith-, to openly carry off property gained by swindling.
rasavith-, to abscond or run off secretly.
vālith-, to bring down, cause to descend.
vuḍavith-, to squander away, dissipate.
407. √tag-, to be known how to be done, be possible (mentally).
   (Gr. pp. 965).
   Abilitives:
   mangun-, to know how to ask for.
   vanunu (tagi), can tell.

408. √trāv-, to let go, let loose, loose, go hold of, release. (Gr.
   pp. 1033 ff.)
   Intensives:
   chala karith-, to break anything in pieces.
   cirith-, to wring out (water from a cloth).
   chaṭīth-, to cut away, cut off and throw away finally,
   get rid of.
   desith-, to slap or thump severely.
   dānith-, to shake out, regard with indifference.
   bakith-, to vomit.

409. √thav or √thāv-, to put, place, set, lay (upon or before).
   (Gr. pp. 987 ff.)
   Intensives and Completives:
   rachya karith-, to put in some safe place and guard
   securely and carefully.
   khaṭīth-, to put in a secret place, to hide away.
   cāvith- to slander one person to another (lit. having made
   to drink to put; to tell tales about one person to
   another so as to cause them to sink into his mind).
   cyath-, to drink up the entire contents of a drinking vessel
   and to set the latter down empty.
   ċyalith-, to cram into, force into (and leave there).
   tyapith-, to fill to the brim (pressed down and running over).
   thikārāvith-, to fix, establish, instal.
   dālith-, to winnow.
   dāli dāli-, to winnow bit by bit.
   trapi trapi-, to forcibly keep on cramming till there is no
   more room whatever.
   trparith-, trparāvith-, to shut up or cover tightly (a door,
   window etc.) to shut up etc.
   dagith-, to beat, drub, thump, smite (with fist or stick all
   over the body).
   dabavith-, to conceal in the ground.
   dabith-, to forcibly stuff any article (such as wool or cotton)
   into a receptacle so as to fill it completely.
   dobārith-, to bury, hide in the ground; to bury a corpse.
   napith-, to beggar another by swindling.
   pāvith-, to knock down and leave there; to lay low, drop
   and abandon.
phirith-, to reverse; to put down upside down, back to front.
bāgrith-, to fix during one’s life-time, the shares in which one’s own property is to be divided amongst one’s own heirs; to hide shares in any property from those who are entitled to it.
būjith-, to consider, understand.
rāsith-, rāsavitθ-, to abscond secretly, carry off secretly.
srith-, to put in order, put by carefully arranged and safely.
svambari svambari-, to collect or save up little by little.
svarīth-, to care for with due regard to the future.

410. ṣdyu- or di-, to give, grant, impart, yield, produce, omit. (Gr. pp. 268).
(a) Completives and Intensives:
karith-, to make out and out, accomplish, complete.
gandith-, to tie up.
barun or barith-, to fill up.
(b) Permissive:
paknā-, to allow to go.

411. na, a negative particle, no, not.
Negatives: In a direct sentence it is usually suffixed to the verb.
gachī-na, he will not go.
gayo-na, he did not go.
chuna, he is not.
pok"n", he did not proceed.

When two verbs are both negatived the na is prefixed, not suffixed.
na gachī na diyi, he will neither go nor give.

In a subordinate sentence:
na vuṇith gachi, (that) it should fly away.

Prohibitives, with the future imperative:
dapijyama-na, you must not speak to me.
maṇiṣijes-na, you must not demand from her.
vasiṭi-na, you must not descend.

412. nay, nā, no, nāy, negative interrogative suffixes added to verbs in addressing a woman and a man respectively.
Negatives:
karān chyakh-nay, do you (a female) not make?
karaṇ chunā, does he not make?
Negative supposition:
karihe-nay, if he had not made.

413. ṣnī-, to carry away, take away. (Gr. pp. 671).
Intensive Adverbatives:
kadith-, to carry out, carry away, go off with (lit. to take out and carry away).
chal-, to jump, take a leap.
tulith-, to raise up, lift up.
nyangalith-, to swallow down.
maagith-, to take (a girl) in marriage.
muhith-, to steal property by swindling.
raith-, to arrest, capture.
varith-, to take (a woman) in marriage.

Sir George Grierson calls them compound phrases.

414. √paj-, to be proper, fit, suitable, necessary; must. (Gr. pp. 820).
Compulsives:
-karun, it should be done, proper to be done, must do.
-mārunu, should be beaten, should beat, must beat.

415. √pya-, to fall. (Gr. pp. 814 ff.).
Intensives:
daajith-, to blaze up, hence to become very prosperous.
yith-, to come suddenly or unexpectedly, fall upon, attack.
lūsith-, to become utterly weary.
vasith-, to fall down, tumble down.
vātith-, to arrive suddenly.

416. √byah or √bīh, to sit. (Gr. pp. 96.).
Intensive:
rāchi-, to guard carefully.

417. ma or mā or māḥ, prohibitive particle, do not. (Gr. pp. 546.).
Prohibitive:
ma kar, do not do; mā kārin, let him not make.

418. √yi-, to come, arrive. (Gr. pp. 1195 ff.).
(a) Continuatives, Simple:
dāyaki dāyaki karān-, to come along with the forehead (on
the ground); to show the greatest humility, beg and
implore with utter self-abasement.
calān-, to come hurriedly.
lōrān-, to be in a condition of wasting away, gradually to
waste away.
sorān-, to become gradually used up.

(b) Intensives:
časith-, to come in fits of laughter.
nīrith-, to manifest, come out.
piisith-, to be on the point of boiling over.
pōr dith-, to act as if certain to have long life.
banith-, to turn out well.
hyath-, to bring. (cf.—le ānā or lānā.)
(c) Passives:

(i) with the oblique infinitive of another verb.
- chakan-, to become scattered.
- dabavana-, to be crushed, pressed down, be run over
  (by a vehicle).
- barana-, to become filled; to become home-sick.
- buchana-, to be stung.
- bojana-, to become visible.
- brahavan-, to be crushed.
- mati marana-, to become fixed on the shoulder.
- bolas layyana-, to become fixed in obstinacy.

(ii) with the dative of the infinitive of a transitive verb.

Figures to the right indicate lines from Shri Krșnapavatāra-Līlā
composed in Kāshmirī by Dīna-Nātha. (Text edited, translated and
transcribed in Roman Character by Sir G. A. Grierson; Bibliotheca
Indica, Work No. 247, Calcutta, 1928).
- karanas-, 507.
- kāsanas-, 662.
- ganḍanas-, 165.
- gālanas-, 68.
- ērenanas-, 210, 301, 311.
- jōnanas-, 78, 911, 1165.
- jenanas-, 1019.
- trāvanas-, 861.
- pālanas-, 1042.
- baranas-, 507.
- maśyarāvanas-, 861.
- māranas-, 1027.
- raṭanas-, 163.
- lyakhana-, 848.
- vananas-, 97, 290, 296...
- varanas-, 781.

(d) Inceptives, with the dative of an infinitive of a transitive verb:
(Inc. 63, 94, 100, 162, 175, 222, 250, 459, 774, 840, 1016, 1114).

419. √raṭ-, to seize, grasp, lay hold of, clutch, take, adopt (a
    residence, habit etc.), enter; to hold. (Gr. pp. 850 ff.)

Negatives:
- khyanu-, to stop eating, refrain from food.
- samakhunu-, to refrain from paying a visit of condolence
  to a bereaved family (of some friend or relation).

420. √roj-, to remain, to stop, halt. (Gr. pp. 858).

(a) Continuatives:
- bājya pyath-, to remain upon swindling, to habitually live
  in a swindling manner, habitually practise swindling.
pračaras–, to be in everyday use.
badith–, to acquire and retain a reputation for increased
greatness (of wealth, good qualities etc.).
milith–, to live in harmony with.
rāchi–, to remain on guard, guard faithfully.
tvāgithsāph–, (a curse to remain ‘asleep’ i.e. in any
virtuous act) expected or likely impediments not to
occur.
pyala hyath–, to remain holding a cup, attend a guest like
a table servant, show a great hospitality to a friend.
hyakath–, to remain able in spite of old age or disease, to
act with all the ability and strength of a young person.
shīrith pūrith–, to keep oneself in readiness (to meet a
lover).

421. √lag, to be attached (to), joined (to), stick, adhere. (Gr.
pp. 512 ff.).

(a) Inceptives:
karani–, to begin to do.
kāpani–, to begin to tremble.
mārani–, to begin to beat.
lekhani–, to begin to write.

(b) Compulsives:
–karun, it is proper to do, must do.
–gačhun, it is proper to go, should go, must go.
–maraiṣu, worthy to be beaten, should beat.

(c) Inceptive:
pračaras–, to begin to be brought into constant use.

422. √hyak–, to can, act or strive successfully in some difficult task.
(Gr. pp. 329).

Abilitives:
–anith, to be able to bring.
–arjith, can earn.
–karith, can do.
–dith, to be able to give.
–būjith, to be able to hear.
–tulith, to be able to lift.

423. √hya–, to take, receive, seize, grasp, plunder, assume.
(Gr. pp. 364)

(a) Inceptives:
(i) karun–, to take the act of doing, to begin to do.
māranu–, to begin to beat (a woman).
lekhunu–, to take the letter to be written, begin to write.

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(ii) *hyotum (samāna) trāvun*, began to cast off (ornaments).
   - *nečun*, began to dance.
   - *nerun*, began to depart.
   - *pakun*, began to march.
   - *banavun*, began to make.
   - *lāyun*, began to utter.
   - *vanunu−*, began to say.
   - *vanāvun*, began to sing praises.
   - *vuchun−*, began to look at.
   - *sārani*, began to collect.
   - *hāvani*, began to show.

(b) Desubstantivves:

   *anda−*, to take the end, go through a thing from beginning to end.
   *avatāra−*, to take an incarnation, become incarnate.
   *kīrāyya−*, to take on lease.
   *ēapi−*, to take bites, bite.
   *ēhūl−*, to take a leap, leap.
   *daṇḍa−*, to take in compensation.
   *dāg−*, to become branded.
   *dēag−*, to take a beating, be drubbed.
   *moali−*, to buy.
   *samāgam−*, to take a meeting, meet.

VII. Verbal Composition in Panjabi

424. √kar−, to do.
   
   (a) Intensive Continuatives:
   *jāyā−*, to go often.
   *pārhīyā−*, to read often, read habitually.

   (b) Compulsives:
   *kāryā−*, must do.
   *gāyā−*, must sing.
   *pārhīyā−*, must read.
   *līkhyā−*, must write.

   (c) Desubstantivves:
   *asta asta−*, to receive in a friendly manner.
   *kabūl−*, to accept.

425. √ghaṭṭ−, to pour (in Western Punjabi).
   
   Intensives:
   *mār−*, to kill outright.
   *sāṭṭ−*, to throw down. < √sāṭṭ, to throw.
426. √caI-, to move.
   Continuatives:
   ðũndā-, to be coming, go on coming.
   gǔndā-, to go on singing.
   jaundā-, to keep on going.

427. √cahu-, to wish.
   Desideratives:
   jānā-, to wish to go.
   pārhnā-, to wish to read.
   likhnā-, to wish to write.

428. √cuk-, to err, miss.
   Completives:
   ā-, to reach, arrive, have come.
   kar-, to finish, have done, do completely.
   kūh-, to eat up.
   jā-, to have gone, go away.
   pārh-, to read out; have read.
   likh-, to write out, have written.

429. √chaId-, to leave (in Western Panjābī).
   Completive:
   kar-, to finish, doff.

430. √jā-, to go.
   (a) Intensives and Completives:
   kar-, to doff.
   kūh-, to eat up.
   bāhī-, to sit down.
   rakh-, to stop.
   hāt-, to stop, go back.
   (b) Passive:
   ho-, to be over, have happened.
   (c) Intensive:
   callīā-, to go away.
   (d) Desubstantivatives:
   asta-, to set.
   aintha-, to strutt.
   ukkā-, to be disgusted, be fed up.
   ujjār-, to become desolate.

431. √tham-, to stop, restrain.
   (a) Completives:
   ā-, to arrive, stop, to support, set (Sun).
   jā-, "to reach," stop.
(b) Negatives:
   kartā kartā-, stop doing, leave doing.
   bajātā bajātā-, stop playing upon musical instruments.
   bādhatā-, to stop binding or building.

432. √ṭhā-, to remain; See √ho.

433. √ṭhun-, to put.
     Completive:
     ā-, to arrive, stop, be supported, set (Sun).

434. √de- or dāi-, to give.
     (a) Permissives:
          āṇe-, to allow to come.
          karṇe-, to allow to do.
          jāṇe-, to allow to go.
          dekkhan-, to allow to see just the very moment.
          dekhne-, to allow to see.
     (b) Intensive (formal):
          āṇ-, to bring.
     (c) Desubstantive:
          sahārā-, to give support, support.

435. na, no, not.
     Negatives:
     nīmhā- or nissū-, I am not.
     nissū- or neih, he is not.

These negative verbs are usually placed not at the end of the sentence but before the verb to which they are attached. For example: nīmhā gēā, I have not gone.

436. √pāi-, to lie down.
     (a) Inceptive:
          tūr-, to set out, begin to go, start.
     (b) Intensive:
          bhajj-, to run away. < √bhajj, to run.
     (c) Desubstantives:
          aṅgat-, to be approved, be accepted.
          aṛa-, to form a habit.

437. √phir-, to wonder.
     Intensive:
     ā-, to reach, arrive; to swell.

438. √rah or √ray, to remain.
     Continuatives:
     gātā-, to go on singing.
     jāndā-, to keep on going or passing, loss, pass away, die,
daurtā-, to go on running.
bajātā-, to go on playing upon musical instruments.
mārtā-, to go on beating.
hāsdā-, to go on laughing.

439. √lag-, to stick, adhere, begin (in compounds).
    Inceptives:
    karne--, to begin to do.
pakāne--, to begin to cook.
ronē--, to begin to cry.
hāsane--, to begin to laugh.

440. √le- or √lai-, to take.
(a) Intensives:
    khā--, to eat up.
    kho--, to pinch.
    cun--, to pick up, choose.
    jān--, to know.
    saher--, to buy, procure.
(b) Adverbatives:
    urā--, to take or learn from another by stealth, winnow, pinch.
    chipā--, to hide, carry off by hiding.
(c) Desubstantivatives:
    mūl--, to buy.
    sās--, to breathe.

441. √lau-, to bring.
    Intensive Adverbatives:
    uga--, to produce, bring forth.
    uthā--, to bring up again.
    carthā--, to take the aid of somebody.
    chrā--, to rescue.
    bulā--, to summon, call.

442. √sak-, to be able.
    Abilitives:
    jā--, to be able to go.
    bac--, to be able to escape.
    vāc--, to be able to read.

443. √hat- to go back.
    Completives:
    kar--, to have done, doff.
    khā--, to finish eating, eat up.
444. √ho−, to be, become.
   (a) Completive:
       khā−, to eat up.
   (b) Desubstantive:
       asta−, to set.
   (c) Continuatives and Completives in the capacity of a tense-auxiliary.
       (i) āundā hā (or san), I am coming.
           āundā thā (sa), I was coming.
           āundā hovegā, I may be coming, he will probably be
           coming (Probabilitives).
           āundā hovā, I may be coming (Probabilitives).
       (ii) āyā hā, I have come.
            āyā thā, I had come.
            āyā hovegā, I might have come (Probabilitives).
            āyā hove, he may have per chance come (Probabilitives).
       (iii) ānevālā hā, I shall come.
            ānevālā thā, I was to come (Desiderative).
            ānevālā hovegā, I will have come.
       (iv) Intensive Continuative:
            jāndā hundā hai (or sa), he kept on going, he is in the
            habit of going.
       (v) Intensive Probabilitives:
            jāndā hundā hovegā, he will probably be always going.
            (uthē) rahindā hundā hovegā, he will probably be always
            stopping there.
       (iv) Desiderative:
            rakhīā hundā, I would have put.
       (vii) Continuative:
            un ghāllīā hoiā hai, he is having sent...he has been sending.

VIII. Verbal Composition in Sindhi

445. √ac−, to come.
   (a) Intensive:
       vaṭhā−, to bring. < vaṭhaṇu, to take.
   (b) Inceptive:
       vasāṇa−, to come on to rain, begin to rain.

446. √āh−, to be, become. (cf. āhiyā, āhe).
   (a) Completive:
       halio āhe, (he) is gone or has gone.
   (b) Progressive (present):
       halando āhe, (he) is going.
   It is a tense-auxiliary.
447. √āṇ-, to bring.
   Intensive:
   cāṭhe-, to hang up. < cāṭhaṇu, to cause to ascend.

448. √kar-, to do.
   (a) Intensive:
   phīṭo-, to drop, let go, abandon, throw down or away, forsake. < phīṭaṇu, to go to ruin, be injured, corrupted; become waste.
   (b) Desubstantives:
   pāri-, to ferry across, carry through, perform, cause to pass through.
   basi-, to end, cease, bring to conclusion.
   (c) Completive with base- √kar:
   cāṭ-, to have-finished speaking.

449. √kaḍḥ-, to extract, draw out, abstract, take out.
   Intensive:
   sora-, to pull out. < soraṇu, to move.

450. √khaṇ-, to lift up.
   (a) Intensive Adverbatives:
   khaṭi vaṭaṇu, to go away, be off.
   khaṭi halu, to come along.
   (b) Inceptive Adverbatives, indicating immediate commencement of work:
   khaṭi ujarṣu, to set to polish.
   khaṭi likhaṇu, to set to writing.
   khaṭi vaṭāṇu, to set to play (upon an instrument).

451. √cuk-, to err.
   Completive:
   kare-, to have done.

452. √chaḍḍ-, or √chaḍ-, to give up.
   Intensive Completives:
   (i) mere-, to sweep up.
   loḍhe-, to float off (lit. to give up having floated off).
   (ii) veṭhi-, to take up.

453. √chin-, to pluck.
   Adverbative:
   tāṇio-, to pluck out (lit. to pluck out having pulled).

454. √jāṇ- or √jjāṇ-, to know.
   Abilitives:
   (i) kare-, to be able to do.
   (ii) deī-, to be able to give.
455. धि-, or धिधि-, to give.
    Intensives or Completives:
    (i) uchläe-, to throw away. < uchilaṇu, to cast away, throw.
    (ii) cäi-, to tell completely, say away or out.

456. ठी-, to remain.
    (a) It is a tense auxiliary, continuative, simple and intensive:
        halä the or tho-halä, I (masc.) go.
        halä si the, I used to go, I was going.
        māri the, (I) used to strike.
    (b) Probabilitive:
        pāi na thie, are not likely to become.
    (c) Desubstantivates:
        gumu-, to be lost, disappear.
        gaibu-, to disappear, vanish.
        basī-, to come to an end.

457. na, a negative particle, no.
    Negative:
        nāhe, he is not.

458. निः-, to carry; take away.
    (a) Adverbative:
        moṭâe-, to bring back. < moṭanu, to return.
    (b) Intensives:
        khāe or khāi-, to eat up.
        nihođe-, to carry off.

459. निह-, or नि, to be ended.
    Completives:
        khāi-, to have finished eating.
        likhī-, to have finished writing.

460. घव-, to fall.
    (a) Intensives:
        khulī-, to be opened up.
        ji-, to become alive, come to life.
        vahī-, to pour down (as rain).
    (b) Intensive Adverbatives (past part. pio + imperative, old present
        or imperfect of another verb).
        pio māṇijāse, enjoy her.
        pia thiane, they did become.
    (c) Intensive Continuative:
        pia ̄diśando hūa, they were seeing.
    (d) Intensive Adverbatives (conj. part. pei, pe or pāi + any other
        verb):
        pāi khianu, to eat up.
        pei or pe āyo, he suddenly came, appeared.
461. √rah–, to remain.
   (a) Continuatives:
       khā indo–, to go on eating.
       parhando–, to go on reading.
       vendo–, to continue going.
   (b) Completives:
       (i) khāī–, to have finished eating.
           rami–, to be off. < ramaṇu, to move, go.
           vaṭhi–, to have taken.
       (ii) kare–, to have finished doing.

462. √lag– or √lag–, to apply.
   (a) Inceptives:
       karaṇa–, to begin to do.
       cavaṇa–, to begin to say.
       parhaṇa–, to begin to read.
       ruṇaṇa–, to begin to cry.
   (b) Desubstantive:
       gari–, to embrace.

463. √vañ–, to go.
   Completives:
       khaṇī–, to be off, go away. < √khaṇ, to lift.
       caṛhi–, to ascend.
       thī–, to become.
       pehī–, to penetrate. < pihāṇu or pehaṇu, to penetrate.
       marī–, to die.
       rahīś–, to be left.
       vaṭhi–, to take away, off.
       vadhi–, to pass by, outstrip.
       visāmi–, to be worn out, done up, wearied, be fainted.

464. √vaṭh–, to take.
   Intensive Completives, denoting quickness:
       kare–, to have finished doing.
       khāo or khāī–, to have done eating, eat up quickly.
       likhi–, to have finished writing, write out quickly.

465. √vat–, to go about.
   Continuatives:
       khāindo tho–, he goes on eating.
       cārindo–, he keeps grazing.
       bakando–, he keeps on prating.

466. √vijh–, to throw.
   Intensives:
       phāre–, to tear out.
       māre–, to kill outright.
       vaḍhe–, to cut down.
467. √sagī-, to be able.
   Abilitives:
   (i) kare-, to be able to do.
       māre-, to be able to strike.
       halī-, to be able to go.
   (ii) karyo-, to be able to do.

468. √hal-, to move.
   Intensives:
   vio-, to go away.
   soṭijī-, to strutt.< soṭijīnu, to stiffen.

469. √hu-, to be.
   It is a tense auxiliary.
   (a) Continuative:
       halando ho, I was going.
       halandū hūndūsī, we shall be going.
       halando hue, he may be going (Probabilitive).
       halio hundo, he will have gone or (Probabilitive) he might
       have gone.
   (b) Completive:
       halio ho, he had gone.

IX. Verbal Composition in Sinhalese

470. -āti-, -ātta, ‘it is’. This word always occurs in its inflected form.
   (a) Completives and Probabilitives according to the context:
       (umba) aran-āti, (you) have taken, and (you) may have taken.
       (mā visin) dī- āttēya, (by me) has been given, and (by me)
       may have been given.
   (b) Continuatives:
       kapālā īndalā āti, I shall have been cutting.
       kapāla kammcutuvelā āti, I shall have been cutting.

471. √iṇd- or √hind- [(h)iṇinu or (h)iṇinavā of dictionary], to sit.
   (a) Progressives and Continuatives (present, past, future, perfect):
       kapamin īndimi, I am cutting.
       kapamin unimi, I was cutting.
       kapamin īndinnemi, I shall be cutting.
       kapamin (kapakapā) unimi, I have been cutting.
       kapālā īndalā āti, I shall have been cutting.
   (b) Intensive:
       sātapi-iṇinu, to go to sleep, sleep away.

472. √e- (enu or enavā, prt. āvā), to come.
   Intensive:
       gen-enu, to bring (lit. having taken come).
473. √gan- (gannu or gannacā), to take.
   Reflexive Intensives:
   āra gannu, to take for one’s self, take away for one’s self.
   < arinu, to remove a thing from its place; to take away.
   dāna-gannu, to discover, find out, acquire knowledge to
   one’s self. < dannu, to know.

474. √tib- or √tiy- (tibenu, tiyenu or tibanacā, tiyanacā), to put, place; to be.
   (a) Continuatives:
   kapālā-tibunemi, I had been cutting.
   kapālā-tiyemi, I have been cutting.
   (b) Completive:
   di-tibenu, to give, have given.

475. √dam- (damanu or damanacā), to put, place.
   Intensives:
   elā damanu, to throw down.
   kāḍā damanu, to break. (cf. kāḍānavā prt. kāḍuvā = Sk.
   khaṇḍayati. Pa. khaṇḍeti and Pk. khaṇḍei).

476. na-, nu-, no-, negative particles.
   Negatives:
   nāti nāṭta, it is not.
   nu-duṭuvāya, have not seen.
   no-kaḷāya, have not done.

477. √piy- (piyenu or piyanacā), to shut, cover.
   (a) Intensives:
   di-, to give (away). < denu, to give.
   dāka-, to see. < dakinu, to see.
   (b) Completive:
   naśā-, to destroy (completely). < nasanu, to destroy.
   (c) Causatives occurring in older literature:
   elavā-piyanu, to cause to fall, throw down.
   karavā-piyanu, to cause to do.
   (d) In the formation of past participles, passive and active:
   (i) -pū.
   kāḍā-pu (kāḍā-piyanu), broken.
   badā-pu, friend. < badinavā, to fry.
   bāda-pu, bound. < bandinavā, to bind:
   marā-pu, killed.
   (ii) -pi.
   huyā-pi, decorticated, peeled.
478. \( \checkmark \)ya– (yanu or yanava), to go.

Intensive:

\( \text{gena-yanu, to take away (lit. to go having taken).} \)

479. \( \checkmark \)yed– or \( \checkmark \)yod– (yedenavā or yodanavā), to join, unite.

Passive:

\( \text{gasa} \text{n} \text{a} \text{ta yedenavā, (I) am fit for beating i.e. I am beaten.} \)

(Other important forms are: \( \text{gasa} \text{n} \text{a} \text{ta yedunā; gasa} \text{n} \text{a} \text{ta yedenavā-āti}. \)

480. \( \checkmark \)la– (lanu or lanavā), to put, place, lay as eggs, fix.

(a) Intensives, now merely a periphrastic construction:

\( \text{kiyā–, to say.} \)

\( \text{kotā–, to cut.} \)

\( \text{di–, to give.} \)

\( \text{dāka–, to see.} \)

\( \text{pavasa–, to speak.} \)

It is a pattern.

(b) Causative (only occasionally):

\( \text{gotā–, to cause to plait, braid; weave or bind.} \text{ < gotanavā,} \)

\( \text{to plait, weave etc.} \)

(c) In the formation of past participles, active and passive:

(i) –lū.

\( \text{kiyā-lu, said.} \)

(ii) –lī.

\( \text{damā-lī, subdued.} \)

481. \( \checkmark \)lab–, (labanu also labanavā or labenu), to obtain, attain, acquire, get.

Passives:

\( \text{gasa} \text{n} \text{u laba} \text{mi, I receive beating i.e. I am beaten.} \)

\( \text{gasa} \text{n} \text{u lā} \text{bem} \text{i, I am beaten.} \)

\( \text{gasa} \text{n} \text{u lā} \text{bhenn} \text{em, I will be beaten.} \)

(Other important forms: Past: \( \text{gasa} \text{n} \text{u lābhuvīmi and lābimi or gasa} \text{n} \text{u laddemi and ladimī;} \)

Future: \( \text{gasa} \text{n} \text{u labannemī).} \)

482. \( \checkmark \)ve– (venu or venavā), to be, become.

Desubstantive:

\( \text{kammutu–, to be free from desire.} \text{ < Pa. kāma mutta.} \)

483. \( \checkmark \)siṭ– or \( \checkmark \)hiṭ– (siṭinu, hiṭinu or siṭinavā, hiṭinavā, to stand, be, remain.

Continuatives:

(i) \( \text{kapamin sīti} \text{mi, I was cutting.} \) (Periphrastic Imperfect).

(ii) \( \text{ba} \text{lā–, to look at, gaze, inspect, examine.} \text{ < balanavā, to see etc.} \)

\( \text{vaṭakota–, to encompass, surround.} \)
CHAPTER FIVE

COMPARATIVE STUDY OF NIA VERBAL COMPOSITION

Part I

Comparative Etymologies of Verb-auxiliaries in NIA

1. √ay (= i) with parā, 1. Ā., to flee, fly, run away.
   OIA Sk. palāyate, runs away.
   MIA Pa. palāyati; Pk. palāyai, palātai.
   NIA O. palā-, to run (M. pañē).

2. *avagga-
   MIA *avagga-
   NIA M. √bagh- to see.

3. √as, 2. P., to be.
   OIA Sk. asti, it is.
   MIA Pa. atthi; Pk. atthi.
   NIA Siñ. āti, ātta, it is.
   Negative cognate in Siñ. is nāti, it is not; in G. nathī.

4. √āp, 5. P., to obtain, gain, reach, arrive.
   OIA Sk. āpnoti, obtains, reaches; with sam, samāpnoti,
   finishes; Caus. āpayati, causes to reach, obtain, gain,
   arrive with pra, prāpayati.
   MIA Pa. appoti, gets; Pk. appaī, gets; Pk. samappaį.
   Pa. āpeti; Pk. āvei, āvaī.
   Pa. pāpeti; Pk. pāvei, pāvaī.
   NIA G. √āv-, to come (cf. H. āve, comes; old B. āvaī,
   P. aunā; L. āvan; N. aunu, to come).
   M. √samp-, to finish.
   M. √pāv-; Bi. Av. √pāv- or √pā-, H. Br. √pā-; N. P.
   √pāu-; A. O. Bhoj. √pāi-; B. √pāo-; G. √pā- and
   √pām-.

5. √ās, 2. Ā., to sit.
   OIA Sk. āste, sits;
   MIA Pk. ācchaī, sits;
   NIA K. √ās-, to sit; in comp. to continue; to be, become.

6. √i, 2. P., to go.
   OIA Sk. ā + etsī = āti (ētī); ati + ā + etsī = atayaiti.
   MIA Pa. ets; acceti; Pk. ei; accei;
   NIA Siñ. √e-, to come; M. √ye-, to come.
   M. √naye, is a negative cognate.
   S. √acc- or √ac-, to come.
7. √is, 6. P., to endeavour, obtain, strive, seek for, wish, expect.
   OIA Sk. icchati, wishes.
   MIA Pa. icchati; Pk. icchāi.
   NIA M. √icch-(ē)–; G. √icch–; K. √icḥ–.

8. √ṛ, 1. P., to go, move, rise.
   OIA Sk. caus. arpayati, causes to move, offer, give.
   MIA Pa. appeti; Pk. appei, appai.
   NIA G. √āp–, to give, pay.

9. √kath, 10. P., to tell, relate, narrate.
   OIA Sk. kathavati, tells.
   MIA Pa. katheti; Pk. kahi.
   NIA H. √kah–, to tell; G. √kahe–; O. √kah–; (P. kahiṇā, S. kahānū, Siṅ. kiyanu).

10. √*qale, to draw or √*qelesi, be high, lift high, an IE base, when extended gives:
    √*qelde, *qelde and *qaldhe–.
   MIA Pa. kaḍḍhati; Pk. kaḍḍhāi, draws; so also, caḍaĩ, mounts, raises, lays upon.
   NIA G. √kaḍḥ–, or √kaḥād–, to pull, draw; M. √kaḍḥ–, to draw.
    S. √kaḍḥ–; O. √kāṛh–; (A. kariba; H. kāṛhnā;
    P. kaḍḍhnā; L. kaḍḍhaṇaḥ; N. kāṛnu).
    G. √caḍ–; (H. caṛh–; M. ḍaḍh; B. carite).

In his article, ‘Fifteen Prākṛt-Indo-European Etymologies’ (J AOS 67, 1947) Louis H. Gray examines the suggestions advanced by scholars like R. Pischel, J. Bloch, R. L. Turner, W. Geiger and others and in the end conclusively proves that kaḍḍhāi and caḍaĩ are related to the IE base *qale, and not to the OIA kaṛṣati < √kṛṣ, 1. P., to draw, or to the NIA kaṭṭha = Sk. kṛṣṭa, drawn,—as suggested by P. Tedesco—either; for ṭṭh does not sonantise into ḍḍh in Prākṛt.

11. √kr, 1.2.5.8. P.Ā., to do, make, perform, accomplish.
   OIA Sk. kāraṭi (cl. 1); karōṭi (cl. 8); with nis, niṣkaroti, drives out; caus. niṣkāryati (*niṣkālayati cf. Sk. niṣkālya, having driven out) *paṭkaroti, makes paṭ– sound.
   MIA Pa. karoti; Pk. karei. Pk. niḥkalei, takes out.
   *paṭakka–, extension in –akka– of onom. –paṭa–.

Negative cognates are M. √nākār–, (na + ḍ + kar– caus.),
   K. ma–,for *māhar.
   M. nako < *nakau, < na kṛtam.
12. √क्षि-, S. P. caus. क्षापयति, to destroy, waste away, perish.
OIA Sk. क्षाप्यते is consumed. √क्षाप्या–.
MIA √*क्षाप्याति.
NIA H. √क्षप, to spend, be finished; to go away; to be destroyed (N. क्षप्य, to last, endure, be permanent; A. क्षपित; P. क्षपन, to be destroyed; L. क्षप्य, S. क्षपात्, G. क्षप्य, M. क्षप्ये).

13. ॠ with ॠ, cl. 2, P., to abide, stay, dwell, reside, remain (R. V.).
OIA Sk. ओष्ठति, abides.
MIA Pa. acchati, stays; Khar. hachati, is; Pk. acchāti, sits; A. ओष्ठि, is and *एक्षि on the analogy of Pk. cakhāi, cakhāi and cāhai < Sk. √cakṣ.
NIA M. √एस– and √एह–, to be; B. A. √एघ–, to be; S. एह–, to be –एह्य, is–; O. √चह–, to be; G. N. √चाह– to be; (H. एघ, to remain).
Similarly negative cognates can be grouped thus:
Bi. G. नाहि, is not; A. √नाह–, not to be; M. √नस– and √नाह–, not to be; G. नाहि.
In this connection different scholars hold different views:
TURNER—prob. *ना aha is not. Or contamination with descendant of Sk. नहि.
J. BLOCH—M. √एह and Old H. √एह may tentatively be < Sk. एभावति. cf. Pk. एहुँ–.
S. K. CHATTERJI—<*asati replacing. Sk. अस्ति, is, with subsequent special development of –स–.

14. √खन, 1. P., to dig.
OIA Sk. खनाति.
MIA Pa. khanati; Pk. khaṇāi.
NIA S. √खन–, to dig (N. क्षन्नु, to dig; K. khanun; A. khanāiba caus.; H. क्षन्न; G. khaṇv; M. khaṇे, Siṅ. kāṇu).

15. √खाद, 1. P., to eat, chew, bite, devour, feed.
OIA Sk. खादति.
MIA Pa. khādati; Pk. khāāi.
NIA G. Av. H. N. √खाद–, to eat; A. O. √खाद–; B. √khāo–;
(P. khāṇā; S. khāṇu; M. khāṇे; Siṅ. kanu).
16.

MIA *khojja-, ‘foot print’.
NIA A. khujh, to wish; N. khoj, to search; (O. khojibā, H. khojnā, P. khojna; S. khojana, G. khojvū).

17. √gam, (with substitution of √gacch-,) 1. P., to go, move, go away.
   OIA Sk. gacchati, goes, knows, makes certain.
   MIA Pa. gacchati, Pk. gacchaī.
   NIA K. √gacch-, to go, become, be right; (Turner: Possibly we may affiliate with this Nepāli gachnu, to take over, take on deposit). G. √gam-, like, approve of; A. √ga-.

18. √gr, 8. P., to swallow; omit, eject from the mouth.
   IE gʰelo.
   OIA Sk. girati, *grta.
   MIA *gada (Sk. gaḍati, also galati) or *giḍa, Pk. galāt.
   NIA H. √gir-, to fall; (P. giḍnā, digganā, H. dignā; G. gaḍvū. galvū; M. gaḍnē, galnē).

19.

NIA H. √gujhar-, to pass; (M. gujarnē or gudarnē) a lw. from Persian.

20. √grah, 9. P., to seize, take.
   OIA *grhati; Sk. grhṇāti, takes.
   MIA Pa. gaṇhāti, Pk. ghet; giṇhāī, geṇhāī.
   NIA M. √ghē-, to take; O. √ghen-, to take.
   Siṅ. √gan-, to take.
   M. √naghe-, is a negative congnate.

21. √ghat, 1 Ā., to be engrossed; to reach; to happen, take place, be possible, suit.
   OIA ghatate, suits, *ghatyate.
   MIA Pk. ghatthāi, touches (fits in).
   NIA G. √ghat-, to deserve, be worthy of; P. √ghatt-. (A. ghāṭiba, B. ghāṭā, H. ghāṭnā, L. ghāṭṭav, N. gheṭnu, to become less, decrease. S. ghāṭanu, G. ghāṭvū, M. ghaṭnē, all these may be connected with Pk. ghaṭṭai falls).

   MIA *ghall; Ap. ghallaī, throws.
   NIA M. G. Av. √ghāl; (H. ghālnā, to pour; P. ghallṇā; to dispatch).

23.

IE *gʰerṛa.
OIA *ghirati.
28. √chid- 177

MIA

24. √ghuṣ, 1. P., to cry or proclaim aloud, announce.
OIA Sk. ghōṣati.
MIA *ghusā.
NIA H. √ghus-, to rush in (possibly < Sk. √ghṛṣ, to rub)
cf. G. M. √ghus-.

25. √cakṣ, 2. Ā., to see.
OIA Sk. cakṣate, they see, with pra, pracakṣate, they declare.
MIA Pk. cakkhaï, cākhai, cāhai, wishes. pra-cāh-.
NIA Av. H. Bhoj. Br. Bi. P. N. O. M. A. √cāh-, to wish;
B. √cā- or √cāhā; B. cāi, must. H. cāhiye, must;
O. cāhī-, to see.
M. √pāh-, to see; (also S. pahanu, to consider) pāhīje,
it is necessary = H. cāhiye, must.

26. √cal 1. P., to be moved, stir, tremble, shake, agitate.
OIA Sk. zalati, moves. Caus. cālayati.
MIA Pa. calati; Pk. calāi. Pa. cāleti; Pk. cālei.
NIA K. M. √cāl-, move. N. H. Br. B. Av., P. √cal-, to move
(O. √calibā; G. calvū; M. cālū).
M. √cāl-, to move, go; O., G. √cāl- (P. calānā; G. calāvū).

27. √cyu 1. Ā. to fall down, fall from any divine existence.
OIA Sk. cyavate; ∗√cyu. + kka or ∗cyut (cl. I p.) + kr; or
cyuta + akka.
MIA Pk. cūkhai, falls.

TURNER—*cukkā, be finished, be finished with, be forgotten.
B. cukā- or √cuk-.
Sk. *cyut-kṛta, Pk. cūkko, cūkīu for cukka + iu- a new
formation.

28. √chid, 7 P. Ā., to cut.
OIA Sk. chinatti.
MIA Pk. chīṇa < Sk. chinnaḥ (p. p. p. of √chid).
NIA S. √chin, to pluck; (B. chīnā, to snatch away; H. chinnā,
to tear; G. chinvū, to slit).

29.
OIA ∗cr- or chr-t/d-, ∗chrdayati and ∗chuṣ-.
MIA Pk. choḍei, choḍāi, releases.
∗chutyate ∗chuṭṭa : Pk. chuṭṭo past participle of choḍei.

V. C. I-A. 12
NIA H. \( \sqrt{\text{chor}} \); N. \( \sqrt{\text{chor}} \); M. neg. cognate \( \sqrt{\text{nosad}} \) or \( \text{nasod} \); 
\( \sqrt{\text{sod}} \); (K. \( \text{chorun} \); B. \( \text{chor} \); S. \( \text{choru} \); G. \( \text{cho} \). 
G. \( \sqrt{\text{chu}} \); M. \( \sqrt{\text{sut}} \); (A. \( \text{sutib}\); B. \( \text{chu} \); O. \( \text{chutib} \); P. \( \text{chu} \); L. \( \text{chu} \); S. \( \text{chu} \); N. \( \text{chu} \).

30. \( \sqrt{\text{chyd}} \) 10. P., to vomit, leave.

IE: *\( \sqrt{\text{quer}} \) to eliminate, separate, throw out.

OIA chardayati, vomits.

MIA Pa. \( \text{cha} \); spits out, vomits, throws away, leaves;
Pk. \( \text{cha} \); vomits, leaves.

NIA S. \( \sqrt{\text{cad}} \); or \( \sqrt{\text{cha} \text{d}} \); to give up; O. \( \sqrt{\text{chur}} \); to give up;
P. \( \sqrt{\text{cha} \text{d}} \).
(A. \( \text{sadi} \), to throw up milk as an infant; B. \( \text{char} \) to abandon, O. \( \text{charib} \); H. \( \text{char} \) to abandon, \( \text{char} \) to vomit; P. \( \text{cha} \); to abandon, \( \text{chad} \); to vomit. L. \( \text{chana} \); to abandon; S. \( \text{cha} \); to leave, \( \text{cha} \); to vomit; G. \( \text{chad} \); to leave; M. \( \text{sad} \); to spill, leave; Si. \( \text{helan} \) to throw away.)
The negative cognate \( \text{nosadane} \) in M. may be connected with this.

31. \( \sqrt{\text{jna}} \), 9. P. \( \text{A} \), to know.

OIA Sk. \( \text{jana} \); negative, \( \text{na-jana} \).

MIA Pa. \( \text{jana} \); Pk. \( \text{jena} \); negative, \( \text{nayanai} \).

NIA Bhoj. \( \sqrt{\text{jana}} \), S. \( \sqrt{\text{jana}} \) or \( \sqrt{\text{ja} \text{nu}} \); M. \( \sqrt{\text{jana}} \); C. O. \( \sqrt{\text{jana}} \), 
(B. \( \text{jana} \); P. \( \text{jana} \); G. \( \text{jana} \)).

Negative cognate in M. \( \sqrt{\text{ne} \text{na}} \), to be innocent.

32. \( \sqrt{\text{jiva}} \), 1. P., to live, be alive.

OIA Sk. \( \text{jivati} \).

MIA Pa. \( \text{jivati} \); Pk. \( \text{jiva} \).

NIA H. \( \sqrt{\text{jiva}} \), to live (A. \( \text{ziba} \), B. \( \text{jib} \), O. \( \text{jiib} \); P. \( \text{jiunu} \); L. \( \text{jivan} \); S. \( \text{ji} \); G. \( \text{jiv} \), M. \( \text{ji} \).

33. jogga-

MIA stem jogga-, cf. Sk. \( \text{yogya} \) f. preparation.
Pa. \( \text{yogya} \) f. practice, Pk. \( \text{jogya} \) f.; and Sk. \( \text{yogya} \) f. fit for the yoke, useful, capable.
Pa. \( \text{yogga} \), Pk. \( \text{jogga} \) (cf. H. \( \text{jog} \), \( \text{jog} \), P. \( \text{jogga} \), S. \( \text{jogu} \), 
\( \text{jogo} \), G. \( \text{jogu} \), M. \( \text{jog} \)).

NIA O. \( \sqrt{\text{jog}} \), to be fit, proper, (A. \( \text{zogida} \), to supply, B. \( \text{jogana} \), H. \( \text{joga} \), \( \text{jogana} \), \( \text{jogana} \), to take care of, G. 
\( \text{jogavu} \), to get on well, to serve; M. \( \text{jogavin} \), to take care of, \( \text{jogavu} \), to get on fairly well).

34. jhatya-

MIA *\( \text{jhatya} \).

NIA M. \( \sqrt{\text{jha} \text{t}} \), to try.

Turner—Pk. \( \text{jhadatti} \) = late Sk. \( \text{jhatit} \).
35. *jhappāṭṭa–
   MIA *jhappāṭṭa–, extension of *jhappa.
   NIA H. √jhapaṭ–, to attack suddenly and run quickly.
   (P. jhapaṭṭā, m. sudden assault, jhapaṭṭā, to pounce upon;
   G. ājhapāṭṭo, m. force, blast, jhapāṭṭā, to attack, ājhapāṭṭō, to attack, ājhapāṭṭā, to beat briskly; M. ājhapāṭṭē, to accomplish smartly, ājhapē f. swoop; ājhap–jhāp, in rapid motion).
   J. Bloch connects with Sk. jhampah m. jump; Turner, prob. onom. formation expressing 'rapid motion' like jhättā, jhampa–jhamma, jhalla–.

36. *ṭakka–
   MIA *ṭakka.
   NIA M. √ṭāk–, to leave, abandon.

37. *ḍatṭa–
   MIA *ḍatṭa.
   NIA H. √ḍat–, to stop.

38. MIA Pk. ḍallaī, drinks.
   NIA H. Bhoj. Bi. √ḍāl–, to pour; Av. √ḍār–, to pour.
   The semantic development seems to be from drinking i.e. pouring water in, to pouring in general.

39. ḍī, 1. d. Ā., to fly.
   OIA Sk. with ut, uḍḍayate, flies up.
   MIA Pa. uḍḍeti; Pk. uḍḍēī.
   NIA H. √ur; (B. urā; O. urība, P. uḍḍnā, G. uḍvō, M. uḍnē).

40. *niggha–
   MIA *niggha–.
   NIA M. √nigh; to start.

41. NIA K. tag–, to be known how to be done; (N. tagnu, S. tagaṇu to be possible. M. tagṇē, to last, endure.)
   cf. N. tagro, strong, healthy, fit. cf. Sk. tarjayati, threatens
   ( : Pa. tajjeti, Pk. tajjei), ṭṛkṣah, n. strength.

42. √tul–, 10. P. Ā., to determine the weight of anything by lifting it up, weigh, compare by weighing and examining.
   OIA Sk. tolayati, tulayati, weighs.
   MIA Pa. tulei weighs; Pk. tolei, tolaī, tulei, tulaī.
   NIA B. √tol–, to raise up, (H. tolna or taulnā, G. tolvō, A. √tul–, to raise up, (M. tolṇē).
43. √ṣṛ-, 1. P. to pass across or over, cross over, swim; carry through, accomplish.
   OIA Sk. with ut, uṭṭarati, comes out, descends. Caus. uṭṭārayati (with ava, avatari, descends).
   MIA Pa. uṭṭarati; Pk. uṭṭaraī. Caus. uṭṭāreti, Pk. uṭṭārei.
   NIA G. √utar-, to alight, get down.
   (B. utarā, H. utarnā, P. utarnā, M. utarnē, O. uturibā, Siṅ. uturanu, to overflow.)

44. ∗trāpyati, (makes perplexed or ashamed) with a slight change of meaning
   NIA K. √trāv-, to throw. (parityāgaḥ, unmocanam, upekṣaṇam, nīpātānam).

I am indebted to Dr. Siddheshwar VARMA for his kind letter dated 18–4–45 suggesting the etymologies of K. trāvun and raṭun as incorporated here.

45. √trut, 6, 4. P., to be torn or split, tear, break, fall asunder.
   OIA Sk. truṭyati.
   MIA Pk. tuṭṭaī, tuṭṭaī.

46.
   NIA N. √ṭhāl-, to begin?

47.
   NIA P. √thuṇ-, to stop, put; it may possibly be a denomina-
   tive from the Sk. word. sthūṇa, a post, pillar, ultimately < Sk. √sthā, to stand.

48. √dam (dāmyati) 4. P., to tame, subdue, conquer.
   OIA Sk. dāmāyati.
   MIA Pa. dameti; Pk. damei.
   NIA Siṅ. √dam-, to put, place.

49. √dā, 3. P. Ā., to give.
   OIA Sk. dādāti, dādāti, and dāyate < √day, to pity, give.
   (contaminated with ‘nayati’).
   MIA Pa. dēti. Pk. dēi and dayāi.
   NIA M. G. H. Av. Bhoj. Br. O. B. Bi. √de-, to give, P. √de-
   or dai- A. H. K. √di-, S. √dia- or √dīdia-.
   M.: √nade- is a negative cognate.
50. √dyut, 1. Ā., to shine, glitter, be bright or brilliant.
   OIA Sk. dyótate, shines; dyotayati, makes manifest.
   MIA Pa. joteti, Pk. joj or joaï, sees.
   NIA G. √jo-, to see.

51. √drś, 1. P., to see, perceive, behold, look at, regard, consider.
   OIA Sk. draksyati; *drekṣyati. Caus. darsayati. *darsāpayati.
   MIA Pa. daikkhati; Pk. dekkhaï; Aś. de(k)khati; Pa. ∗darsati, Pk.
   darisei, darisai, *darisāvei.
   NIA H. √dekh-, to see; B. √dekh-; (O. A. dekhiā; P. dekhyā;
   L. dekhaṇ; S. dekhaṇu; G. dekhyā, M. dekhyē).
   H. √dikha (caus.), to show.
   G. √darsāv-, to show.

52. √dru, 1. P., to run, hasten, flee.
   OIA Sk. dravati.
   NIA H. √daur-, to run (B. dāurā; O. dauribā; P. daurya;
   L. drorā; S. drorāṇu; G. ḍovū, M. davaṇē, dauṇē).

53. *dhamakka-
   NIA H. √dhamak-, to fall or reach with a dham sound.
   It is probably an onom. formation expressing rapid motion like
   jhaṭṭa- or jhapattā-.

54. √dhā with api 3. P. Ā., to cover.
   OIA Sk. pidhāna < Sk. pī (= api) + dhā, to cover.
   MIA Pa. pidhāna and pidahana.
   NIA Siṅ. √piy-, to shut, close, cover.

55. √dhāv, 1. P. Ā., to run, flow, stream, move, glide, swim; run
   after, run away, rush against.
   OIA Sk. dhāvati, runs.
   MIA Pa. dhāvati, Pk. dhāvai.
   NIA M. √dhāv-, to run. O. H. √dhā-, to run, start.
   (A. dhāiba; B. dhāuyā, O. dhāibā; H. dhāonā; P. dhāuṇa;
   N. dhāunu, to frequent, follow closely; G. dhāvū).

56. NIA O. √dhup-, to run, attack.?

57. √dhr, 1. P. Ā., to hold, bear, carry, maintain, preserve, keep,
   possess.
   OIA Sk. dhārati. Caus. dhārayati, holds.
   MIA Pa. dharaṭi; Pk. dharaï. Pa. dhāreti; Pk. dhārei.
   NIA O., M. H. A. √har-, to hold; G. √hār-, to aim, wish.
   (B. dharā; O. dharibā; S. dharanu; G. dharvū, Siṅ.
   daraṇu).
58. *dhrajja-
   *dhrajja- →
   NIA M. √dhaj, to dare.

59. naś, 4. P., to be lost, perish, disappear, be gone, run away; Caus. to give up.
   OIA (2nd fut. 3rd person) nākṣyati or nāṅkṣyati. (cf. drakṣyati or *drekṣyati > G. √dekh-).
   NIA G. √nākh-, to throw, thrust.

60.
   MIA *niksanu (cf. nikāsnu) < Sk. nīkāsyañati : Pk. nikkaññī.
   NIA N. √nīsk-, to emerge, come out.
   (H. nīkāsnā- lw. in P. nikṣaṇā- G. nikṣavī).

61. √nī, 1. P. Ā., to lead, guide, conduct, govern, direct, carry away, take away, to carry off for oneself (as a victor, owner etc.) AV.
   OIA Sk. nayati, leads, carries, with: ā, ānayati, brings.
   MIA Pa. neti carries; Pk. neī or leī; A. B. levī (absol-).
   Pa. āneti brings. Pk. āneī or āvai.
   NIA M. √ne, to carry; O. B. √ne; S. √nia; G. H. Av. Bhoj. Br. P. Bih. √le, to take. K. √nī-; N. √li-; Sometimes G. interchanges √ne- end √le-. Those languages that use √ne do not have √le and vice versa. Phonologically however na and la are interchangeable as in G. √nākh- and √lākh-. N. √le, to put on (ornaments etc.) appears to be of late origin. With ā, in M. S. and O. we have √ān, to bring, in A. K. √ān-.

   TURNER: (under N. linu) prob. < Sk. lābhave, Pa. labhati Pk. lahai (cf. N. lāhanā, lānu) altered to rhyme with Pk. dei gives (N. dinu) as well as Pk. neī, leads.

62.
   NIA G. √nondh-, to copy out, register, enlist. (S. nūndhanu, M. nondaññī, H. lw. nondnā)?

63.
   MIA *pakadda- or *pakaddha- which is perhaps an extension of *pakka- cf. Pk. pakka- reached, able, poss. < Sk. parka or *prka-.
   NIA H. √pakar-, to catch (B. pākara) O. √pakā-, to throw; (P. pakarṇā; G. pākāvī; M. pākaññī; K. pakun, to advance, gain; A. B. pāk twist, entanglement).

   For O. pākātā TURNER tentatively suggests that it may be derived from Sk. prakrāmayati. cf. also Pk. paggaṭi, seizes.
68. ḃk. piṭṭai,

64. √pac, 1. P. Ā., to cook, digest, ripen, mature.
   OIA Sk. pācatti, cooks, digests; pacyate (pass.) is cooked,
   digested. pakvam, cooked, ripe (food).
   MIA Pa. pacati, boils, paccati (pass.) is boiled; ḃk. payā; Pa.
   pakka, ḃk. pakka-, pikka-.
   NIA H. √pac-, to digest, decline, consume. (B. pacā, O.
   pacibā, S. pacaṇu, G. pacuṇa, M. paṇe).
   H. √pak-, to boil, is cooked.
   (B. pākā, to be cooked; P. pakk纳, to ripen, L. pakkaṇ, G.
   pakvū, M. piken).

65. √Pat, 1. P., to fly; fall down or off; fall into or among; occur,
   happen.
   OIA Sk. pitati, falls; with ā, ṝapatati, with sam, saṁpatati, Caus.
   P. pātayati, causes to fall, bring down, throw, ruin.
   MIA Pa. pāti (or *patai); ḃk. paṇaī, with ā, āvaḍai.
   pāteti, paṇeti, removes; ḃk. pādei.
   NIA M. √paḍ-, to fall; G. √paḍ; Bi. H. √par-, O. Av.
   Bhoj. √par-; A. pariba, pārība. G. √pāḍ- (caus.);
   B. parā; K. √pya--; S. √pav-.  
   M. √aṇḍ-, to like; M. √sāpaḍ-, to find; G. √aṇḍ-, to
   be familiar with.
   Note:—P. √pe- or √pa-, to lie down may also be affiliated with
   this root pat.
   O. √pat- and its caus. √patā-, (cf. H. paṭnā, M. paṇe, to strike
   the bargain) may possibly be connected with Sk. √pat as Platts in his
   Hindustani-English Dictionary has suggested (paṭan̄yam).

66. √pad, 4. Ā., to fall, fall down or out, perish; to go, resort or
   apply to.
   OIA Sk. pādyate, falls, goes.
   MIA Pa. pājati, goes.
   NIA K. √pa倦, to be true or proper.

67.
   OIA Sk. dhātup- (phelati goes, moves).
   MIA *pahillai (cf. H. hilnā) and Sk. prahelā, f. n. playfulness.
   NIA B. √phel-, to throw (H. phailnā, to be spread; P. phailāṇā,
   to spread; S. phelāṇ m. expansion; G. phelvū, to be
   spread; M. phailāvṇē, phailavine).

68.
   MIA Pk. piṭṭai, piṭṭei.
   NIA H. √pit-, to beat, strike (K. piṭun, to bewail, A. piṭibā,
   B. piṭā, O. piṭibā, N. piṭnu, Pl. piṭāṇḍ; L. piṭṭaṇ, to
   beat the breast; S. piṭaṇu to beat, G. piṭvū, M. piṭe).
69. √pā (pib—), 1. P., to drink.
   OIA Sk. pibati, drinks.
   MIA Pa. Pibati, pivati; Pk. piai.
   NIA G. √pā—, to drink (K. pionu, A. piba; B. pīyā, O. pībā,

70. *pugga—.
   MIA *pugga—.
   NIA N. √pug—, to arrive, reach; (P. pugganā, to be completed,
   L. puggan; G. pugvā, to reach ).

   TURNER—*pugga— which (on analogy of verbs of the type Sk.
   bhajjyāte: bhagāh > MIA bhajaī: bhaggo, S. bhajanu: bhago) replaced
   Pa. Pk. punā— (< Sk. pūrnāh) as past part. to Pk. pujjaī (< Sk. pūryate,
   is completed Ku. pujnō to arrive, P. pujjānā, L. pujjan, pp. punnā,
   S. pujanu, puno).

71. pr, 9.6.3. P., to fill; to sate, cherish, nourish.
   OIA Sk. Caus. pūrayati, fills; covers completely.
   MIA Pa. pūreti; Pr. pūrai, pūraē.
   NIA M. √pur, to fill up, be enough; O. √pūrā—, to fill up;
   (H. P. pūrnā; L. pūran, S. vūranu, to close, bury;
   G. pūreū, to fill, bury ).

72. √pr, 3. P., Caus. pūrayati, to bring over or out; to get over;
   to resist; to be able (with an infinitive).
   OIA Sk. pūrayati, fulfils, brings about; sampūrayati. accomplishes.
   MIA Pa. pūreti, Pk. pūrei, pūraī.
   NIA H. √pār—, to finish; Av. Bi. B. √pār— to be able;
   O. √pār—, to be able, grow up; (K. pārun to com-
   plete; A. pārība, to be able; S. pārunu, to fulfil ).
   A. √novār (na + pār) and B. √nār (nā + pār) are nega-
   tive cognates.

   It may be noted that √pār as an auxiliary necessarily means ‘to be
   able’ and is used like that with an infinitive even in OIA. This root
   which is a causal form of √pr may be distinguished from the denomi-
   native √pār (< pāra n. the other bank or shore ) which would mean to go
   across, finish or accomplish. More often than not there appears to be
   the confusion made in NIA between the causal and the denotive.

73. *prabhutya.
   OIA Sk. prabhavati, is powerful; *prabhutya— denom. from
   Sk. prabhu.
   MIA Pk. pahuuccai, is powerful, reaches;
   NIA M. √pohōc—, √pohac—, √poc—, G. √pohōc—, √pahōc—, H.
   √pahūc—, (B. pahucā, to reach; O. pahuücibā, pahaücibā;
   P. pahucanu; S. pahucañu ).
74. \( \sqrt{pharu} \), 1. P., to go.
   OIA Sk. \textit{pharoati}.
   MIA Pk. \textit{phavvāhāi}.
   NIA M. \( \sqrt{phāv} \), to be at leisure, to find time or opportunity,
     (G. \textit{phāvovū} to be at leisure).

75. \( \sqrt{phikka} \)
   OIA \*\textit{pra} + \( \sqrt{hā} + ikka \) i. e. \textit{prahikka} >
   MIA \( \sqrt{phikka} \)
   NIA H. \( \sqrt{phēk} \) or \( \sqrt{phēk} \), to throw; N. \textit{phēk}.
     (B. \textit{phekā}; G. \textit{phēkvū}, M. \textit{pheknē}, \textit{phēknē}; N. \textit{phēknu} or \textit{phyāknu}).

76. MIA Pk. \textit{phīṭtai}, \textit{phīṭtai}, falls down, runs away, breaks off.
   NIA O. \( \sqrt{phīṭ} \), to be released, loosened or opened.
     (M. \textit{phīṭnē}).

77. IE base **\textit{sperē} move suddenly.
   (in *\textit{spirati} > Pk. \textit{phirāi} whence NIA causative stem \textit{*pher}.)
   MIA Pk. \textit{phirāi}, returns, goes.
   NIA P. N. H. Av. Br. \( \sqrt{phīr} \), to turn, turn back;
     (B. \textit{phirā}; P. \textit{phirnā}; S. \textit{phirnu}; G. \textit{pharcū}, M. \textit{phirnē}).
   \textsc{Turner} : The MIA and NIA forms can equally well represent IE.
   \textit{*spher}– (Sk. \textit{phurāti}, N. \textit{phurnu}) which in most IE languages is
   indistinguishable from \textit{*sper}–.

78. \( \sqrt{bahijja} \)
   MIA \*\textit{bahijja}–<(Sk. \textit{upahīyate}– \textit{upa} + \( \sqrt{hā} \) or \( \sqrt{hi} \) or \textit{bahirīyātī})
   NIA H. \( \sqrt{bhej} \), to send.
   \textsc{Platts} in his \textit{Hindustani Dictionary} derives it < \textit{bheda}\textit{yati} or \textit{presanīya}.

79. \( \sqrt{bujja} \)
   MIA \*\textit{bujja}–
   NIA O. \( \sqrt{buj} \), to close, shut up (N. \textit{bujnu} or \textit{bucinu}, to be
     stopped up; B. \textit{bujā}, H. \textit{bujnā} m. pessary; M. \textit{bujanā},
     to stop up).

80. \textit{bollaī}
   OIA Sk. \textit{bahlubollakaḥ}, talkative.
   MIA Pk. \textit{bollaī}, speaks.
   NIA G. \( \sqrt{bol} \), to speak, talk; (K– \textit{bolun}, A. \textit{boliba}, B. \textit{bolā},
     S. \textit{bolaṇu}, N. \textit{bolnu}, M. \textit{bolnē}).
81. √bhāñj, 7. P., to break, shatter, split; to rout, put to flight.
   OIA Sk. pp. bhagnāḥ, broken.
   MIA Pa. bhagga; Pk. bhagga, broken, fled;
   NIA H. √bhāg-, to run away, flee.
   (A. bhāgība; B. bhāgā, was taken away, P. bhagel,
    cowardly; S. bhago, broken, fled. G. bhāgvū, to
    break, flee; M. bhāgve, to get away; N. bhāgnu, to
    run away, flee).

82. √bhan, 1. P., to call aloud, and late √bham, to speak.
   OIA bhānati, calls aloud, late bhānati, speaks, calls.
   MIA Pa. bhānati; Pk. bhānāī.
   NIA M. √mhāī-, to say (? am + √bham).
   (A. bhānība, to compose; H. bhannā. O. bhānibā, to say;
    G. bhānivū; Sīn. baṇīnu).

83. √*bhiṭa- (vide PMIA *mīṭya-).
   MIA Pk. bhīḍāī, meets (cf. abhīḍāī) ∗bhiṭa- (cf. N. bheṭnu).
   NIA H. √bhīr; to come close, fight.
   (A. bhīrāība; B. bhīrā; O. bhīribā, to tie;
    P. bhīrṇā, to fight; L. bhīraṇ; S. bhīraṇu.
    G. bhīḍvū; M. bhīḍnē).
   Platt's derives it < abhyāvṛtti.

84. √bhi, 3. P., to fear, be afraid of.
   OIA bībheti.
   MIA Pk. biheī, bihāī.
   NIA M. √bhi-; to fear.

85. √bhū 1. P., to become, be, arise, come into being, exist, be
    found, live, stay, abide, happen, occur.√
   OIA Sk. bhāvati.
   MIA Pa. bhavati, hoti; Pk. bhomi, hoi;
   NIA M. G. H. Av. Br. P. √ho-, to be, become, A. √hā B. √haō-
    K. √hya; Bhaj. √hoi; H. hu-; (A. hāba, L. hovan)
    S. √hu-; Sīn. √ve, to become, O. √he-.
    Negative cognate M. √nahō or navh.

86. √bhr 1. P. Ā. to bear, carry, convey, to fill.
   OIA Sk. bhārati, bears, contains. Caus. bhārayati.
   MIA Pa. bharati; Pk. bharāī, supports, fills.
   NIA G. √bhar; caus. √bharā;
   (K. barun, to fill; A. bhariba, to put in.
    B. bhārā, to load; O. bharibā, to fill; H. bharnā;
    P. bharnā, to bear; L. bharaṇ, to fill.
    S. bharaṇu; M. bhārnē, Sīn. barāṇiya, pot.).
87. √maṇḍ, 1. P. to deck, adorn; to distribute or to clothe; to rejoice, exhilarate.

OIA maṇḍati, decorates.
Caus. maṇḍayati, decorates.
MIA Pk. maṇḍai, decorates; begins.
NIA G. √maṇḍ– or √māṇḍ–, to begin.
(M. māṇḍaṇē, to arrange, show, present).

88. √man, 4. Á. to think.

IE *munāṭi < IE *mənā– (Pa. munati, is wise. Pk. muṇāi, knows).
OIA Sk. manyate, thinks, agrees.
MIA Pa. maṇīṇaṭi; Pk. maṇṇaī.
NIA H. √mān–; (K. māṇuṇ; A. māṇib; B. māṇā; O. māṇibā; P. māṇṇa; L. manaṇṇ; S. maṇṇaṇu; G. māṇvū; M. māṇṇē– or poss. Sk. māṇḍyati, esteems. S. māṇṇu, to enjoy. G. māṇwī).


89. √mārg 1. 10. P., to seek, lock for, search through, strive after.

OIA Sk. mārgati.
MIA Pa. maggati, Pk. maggaī.
NIA H. N. √mān–, or √māg–, to ask for, request; (A. māgibā, B. māgā, māngā, O. māgibā, H. māgnā, P. maṅgnā, G. māgvū, H. māgnē. Siṅ. māguma, seeing—lw. in L. maṅgaṇ, S. maṇṇaṇu; S. māgu m. place < Sk. mārgaḥ m. road ).

90. PMIA *miṭya– > *miṭṭa–, cf. Sk. √miś–, √miṣ–, *miṣ-d–, mixd– > *miḍ, represented by OIA Sk. √mil–. cf. also Sk. √mil– < ∗miḍ– PIA *miṣ–. Thus MIA *miṭya– and *miṣ–.

NIA H. √miṭ–, to close; O. √miṣ–, to be mixed up.
(P. miṭvā, to close the eyes. S. miṭāṇu, to repress, G. miṭ f. meeting of eyes; M. miṭne to close the eyelids. N. micnu, to press, squeeze, H. micnā, to close, P. micṇā; G. micvū, to close the eyes—extension in A. misikiyāiba to sneer; B. mickāna to smile. M. micaknē, to close eyes or lips (cf. Sk. miṣati blinks)—K. myūluṇ to be found, enjoy sexually; A. milibā, B. milā, O. mičibā, H. milnā. P. mīṭā, L. milaṇ, N. milnu, S. miṇṇu (milanu is lw.) G. maḷvū, meḷavū, M. miṇge–A. bheṭiba to obstruct; B. bheṭā to meet; O. bhetibā,
H. bheṭā; P. bheṭaḥ f. procurer, S. bhetanu, to complete; G. bheṭvā to meet. M. bheṭē. For correspondence of bh- and m- in possible Austro-Asiatic loan words see J. Przyłęski BSL 90.196 ff.

G. √mel-, < Pk. melava < Sk. melayati, melāpayati, brings together. O. G. has the form melai, mixes and it is explained by Dr. T. N. Dave as the causal of √mil, to meet. The two are wide apart in meaning.

91. √muc, 6. P. Ā., to set free, leave.
OIA Sk. pp. muktā, pmukna-.  
MIA Pa. and Pk. mukka, released.
NIA G. √muk-, to leave, let go.
(P. mukkā, come to an end; L. mukkaḥ; S. muko, loosed; M. mukpē, to lose).

92. √my, IĀ., to die.
OIA *mārate, dies (cf. RV. mārate ‘will die’ Rt. Aor. subj.)  
Caus. mārayati; pass. māryate causes to die, kills.
MIA Pa. marati; Pk. marai, Caus. Pa. mārēpeti; Pk. māra, māraī.
NIA G. √mar-, H. √mar-; O. √mar-; G. √mar-; H. √mār-;  
Av. √mār-, N. O. √mār-, (K. marun; A. marība; B. marā; and marāiba, mārāna, Bi. marab; P. marṇā and Caus. marāunā; L. marav; S. maranu, M. marṇē, Sīn. maraṇā).

93. √yam, 6. P., to control.
OIA cause yamayāte, is fixed.
MIA Pk. jamei, collects, makes firm.
NIA M. jam-; (S. jamaṇu; O. jambā; P. jammṇā; B. jama).

94. √yā, cl. 2. P., to go away, withdraw, retire.
OIA Sk. yātī, goes; with ā, āyātī, comes; past passive p. āyāta, come.
MIA Pa. yātī, goes; āyātī, comes. Pk. jāī, goes.
NIA Sīn. yānava, to go; M. √jā-, G. √jā-, H. Br. Av. L. Bi. A. B. P. N. √jā-; Bhoj. √jaī-, to go. O. jībā (jāu, I go). Av. H. Br. √ā-, to come; B. Bhoj. √āī-, to come; Bi. √āe-, to come; but, M. √ye-, to come, appears to be < Sk. ā √i to come, K. √yi-, to come, arrive. N. √lāg- to carry off; formed from past lagyo < laigayo past of lai√jā– TURNER.

95. √yuj, 7. P. Ā., to yoke.
OIA Sk. caus. yojayati, yokes, unites, uses, furnishes.
MIA Pa. yojeti, yojāpeti; Pk. joei, joai, joi, makes manifest, produces.
96. \(\sqrt{raks}\), 1. P., to guard, watch, take care of, protect, save, preserve.

OIA Sk. rāksati, protects.

MIA Pa. rakkhati; Pk. rakhkhai.

NIA G. Av. N. \(\sqrt{rakh}\), to protect, preserve; O., H. \(\sqrt{rakh}\), to keep; (K. rachun, A. rākhība; B. rākhā; O. rakhibā; H. rākhnā also; P. rakkhnā; L. rakhaṇ; S. rakhaṇu; M. rākhné, Siṅ. rakīṇu).

97.

NIA K. \(\sqrt{raṭ}\), to seize, grasp, hold \(\langle grahaṇam\rangle\). Dr. Siddheśvar Varma suggests that the word is pronounced as \(\sqrt{raṭ}\)- and it may tentatively be derived from the Sk. \(\sqrt{raks}\), (*račch). Of course, he admits the difficulty of cerebralisation.

In his second communication, dated 11–6–45 Siddheśvara Varma advises us to refer to N. roknu, where Turner mentions Kaśmirī rōta, hindering, Pk. roḍai, ‘stops’, which according to him are further extensions of OIA rundhati. Of course, Dr. Varma does feel the difficulty of the vowel –a- in raṭun while connecting it with rundhati. At any rate, the first etymology \(\langle\) Sk. \(\sqrt{raks}\) must be ruled out. To us, however, neither of these appears to be plausible. For, there is another root rojḥun in Kaśmirī which is the direct descendant of Sk. \(\sqrt{rudh}\).

98. \(\sqrt{rah}\), 1. 10. P., to part, separate, quit, abandon, leave.

OIA Sk. rahati, rahayati.

MIA Pa. rahati, leaves; Pk. rahāt, leaves.
Pa. rahāyati, is lonely; Pk. rahei, rahāi, remains.

NIA H. Av. Bhoj. Br. Bi. S. H. \(\sqrt{rah}\), to remain; G. \(\sqrt{rah}\) or rahi; B. \(\sqrt{rah}\) or \(\sqrt{rāv}\), P. \(\sqrt{rah}\) or \(\sqrt{ria}\); O. \(\sqrt{raḥ}; M. \sqrt{rāh}- rahāṇē, rāhanē and rāhanē- (A. rahibā; L. rahaṇ).

99. \(\sqrt{rudh}\), 7. P. Ā., to besiege.

OIA Sk. (pass.) rudhyate.

MIA Pa. rujjhati, Pk. rujjhai.


NIA K. \(\sqrt{roj}\), to remain, stay, stop; (H. rujhṇā, to oppress, rujhanā to be oppressed; P. rujjhynā to be absorbed; S. rujhanu; G. rujhovu (a wound) to be healed.
100. √lag, 1. P., (also lagyati, lāgayati), to adhere, stick, cling, or attach one’s self to; meet, come in contact; to taste or to obtain.
   OIA Sk. (lagati), lagyati, is fixed to; lāgayati, obtains.
   MIA Pa. laggati; Pk. laggāi, Pk. lāei; Ap. lāivi.
       O. lagā— (caus.), P. S. √lāg— or √lag--; (L. laggaṇ; Siṅ. laginu, to rest in).
       A. negative cognate in M. √nalāg—,
         M. G. √lāv--; N. √lau--; P. √lāu; H. √lā--, to apply, bring;
                   (Bi. lāeb; L. lāav; Siṅ. lanu, to put. S. lāinu).
        H. lānā and N. lānu, to take, may be derived from Sk. lāti,
        takes; (probably < Sk. labhate > Pk. lahaṅ) Pa. lāti;
        Pk. lāya— taken.

The suggestion that H. lānā is a contraction of √le + √ā is to be considered.

101. √labh, 1. Ā., to get.
   OIA pass. labhyate (p. p. p. labāha), is taken; active : labhate.
       Caus. lambhayati; *lābhayati.
   MIA Pa. labbhati, active : labhati; Pk. labhaṅ.
       active forms : laheī, lāhai, lāheī.
   NIA M. √labh—; M. √lāḥ— or √lāh; Siṅ. √labh—, or √lad, to get.
       (P. labbhaṇaḥ, to be got; L. labhav; S. labhaṇu; G. lābhvū, to find).

102. √lā, 2. P., to take, receive, obtain, undertake, begin.
   OIA Sk. lāti prob. from labhate ( > Pk. lahaṅ—TURNER).
   NIA B. Siṅ. √lā—, to put, place. (A. laibā, B. laoyā).

103.
   NIA H. √lipat—.

104. *vāṭha—.
   MIA *vāṭha—.
   NIA S. √vāṭh—, to take.

105. √vāraṇ, 10. P., to paint, colour, depict, picture, write, describe,
     relate, tell, explain; to spread, extend; to praise.
   OIA Sk. varṇayāti.
   MIA Pa. vāṇṇeti, praises; Pk. vānṇei, paints, praises.
   NIA G. √ban—, be made, suit; H. √ban—, be made; M. ban—,
     to be made; (K. banun, be made; H. banā— (caus.), to fashion).

   B. banā, to do; O. banibā, to become ready, ripen, spell;
P. baṇṇā, be made; L. bannāṇ, to become; S. vanam, to suit, banāṇu, to make.

J. BLOCH connects with Sk. vanayati, Pa. vanñeti, Pk. vannei, M. vāṇṇē, vāṇṇē, vāṇīṇe, to praise; Siṅ. vanāṇu.

But TURNER points out how this does not explain the forms of Ku. (banovo), P. L. S. with n (≠ -n or -n-). "Perhaps two (or more) roots are confused e.g. Sk. vāṇati, likes, gains, prepares ( : Pa. vanati, vanāyati aims at; Pk. vaṇei, asks). In either case the forms of L. S. G. M. with b- must be loanwords."

106. √val, 1. Å., to turn, turn round; to move, go, hasten; to break forth, appear.
   OIA Sk. valati, turns, moves. Caus. valayati or vālayati.
   MIA Pa. valati; Pk. valai, returns, twists.
   NIA G. √val-, to turn round, bend; and G. √vāl-, to return, bend.

107. √valg, 1. P., to spring, bound, leap, dance, sound (Å.—to eat).
   OIA Sk. valgati, springs.
   MIA Pa. vaggati, Pk. vaggai, springs, goes.
   NIA G. √vāg-, to fall upon (A. bagāba, to crawl; H. bagnā, to move; P. bagnā; vagnā; N. bagnu, to flow, L. vagaṇ M. vāgne, to move).

Here TURNER suggests three possible derivations:
(i) < Sk. valgati, (ii) < *vagga-, analogical past part. to Pk. vajjaï, moves (iii) beside Sk. vrajati, moves; Pa. vajati, Pk. vayaï.

108. √vas-, 1. P., to dwell.
   OIA Sk. vāsati, dwells.
   MIA Pa. vasati, Pk. vasai.
   NIA H. √bas-, to dwell, perch; (G. vasvū, M. vasṇē).
   See also √viś with upa.

109. √vah, 1. P. Å., to carry, transport, convey, lead, draw.
   OIA Sk. with nir, nirvahati, leads out, accomplishes, Caus. nirvāḥayati, accomplishes.
   MIA Pa. nibbahati, leads out; Pk. nivvāhei; Pa. nibbāhati, accomplishes.
   NIA S. nibh-, or √nib (¬-ah or āh) to be ended, end. (H. nibahnā, to be accomplished, nibāhnā, to accomplish; P. nibāhunā).

Or an alternate derivation suggested by TURNER is *nirbhāvayati (Caus. of *nirbhavati, disappears), causes to disappear (cf. Sk. nirbhuṭa).
K. nibun to be accomplished, nibāvun, to accomplish.
N. nibhnu, to be extinguished, nibhānu; to extinguish; O. nibhibā, nibhāibā; H. nibnā, to be accomplished; P. nibhṇā, to be accomplished, to be reduced to nothing;
S. nibhāṅu, to accomplish; G. nibhvū, to endure, nibhāwū, to accomplish, nibhāvo m. endurance; M. nibhēṅ, to be accomplished, nibhāvinē, to accomplish, nibhāv m. success.

110. √viṣ with upā, 6. P., to sit down, take a seat.

OIA Sk. upaviṣati; with ā, āviṣati; pp. upaviṣa; with pra, praviṣṭa.

MIA Ap. baisai, pp. baisṭha.

NIA O. M. √bas- or bais-; G. √bes-; H. √bas- and √baiṣṭ-; B. N. P. √bas-; Av. √baitṛ-; (S. vihaṅu. P. baiṅā, vahiṅā, to sit; A. bahiḥā; B. basā; O. basibā) so also K. √bik- or √byah- may be grouped here.

Turner connects H. √bas-, to dwell, perch; G. vasvū, to dwell, M. vasāṅ, Siṅ. vasaņu with Pk. vasaī, Pa. vasati and Sk. vāsati (vastu, a seat, an object).

It appears that the two roots upā√viṣ and √vas have been confused for a long time and confusion of meaning is the result. For instance basnu in Nepali means to sit down, settle, dwell, remain, keep, cease, stop. No such confusion occurs in M. and G. at least (see also Sk. √vas).

From Sk. praviṣṭa and praviṣati we have √paiṣṭ- in H. and √paś in O. From OIA Sk. āviṣati, we have in B. and O. √āis-, or √ās, to come.

111. √vr with sam, 5. P. Ā., to cover up, enclose, hide, conceal.

Ā (sanvarate), to gather, accumulate, augment, increase.

OIA samvarate.

MIA Pk. sanvarai, sanvarahi, checks, controls.

NIA M. √savar-, to bring under control, finish.

112. √vṛt, 1. Ā., to turn, turn round, revolve, roll; to move, be, live.

OIA vartate, Caus. vartayati turns, shines, appears (bhāsārthe, bhāsārthe vā).

MIA Pa. vaṭṭeti; Pk. vaṭṭei, vattaī.

NIA M. √vṛt-, to appear. (A. bātibā, to grind; K. vṛtun, to roll up; H. bātā, to twist.

P. baṭṭnā, vattanā, L. vataṇ; S. vataṇu, G. vaptavū, to pound by rolling; also M. vāṭnē, to pound by rolling).

Sindhi vataṇu to go about, should be affiliated along with S. vataṇu to Sk. √vṛt.

G. batēvū may also be connected with Sk. vartayati. cf. H. batānā < bāt < Sk. vartā.

113. √vṛdh, 1. Ā., to increase, elevate, grow, rise, exalt.

OIA Sk. vardhate, increases; n. vardhanam.

MIA Pa. vadēḥati, n. vaddhanam; Pk. vaddhai, vaddhei. Pk.:n. vaddhaṇam.
NIA H. √baḥ-, to grow, increase, enlarge.

114.
MIA Pk. volaī, moves, passes, attacks.
NIA O. √bul- or √bol-, to walk, move to and fro.

115. √vyadh, 4. P., to pierce.
OIA Sk. vidhyati, pierces.
MIA Pa. vijjhati; Pk. vijjhai.
NIA S. √vijh-, to put in, throw.

116.
OIA *vraṅjati.
MIA Ap. vrācaṇa, vaṅjai; Pk. vaṇai, vaṅadi, goes (vajjai goes).
NIA S. √vañ-, to go (L. vaṇjan).

117.
OIA Sk. lexicon vruḍati (6. P.), covers, heaps, sinks.
(cf. buḍati, covers) *boḍayati, sinks.
MIA *āḍha-, metathesis of *buḍ (Pk. buḍai) *buḍyati.

118. √sak, 5. P., to be strong or powerful, be able to, capable of, competent for.
OIA Sk. šaknoti, is able.
MIA Pa. sakkoti, Pk. sakkei, sakkaǐ.

119. √śrū, 5. P., to hear, listen or attend to anything.
NIA H. √sunā-, caus. of √sun-, to hear.
(B. sunā, O. suṇibā, L. suṇan; S. suṇānu; G. sunvū; N. sunṇu).

120.
OIA Sk. samśkṛtaḥ prepared, finished; samśkritih, arrangement.
MIA Pa. and Pk. sakkaa-.
NIA N. √sakī-, to be finished, be completed, come to an end.

V. C. I-A. 13
121. √sagh, Sk. Dhatūpi. 27. 20, to kill, be able.
   OIA Sk. sagnēti, is able.
   MIA Pa. sagghati.
   NIA S. √sagh-, to be able (L. saggāṇ; N. sagāṇu or sagdāṇu).

122. √sad, 1. or 6. P., to sit down.
   OIA Sk. sidati (Past Passive Part. sanna).
   MIA Pa. sidati; Pk. sīaī.
   NIA Siṇ. √iṇḍ- or √hiṇḍ-, to sit.

123. 
   OIA prob. *siddha- past. part. of Sk. sedhati, goes.
   NIA Av. √sidhā- or √sidhār-, to go, depart.
   (H. P. sidhārṇa, to go; S. sidhāraṇu, G. sidhārvu,
   sidhāvū, to go).

124. √sr, 1. 3. P., to run, flow, speed, guide, move, go.
   OIA Sk. sāraṭi, moves.
   MIA Pa. sarati; Pk. saraī.
   NIA M. √sar-, to move (B. sarā, H. sarnā; P. sarnā, to be
   performed; S. saraṇu, to move, G. sarvū, Siṇ. haraṇu,
   to dismiss). O. √sār-, to complete, accomplish.

125. IE *sgeud-.
   OIA Sk. skundate (Sk. chuvati touches. *chupyate *chupta).
   MIA *chunna (Pa. chupati, Pk. chuvāi- chutta-. Perhaps in
   contamination with Sk. kṣipati, Pk. chuvāi, chihaī
   touches; chippai, is touched).
   NIA K. √chun-, to throw, place. (N. chunu, to touch, meddle
   with; A. soīha, B. chūyā, O. chūiba, H. chūnā,
   P. chuhunā, S. chuhana, G. chūvū and M. śivē).

Turner — K. *chunun, to throw ... either < *chunna- replacing
chupta- (after, e.g., Pk. rvāi : ruṇṇa- < Sk. rudāti : ruṇṇa-) or
< *sgeud-, cf. Sk. dhātup. skundate lifts up, beside Sk. kṣundati,
kṣundānti, kṣunṇaḥ move < *sgeud-.

The forms of Pk. P. S. with -ha- suggest also contamination with,
if not derivation from *sgebh- in Sk. dhātup. skubhnāti, holds, *scobh-
in Pa. chubhati, chuddho thrown, Pk. chubhai, chuddha- thrown (if not
< kṣubh-), ..., cf. *sgebh- in Sk. kṣobhate, kṣubdhaḥ.

126. √stambh, 5. 9. P. (also 1. Ā. stambhate), to fix firmly, to
   support; to stop, stop up, suppress, check, restrain.
   OIA Sk. stambḥate, fixes firmly.
   MIA M. thambhaṭi Pk. thambhai.
   NIA M. √ṭḥā-, to stop; P. √thammḥ-, (K. thamun, to be
   stopped; B. thāṃ; O. thamābā; H. thāṃhā, to prop;
   S. thambhaṇu, to support; G. thāḥvū, to stand firm).
127. *stabhira-, contaminated with *stharati (cf. Sk. dhātup. sthalati, is firm).

NIA H. √ṭhahar-, to stop, stand still.
   (K. thaharun, to become fixed; P. thahirnā, to stop;
   L. thāharaṇ, to hold to the bull; S. thaharaṇu, to stand;
   M. tharrē, to stop).

Perhaps < *stabhira-, cf. Sk. stabhitaḥ fixed (cf. Sk. sthitāḥ : sthirāḥ), stabhāyati, makes firm. Or perhaps this word is contaminated with *stharati, to which, belong H. ṭhār, m. determination, frost; P. ṭhārnā, to coagulate; L. ṭhār f. cold; S. thārṇu, to cool; G. thār, m. n. cold, M. tharrē, to stop.

128. √sthā, 1. P. Ā., to stand, stand firmly.

OIA Sk. tiṣṭhati, with ut, uttiṣṭhati; *sthāti; *sthā + akka; Caus. sthāpayati; with pra, prasthāpayati; *sthēpayati.

MIA Pa. tiṣṭhati; thāti; uttiṣṭhāti; thaketi, halts; Caus. thāpeti; with pa, paṭṭhāpeti.
Pk. citṭhaī; utṭhēdi, ṭhāi, ṭhāi, ṭhāi, ṭhāhi; thakkaī; thakkāi, halts – thakka, tired.
Caus. ṭhavēi, thavāi, ṭhavē; with ‘pa’, paṭṭhāvei, paṭṭhāvāi.

NIA Sin. √siṭ- or √hiṭ-, to stand.
M. √uṭh- to stand, get up; G. H. Av. B. Bhoj. O. Bi. √uṭh-; (A. uṣṭha, B. uṭhā, P. uṭṭhā).
M. √ṭhā-, to stay, remain; G. √ṭhā-( i. e. thavū); H. P. A. thā; S. √thi-, B. √ṭhāk-. O. √ṭhā (i. e. thībā).
M. √ṭhāk-, to stand still; M. √ṭhak-, to stop, be exhausted. (O. thakībā P. thakhaṇa; S. thakaṇu; G. thākou, H. thāknā).
M. √ṭhev-, to put; negative cognate M. nethavāvē < na + thevāvē; Sin. √ṭib- or √ṭiy-, to put, place; to be; K. √ṭhav- or √ṭhāv-, to put.
N. √ṭathāv-, to send, send away. (A. paṭhāiba; B. Pāṭhāna, O. paṭhāibā, H. paṭhānā, P. paṭhānā; G. paṭthaṇvū; M. paṭhavīṅe; Sin. paṭavu nu cf. Pa. paṭṭhahati, puts down; L. paṭṭhav; S. paṭhaṇu; –Sk. pratiṣṭhate).

129. √spaś, 1. P. Ā., to bind, fetter, stop, hinder.

OIA Sk. Caus. spāśayati, causes to fetter. spāṣṭaḥ fettered (beside pāśaḥ, net).

NIA G. H. √phās-, to be caught, ensnared (M. phāspē).

130. √spāl, 1. P., Caus. āspālayati, to cause to flap, quiver, shake, vibrate, rock, throw, burst, break.

OIA Sk. āspālayati, causes to flap.
MIA Pk. apphāleı̂, strikes.
NIA N. √āphāl-, to throw, throw away (G. aphalei, to dash against; M. aphašē).

131. √smy with vi 1. P., to forget.
OIA Sk. vismarati, forgets.
MIA Pa. vissarati, Pk. vissaraī.
NIA M. √visar-, to forget.
(H. bisarnā, P. bissarnā, vissarṇā, to forget, be forgotten; L. vissaraṇ, to be forgotten; S. visiraṇu; G. visarvū, to forget).

132. *haṭṭa-.
MIA *haṭṭ- ‘move out of the way’ (cf. Sk. atati, wanders).
NIA P. √haṭ, to get out of the way, retreat.
(N. haṭnu, L. haṭan; S. haṭanu; G. haṭhvū; M. haṭnē, H. haṭnā). cf. Sk. √haṭh 1. P., to leap, to be wicked; to treat with violence, oppress.

133. √halla-, to move.
MIA Pk. hallaī, moves.
NIA N. √hali-, to move, shake; and √hāl-, to throw in, put in.
S. √hāl-, to move (K. halun, to shake; H. hālnā, P. hallnā; G. hāloũ, M. hālnē).


134. √hind, 1. Ā. (Dhātup. viii, 15) to go, move, wander, roam about, to disregard.
OIA Sk. dhātup. hindate, wanders.
MIA Pa. hindati, Pk. hindāī.
NIA N. √hīr-, to go, walk, move (H. hīrnā, G. hīdvā, M. hīdnē).

135. √hr-, 1. P. Ā., to take, bear, carry.
Caus. hārayati, "te, causes to be taken or carried or conveyed.
OIA Sk. hārayati, causes to be taken, loses.
MIA Pa. hāreti, Pk. hārāti, haravaī.
NIA H. √hār-, (K. harun, to take away, lose; A. hāriba, B. hārā, O. hāribā, P. harnā, L. hāran, S. hāruṇu, G. hārvī, M. hārnē to take away, win, hāravīne, to lose).
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PART II

SIXTEEN COMPARATIVE TABLES AND THEIR ASPECTWISE ANALYSIS WITH A RUNNING COMMENTARY REGARDING THE FREQUENCY OF COGNATE AUXILIARIES GIVEN UNDER EACH.

[Note.—All uninflected auxiliaries entered into the tables should be read as possessing the usual radical sign √.]

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1. Abilitives:

Just one glance at the table of Abilitives would show that the most popular auxiliary in this group is √sak (√sak and S. √sāgh). Excepting O. B. and A. which employ √pār, all the other NIA languages mostly take recourse to √sak. In Av. and Bi. √pār and √sak both are employed. Yet the relative frequency is 5:11. Next to √pār there follows √jān. Although it is sparingly used in G. and Br.oj. it is met with at all stages of development in Marāṭhī. Like √jān there obtains another equally able auxiliary viz. √pāv (or √pā) in M. H. Av. Br. and B.

It is true, that compared to √sak, √pār, √pāv and √jān all the rest enjoy more or less a restricted sphere of activity. Those that are common to two tongues are three. They are √ban in M. and H.; √mil in M. and Av. and (ye) √āv to M. and G. The rest are sporadic cases.

Still on a closer scrutiny, if arranged languagewise, they give interesting results. Accordingly, M. is having independently √jām, √pūr, √pāv, √lābh, √lāh, √sāpaḍ and √ho; G. is having √āvaḍ and √ghaṭ; O. is having √jogā, and K. is having only √tag. Now leaving M. for a moment if we concentrate on the rest we shall find that these are mere semantic equivalents of the more common typical auxiliaries of which these serve as substitutes at times. Thus, G. √āvaḍ, to be familiar, is but a semantic equivalent of √jān. So also G. √ghaṭ, to deserve, very slightly differs from √sak; for one shows capability whereas the other shows ability. Similar is the relation between the √jogā and the √pār in O. The √tag in K. is however a semantic correlate of √jān (cf. Sk. jānāti) serving as a substitute for √hyak.

Returning to M. we soon come to know that the same theory holds good. The √jān, √pāv, √sāpaḍ and √lābh or √lāh are but various synonyms of M. √jan and √mil cognate with H. √jan and Av. √mil. In this context M. √ho has to do with getting or finding an opportunity (as in malā yāylā hot nāhī, ‘I do not get, do not find an opportunity, cannot come’) and therefore, it can conveniently be associated with √ban and √mil group.

In fine it may be observed that all the auxiliaries belonging to this group express the sense of ‘to be able’ and therefore they are named ‘abilitives’. We have coined this new term not only because it is more appropriate and handy but also because the other term viz. ‘Potentials’, which is current at present is not unambiguous. The term ‘Potential’ has been hitherto strictly employed to convey the potential mood of inflected verbs. It has hardly anything to do with composed verbs. This loose use of terminology may be accounted for due to our inattention to the problem, although the author of the article on ‘Philology’ in Encyclopædia Britannica (XIth Edition) pointed out long ago that ‘there is no clear terminology as regards the stages of action in verbs’. However, little advance is made in this direction by restricting the temporal or modal terminology to their respective spheres and by selecting or coining anew fresh terms for indicating several stages of action in composed verbs.
Table 2. Acquisitives

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Clearly the √pā is the leader of this group. It functions as an auxiliary in no fewer than nine languages. Whereas the other auxiliary viz. √mīl has the following of merely three languages. The √mīl has its cognates in G. and H. but they do not at all function there as acquisitive auxiliaries.

In addition to √pāu, N. has one more auxiliary √li to give acquisitives. While Marāṭhī alone has as many as three more roots, that is, in all five. Now how to account for these? In line with other cognate languages Marāṭhī ought to have used the √pāu in extenso; but what we find is that this auxiliary has disappeared from the modern Marāṭhī language and literature. It is the same case with √lābh and √lāh. In old M. poetry at least these roots were freely used; but in other cognate languages neither in the old period nor in the modern they appear to have any place. Modern Marāṭhī however employs √mīl and √sāpad to do the acquisitive function instead.
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3. Adverbatives:

We have coined this term in order to point out certain cases of compounds in which the second member figures prominently and the first member merely serves to enhance or modify its meaning. The first member, however, in almost every case happens to be a nonfinite verbal form and has more or less the force of an adverb.

The examples of adverbative compounds as a class are not many but limited. At times it is even possible to treat them as compositional idioms and to class them under Syntactives.

If we merely go by numbers, in H. we find thirtyfour auxiliaries, in G. twentytwo and in M. and O. each sixteen. Excepting S. which uses five auxiliaries all the remaining languages have an insignificant number. It is not impossible to enlarge this number respecting each language provided we take into account all such sporadic cases analogous to M. √bol- in ‘to hasat bolto’.

Now, even among the auxiliaries that lie before us we can easily mark out those that are commonly used as such in cognate languages. The √ne is typical of the lot. It occurs in five or six languages. The √pad is common to four languages and stands next to √ne. Out of the rest that appear in three languages are √ān, √khā, √cāl, √jā, √de, √phir, √mār and √ye. Those that are used in two languages are √kar, √kah, √kādh, √dhar, √dhā, √nikaʃ, √phas, √bas, √mar, √maʃ √lā and √lāg. The remaining auxiliaries are peculiar to the respective languages and give one or two compounds each, at the most.
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Most of the languages of Aryan stock have inherited from Sk. their habit of adding a formative suffix to the verbal base in order to express the causal idea. For example, Gujarati has -a- (< Sk. -aya-), āva- (< Sk. -āapaya-) and -āda- (a new creation), in all three formatives.

Still, in some modern languages of India there is a growing tendency of using an auxiliary rather than resorting to the more difficult process of turning the primitive into a causal, every time. Marāṭhī is a typical representative of this process towards simplification. It has four auxiliaries viz. √ghal, √ghe, √lāg, and √lāv of which √lāv is more current. Even in spoken Marāṭhī one hears more often jāyla lāvto than jāvavto. This auxiliary is used in N. and its cognate √la in Siň, to do a similar function. H. and O. have the √de in common. Whereas, O. N. Siň, have √kar, √paṭhāu and √piy in addition, respectively. Like O. √kar-, B. (Rādhā Bengali) uses the causal verb √karāna in the capacity of a causative auxiliary.

It is noteworthy that G. Av. Bhoj. B. A., Bi, K. P. and S. do not possibly seem to have developed a causative auxiliary as yet. In this respect, M. seems to have gone beyond the experimental stage.
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5. Completives:

The table of Completives reveals to us how verbal composition is evenly spread over all the NIA languages. These completive auxiliaries, however, serve to complete the action expressed by the main verb in the nonfinite form as the first member of the compound.

The √cuk and √jā are completives par excellence. They are common to ten languages. Next in frequency comes the tense-auxiliary √as with all its cognates. Another tense-auxiliary ‘ṭhā’ follows next. The √de belongs to eight languages. Then there are √ā and its variants which figure in seven languages. While the √ho, a tense-auxiliary is made to function as a completive auxiliary by an equal number of languages.

On further analysis, we come across √bas and √rākh common to three languages, as well as √kādh (also G √caď), √mār (also G. √mar), √tol, √rah, √lāv and sār, each common to two languages.

Of the remaining auxiliaries which severally function as completives in several languages it may be observed that they move round one semantic nucleus.

Thus with √cuk at the centre, M. √sam̄p, H. √dhar, N. √sāki, S. √nibh, Siň. √piya (also M. √sar and O. sār) all move round it. P. √tam and √thun may possibly be admitted to this fold. Then, with √jā at the centre, all verbs of movement such as S. √vañ, K. gač, Av. √sidhār, P. √haṭ, M. nigh and G. √uṭh, √uṭār, √vaṭ and √vaṭ turn round it. Next, around the √soṭ group M. √tāk, G. √nākh and √muk, B. √phel and N. √hāl can be conveniently woven, G. √āp can be affiliated to √de; G. √ban to √ho. G. √le and S. √vath, to take can form a pair. While G. √mel and H. √dāl can go together. After all, these, as well as M. √pāv, S. √har and H. √sunā may be looked upon as sporadic idiomatic expressions of arrested growth.
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The most outstanding auxiliaries of this class are the verbs, belonging to the cāh group. They are cāhiye in H., cāi in B., cāhi in Bā., joiye in G. and pāhiye in M. Equally efficient is pad which occurs in five languages; M. G. H. Av. and O. In line with cāh and pad the so-called tense-auxiliaries ho and as (or āh) also function as compulsive auxiliaries. Next in frequency comes lāg, common to M. A. and K. The gaćh and pāj in K. can be grouped together. Whereas S. vijh stands by itself. Possibly it might have acquired this function of a compulsive auxiliary from Indo-Iranian side. (BSL 72.116. Paul TeDESCO).
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**Table 7. Continuatives and Progressives**

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**Rakhi**
7. Continuatives and Progressives:

This class of compounds is a very wide one. The terms ‘Frequentatives’ and ‘Statics’ regarded by previous grammarians have been altogether omitted. For, a statical is a simple continuous and a frequentative is only an intensive continuative. So ultimately both these fall in with the continuative proper. Secondly, wherever an auxiliary helps continuously to advance or retard the action conveyed by the main verb we have called it a progressive and have registered it under the same class of continuatives.

By far the most favourite auxiliary of this class is \( \sqrt{rah} \). Twelve languages have chosen it. Whereas, \( \sqrt{kar} \) and \( \sqrt{jā} \) as well as the tense-auxiliary \( \sqrt{as} \) enjoy a following of ten and nine languages respectively. Next in frequency are the \( \sqrt{ā} \) and its semantic correlates as well as the supreme tense-auxiliaries \( \sqrt{ho} \) and \( \sqrt{thā} \) (along with M. \( \sqrt{thev} \) and Siṅ. \( \sqrt{siṭ} \)). Then follows the \( \sqrt{cal} \) (including M. \( \sqrt{cāl} \)) which belongs to six languages. This is followed by \( \sqrt{bas} \) and its variants as well as by \( \sqrt{rakh} \) obtaining in four languages. The \( \sqrt{ān} \) figures in three languages, and generally gives progressives. Similarly \( \sqrt{lag} \) is claimed by three languages.

Now, among the roots peculiar to each language only M. has \( \sqrt{uṭh} \), \( \sqrt{ghāl} \), \( \sqrt{ṭāk} \), \( \sqrt{dhar} \), \( \sqrt{paḍ} \), \( \sqrt{māṇḍ} \) and \( \sqrt{suṭ} \) in all seven. Of these \( \sqrt{suṭ} \) is a continuative par excellence and \( \sqrt{ghāl} \) is a good example of progressives. M. \( \sqrt{dhar} \) and K. \( \sqrt{roj} \) giving simple continuatives may be grouped together; while M. \( \sqrt{paḍ} \) and S. \( \sqrt{pāv} \) are semantically related to each other. Then H \( \sqrt{dauṛ} \) and \( \sqrt{phir} \), O. \( \sqrt{dhup} \), to run can be grouped together with not very remote connection with \( \sqrt{jā} \). S. \( \sqrt{vat} \), to be, is related to S. \( \sqrt{āh} \). Lastly M. \( \sqrt{uṭh} \), \( \sqrt{ṭāk} \) and \( \sqrt{māṇḍ} \), P. \( \sqrt{kar} \), no doubt convey severally the shades of continuatives from simple to the intensive, still they are so merely by accident. It is their secondary function.
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Table 8. Desideratives and Purposives
8. Desideratives and Purposives:

Auxiliaries arranged in this table convey the desire, ambition or purpose of the agent to do something, the verb for which occurs in the nonfinite form.

Evidently the leading auxiliary is \( \sqrt{c\dot{a}h} \). It has the following of eleven languages. Next in frequency are \( \sqrt{ic\dot{c}h} \), \( \sqrt{j\ddot{a}} \) and the tense-auxiliary \( \sqrt{ho} \) which obtain in four languages each. M. \( \sqrt{ye} \) and H. \( \sqrt{\ddot{a}} \), M. \( \sqrt{as} \) (also \( \sqrt{\ddot{a}h} \)) and G. \( \sqrt{cha} \), A. \( \sqrt{ku\dot{u}h} \) and N. \( \sqrt{khoj} \), may be grouped in pairs. Whereas a long list of auxiliaries culled from old and modern Marathi can be analysed now in order to show how each of them functions either as a desiderative or as a purposive as a rule or by an accident.

It is possible to weave M. \( \sqrt{t\dot{a}h} \), \( \sqrt{bagh} \) and G. \( \sqrt{jo} \) round the leading \( \sqrt{c\dot{a}h} \). It is possible to tuck M. \( \sqrt{va\dot{a}d} \), \( \sqrt{v\dot{a}t} \), \( \sqrt{l\ddot{a}h} \), \( \sqrt{mha\dot{n}} \) and N. \( \sqrt{m\ddot{a}g} \) to the auxiliary \( \sqrt{ic\dot{c}h} \). M. \( \sqrt{dh\ddot{a}v} \), \( \sqrt{ni\dot{g}h} \), G, \( \sqrt{gam} \), H. \( \sqrt{u\dot{t}h} \), may conveniently be grouped round the chief verb of movement \( \sqrt{j\ddot{a}} \). G. \( \sqrt{dh\ddot{a}r} \) is a purposive desiderative. While the old M. \( \sqrt{j\ddot{a}n} \) appears to be a desiderative only by an accident.
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9. Desubstantives and Syntactives:

This is really a very large class. As far as possible we have avoided giving exhaustive examples of this type. Firstly because they do not follow any principle and secondly because we have confined our collection to the compounds the first member of which is a nonfinite verbal form. The so-called nominal compounds are many a time merely of the nature of a finite verb plus an object or a complement. After the manner of Sk. cwi-compounds certain verbal nouns or substantives take the verbs (√as), √ho, √kar and on the principle of analogy a host of others in order to express an idea for which there are no separate verbs in force. Hence we have confined ourselves to those auxiliaries that give verbal compounds proper and have registered wherever possible under them such compounds as may be obtained by the process of desubstantivisation. Looking at this power of such auxiliaries of changing a noun or a substantive into a verb by composition we have named them and the resulting compound verbs as desubstantives. The other type of juxtapositions resembling more or less an idiom is termed as Syntactives.

Even here if we cast a glance at the table we can notice a good many correspondences or coincidences among auxiliaries in cognate languages. At the outset, we mark out √kar which is common to nine languages. Then follow in descending order of frequency √ho, √de, √paḷ, √le, √lag, √jā, √ā, √thā, √raḥ, √raḥ, √lāv, √āṇ, √kāḍh, √khā, √ghāl, √ghe, √dhar, √bas, √maḷ and √mār. The rest are sporadic cases.
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10. Inceptives:

This is a short table. And our attention is at once attracted towards the auxiliary √lag or √lāg which is the favourite of as many as thirteen languages. There is no other auxiliary which can keep pace with this √lag. The root √ho occurs in only M. Bhoj. and K.; the root √bas in M. G. and H.; the root √cal in H and Av. the root √yi in K. and √ac in S. if they could be so paired.

Over and above these, in M. itself we have √uth, √jān, √nigh, √mhaṅ, √lāh and √sar, in all six roots. Out of these √uth, √mhaṅ and √lāh occurring in OM. are now obsolete. √nigh and √sar are regular inceptives and √jān is an inceptive by accident. In G. there are three auxiliaries viz. √nikaḷ, √nondh and √māṇḍ, of which √nondh and √māṇḍ are semantic equivalents of the root √lag. G. √nikaḷ is also a regular inceptive like M. √nigh. N. √thāl is a regular type. But to be plain, this N. √thāl, B. √jāo, A. √dhar and P. pai all appear to be new developments on the pattern of idioms.
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11. Intensives:

The table of Intensives is pretty big. Almost all languages possess a large stock of these intensives. Indeed, our speech-psychology does require such strengthening devices whenever available. In truth, the function of these intensives is also to strengthen or intensify the meaning expressed by the main verb in the non-finite form.

In this group the more favoured auxiliaries are √de and √le. Of them √de enjoys the favour of eleven languages, while √le, that of ten languages. Another auxiliary viz. √paṭ also obtains the grace of ten languages; whereas √jā is picked up by eight languages. The root bas and its variants are met with in seven languages. Then come √uṭh and √jā, each of which is welcomed by six languages. This is followed by √lāv occurring in five languages. √khā and √kār are embraced by four languages. Whilst √ghāl, √ghe, √chār, √ḍāl, √nikal, √pahāc, √phir, √rakh, are commonly employed by three languages each. Those that occur in only two languages are √pak, √phēk, √cha (N. K. √ās), √gaśh and √ho.

Of the remaining auxiliaries √paṭ and √savar are peculiar to M. only. In G. √utār, √nākh, √bhar, √muk, √mel and √vaṭ are all regular types. In H. we have to enumerate √gir, √gujhar, √gher, √ghus, √ḍaṭ, √daṛ, √dhamak, √paṭh, √ban, √bujh, √bhāg, √bhir, √miṭ, in all thirteen. In O. there are √paṭā, √palā, √bul, √mar, √mār and √miś in all six. B. has only √phel. A. has only √ga. In N. we have √āphāl, √pug, √lag, √lāg, √hīr in all five. In K. we find √cāl, √ṭrāv and √ṭhāv. In P. there is only √ghaṭṭ. In S. √khaṇ, √vījḥ and √hal in all three. And lastly in Siṅ. we come across √dam and √piy.

After all, intensives appear to be an ever growing class. And it is possible that a continuous give and take will go on in this respect among all the allied languages of India.
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12. Negatives and Prohibitives:

Like Sanskrit the negation and the prohibition of an activity is effected by the negative and prohibitive particles such as na, nā, nahi and ma, mā and māh in most of the NIA languages. But unlike Sanskrit NIA languages use full verbs as auxiliaries to negative as well as to prohibit the activity expressed by the main verb in the non-finite form. This peculiar type of usage is felt in most languages but is found in old as well as modern M. in abundance. √nas, √nāh and √neṣ serve to express negatives; while √navaḥ, √naye and -nako- serve to express prohibitives. Analogous to M. √nas and √nāh other NIA languages such as G. has nathī, (O. nāsti) and G. H. Bhoj. O. B. A. Bi. and P. (nimhū, nissū and neīh) have nāhī. In A. √novār, itself a compound of no + √vār, to be able, gives a negative ablitative. B. √nār (na + √pār) is nothing but the counterpart of A. √novār. Similar to this, M. √nalāg, √naghe, √nade, √naye, √nosaṭ and √nosād negative the type of compound given by √lāg, √ghe, √de, √ye and √soḍ. To give one more instance, √lāg gives inceptives, √nalāg would give non-inceptives. It may be noted en passant that the particle na in composition is changed to na, ni, nu, ne, no generally in accordance with the vowel accompanying the first consonant of the root. Of course, where such a change is not noticeable we have to take ne or no as independent particles. With regard to nā, it may be remembered that it is generally placed at the end of the verb like the auxiliary nāhī; e.g. M. thevinā (thevi + i + nā); does not put, or B. kare nā, does not do. Of course in such expressions where nā has become a morphological unity with the root as in B. nā jāṇi (cf. M. √neṣ) < Sk. na jāne, I do not know or √nār, it is prefixed.

Add to these, we have included certain other auxiliaries in the table, the auxiliaries which are not negative in form but which serve to prohibit or to bring to a standstill the action expressed by the main verb. Such prohibitive compounds are manufactured by composing one or the other of the following auxiliaries in respective languages: √rah common to M. and G., √thāb common to M. and P.; so also O. M. √ṭā, √ṭāk and modern M. √ṭak.
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13. Passives and Impersonals:

One common device of constructing the passive voice in NIA languages is by compounding a passive auxiliary with the main verb in the non-finite form. In our table we have deposited all kinds of such auxiliaries. Yet, amongst them the root jā rises superior to all. In fact, it has the following of ten languages. Next to √jā shines √ho which gives light to five languages. √ā and its variants play their part in four languages. Whereas √par is favoured by only three. M. √as and B. √āch have a similar function. Av. √pā and Sin. √lab can form a pair on semantic ground. N. √māg, Sin. √yed or √yod B. √cal as well as B. A. √khā are sporadic cases. About √khā it may be noted that in a particular idiom mār√khā common to M. G. H. B. A. etc. whether it has a passive import is doubtful. For in the M. sentence mī mār khātō, I receive beating, the form is active. The root √par used in B. A. and O. is similar in form to the root √patu, a passive auxiliary in Dravidian. But this is not enough to establish that B. usage is due to Dravidian influence.
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This is a very short table. The standard auxiliary of this table is obviously √*de*. It is indispensable to no fewer than twelve languages. Next in order is √*pā*; but it is found in five languages only. G. √*mel* and H. √*māg*, as well as G. √*joi* and B. *āch* function as permissive auxiliaries in particular contexts only.
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This is another short table. Generally tense-auxiliaries like √as, √thāk and √ho in particular positions suggest probability. √as and its variants in as many as five languages invariably do so. The term conditional is not adequate to express probability in every context. Moreover it is not correctly applicable to composed verbs. So by taking into account this characteristic trait of probability we have named these compounds Probabilitives. In M. we have √pāhiye, √rāh and √suṇ as additional auxiliaries to express probability in particular forms.
**TABLE 16. Tentatives**

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The class of tentatives has been recognised hitherto in order to explain the function of certain auxiliaries in the sense 'to experiment, to try, to see etc.'

In this respect √pāh and √bagh in M., √jo, √joiye, √darsāv and √batāv in G., √dikhā and √dekh in H. and √dekh in B. form one semantic group. So also, √jhat in M. and √kar in G. form a pair. Again, M. √jā and G. √gam should go together.
CHAPTER SIX
HISTORICAL EVOLUTION OF VERBAL COMPOSITION
IN OIA AND MIA

A comparative study of verbal composition in NIA languages as presented in the preceding chapters should at least remove all doubts regarding its existence as a growing phase of living linguistics. Indeed, the thousand and one compounds noted therein possess the value of genuine evidence. Yet, unless we are able to show by further investigation that this type of composition has a great history behind it, that it is evolving from the old Indo-Aryan period onwards and that it is not at all a foreign plant, it would be impossible to satisfy a majority of our critics. Secondly it is incumbent upon us to define the true character of an auxiliary in order to be able to criticize the view of Beames and others that verbal composition is but an extension of compound tenses and that as we have already recognised the category of compound tenses we are obliged to extend recognition to verb-compounds as well. Thirdly, among other things, we shall have to answer the question why the great grammarians like Pāṇini steered clear of this verbal composition or is it merely because it is the case of one verb governing the other and therefore a matter of ordinary syntax as suspected by Yates, L. Murray, D. Forbes, Kellogg, Beames, Höernle, and many others.

Soma in made RV 1.80.1, ‘in the soma, in the intoxication,’ that is to say, ‘in the intoxication of soma’ (cf. made somasya, 1.85.10, ‘in the intoxication of soma) leading to soma- made in ŚBr., ‘intoxication occasioned by soma’, and, rakṣase vinikṣe RV 5.2.9, for the demon, for piercing, that is to say, ‘for piercing the demon’ (cf. Sāyaṇa ‘rakṣaso vinaśāya’), leading to *rakṣo-vinikṣaṇa’, Ni. 4.18, the act of piercing the demon, are two typical expressions which supply a clue to understanding the origin and development of composition in the earlier strata of the Vedic language. Here the immediate constituents of the compound remain dissociated and taken individually give a sense valid and sufficient. They are definitely free forms representing, as Geldner would

2. Rev. W. Yates (Intro. to the Hindustani Lang., Cal. 1836, p. 74) remarks—‘What are called Inceptive, Permissives, Acquisitives etc. are not properly compound verbs, since they consist regularly of two verbs, the one governed by the other in the infinitive mood, as ikkhe logā etc.’ Duncan Forbes, A Grammar of the Bengali Language, 121 ff. —, quotes Lindley Murray and Yates. Kellogg, A Grammar of the Hindi Language, 1938, p. 28, ‘none of these (twelve varieties) is a true compound’. Beames, Comp. Grammar, 3.216, art. 72, refers to Kellogg. Höernle, A Comp. Grammar of the Gauḍiān Languages, 388, art. 539, expresses the same view in almost the same words. Among others, see Flatt, Hindustani Grammar, 178, art. 216.

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call them, typical cases of open and loose composition. Outwardly they appear to be ordinary juxtapositions but on an examination we can discover that these contain the seeds forming a relation of dependence or of determination which gives birth to the tatpurusa and such other compounds in the post-Vedic language. (To adduce one such example in point is the expression sūktāya vocase 10.90.6 which gives a bound form in tatpurusa as sūktavākā and in bahuvrihi as sūktadvāc).

Louis RENOU in his paper on 'juxtaposition et Composition dans le Rgveda' (NIA, 1940) takes a full length survey of such types in order to fix a pre-compositional stage. And certainly in tracing a historical evolution of the process of composition this is the first important link. If in Sūme māde we discover a precompositional stage for nominal compounds, in the other example of 'rākśase vinikṣe' we find a precompositional stage for verbal compounds. For vinikṣe is an infinitive in 'e' < viṅṇikṣ 'to pierce', entering into composition in a loose manner with the noun rākṣas. We are aware that here there is no compounding of two verbs or verbal derivatives; but, is it not a matter for gratification that in the fluid state of the Vedic language nouns and verbal derivatives used to bear a composite relation?

Now, here, it would be interesting to know in how many ways a verbal derivative is compounded with other word-types in the language of the Vedas.

(a) As the second member of the compound:

(i) viśvaminivā-, 'all urging' (extracted from the usual juxtaposition viśvaminvati or 'inōti, 'urges all').

   dhanam-jaya-, 'winning booty, victorious in battle, wealth-acquiring'.

   dhiyam-jinivā-, 'stirring devotion, exciting meditation',
   (< jinvati, 'stirs').

   putram jīva-, 'a tree' (Roxburghii), the fruit of which when worn 'gives life and health to children'.

   puramdara, 'destroyer of forts'.

   sūryam paśya, 'seeing the Sun'.

   viśvambhara-, 'all-sustaining'.

   iram-maddā-, (VS) 'rejoicing in the draught'.

   subham yā (van), 'moving in brilliance'.

   cakram-ā-sājā, 'stopping or obstructing the wheel'.

For a fuller list see WACKERNAGEL, 21.786 as well as MACDONELL §275.

(ii) The instrumental case-ending:

   kṣamā-card, 'being in the ground'.

   girā-vr'adh, 'rejoicing in song'.

   yuṇā nita, 'led by you two'.

   divā kara (AV), 'Sun'.
(iii) The ablative case-ending:
dakṣiṇāt-sād (MS. 11.6.3), ‘sitting in the south’.
dīvo-jā, ‘producing from heaven’.

(iv) The locative case-ending:
(1) Singular:
dīvikṣayā (RV), ‘dwelling in heaven’.
agre-gā, ‘going before’.
agre-pā or agre-pū (VS), ‘drinking first’.
vane-rāj, ‘shining in wood’.
talpe-śaya (AV), ‘resting on a couch’.
rathe śṭhā, ‘standing in a car’.

(2) Plural:
apsu-ḥṣīt, ‘dwelling in the water’.
apsu-jit-, ab-jit-, ‘winning waters, vanquishing in the waters’.
goṣu-yudh-, ‘fighting in (=for) kine’.
apsu sambhita (AV), ‘excited in water’.

For a fuller list see Macdonell §276.

(v) Without any case-ending:
akṛṣṭa-pacayā (AV. VS. TS), ‘ripening in unploughed ground’.
grāva-grābḥ-ā, ‘handling the Soma-stones’.
asva-hayā-, ‘urging on steeds’.

(v-a) vācam inkhaya-, ‘stirring the voice’.
samudramiṅkhaya-, (only voc.) ‘stirring the ocean’.

(vi) Adverbs:
punarnanya-, ‘remembering’.
aram-kṛt-, ‘preparing’.
sākam-tkṣa-, ‘sprinkling together’.
sāyam bhavā-, (AV) ‘becoming evening’.
makṣumgamā-, ‘approaching quickly’.

(vii) As participles:
(1) in -ant-,
alalābhavant-, ‘murmuring’.
astām-yānt- (AV) ‘setting’.
astām esāyānt- (AV) ‘about to set’.

(2) in -ta-,
kṛta-dviṣṭa- (AV) ‘hating what has been done by’.
puru-hita-, ‘placed in front; domestic priest’.

(b) As the first member of the compound:
(i) In verbal governing compounds:
trasa-dasyu-, ‘terrify the foe, a proper name’.
radā vasu-, (only voc.) ‘dispensing wealth’.
śikṣā-narā-, ‘helping men’.
(ii) First member ending in -at-
patayān-mandayāt-sakham (R. 1.4.7.) ‘causing his friend
to fly and to be glad’.
ṛdhād-rāy- ‘increasing wealth’.
jamad-agni- ‘going to agni’.
dhārayat-kāvi- ‘supporting the wise’.
(iii) dāti-vāra- ‘variously giving treasures’.
vīti rādhas- ‘enjoying the oblations’.
(c) In syntactical compounds:
(i) mām paśyā- (AV), look at me. As the name of a plant
used by a woman to secure the love of a man with the
words mām paśya, ‘look at me’.
It is more or less a phrase.
(ii) ye-yajāmahā- (VS) in the nom. pl. m. = the text beginning
with the words yē yajāmahe.
ehi-māyāsah- an epithet of viśvēdevas, in imitation of
their usual call ehi mā yāśk, ‘come, do not go’—Sāyana.
ehi re yāhi rā, the act in which there is come and go.
This list is not at all exhaustive. But it admirably represents the
important positions occupied by a verbal derivative in composition.
As a second member of the compound it comes in contact with nouns
with various case-endings. Here, it appears more or less like a short
form of the full verb usually in juxtaposition with a particular noun or
an adverb. Sometimes it assumes the form of a participle, present
or past passive, and governs a noun in the accusative or nominative.
As a first member of the compound, it occurs in the form of a full verb
or a participle and it qualifies the noun in association. The Syntactic
Compounds contain full verbs but they are not a regular pattern. At
last the most noteworthy thing about this list is that all compounds
which it contains are in the end nouns or adjectives, in spite of their
embODYING a verbal element within them.
In his Wilson Philological lectures Dr. KATRE hints how the base
v gavēs-, to seek, search or inquire for (gava + 1.4 √is or go + √es to
seek cows) founded apparently on primary Vedic forms like gaviś-
(wishing for cows, desirous in general), gavesaṇa-, gaviṣṭi-, and
treated so far as form and meaning are concerned as a single word, is a
crucial example of verbal composition, belonging to a very early period.
The Kaṇḍvādi base v isudh-, to hold arrows, to pray, crave for,
(īsu + √dhā TS 1.2.2) may possibly be cited as an additional example
( cf. zd. isud, isudh yāmaḥi, ‘we will pray’). However, people have
forgotten their composite character and they are now treated as simple
words for all practical purposes. The base √hṛīcch (√hṛī + √iṣ), 'to feel shame', now treated as a simple base appears to be a composite base in the beginning.

Starting with the juxtaposition 'rakṣase vinikṣe' we have reached the composite base like √gavēs with a thorough inspection on our way of; important specimens containing a verbal derivative. All along we have tried to confine ourselves to the verbal aspect of composition although we could not single it out from nominal composition as yet. Before we attempt to do so we should like to define our ideas about composition in general and if possible to devise any criterion which would be applicable both to nominal as well as to verbal composition in common.

A compound, like every other word or a word or a word-group is a syntactical fragment of a sentence. It is felt to be a single word-organism, generally constituted of two separately intelligible words. The resulting sense of a compound, as a whole, is more or less different from the precise etymological values of its immediate constituents. (e.g. a kṛṣṇasarpa is not kṛṣṇah sarpaḥ, 'any black serpent' but a particular venomous species uncontrolled by medicine or a medical practitioner). Then, there is the unity of accent, the unity of inflections—the first member being uninflected—and finally the unity of form.

One school of grammarians lays far more emphasis on the presence of the accentual unity, the inflexional unity, and the morphological unity as a condition requisite for the formation of a compound. Facts plead against it. For, when we take into account the whole scheme of composition in Sanskrit we realize that this threefold unity was never present in every case at any time. In the accented texts of the Vedas we do notice the infinitives in -tavai, of which more than a dozen examples occur, accenting both the first and the last syllable; e.g. dpa-bhartavai, 'to take away' (compounded) é- tavai, 'to go' (simple). Devatādva compounds like īndrā-vārṇā, uṣāsā-nāktā, 'Dawn and Night'; other types like mātārā-pitārā (RV 4.6.7) 'mother and father', turodā-yddā (4.30.17), 'Turvaśa and Yadu', kratūdakṣau (VS) 'understanding and will', āhar-dīya (VS) 'daily', as well as bṛ'haspāti- 'lord of prayer', gnaśpāti-, 'husband of a divine woman, and such other syntactical compounds violate the principle of accentual unity. Against the inflexional unity, the whole class of aluk compounds is a concrete evidence. In our list of nomino-verbal specimens there are a good many examples of such inflected nouns figuring as the first member of the compound. In classical Sanskrit literature we come across such

1. Anubhūtiśvarūpācārya's Sārasvata School. In the edition of the Sārasvata-Vyākaraṇam published by the Nīpāya Sāgara Press in 1904 we find at p. 194, aikapadyāmaikasvarāyaṃeśaśtvāaḥ ca samāsapravojanam which inculcates the doctrine of three unities with a slight change in order.
illustrations as dāsyāḥ-putraḥ or sitāyāḥ-patiḥ (cf. sitāyāḥ-pataye-namaḥ ) caurasya-kulam and the like. Next, the cases in which the morphological unity is disregarded are again plentiful. Tmesis of a compound frequently occurs in dvandva compounds, as dyāvā ha kṣāmā, ‘heaven and earth’; prā dyāvā yajñaḥ prthivīṁ (RV 1.159.1; also RV Prāti. 2.43 and Uvata’s commentary thereon; Sāyaṇa’s remark—samāsa-madhya padān-tarapāthāḥ chāndasaḥ is only too significant. Occasionally in others also, as śūṇāḥ cic chepam for śūṇah-sēpam (RV 5.2.7 as marked out by the writer of the pada-text); nārā vā sanśam or nārā ca sanśam (RV 10.64.3, 9.86.42) for nārāsanśam. The intervention of extraneous words between the components is in itself an indication of the pre-compositional stage. Soma in made stands a testimony to this. In the formative period such looseness is but natural. The writer of the pada-text, however pulls them together, stamps them with a double accent and separates the extraneous element. In the JB there is vidāṁ vā idam ayaḥ caḥāra for vidāṁcakāra. In the AB we have tān ha rājā madayāmeva cākar for madayāmakaṛ. So also, in classical Sanskṛt there are traces of such loose structure, e.g. Megh. devaprāvam girīṁ te for devagiri, Ragh. 2.13.36 prabhramśayāṁ yo nahuṣam caḥāra for prabhramśayām-caḥāra, and tam pātayāṁ prathamamāḥ sa pāṅgō paścāt for pātayāṁśa; Buddh. C. 7.9, pratyarcaṇāṁ dharmabhṛtō babhūva for pratyarcaṇāṁbabhūva, or Bilhaṇa Śrībilhaṇaṁ niṣyagurum praniṇatya sākṣāttaṁ harṣayāṁ nṛpatimāśa sarasvatīṁ ca for harṣayāṁśa. Thus the doctrine of threefold unity is proved to be untenable.

By the way, those who expect these unities in the formative period of verbal composition in NIA languages should note the futility of their assertions. e.g. M. karū/de, khāṇā/tāk are Semanto-phonetic units and an insertion of a word like ‘ca’ or ‘tar’ need not break its composite form.

Similarly, mere Sandhi-alternants like M. jātās (,< jāt asi, Uddh. 113), bolatāhe (< bolat āhe) or geltā (< gelā hotā) which come into being due to inattention to word-boundaries (cf. Eng. I shall grun < go run) need not be taken as a criterion of determining a compound. We can not assert that here two words are organically connected only on the basis of Sandhi-alternants.

The older School of Pāṇini is wiser in all these respects. It does not attach so much importance to the doctrine of three-fold unity. On the other hand, it postulates the Semantic unity as the only reliable criterion of judging a compound. Pāṇini’s Sūtra, samarthah padavādhīh (PA 2.1.1), a samāsa, as a rule, is the combination of words giving rise to a unity of sense, bears a clear testimony to it. (cf. Patañjali Vyā. Mahāb. 2.321, prthagarthānāṁ padānāmekārthībhāvaḥ samarthamśyuyate, and Kāśikā: samarthānāṁ, sambaddhārthānām, śaṁśyśṣṭā- rthāśāṁ vidhir-vedītavyaḥ). For the attainment of this semantic unity
or sāmarthya the immediate constituents have to brush off a part of their sense which is inconsistent with the whole. (cf. Pat. op. cit., 2.329, jahadapyasau svārthaṁ nātyantāya jahāti. yaḥ pārthavīrodhī svārthaḥ, taṁ jahāti). All other definitions that a samāsa means brevity (samkṣepa), a collection of words (samāhāra), a fusion of two words into one (aikapadya) or a mixture of two or more related words (samṛṣṭi) are very well in their own way. But none of them can keep pace with the one given by Pāṇini.

Indeed this Semantic unity alone supplies the necessary psychological basis for composition. It is the very life-breath of composition. The nominal and verbal aspects are mere physical considerations. And it is interesting to note that Pāṇini takes them into account under the Sūtra 'saha supā' (PA 2.1.4) that follows. The crucial word in this Sūtra is 'sahā' or 'with'. The propriety of this word is to show that a noun (= sup.) is compounded 'with' any 'samartha'—compoundable word, may be a verb (= tiṇ). Broadly speaking composition (or yoga) need not be restricted to nouns but may equally be extended by division to verbs. This is known as the principle of Yoga-vibhāga. Here Patañjali gives by way of illustration two prepositional compounds, 'anu-vi-acalat' and 'anu-pr-āvisat' (cf. Vā: gatimatodāttavatā tiṇāpi samāsah). The case of particles, such as punar, aram, ārat, āvis, puras, acchā etc. is on par with prepositions. But the writer of the pada-text has never shown his inclination to combine them with the finite verb. As for prepositions, they are considered as part and parcel of the verb, at least in subordinate clauses. Even in the principal clause, at times, the finite verb is compounded and also accented, as e.g. RV 1.6.4 ā-āri, AV 1.34.2, 13.2.33, 20.40.3 and 69.12. It is otherwise with particles. In yathā vidvān arām karat (RV 2.6.8) aram and karat, though possessing Semantic unity, are not grouped together. It may be remembered, however, that this injustice was no longer allowed in the later Vedic literature e.g. in AB alaṁ-bhaviṣyati, anuvaṣṭhkaroti etc. Even in the Rgveda arām-kṛte (RV 2.1.7) svāhā-kṛtaṁ (RV 2.3.11) and the like are a clear proof of the compositional tendencies between the kṛ and particles aram, svāhā etc. Moreover, many of these particles such as camat, ārat etc., as all of us know, have no separate existence save in a compound along with a finite verbal form. Accordingly, in his Rgvedāṅukramanī, Mādhavabhaṭṭa clearly lays down that all prepositions and particles convey certain shades of meaning only when used in composition with verbs and nouns. (See RV. A. p. 17: ākhyātasya ca nāmāśca sambandhātmāvṛthadarśināh. upasargā nipaṭāśca na svatantrā iti sthitih).

It may be noted en passant that in Sanskrit verb is itself highly composite in nature. The root, the terminations, the prepositions and the thematic vowel all have several functions to perform, yet all

V. C. I-A. 16
together constitute a semanto-phonetic unit. In poetical works like Rgveda, prepositions seem to have exercised their liberty to stay away from the finite verb. Yet like the German prepositions of today they were semantically united with the finite verb as the speech-psychology would have them. Of course in the post-Vedic literature the prepositions came to be regarded as an inseparable component of the verb, finite or otherwise. In this context we may be reminded of a similar discussion in the Nirukta of Yāska 1, 44, 45, 57, 58: śāstra-kṛto yogāsca. (upasargasya dhātunā, dhātoḥ prayayena, prayayasya lopāgamavarga-vikāraḥ, Durga)—and the bold statement of Śāktyāyana, na nirbaddhā upasargā arthannirāhuh—sākṣānna teśamarthābhīdhānaśaktirasti pṛthagvīr-racitānāmityabhīpṛāyah, Durga.

To resume our discussion of the Sūtra saha supā (2.1.4) although Patañjali and the writer of Kāśīka heroically recognised verbal composition side by side with the nominal one, the later commentators like Kātyāṇa intentionally attempt to limit the sphere of verb-compounds to a chosen few. (cf. Pat. op. cit., 2.358 Pradīpa: yogavibhāgaśca iṣṭapra-siddhyarthāḥ, iti sarvatra samāsa na bhavati ...... yogavibhāgaḥ kātipayati- niṣṭavīśaya eva). Naturally, for want of attention, the category of verb-compounds had to suffer. Grammarians concentrated their attention on nominal composition which formed a larger class. The principle of classification which they adopted was based on the dominance of meanings of individual members. Consequently four classes of compounds viz. avayabhāva, tatpurusa, bahuvarihi and dvanda, came into existence. To these was added one more class of upapada compounds by Vāgbhaṭa and others. But on a closer examination this classification of old grammarians was found to be full of fallacies like avayāpti and ativyāpti. In his gloss on Vaiyākaraṇa Siddhāntakārikā (p. 30 ff.) and Śabdakaustubha (p. 584 ff. under the Sūtra saha supā) Bhāṭṭoji has pointed out many examples to that effect, e.g. sūpaprati is avayībhāva or tatpurusa?, dvitrīḥ is bahuvarihi or dvanda? Besides, these classifications do not cover the entire field, for compounds like bhūtapūrṇaḥ, drīghbhūḥ, āyatastīḥ, vāgarthāviva etc. are left over. According to popular division, as represented by Vararuci, the samāsa is sixfold or even seven-fold by the inclusion of the upapada compound. But even this popular way does not take into account all types, much less verbal compounds. It is only Bhāṭṭoji who seems to have realised the situation. Pāṇini, Patañjali and the author of Kāśīka had left a clue. But no one till the arrival of Bhāṭṭoji looked to it. In his Śabdakaustubha, Vaiyākaraṇabhūṣānasūra and Kaumudi he made a capital out of it and reset the whole scheme of classification on a broad physical basis. According to this new scheme we have (1) noun + noun (i.e. sup + sup) e.g. rājapuruṣah, (2) noun + verb (i.e. sup + tīn) e.g. paryabhūṣat, (3) noun + verbal noun e.g. kumbhabhāraḥ, (4) noun + root e.g. kātaprūḥ,
(5) verb + verb e.g. *pibatakhādātā, (6) verb + noun e.g. *jahijodah, astikṣirā. (cf. supām supā tīnā nāmnā dhātunā-tha tīnān tīnā. subante-nātha vijñeyah samāsah sādvidho budhaih.) in all six classes.

One great merit of this classification is that it is very comprehensive. It brings in its purview, almost by permutation and combination—all possible types of composition, neglected so far. However, it is not yet all exhaustive. It does not afford a place for such important compounds as, bhukto-suhitaḥ or prasahyasāhin where the first member is an absolute, as, alalābhavant— or rāhadrāya where the first or second member is a participle or as, arəm-gam, where the first member is a particle.

Here, in addition to our previous list we may give another short list of compounds culled from literature and grammars in order to throw some light on Bhaṭṭojī’s classification.

I. This class is purely a descendent of nominal composition. We need not multiply instances.

II. (i) This is a pattern (acc. to Vā: gatimatodāttavatā-tināpi Samāsah).

praṇamati (pra + namati) makes obeisance to, bows, salutes.
paryabhūṣat (pari + abhūṣat) ran round.
parāsa (parā + āsa) cast aside, exposed (a new born child).
eriře (ā + īriře) brought near, cause to obtain, procure.

(ii) Particle + a finite verb:
acchā/i, -v/gam, -v/car, to attain, go towards; antar/i, -v/dhā, -v/gā etc.; araṁ/i; āre/i; astam/i, āvīr/i; bhū, -v/kṛ; as: ṛdha/i; chambaṭ/kṛ and accchambaṭ/kṛ; tiro/kṛ; namas/kṛ; pūndar/i, -v/brā; purah/i, -v/i; puras/kṛ; purov/dhā; vasaṭ/kṛ; saha/v/as, -v/bhuj.

It is a pattern.

(iii) Substantive + verb:
*aranye-anu/vac (cf. aranye-anucya) is noted by Viśva-bandhuśāstri to explain the presence of prepositionally composite verbal derivative accent (P. 6.2.139). Then, aṅkapālayati, he embraces by taking on his lap; kaṁsaṁ-ghātayati (a variety of nīc recognised by Bhartṛhari); jarābudhayasva (in jarābodhayam sāman); praṇam/i (‘tau prajāpatim praṇamaitām’); svaricchati etc.

(iv) Negative Compounds:
naṁkīr vārayante; mākīr ādadhāśīt; mā nuvocah, mā pracārih; mā mauk; mā skān; mā bhaiśīḥ etc.
(v) Adverb or an absolutive, having the force of an adverb + verb:
visvanavardhaha; parānait; anuṣagbhuvat; anuṣagjufoṣata; nīnig upavadanti (talk censuringly, censure); triviṣṭi eti etc. So also, adhyāptavā varundhe; samūhya juhoti (M. S.); paryūhamavadyātya; vyutkramyāmantrayanta (AB 4.6); atikupya lepuh etc.

(vi) Inflected infinitive + a finite verb:
cakṣase etave krāhi, īvase krāhi, dhātave kah, mā mātaram amuyā pattave kah (where the augment a is dropped), prābudhe krāhi, bhiyase (mrgani) kah, vicakse cakāra; volhave jufoṣah; jīose dhāh, puṣyase dhāh; ūti bhuvat, vṛdhe bhuvat; kiṁ na dātavai harṣase.

(vii) A participle + finite verb:
ter prakramya prativāvadato tīṣthan; peṣyamāno modamānastiṣṭhati; vāk praviṣṭā āsa; ye pāsātiṣṭhati viṣitā (AV 4.16.6)

Here from (iii) to (vii) the words are grouped on the strength of semantic unity.

(viii) A ṅamul (+ finite verb):
kanyādarṣam varayate; kesagṛham yudhyante; coranākaram ākroṣati; nāmaḍeṣam aćaṣte; pārśvopadeṣam hasati; mulakopadeṣam bhunkte; savyottāyaṁ dhāvati; svāduṅkāram bhunkte etc.

III. (A kṛdanta or an upapada compound) noun + a verbal derivative:
amrutasrut, āṣuṇgh, citrararakā, diṣobhāj, diṣoṣayīin, dehajit, dehabhrīt, mantrakṛt, samarajit, sūtrakāraḥ etc.

It is a pattern.

IV. Noun + root:
āyatastiḥ, kaṭaprūḥ, grāmanīḥ, bhūbhṛnnīḥ etc.

V. Verb + verb (cf. Ga. 20: ‘ākhyātam ākhyātena kriyāsātate’):
aśnītapibatā, an act in which there goes on eat, drink; āvapanīṣkīrā, āharanīvapā, utpacinīpācā, utpacacinīpācā, utpataniṣpātā, udvapanīvapā, uddhamasvidhamā, uddharāvasrajā, uddharotṛjā, unmrjāvamṛjā, kṛndhivikṣiṇā, khādatamodatā, khādatavatamā, khādācāmā or khādatacāmatā.

VI. Verb + noun (cf. Ga. 18: ehāḍādayo nyapadārthe):
(i) astikṣīrā (gauḥ), a cow that has milk; astipracādaḥ (puruṣah); āharanīvanīta, āharanēlā, āharavasanā, āharavītā, ujjahi-Jodam, udvamācūdā, ehiṣvītīya, apehiṣvītīya, apehiprakasā, ehi-apehi-prāvīnījā, ehiṣvam, ehiḍam, kṛndhivikṣiṇā, jahi-Jodam, pacalavanā, pāhidevatā, prehīsvāgata, prehaka-parā, bhātyarākā (nabhaḥ), bhāndhilaṇā.

(ii) Pronoun + verb, as in kiṁvadanti.
(iii) Absolutive + noun:
(a) *pītvāsthīrakah*, 'satisfied or became patient after drinking'; *bhuktvāsuhitah; snātvākālakah* etc.
(b) *utpatyapākalā*, 'a bird that appears white (*pākala*) after flying into the sky; *nikucyakarnīk*, *nipatyarohīṃ*; *nisādyayāmā, parikṣyakārin, prasāhyasāhin, prosyapāpyāṇ, vinrṣyakārin, (pra) samikṣyakārin* etc.

VII. Noun etc. + absolutive:
*acchagatya*, 'having gone towards'; *acchodya, alamkṛtya, astaṅgatya, upaniṣatkṛtya, urikṛtya, kaṅekṛtya, kaṅehatya, karṇagrhya, kārikākṛtya, jīvikākṛtya, tiraskṛtya, pādagṛhya, pādegrhya, punardāya, puraskṛtya, manahkṛtya, manohatya, mithahṣprāhya, lāṅgalegrhya, satkṛtya, hastagrhya, hastegrhya etc.

It is surprising to note that even Bhaṭṭojī, apart from the ancient grammarians, notices these compounds as irregular types under the Sūtra (P. 2.1.72 or Sikau. 754) *mayura vyamsakahādayaśca*. To us, however, these appear to be the middle stage between the purely nominal compounds on the one hand and the purely verbal compounds on the other.

What then is a pure verb-compound? A compound that functions as a verb in a sentence is a pure verb-compound. The final member of such a compound at any rate must be a finite verb. From the morphological viewpoint all except the first division may fall more or less under the domain of verbal composition but looked at from the functional viewpoint all except the second division fall under the domain of nominal composition. Functional test is the severe practical test. And a verbal compound worth the name must stand it. Prepositional compounds, participle compounds and other varieties incorporated under the second division can stand it and therefore they may be taken as genuine verb-compounds. As regards others it may be remarked that they have a place in the historical evolution of verbal composition. For compounds like *prasāhyasāhin, bhuktvāsuhitah* and others have developed into pure verb-compounds in the MIA or NIA stages.

In this connection, we may note one example referred to in the *Vedic Variants*, (False divisions, Patchwords, 2. art. 820 and 747) in which an ordinary adverb developed into a verb-compound in course of time. *revali predhā yajñapatim ā viṣa MS. KS. : revali yajamāne priyam dhā ā viṣa VS. SB. : revaliryañapatim priyadhāvīṣata TS. APS*. The old adverb *predhā* (doubtless original), 'kindly', becomes 'priyadhā' in TS., and this is further broken up into 'priyam dhāḥ', 'establish the pleasant', in VS. From the same source we may take one more example where the second member of a compound has developed a finite verbal
form. *ugrampaśyā... or ugrampaśyā'c MS.;* TB dūrepaśyā; *ugram paśye AV* and again *'ugram paśyéd... MS. MS.* is hopelessly corrupt.

The history of the syntax of the Sanskrit verb was not exactly a history of decay. No doubt, very early it was subjected to processes of simplification, and it lost a rich store of its worn-out forms of tenses and moods, the different nuances of which were no longer understood by the people. Above all, gradually, it lost its synthetical character. But these are not the symptoms of decay. On the contrary, they are the symptoms of life, symptoms of a development. For every loss, there is a compensatory gain. Development stopped through one channel and began through another. Development stopped through mere flexion and began through juxtaposition and composition. It is a very long career. First there came into existence prepositional compounds and particle-compounds. Then through the development of an auxiliary system there followed periphrastic perfect, (Aorist, optative) and the first future, along with a plethora of desubstantive compounds. For the loss of clumsy varieties of past tenses the Sanskrit verb developed a new tendency, of course in the post-Pāṇinian times of substituting participles and verbal nouns for the finite verb. Formerly modal terminations used to convey more senses than one: the imperative, to express request, desire, permission, determination, benediction, besides the plain meaning of order; or the potential, to express besides ability and futurity, fitness, request, desire, advice and probability. The Sanskrit verb lost these owing to their inconvenience and unintelligibility and devised fresh artifices such as Conditional, Benedictive, Desiderative and Frequentative, but soon finding some of these immediate substitutes unwieldy discovered from among its roots a class of auxiliaries which would give all these modulations all right. Thus came into being compounds in infinitival construction. Towards the close of the OIA stage the loss of Perfect and the Frequentatives etc. was much felt and the Sk. verb even at the fag end of its career evolved compounds in absolutive constructions out of the old nominal compounds having an absolutive as their first member, with the help of a number of new auxiliaries. Throughout the MIA stage, these compounds kept on multiplying, so much so that in the NIA stage particularly this construction attained immense popularity. In short, the Sanskrit verb has carved out a niche in the temple of historical linguistics, by developing, in the main, participial, infinitival and absolutival features of composition in continuation of its great tradition.

In the periphrastic formations finite verbal forms of √kṛ, √bhū and √as, also on analogy, *pra√kram, vi√dhā and √vas,* in descending order of frequency, are added as auxiliaries to the present base with -ām of those beginning with an initial long vowel such as √edh etc., of faulty bases such as √dāridrā etc., of the desiderative bases such as √tīps etc.
in the perfect tense. In the accented text of the Vedas there is one single example of this formation viz. gamayāṁ cakāra (AV 18.2.27). In post-Vedic literature (Br. S. U. Mbh.) these formations are quite usual. Some noteworthy examples are varayāṁ-pracakramuh (Mbh.), pūrayāṁ-vyādhuḥ (VC), mṛgyāṁ-avāsit (with a form of Aorist, Vc); an example of accented auxiliary, atirecayāṁcakruḥ (Ś. R.) in general, mantrayāṁcakāra, -bābhūva,-āsa. In imperfect, with the addition of akar to the base in ām we get the following periphrastic forms: abhyut-sādayāṁ-akāh, cikayāmakāh, prajanayāṁ-akāh, ramayāṁ-akāh, vīdāmaka- kran etc. In optative pāvayāṁkriyāt (MS.). In other tenses there are combinations like juhavāṁ-karoti (C. C. S.), in later language, vidāṁ-karoti, vīdāṁ kurvantu etc. Periphrastic constructions in the first future are formed by the junction of an agent's noun in -tar with the present of the base √as, e.g. kartāsmai, dātāsmai etc. (cf. the 3rd person in the Vedas svāh kartā and avāgantā). All these formations are looked upon as compounds by grammarians also.

The function of √kṛ etc. as auxiliaries was already marked out in the earlier language of the Vedas. In the previous lists we have occasionally given some illustrations to that effect. Still there remain yet to be described further activities of this all-important auxiliary. Thus,

(a) urī-, urarī-, urarī-, aṅgī-, svī-, to accept.
   kroḍī-, to embrace.
   jīvihā-, to make a livelihood.
   tāvat-, (in maths.) to square.
   triyāt-, to treble.
   dvitīyā-, to plough for the second time.
   bhadrā-, or madrā-, to shave.
   masmasā or mṛṇmrśā-, to annihilate.
   vaśam-, vaśī-, vaše-, to bring under control.
   satyā-, to speak truth.
   svāhā-, to make an offering.

These must be distinguished from the cōi-, for they have neither the form nor the meaning of cōi-.

(b) adaḥ-, to belittle.
   ałam-, to decorate.
   āviś-, to reveal.
   tiras-, to insult.
   nāmas-, to salute.
   puras-, to place in front.
   prāduṣ-, to reveal.
   vinā-, to separate.
   sajūḥ-, satrā-, to help.
   sat-, to welcome.
   sākhāt-, to behold.
(c) (i) With a noun in the accusative:
āgaḥ—, to commit an offence.
ksaṃam—, to wait a moment.
đharmam—, to practice piety.
pāpam—, to commit a sin.
pūjāṃ—, to worship (Periphrastic form for pūjāyati, cf.
kathāṃ—, kathayati; prasādam—, prasidati).
manāḥ—, to attend.
vīryam—, to show valour, do a feat.
sakhyam—, to make a friendship.
(ii) With a noun in the instrumental:
manasā—, to do with heart.
mūrdhinā—, or śirasā—, to carry over the head.
hṛdayena—, to place in one’s heart, love.
(iii) With a noun in the dative:
jīvātave—, to animate, serve as a medicine for restoring life.
(iv) With a noun in the locative:
agnau—, to make an offering into fire.
urasi—, citte—, manasi—, hṛdi—, to attend, hear, remember, determine.
pānau—, or haste—, to take by the hand, marry.
So also, guhākāḥ (RV 4.18); mithuyākāḥ (Taitt. 1.3.8) cf. manoḍhā, śirasāḍhā etc.
We may call this class Aluk verbal compounds.
(d) The Cœi compounds: cf. with the ṣbhū:
ārdrī—, to moisten.
pracetī—, to gladden.
vituṣī—, to husk.
It is a pattern.
It is a pattern.
(e) With a noun in -ṇas, -sāt, -trā:
khandaṇas—, to divide or cut into pieces.
bhasmasāt—, to reduce to ashes.
vipratrā—, to hand over to brahmins.
In the epic period the full-fledged finite verb came to be superseded by participles which bore a direct relation to the subject, say in an adjectival manner. And as the notion of the subject is the principal one the verbal participle connected with it came to be regarded as the principal word. Secondly, in order to supplement the declensional needs certain simple and colourless roots like ṣas, ṣās, ṣbhū, ṣṛṣ and ṣthā were juxtaposed as auxiliaries along with these participles. In course of time these auxiliaries and participles developed a semantic
unity as a result of which we got a sort of verbal composition. It may not have been understood as such in the formative period but in the MIA and NIA stages the participles and the auxiliaries were united to such an extent that scholars were required to postulate the category of compound tenses. Here and now it may be noted *en passant* that the compound tenses seem to be nothing but one phase of the general process of verbal composition and not *vice versa*. Again, by composition we indicate several stages of action and not those of tense which is a homogeneous and uniform category. The word compound is wrongly superimposed upon the tense rendering the term 'compound tense' quite a misnomer.

In case we refer back to our second list we will come to realise that it preserves expressions that might have served as models to multiply upon. *'ye pāśāstiṣṭhanti viṣitāḥ* (AV. 4, 16, 6), 'the nooses that were set loosed or loose' (continuative completive) may be taken as one example in point.

The participles that enter into composition or generally those that end in *-at* (*māna*) *-ta*, and *-tavat*. Thus,

1. *vās*, to be.
   (a) Continuative (*past*) in *-at*:
   
   tasyāham tapaso vīryam jānannāsam, 'I was knowing the power of his penance'.
   
   cintayannāṣī, 'he was meditating'.
   
   (b) Continuative completive in *-ta*:
   
   (i) gato'smi, 'I have gone'; upāgato' smi, 'I have approached'.
   
   anugṛhito'smi, 'I am favoured'.
   
   kāmavāsāḥ saṁjñāto'smi, 'I have become infatuated'.
   
   (ii) kathāṁ tvam-asi kūpe patitaḥ, 'how did you fall in the well'?
   
   vancito'–si, 'you have been deceived' (a passive ring).
   
   āgato' si, 'you have come'.
   
   (iii) upaviṣṭo'–sti, 'he has sat on'; 'he has been sitting' (continuative).
   
   tvayā bhojanam kṛtam-asti, 'you have already taken your meals'.
   
   (c) Continuative completive in *-tavat*:
   
   aham kṛtavānasmi, 'I have already done'.
   
   bhavadantikam-āṅitavānasmi, 'I have already brought him to your majesty'.

2. *vās*, to sit.
   (a) Continuatives (*present*) in *-at* or *-māna*:
   
   cintayannāste, '(he) goes on meditating or thinking'.
   
   eso'nayā kṛiṇannāste, 'he keeps on sporting with her'.
   
   svākāram nigāhamāna āste, 'he goes on hiding his natural appearance'.


(b) Completer continuable –ta:
   mṛtakam-avalambitam-āstē, 'the corpse continued to be suspended'.

3. √bhū, to become, be, exist.
   (a) Completer (passive) in –ta:
       yah kūpo dṛṣṭo-bhūt, 'the well which was seen by you'.
   (b) Continuer (past) in –at:
       cintayann-abhūt, 'he was thinking'.

4. √ṛṣt, to exist, remain.
   Completer continuable (passive):
   paripūrno'-yaṁ ghatāḥ saktubhir-vartate, 'this jar is full of barley', (lit. has been filled up with barley).

5. √sthā, to stand, remain. (vide No. 47)
   (a) Continuer (present) in –at:
       cintayaṁstiṣṭhāti, 'he is thinking'.
       sā yatnena rahṣyamānā tiṣṭhāti, 'she is being carefully guarded. (Passive)'.
   (b) Completer continuable –ta:
       (i) esā duryodhano'-syāṁ nyagrodha-cchāyāyāṁ-upaviṣṭastīṣṭhāti
           (Ven. III, p. 95), 'here is Duryodhana seated under the shade of the banian tree'.
       (ii) upapatīḥ sarpadaśto mṛtastīṣṭhāti, 'the paramour, being bitten by a serpent, is lying dead'.

The periphrastic and the other types of composition treated above would help us to understand the true nature of an auxiliary. The bases √kr, √bhū, √as and the like lose their individuality in composition, and unite in meaning with the main semanteme (cf. Bhaṭṭoji, Sīkau. under Sū. 2239 i.e. P. 3.1.40 with reference to the auxiliaries of periphrasis remarks: teṣāṁ (kṛbhvastinām) kriyāsāmānyavācitvād āṃ-prakṛtīnāṁ ca kriyāviśeṣavācitvād tadarthayo-rabhedānovāhyāḥ). It is true that the role of an auxiliary is apparently a subordinate role. It is also true, that at times in composition one of the components becomes functionally so subordinated to the other that it takes on the character of a grammatical element—as Sāpir would put it, A + B > A + b > A + (b). But it is not true that all auxiliaries should necessarily give up all their meanings and become zero-elements in composition; at the most, they may be required to drop out that sense which is inconsistent with that of the main verb (cf. Pat., op. cit., 2.329: jahad-apyasa svārtham nātyantāya jahāti, yah parārtheirodhī svārthastam jahāti–). And this naturally leads to individual variation in degrees. Thus if the roots like √kr, √bhū, √as etc. appear to give the plain meaning of activity in general—and perhaps this is not far away from their primary sense—we can not prove,
ipso facto, that every other auxiliary, worth the name, must indicate merely a colourless activity. To be sure, every auxiliary has a different sense, a different history and a different function to perform. From this view point, let us study the case of the auxiliary √ṣak, to be able, can.

The √ṣak was employed as an independent finite verb till the late OIA stage. In the Ṛgveda we find,

Sa ṣakra utsa naḥ ṣakat—RV 1.10.6, ‘that God Indra, indeed, rules us (lit. is strong or powerful over us).

Agni ṣakama te vayam—RV 3.27.3 ‘O agni, (if) we are competent for you’.

Similarly, RV 1.73.10; 1.27.13, 2.2.12, 2.5.1, 8.32.12, 8.67.7, 10.43.5.

But in the Xth maṇḍala, for the first time, we notice one usage where the root √ṣak essays to assume the role of an auxiliary.

dēvānāmapi panthāmaganman yaḥcaknavaṁa tadanu pravoḥhum
(RV 10.2.3). ‘We have followed the very path of gods in order to be able to accomplish whatever we could’.

In the AV

yaścakhāra na śaśaṅka kartum... ‘He tried (lit. did) but could not do’
( AV 4.18.6).

tamudyaṃantam nāṣaknot, ‘he could not lift it’ (Ait. Br. 1.2, 1.7).

te devā na kīccanāṣaknuvaṁ kartum, ‘Gods could not do anything’.
(ŚB 1.1.4.17; 5.2.3.4; 14.9.2.8).

And in Mbh. and Rāmāyaṇa there are hundreds of usages. In the post-Vedic literature, especially in the epic period, it lost its separate existence. Sporadical uses like Mbh. 1.794 sa tadbilam daṇḍakāṣṭhena caṅkāna naṣakat, he tried to dig (lit. dug) that hole with a stick but could not (i.e. could not dig), do occur but there too, the infinitive form is always understood. Next in the MIA stage, also this root continued to be employed as an auxiliary e.g.

Pa. patīkamman kātum sakkoti (sakkati or sakkunāti), ‘is able to repair’.

Pk. kāum sakkaī, ‘is able to do’.

While, in the NIA stage its use as an abilitive auxiliary has become idiomatic.’

Thus we can see how √ṣak has dwindled into a mere auxiliary gradually in the OIA stage itself and continued its career as an auxiliary throughout the MIA and NIA stages. The auxiliaries like √kṛ can be used as independent verbs even now but √ṣak has lost that status long ago. However its sense viz. to be able, is retained intact even in composition. And the main verbs with which it is compounded, convey, in the end, the aspect of ability.

1. Śyām Sundar Dāsa pronounces the slovenly usage haṇe nohi sahegu of Bengalis as wrong and as due to the influence of Bengali language on Hindi.
In the Sūtra, Śāka-dhṛṣa-jñā-gla-ghaṭa-rabha-labha-krama-sah-ārhaśt-yartheṣu tumun (P. 3.4.65) Pāṇini gives a list of such auxiliaries which is capable of extension on the principle of analogy. He uses the term upapada to express their subordinate function as auxiliaries. Whereas, the verbs in the non-finite form are called dhātus in order to express their principal function as main semantemes. In order to emphasize this relation of principal-subordinate, Bhāṭṭojī in his Kaumudi writes these constructions in the form sakhroti bhoktum, perverting their natural order. J. S. Speijer, contrary to the treatment of Pāṇini, in his Sanskrit (classical) Syntax (1886) states in art. 384: ‘Sanskrit infinitive, like ours, acts in some degree as a complement to the main predicate’. But in his later work Vediche und Sanskrit Syntax (1895) he recognises vr̥dh, sva, iś and such other verbs of cans, wills, gets and the like to be the ‘hülfsverba’ or helping verbs. All the same, he looks upon them as auxiliaries of incomplete predication, and looks down upon the infinitive as a mere complement. Another German scholar Albert Hörffer in his infinitive besonders im Sanskrit (1840) previous to Speijer, upholds the honour of infinitives and notes several cases of composition in which an infinitive is compounded with an auxiliary for indicating a certain aspect. One Sanskrit grammarian, the author of Vyākaraṇa-Siddhāntasudhānīdi 1 endeavours to give an analysis of these auxiliaries and notes in his own way certain functional aspects such as, prāviṇyā yogyatā, asakti, prayatna, sambhava, etc. To sum up, what we observed in the case of sva holds good in the case of most of the auxiliaries; indeed these are the forefathers of those that we have found in all NIA languages. Accordingly we have given as far as possible an exhaustive list of these auxiliaries, along with the aspects conveyed by them at the end of our discussion.

In the meanwhile, we will endeavour to investigate why the great grammarians like Pāṇini did not call any of the verb-compounds treated so far as kriyāsamasās in clear terms. As a matter of fact, the criterion of semantic unity elucidated in the Sūtra, samarthak paḍavadhiḥ holds good here also. Pāṇini would also endorse it. But there was one scientific difficulty. Pāṇini based his major terminology viz. dhātu, prātipadika and prayyaya on the great Vedic tradition (See Tatvabodhiin on the Sūtra, arthaavadadhāturaprayyayah prātipadikam—mahāsanāja-karaṇam śrutyanurodhā tathā cātharvasya paṭhyate—ko dhātuh kīṃ prātipaṭdikam kah prayyaya iti). That is why he was constrained to define

the prātipadika as different from dhātu and prayaya. Patañjali too steps in his shoes, when he remarks that the will of Pāṇini does not indicate that a dhātu should be called a prātipadika; for he himself, mentions them separately in the Sūtra, supo dhātu-prātipadikayoḥ. (cf. Pat. op. cit., 2.43: acāryapraavṛttirjanāpayati na dhātoḥ prātipadika-samjñā bhavatiti). Patañjali therefore declares that if a group of significant words is to be called a prātipadika it should apply to samāsa and to nothing else. But when asked whose samāsa? he answers, the samāsa of nouns only. Then while explaining the upapada compounds (cf. Ga. 29: jahi karmāṇa bahulamāhikṣnye kartāraṁ cābhīdaḥāti) and mayūra-vyānsakādi group, he himself is not able to maintain this position. However, he allows to that extent the accepted combinations of significant nouns and verbs or verbs and verbs, to be admitted to the province of the prātipadika. Now, the case of such combinations as bhoktum śaknoti, kartumicchati etc. (cf. 1.3.4.65) is slightly different. Without doubt Pāṇini clearly recognises √sak, √is etc. as auxiliaries subserving the main verb in the infinitival construction. But in this particular case the upapada e.g. śaknoti is a finite verb, contrary to the sūtra, upapada-matī which stresses the non-verbal function of an upapada. Secondly, although √sak, √is and the like do not function as dhātus according to Pāṇini; still, in fact, they are one and all dhātus. Thirdly, we would not call them prātipadikas as Pāṇini himself has differentiated a prātipadika from the tiṁ under the Sūtra, atiṁ prātipadikam. Under these circumstances it was not possible to bring these types under the upapada compounds even for a Patañjali. However, had he shown courage to recognise tiṁanta to be a new vr̥tti it would have been pretty easy to call these as tiṁ-samāsas or kriyāsamāsas, the first member of which is the principal member governing the second. The commentators of Patañjali are aware of this loophole but cannot help harping on the same strain and adding that tiṁanta can never be a vr̥tti as the author of the Bhāṣya does not recognise semantic unity in relation to tiṁs. (cf. Tattvacādatanī on vr̥tti, Sikau. ch. 22, Lahore ed. 2.215: ata eva tiṁantaṁ vr̥ttir na bhavati. tatraikārthikāhāvānabhyupagamāt).

Moreover, in case we were to bring such types under the Sūtra saha supā all the commentators of Patañjali including Bhatṭoṣi would shout that verbal composition is to be restricted to the few examples occurring in the Vedas (cf. Sabdākaustubha: kartipayatinantamāravīṣayo'+ yam yogah...tiṁ-samāstau chandasyeva...yatottaram muninām prāmānyāt). Thus, it is clear that ultimately Pāṇini’s traditional postulates of the Prātipadika etc. are responsible for the non-recognition of these compounds. It is also possible that in Pāṇini’s times these types were not as common as they are today. Anyway, it is not wise to shut our minds against such genuine usages, like Pāṇini’s commentators, only on the grounds of tradition.
We had already stated that a compound is a syntactical fragment of a sentence. It is, in other words, a particular association of words in a sentence sanctioned by usage. Consequently as a syntactical unit there obtains a relation of principal and subordinate between its immediate constituents, as one governing the other. And this relation is as commonly met with between the members of a nominal compound, as between those of a verbal compound. Thus, taking the principle of the semantic unity as *sine qua non* we can safely call these as genuine verbal compounds. Thus, the theory of Murray, Kellogg and others that these constructions should be explained as cases of syntax is not tenable.

Lastly, as a side-product of this discussion we should like to give the definition of an auxiliary. An auxiliary is the second member of a verb-compound which, as a finite verb, supplies different stages and aspects (of action) to the main verb, in the non-finite form.

Here follows a list of such auxiliaries along with the different aspects conveyed by them in composition.

**Verbal Composition in Sanskrit**

6. \( \sqrt{ar} \text{th} \), with *pra* (*arthayate, prarthayate*), 'to strive to obtain, wish, desire, request, ask for'.

Desideratives, indicating at times request:

*prarthaye gantuḥ*, Mbh. 2.118.7., 'I desire to go'.
*abhyaarthaye draśṭuṃ*, Mrch. 302.1.14, 'I wish to see'.
*yoddhau prarthayate*, Bhatti., 'wishes to fight'.

7. \( \sqrt{ar} \text{h} \) (árhati), to deserve, merit, be worthy.

Abilitives and mild compulsives:

(a) In the Vedic literature,

etāvādavēduśastvaṁ bhūyo vā dātumarhasi (should give)  
RV. 5.79.10.
na tvā nīkartumarhati (should not, cannot humiliate or subdue) AV. 10.1.26, also 19.22.11.

nāstuto viṁśāḥ kartumarhāmi (can perform).

sa somaṁ pātumarhati (should drink, can drink) M. 11.7.18.
ko hi tvāvāṁ bruvantamarhati pratyākhyātum (can refuse)  
ŚB 14.9.1.11.

naitadabrāhmaṇo vivaktumarhati (cannot speak) Chā. 4.4.5.
Brahmā bhavītumarhati (can become) ŚB 6.7.1.1.

kastaṁ madāmadaṁ devañ Madanyo jñātumarhati (can know) Kaṭh. Up. 2.21.

(b) In the post-Vedic literature,

na māḍīśi tvāmabhībhāṣṭumarhati (can speak).

dātumarhati (can get).
vināśamasyayasyāsyā na kaścit kartumarhati (can destroy)
  Gītā 2.17.
nāyaṁ mātto jīviturmarhati (cannot live).
dūtumarhati (should please give).
dveṣṭumarhati (can hate, should hate).
netumarhati (can carry).
preṣayitumarhati (can send).
yātumarhati (can go).
labhumarhati (can receive, should receive).
vaktumarhati (can speak).
locitumarhati (should bewail or mourn).
śrotumarhati (can hear, should hear).
dvitrāyabānyarhasi soḍhumarhan (should endure or wait for) Raghu. 5.25.

8. √ās (āste), to sit.
   (a) Continuatives (with an absolutive):
      (i) uparudhya arim āśta (he should continue blockading the foe).
          tāvac chavāṁ tatrāvalambhyaśte (continued to suspend)
          Vet. 5.11.
      (ii) Continuatives (with an absolutive in -am):
          godoham āste (goes on milking a cow).
          prāyan (< pra + √i) āśmahe (we continue to fast till death).
   (b) Continuatives (with participles, present, past):
      ṇtasya yoniṁ vimsānta āsate (go on discussing) RV 10.65.7.
      etat sāma gāyannāste (goes on singing) Tattt. Up. 3.10.5.
      śukō'pi mama paścādāgacchannāste (keeps on following)
          Hit. 47.14; 67.18.
      tasya kaṇṭhe mahatī ghanṭā prabhaddhāste (remains belled)
          Pañc. 9.10.
      āste tovatprākṣiṇī (continues to expect) N. 17.37.
          (bhūmin) likhannāste (goes on scratching).
   (c) Adverbative:
      tūṣpimāsuh (became silent).
Further particulars under √ās in the list of Participle Compounds.

9. √i (ēti), to go, walk.
   Continuatives (with the pres. part.):
      stanaśanneti nānadat (goes on or rushes on resounding and reverberating) RV 1.140.3.
10. √iṣ ('icchatī'), to wish.

Desideratives:
(i) iyēṣṭattum (wished to eat) tadā munim Mbh. 1.6762.
iccheyāṅ giridurgācca bhavadbhiravatāritum (would like to
descend) Rām. 4.56.21.
uḍḍhartum icchatī (wishes to take out, to free).
gantumicchatī (wishes to go).
jñātumicchāmahe vayam (we wish to know).
devaṅ draṣṭumicchāmi (I wish to see the king).
dhāritumicchāmi (wish to bear, hold).
niveditum or nivedayitumicchāmi (wish to narrate).
samudraṁ netumicchāmi (wish to take, to carry) bhavadbhihare
Rām. 4.58.33.
parihartumicchatī (wishes to avoid).
pratikūlitumicchāmi nahi vākyamidaṁ tvayā (I do not wish
you to contradict this statement) Rām. 3.24.13.
prāptumicchāti (wishes to get).
śrotumicchāmi (I wish to listen) cf. DK. 2.46.10.
kimacchāṅ taṁ mayā ḍaśtaṁ samiśvayitumicchāsī (wish to
revive).
(ii) praśam aicchān (= anvesṭum aicchān, wished to seek)
AB 1.2.15.
(iii) tenāniṣyate hantumū (seeks to kill) so'pi śrīdantaḥ.

11. √īś ('ēṣte'), to own, possess, be master of.

Abilitives:
(i) yasya niścidadeva īse puruhūtā yotoḥ (cannot separate)
RV 6.18.11.
iśe hyagnināṃstasya bhūrerīso rāyāḥ suvīryasya dātoḥ (can
give wealth) RV 7.4.6.
(ii) soḍhuṁ na tatpūravarnavyamāṁsā (I cannot tolerate that
first mark of dishonour (Raghu. 14.38.
mādhuryamāṁsā hariṇan grahitum (melody is powerful to
catch the deer) Raghu. 18.12.
na khalu tā vastramantarenātmānaṁ rakṣitumāśate (not
indeed are they able to protect themselves without
a garment) Nandi. Sp. 1316.
(vācyamartham) pratipattumāśate (can comprehend the
primary sense).
tādāyitumāśate (they are able to strike).

12. √īh ('īhate'), to wish, to attempt.

Desideratives and Tentatives:
iṅṣitumāihate (wishes to see, tries to see).
vyaḍadesāmaśalyitumāhase māṁ ca pālayitum (attempts to
bring a stigma on the family and to debase me).
sa hi mithyā viśro mām pratārayitumihate (wishes or tries to cheat me).
prahartumihate (wishes to attack, strives to attack).
mādhuryām madhubindunā racayitum kṣīṁbuddherīhate (wishes to effect).
uparyupari lokasya sarvo gantum samihate (wishes or struggles to go up) Mbh. 3.1386.1.

13. √kam (kāmayate, cakame), to wish, desire, long for.
   Desideratives:
   (i) sa devāṁnāvakaṁayataitum (didn’t wish to go) AB.
   (ii) kāmaye dātum (I wish to give) Kāś.
   niśkraśṭumartham cakame kuberāt (wished to extort money from Kubera) Raghu. 5–26.
   evaṁ nrpaṁ nalam yah kāmayecchatpituṁ (would wish to curse) Mbh. 3.2249.
   sa cet kāmayate dātum (wishes to give) tava māṁ. Mbh. 1.6582.

14. √kr., (karoti, kurute), to do.
   (a) Inceptive:
   cakre sōbhayitum purīṁ (began to decorate the city) (Rām. 2.6.10.
   (b) Desiderative (in the desiderative form):
   grahitum māṁ cikṛṣasi (you wish to catch me).
   tādṛṣṭam karma kartum cikṛṣasi (you wish to do that type of action). Here √cikṛṣ has dwindled down into mere √iṣ.
   (c) anīgacakre śīvaḥ sraṣṭum (Śiva took upon himself to create).

15. √kram (kramatē), to step, walk, go.
   Inceptive (with prep. upa and pra):
   (i) tāmāpraśṭumupacakrame (began to ask) Mbh. 3.1734.
   tā īma jahhitum pāpā upakṛmanti (begin to know carnally, begin to kill) māṁ prabhō, Bhāg. P. 3.20.26.
   parikṣitumupakṛmaṁ rākṣasi tasya viκramam (the demoness began to test his heroism) Bhaṭṭi.
   upākramata kākutstah kṛpaṇam bahu bhāṣitum (began to say) Rām. 2.103.6.
   yaṣṭumupacakrame (began to perform a sacrifice) Rām. 1.39.25.
   vaktum samupacakreme (began to speak) Mbh. 13.4222.
   bhūya eva māṁ kṛtsnam vicetumucpakramuḥ (began to search) Mbh. 3.8870.
   (ii) dinānte nilayāya gantum pracakrame (started.).

V. C. I-A. 17
16. √gam (gacchatī), to go.
   Acquisitive (with prep. sam + adhi):
   hantum samadhigacchatī (gets to kill) Rām. 2.84.5.

17. √glai (glāyati).
   Negative Abilitive:
   (i) bhoktum glāyati (he is unable to eat).
      na glāyasi ripūn hantum (you are not able to kill your
      enemies).
   (ii) taṁ hābhyaavekṣyovācaivameṣa brāhmaṇo moghāya vādāya
      nāglāyat SB. 3.2.5.3.

18. √ghat (ghatate), to be intently occupied about, busy with, strive
    or endeavour after.
   Desiderative Abilitives, Tentatives:
   dayitāṁ trātumalāṁ ghatasva (try your level best to protect
   the beloved) Bhaṭṭi. 10.40.
   vyāghraḍīṁ jaghaṭe hantum (tried to kill) araṇyāṇiṁ
   kāmukī Subhadrāḥ.

19. √jṛmb (jṛmbhate), to yawn.
   Desiderative (with prep. sam + ut):
   vyālaṁ bālamṛṇālatantubhirasau roddhum samujjṛmbhate
   (wishes to fasten) Bhartṛ. Niti. 6.

20. √jñā (jānāti, jānīte), to know.
   (a) Abilitives (Cognitive abilitives):
      kathāṁ kathayitum devi jānāmi (O queen, I am able (lit.
      na ca jānāti me buddhiḥ kimcit kartum (Also my intellect
      is unable to perform anything) Mbh. 1. 1620.
      na sa jānāti devitum (He is not able to lament) Mbh. 2.1720.
      bandhum jānate (are able to tie up).
      na jāne vaktum tvatkarmaśāddhutan (I am unable to
      describe this wonderful exploit of yours) Dk. 2.50.8.
      jānāsi deviṁ vinodayitum (you are able to amuse the queen)
      Utt. R. C. 1.11.
   (b) Permissive (with prep. abhi + anu):
      upādhyāyenaśmyabhyanujñāto grham gantum (permitted to
      go home).

21. √tvar (tvarate).
   Desiderative (negative and positive):
   nānunetumabālāṁ sa tatvare (he did not wish (lit. hasten)
   to conciliate the women (negative) Ragh. 19.38.
   tvarāmahe vayaṁ draśṭum (we wish to see, are eager to see)
   Rām.:3.12.6,
22. √dā (dadāti, datte), to give.
   Permissives (negative):
   tāmeva na dadau gantuḥ (did not allow to go).
   kṛṣṇam gantuḥ na daduḥ (did not allow to go).
   bāṣpastu na dadātyenāṁ dṛṣṭum (does not allow to see)
   Citragatāmaṇi. Śk. VI.

23. √dhāv (dhāvati), to run.
   Intensive Desideratives:
   bidālastaṁ mūṣakaṁ khaḍitum anudhāvati (the cat is intent
   upon eating that mouse).
   śikhāṁ baddhvā moktum dhāvati karaḥ (the hand longs to
   untie the śikhā, having tied up once) Mudrā. R.
   ādhāvad bhīṣmaṁ hantuḥ (he rushed to kill Bhīṣma).

24. √dhrś (dhrśnoti), to dare.
   Abilitive (a variety of):
   tāṁ devā na vyetum adhṛṣṇuvaṁ (dared not search).
   na ha taṁ dadhrṣṭaṁ vāpatiḥ vaktum (dared not speak)
   AB 4.8.
   na cāpi tvāṁ dhṛṣṭum prāṣṭumagrē (dare not ask) Mbh.
   2.6453.

25. √nah (nahyati-te), to bind.
   Inceptive (with prep. saṁ):
   chettuṁ vajramāṇiṁ śīrṣakusumapraṇtena saṁnahyati (starts
   to cut) Bhartr. Nīti.

26. √pad with prati (pratipadyate), to consent.
   dautuṁ tāṁ pratyapadyaṁ (he agreed to give her).

27. √pr, (Caus. pārayati), to be able.
   Abilitives:
   (i) dhārayitum na pāritā kimpunanaranumetum (could not be
   supported, how then be she conciliated).
   vṛṣala na pārituṁ pratiśvātum (O Vṛṣala, it could not be
   counteracted).
   (ii) arthāṁ labdhuṁ pārayati (is able to get money).
   tadvaktum na pāryate (it cannot be said) (passive).
   nānena saha voḍhum ha vayaṁ pārayāmaḥ (indeed, we are
   not able to carry along with this one) Bhāg. P. 5.10.4.

28. √bhū (bhavati), to be.
   (a) Abilitive (with prep. pra):
   kartuṁ yacca prabhavati (is able to do) mahīṁ ucchitīn-
   dhrāmavandhyām.
   kusumānyāpi gātrasaṁgamāthprabhavantyāyurapohitum (can
   destroy) yadi Ragh. 8.44a.
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kathaṁ nirmātum prabhavenmanoharamidam rūpaṁ purāno munih (how can the ancient sage create such a beautiful form?) V. U. 7.10.

(b) Desiderative (with prep. sam):
kayācidbaddhānuṁ na sambhāvitam (did not desire or was not honoured) kareṇa rudāho'pi ca keśapāsāḥ.

29. √mān (mānyate), to think.
Permissive showing consent:
tataḥ prārthito vipraiḥ kathaṁcit tatra vastumamanyata
(consented to stay).

30. √mrṣ (mrṣyati), to bear patiently, neglect.
Permissive:
na cedīmāṁ vāmalocapāmāpnuyāṁ na mrṣyati māṁ jīvitam vasantabandhuḥ if I do not secure this maiden with beautiful eyes, love (the friend of spring) will not suffer me to live. DK. 2.62.19, 20.

31. √yat (yatate), to try, seek.
Tentatives:
(i) sarvaṁ yatiṣye tathākarun (will try to do).
rocayitum yatasva (try to make like).
vijetum prayateṭārin (one should try to conquer enemies)
Hariv. 8022.
(ii) apanetum ca yatitā (tried to carry off) na caiva śakito māyā.
asakṣāyatiḥ hyesā hantuṁ (tried to kill) vyāghra vane tvayā
Mūh. 1. 5570.

32. √yam with ut (udyacchati), to raise up, be busy.
Inceptive Desiderative:
yadrājyasukhalabhena hantuṁ svajanamudyatāḥ (seek to kill) Bh. Gī.

33. √yāc (yācati, yācate), to beg, ask for.
Desideratives, showing request:
yācē tvām artham mama dātuṁ (I beg you to give me money).
rājyaṁ dātuṁ yācadhvam (beg for giving kingdom).

34. √yuṣ (yuṣyate), to yoke, be fit.
Simple Compulsive:
svargaṁ netum na yuṣyate (it is not right to carry to Svarga)
Prohibitive.

35. √rabh (rabhate), to begin.
Inceptives (with prep. ā or pra):
(i) tadākhyātum samārebhe (began to narrate).
āmantryitumārebhe (began to take leave).
stimitam gantumārebhe tadā godāvarī nadī (at that time the river Godāvarī began to flow slowly) Rām. 3.52.12.
nirgantuṁ prārebhe tadhṛhāt (he began to go out from the house) Kathā. 7.46.
athavā nyādu vastu himsitum mydunaivārabhate praʃāntakah (or the God of death begins to kill a delicate thing with a delicate weapon) Ragh. 8.45.

(ii) Participles:
tena vihārāḥ kārayitumārabdhaḥ (has begun to build).
nijam śiraḥ chettum ārabdhavānasmi (I have begun to cut my own head).
sarvāṁ mahāṁ jetumārabdhau (began to conquer).
bhoktumārabdhavānamāṁ (began to eat food).
te mantrayitumārabdhah (they began to deliberate).
ārabdhā mārgitum sītā (they began to search Sītā) Rām. 4.55.6.

36. √ruc (rocate), to like.
Desideratives (negative):
na tvāṁ dṛṣṭāvā punaranyāṁ draṣṭam kalyāṇi rocate (does not wish to see).

37. √labh (labhate), to get.
Acquisitives or Acquisitive Abilitives:
na caṇam haścidāroḍhunā labhate rājasattamam (and none can get (or gets) to mount (overrule) this best king) Mbh. I. 1756.
nādharmo labhyate kartuṁ loke (it is not possible to practice adharma (irreligion), in this world) Rasat. 3.142.
draṣṭum labhate (gets to conquer).
praṣṭum labhate (gets to see).
prāveṣṭum labhate (gets to enter).
bhoktum labhate (gets to eat).
martumapi na labhyate (it is not possible to die even) Kathā. 96.22.

38. √laṣ with abhi, (abhilaṣyati—te), to wish, desire.
Desiderative:
sevitaṁ sākṣāttadevābhilalāsa (wished to serve) Kathā. S. 22.11.

39. √vaṁ (vaṁchi), to wish.
Desiderative:
yāḥ satāṁ pathi khalan netuṁ vaṁchati (wishes to lead or to hamper).
40. √viḍ (vetti), to know.
   Abilitives:
   kāmaṁ darpaṁ ca yo veda vijetoṁ (can conquer).
   nāsaṁ na kāmyo na ca veda samyagdrśtuṁ (was not able to see properly) na sā.

41. √vṛt (vartate), to remain.
   Inceptives (with the prep. pra):
   pātum pravartate (begins to drink).
   roditum pravartate (begins to weep).
   tena pathā gantuṁ pravارت (began to go, started).
   sa ca kharaparuṣāṇi vacanāṁ vaktum pravartiṣṭa (began to speak).

42. √sah (śaknoti), to be able.
   Abilitives:
   kartum śaknoti (is able to do).
   For further examples see above p. 25.

- 3. √śaṁs with ā (āśamsati), to wish.
   Desiderative:
   tvam yo jetumāśaṁsasi (desire to conquer) dharmarājam.

44. √sad with pra (praśdati), to favour, to deign to, be so gracious, please.
   Simple Compulsive conveying persuasion:
   maddhena dehena śariravṛttiṁ nirvartayitum prasida (please satisfy, should satisfy).
   rantuṁ prasida (please amuse, get delighted) śaśvan malayasthalि.

45. √sah (sahate), to bear.
   (a) Abilitives:
   cirāṁ na sahaṁ sthaṁ (is not able to stay for long).
   na jīvitaṁ tvāṁ viśahe (cannot bear you live).
   na tvahametadapūpatapayoktumutsahe (dare not eat).
   (b) Desideratives (with the prep. ut or abhi + ut):
   (i) bhavantam abhyutsahe nopaṁdhum (do not wish to press).
   viśpryuktō hi rāmeṇa muhūrtamapi notsahe jīvitaṁ (do not wish to live).
   kaśca daivena saumitre yoddhumutsahate (wishes to fight) pumān.
   (ii) With pra + ut:
   tataḥ prodasahāṁ sarve yoddhum (encouraged to fight).
46. √ so with vi + ava (vyaavasyati), to determine, resolve, decide, be willing to.

Inceptive Desideratives:

aho bata mahat pāpaṁ kartum vyaavasitaḥ (sought to do) vayaṁ.
dhrusaaṁ sa samīlatam chettum ṛṣirevyavasyati (decides to cut).
jīvituṁ vyavasyāṁi (seek to live).
pātur na prathamaṁ vyavasyati (seeks to drink) jalam
usahaṣvapiteṣu yā Śāk.

47. √ sthā, to stand. (vide No. 5 above).

Continuatives:

avalambya-, as in hastena tsthā殿堂valambya vāsaḥ (she kept on holding her garment in the hand) Raghu. VII. 9.
āvṛtya-, as in āvṛtya āṇthānamajasya tsthau [(Princes) kept on blocking the path of Aja] Raghu. VII. 31.

Further particulars are given under √ sthā in the list of participial compounds. Here we have only registered the cases of absolutival composition occurring in the late OIA stage.

In the early MIA stage, it is no wonder that we come across similar types of composition. But, here for the first time we notice transitional stage. In imitation of the OIA nominal compounds (Absolutive + noun) like pītva-sthirakah, prosyapāpiyān, bhuktvā-suhiṭaḥ etc., there linger examples like paṭiccasamuppāda, dependent causation, in the early MIA. But they are far and few between. In general the second member gradually assumes a finite verbal form.\(^1\) For instance, in Majjhima 1.295 we come across such an usage—

āyu usmaṁ paṭicca tiṣṭhati.....usma āyuṁ paṭicca tiṣṭhati.

(These are the answers by Buddha to the philosophical query 'on which the five sense organs depend?' Answer—They depend on āyu, vitality, life).

āyu is dependent (in M. avalambun rāhataḥ) on usma and usma is dependent on āyu. Comm. usma or usnimā (heat in body)—the element of energy (tejas) derived from past actions.

Here tiṣṭhati gives a continuous aspect to the main verb in an absolutive form.

Similarly in the Pāli Jātaka No. 308, (Fausboll’s edition, 3.1883, p. 26, l. 12) we found another compound of this type. Thus

āṭṭhi patitvā gataṁ. so āṭṭhīn-patetvā..... 'the bone fell down' (in M. hāḍ paḍun gelē).

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1. The auxiliaries √ ā, No. 8 and √ sthā, No. 47 of the Sk. list, already paves way in the OIA stage itself, for the arrival of this new type in the early MIA stage.
It is obvious that there is no sequence of action intended here. On the contrary, the participle *gata* used as finite verb, goes to intensify or complete the action of falling conveyed by the main semanteme *patiteva* in an absolutive form.

Both these examples are very important as the forerunners of a like absolutival composition, very popular in all NIA languages.

Here, we will enumerate a few auxiliaries culled from the Pāli literature.

48. √araḥ (*arahati* < Sk. arhati), to be worthy of, deserve, merit.

**Abilitives:**

1. *kq tam nindatum arhati*, 'who is able to reprove him? or, who would dare to reprove him?'
2. *rāfā arahasā bhavitum*, Sn. 552, 'you deserve to be a king'.
3. *tasmā yaṁ damilāsanne vāsetum n' eva' arahati*. 'Therefore he is by no means a man to cause to dwell among Tamuls' i.e. he is too good to be able to dwell amongst them, (a negative abilitive).
4. *tvam eva vicaritum na arahasā*, Dh. 309, 'You ought not to go about thus, (a prohibitive)'.

49. √icch (*icchati* < Sk. √*iṣ*), to wish, desire, ask for.

**Desideratives:**

1. *dhammadh annam sotūm icchāmi*, S. 1.210, I wish to hear *dhamma*.
2. *na icchanti samaggā bhavitum*, Dh. 104, 'They refuse to be reconciled, (a negative desiderative)'.

50. √gam (*gacchati*), to go.

**Completes and Intensives:**

(i) As a finite verb,

1. *nagaram paṭharitvā gaccheyya*, J. 1.62, 'Would spread through the town'.
2. *sihacammaṁ ādāya agamaṁsu*, J. 11.110, 'They took the lion's skin away with them'. (cf. M. *te sihācē kātādē gheūn gele*).
3. *itthiṁ pahāya gamissati*, J. 6.348, 'Shall leave the woman alone'.
4. *sve gahetvā gamessāmi*, Miln. 48, 'I shall come for it tomorrow.

(ii) As a past passive participle used for the finite verb,

5. *atthi patiteva gataṁ*, J. 3.26, 'the bone fell down'.

-P. T. S. Pāli-English Dictionary records these as periphrastic formations.
51. √tiṣṭha (tiṣṭhati), to stand, stand up.

Continuatives and Simple Continuatives:

(i) As a finite verb,
2. aṭṭhīṁ āhacca aṭṭhāsi, J. 4. 15, ‘Cut through to the bone’.
3. gehaṁ samparivāretvā aṭṭhanisu; PVA 22, ‘encircled the house’.
4. āyu usmaṁ paṭicca tiṣṭhati......usmā āyuṁ paṭicca tiṣṭhati, Majjhīm. 1.295, ‘āyu depends on usmā and usmā depends on āyu’.

(ii) As a past passive participle used for a finite verb, nahātvā ṭhīta, nīvāsetvā ṭhīta, J. 1.265, ‘bathed and dressed already’.
   dārakāṁ gahetvā ṭhīta, J. 6.336, ‘took the son’.

52. √dā (dadāti), to give.
Permissives (with infinitives):
   khāditum–, ‘to allow to eat’. J. 1.223.
   nikkhamitum–, ‘to permit to go out’. J. 11.154.
   pavisitum–, ‘to permit to enter’. J. 1.263.
   chattan ussāpetum na adānisu, Das. J., ‘did not allow to raise the royal umbrella’.

53. √bhū with pa (pabhavati, pahoti), to be able.
Abilitives:
1. dhammaṁ kaṭhetum pabhavāmi, Ras. 22, ‘I am able to preach the dhamma. (Law)’.
2. ko nu kho pahoti samāṭena gotamena saddhiṁ asmiṁ vacane patimantetum, Alv. 1.69. who is able to contradict the teacher Gotama on this statement.
   (negatives: nappahoti and appahoti).

54. √yuj (yojeti), to yoke, combine, prepare, incite, urge.
Compulsive (a variety of):
   mahāvihāraṁ nāsetum yojesi, PVA. 69, ‘incited to destroy the Mahāvihāra’.

55. √rabh with ā (ārabhati), to begin, start, undertake, attempt.
Tentatives:
1. rājā tam ānāpetum ārabhi, Mah. 194, ‘The king took steps to have her brought to him’.
2. anto pavisitum ārabhi, Mah. 244, ‘attempted to enter’.

56. √labh (labhati), to get, receive, obtain, acquire.
(a) Permissive Acquisitives:
1. añño koci daṭṭham na labhati, Alv. 1.80, ‘nobody else gets permission to see him’.
2. saṭhāram daṭṭhum na labhimha, Dh. 105, ‘we were not allowed to have an interview with the teacher’.
3. pabbañjituṁ sace lacchāmi, Mah. 110, ‘If I am allowed to enter the priesthood’.

(b) Permissive and Abilitive:
In the indeclinable form labhā (< Sk. labhya).
na te labhā kīṃci kātum, Alv. 1.72, ‘It is not allowed to do anything to them’.
phassetum labhā, ‘can be obtained’.

57. /vatt (vattati), to turn round, move on.
Compulsive (in the impersonal construction):
1. yathā maṁ na mūcati tathā kātum vattati, Dh. 156, ‘I must manage that he does not dismiss me’.
2. gahetum-, ‘must get the possession of’.
3. gantuṁ na vatteti, ‘It is not proper to go’, (prohibitive).
4. dametum vattati, Mah. 250, ‘he ought to be subdued’.
5. idāni imaṁ palāpetum vattati, Dh. 155, ‘now, it is desirable to drive it away’.
6. pesetum vattati pesenten, Alv. 1–75, ‘The sender ought to send’.
7. yassa mayi sineho athi tena attadathena viya bhāvituṁ vattati, Dh. 333, ‘he who has love for me, him it behoves to be like attadatha’.
8. taṁ mārāpetum vattati, AH. 213, ‘The best plan is to kill him i.e. he must be killed’.
9. ettha dāṇī mayā vasitum vattati, J. 3.4, ‘here it now behoves me to dwell’.

58. /sakk (sakkoti, sakkati, sakkunāti), to be able.
(a) Abilitives:
1. patikammanṁ kātum sakkoti, ‘is able to repair’.
2. tārayetum-, ‘to be able to save’.
(b) Negative Abilitives:
1. gocarāṁ gaṇhitum na sakkoti, ‘cannot bring within the range of power, cannot catch’.
2. mukham pidahitum na sakkoti, ‘is not able to close its mouth’.
(c) Abilitives, in the indeclinable form sakkā < Sk. sākya.
(maggo) akkhatum sakkā, (the road) can be shown (lit. told).
ārdhetum-, ‘can be propitiated’.
hātum-, ‘to be possible to do’.
khāditum-, ‘can eat’.
gañhitum-, ‘can take’.
jānāpetum-, ‘to be possible to manifest’.
(dhammam) patisevitum, 'to be possible to practice dhamma'.
paññāpetum, 'to be able to point out'.
pesetum, 'to be possible to send'.
yācitum, 'can ask'.
laddhum, 'cannot be met with'.
vāsitum, 'to be possible to live'.
vinditum, 'can be enjoyed or obtained'.

59. √sah with vi (visahati), to be able, dare, venture.

Abilitive (a variety of):
bhayena te mukham pavisitum na visahāmi khādeyyāsī pi maṁ ti, 'I dare not enter thy mouth for the fear that you might devour me'.

In the late MIA stage, in all Prākrit languages, we find that the infinitival as well as the absolutival types of composition grow apace. Particularly in the absolutival type we perceive new auxiliaries rising on the horizon e.g. in Devendra’s commentary on the Uttarādhyayana Sūtra we meet with mukka, a past passive participle used for the finite verb, kovi pavaiyago, teṇa do vi ṣaṭā vi saṅkhāleṇa mukkā, Utt. p. 256, ‘A mendicant chained down both of them’.

Again pairuṭṭhehi ya aṇājjehi bandhāveṇa khureṇa tacchiyadabbhehim vedhiūna mukko, Utt. p. 47, ‘And the angry ruffians having arrested him fastened him up by sharp blades of grass’. (cf. M. vedhūn tāklā or vedhūn soḍlā).

Such passages as these will not be properly interpreted unless one takes them to be genuine cases of verbal composition. For, in vedhiūna mukkā, mukkā does not mean ‘released after arrest’. No such sequence of action is intended there. It merely completes the main idea of fastening, indicated by the verb vedhiūna in the non-finite form.

Secondly there are also visible the descendents of the participial type of composition e.g. tambalaim sabhāṇayanti acchai—Vasu H. 1.

All these types keep on growing in frequency in this stage and in the NIA stage they multiply their species without limit. Moreover, we meet with inherited composite bases like √maṁbhīṣa < Sk. mā bhaṭṣih conveying the prohibitive aspect. A new negative base like na-āṇai gives rise in the NIA stage to M. √nen-, another inherited composite base.

Here are examples of different types of composition arranged aspect-wise under each auxiliary in an alphabetical order.
Verbal Composition in Prakrit Languages

60. √accha- (acchā), to sit.
   Continuative:
   (dhanasirī) tambolan sabānayanī acchāi, Vas. H. 1,
   (Dhaṇasirī) is chewing the beetle.

61. √ariha- (arihāi), to deserve.
   Abilitives:
   karium arihai, Kalp., ‘is able to do’.
   na dosam vattumarihāsī, Utt. p. 145, ‘You are not fit to say
   the defect’ (negative).

62. √ahilasa- (ahilasai), to desire, wish.
   Desideratives:
   (i) Negative,
   tāo bhaggo sāgardattakukkuḍo buddhilakukuḍassa sanmuham
   kiramāgo vi nāhilasai jujjhīṭi, Utt. 10.16.17, (did
   not wish to fight).
   (ii) Positive,
   pūnum ahilassai, ‘wish to drink’ Gāthā. 591, (impersonal use).
   pūnum tāṇu jēva pekkhidum ahilasasītī, Ratnāvali 2, 1.4,
   ‘Again, you wish to see the same man’.

63. āḍhatta and sanāḍhatta, began, past. pass. part. of āḍhavai < āḍhap
   < āḍhap < ā √adhā.
   Inceptives:
   akkandium āḍhattā, Utt. p. 337b, ‘began to cry out’.
   utṭhium āḍhatto, Jugabāhū Utt. p. 137, ‘began to rise’.
   uttarium āḍhatta, Gāthā. 107, ‘began to cross’.
   kāum āḍhatto, ‘began to do’.
   (tavam) carium sanāḍhatta, ‘began to practice penance’.
   thoum āḍhatta, ‘began to eulogise’.
   bāsium āḍhattā, ‘began to shower (as rain)’.
   bhānium āḍhatta, ‘began to say’.
   mārėum āḍhatto, Utt. p. 185b, ‘began to beat or strike’.
   vāhium āḍhatto, ‘began to bear or carry’.

It is a pattern.

64. āraddha, began. < Sk. ārabdhā, past. pass. part. of ā + √rabh.
   Inceptives:
   tharaharium āraddhā girino, Utt. p. 277b, ‘The mountains
   began to oscillate’.
   kāmmokāraddho kāum, Vasu H. part I, ‘began to perform
   kamma’.
   cinteumāraddho, Utt. p. 123, ‘began to think’.
65. *vṛcchā (vṛcchāi),* to wish.

Desideratives:

1. evaṁ tā kīśa maṁ nemīnāheṇa vantamāpiomicchasi, Utt. p. 280, ‘wish to drink or enjoy me’.

   *vṛcchāmi pavacaim,* Utt. 2796, ‘I wish to renounce’.

2. *vṛcchāmi sayameva muṇḍāvīyaṁ,* Bhag. Sū. p. 275, ‘I wish to have shaved myself’.

66. *vṛujjama (vṛujjamaī),* to exert.

Tentative:

   *vṛujjamaṁ jinindapannattāṁ dhammāṁ kāuṁ,* Utt. p. 154, ‘Endeavour to practise the dhamma declared by jininda’.

67. *vṛcittā (vṛcittāi),* to remain.

Continuatives:

   *taheva gāyantō citthanti,* Utt. p. 288, ‘They go on singing in that way’.

   *pajjuvāsanto citthai,* Utt. p. 294b, ‘He keeps on serving’.

   *esā...kīṁpi muṇamunantī citthai,* Utt. p. 145, ‘This (woman) goes on mumbling something’.

   *sā vi dīkkhābhīmuṁ tavovahāṇēṁ sosantī citthai,* (goes on emaciating) *sarīrayaṁ,* Utt. 280b.

68. *vṛjaṇa- (vṛjanai),* to know.

Abilitives:

   *naccium jāṇanti,* Gāthā. 327, ‘are able to dance’.

   *jāṇādi sitādūkham panajjidaduṁ,* Utt. R.C. 1-11, ‘You are able (lit. know) to wipe out Sitā’s grief’.

   *je pūduṁ viāṇādi,* Mṛcch. p. 78, ‘Those who can worship’.

   *jāṇādi ācāsare ramapāṇāṁ mantinduṁ,* Mal. Mād., ‘You are able to advise nicely at the right time’.

   *aliaṁ kīṁ mantinduṁ jāṇanti,* Mudr. R. 1.15, ‘Can they advise falsehood?’

   *jāṇase vollow,* Gāthā. 181, ‘you are competent to speak’.

69. *vṛnaṇa- (vṛnaṇai),* not to know.

Negative-abilitive:

   *amiaṁ pawakauvaṁ paḍhiuṁ souṁ a je na-āṇanti,* ‘Those who are unable to read or hear the sweet Prākṛt poetry’.

70. *vṛtara- (vṛtarai),* to be able.

Abilitives:

   *pāveuṁ na tarai,* Utt. p. 1426, ‘is not able to reach or get’ (negative).

   *kathaya ko randhiuṁ tarai,* Gāthā. 517, ‘Say, who can oppose?’
na tarāmo vilaggium, Utt. p. 1546, 'We are not able to catch' (negative).
harium tarai, 'can snatch'.

71. √tīra (tirai), to be able.
Abilitives (negative):
   uussasium na tīrai kiṁ uṇa gantuṁ, Gāthā. 258, 'Is not even able to breathe, how can go?'
   amhārisēhi tūmaṁ nānnaṁ visiṭṭham sāgayakiccam kāun tīrai (can do) tti, Utt. 9-14.14.
   jettiamettam tīrai niivоdhum desu, '(is able to bear, endure tettiṁ paṇaam') , Gāthā. 71.

72. √tuvara- (tuvarai), to hasten, speed.
Desiderative:
   ado jfe a me hiaam pekkhidum tuvaradi (desires to see) V. U.

73. √de (dei), to give.
Permissives (negative):
   ekko vi kālasāro na dei gantuṁ (does not allow to go)
   paāhiṇavalanto, Gāthā. 23.
   (tassa guṇā) virāhe na denti marium (do not allow to dle),
   Gāthā. 327.
   sehāliṇaṁ gandho na so ttum dei (does not allow to sleep),
   Gāthā.

74. payāṭṭa, payatta, pavatta or pautta, started.
Inceptive or Inceptive Continuatives:
   payatto tīre saha saviyāramālavium, Utt. p. 285b, 'He began chatting with her passionately'.
   gantuṁ payatto, Vas. H. pt. I, 'started'.
   gavesium pautto, 'set out to search'.
   gāiuṁ pavattā, 'began to sing'.
   ghettuṁ pavattā, Vas. H. pt. I, began to seize'.
   cintium pavattā, 'began to think'.
   pabhaṁium pabattā, 'began to say'.
   ricāṁ bhāṇidum pauttā, 'began to chant rcs'.
   rovium pavattā, Utt. p. 133, 'began to weep'.

75. √pasīda- (pasidai), to please.
Simple Compulsive (=requestive):
   tā jai mama daṁsaṇeṇa amacco pasādam na karedē tā edam
   vi pattaṁ vācedum pasidadu- (should read) tti, Mudrā R. 1.3.
76. √pāra (pārei), to cross, be able.

Abilitive (negative):

amacca, tādantena mae na pāridam (could not keep)
amaccassa rahassaṁ dhāridum, Muddā R.
tumaṁ imam rahassaṁ rakkhidum na pāresi (can not keep).
appiram nivedidum de na pāremi (can not tell).
bho ṇahi mādā pīdā vā bhattuvirahidam ciraṁ duhidaram pekkhidum pāredī (can not see) Sak. 7.125.10.

77. √bhī, (bibheī), to fear, be afraid of.

Negative abilitive:

bhāmi (fear to know) sahasā pahāvādo viṁpādum.

78. √maha- (mahai), to wish.

Desideratives:

kāum-, ‘to wish to do’, Gāthā. 591,
dāum-, ‘to wish to give’, Gāthā. 139.
pāum-, ‘to wish to drink’, Gāthā. 28.
jai mahaha lakkhidum (to wish to protect) niappāno.
jam jai hiaṇa mahasī sandaśṭum (to wish to bite) ?
sikkhiṁ-, ‘to wish to teach’, Gāthā. 562.

79. mukka-, < Sk. mukta past. pass. part. part. of √muc, abandoned, left.

Completives and Intensives:

ko vi pavvaiyaga, teṇa do vi jaṇā vi saṅkaleṇa mukḥa (chained down), Utt. p. 256.
pairuṭthehin ya anajjihiṁ bandhāveṇa khureṇa tacchiyadāb-
bhehiṁ veḍhiṇa mukko (fastened completely),
Utt. p. 47.

80. √mabhīsa < Sk. mā bhāśīk, not to fear.

An inherited composite base giving a prohibitive.

81. lagga, past pass. part. of √lag, to adhere (cf. Sk. lagna).

Inceptive:

ettha pavisiṇṇa bhīṣkaṁ pastidum lagge (began to beg alms),
Lalita V. N. Act IV.
laggo paribhāvium, Utt. p. 124b, ‘began to practise (self-
culture)’.
sa vi taha vaṭṭium laggā (began to behave) Upadesa pada.
tato vereeṇa niggaa gehāo laggo puhaṁ hindium (began to wander or travel), Utt. p. 110b.
laggā cīvarāṁ visārium, Utt. 81. (began to spread
clothes).
82. √sakka- (sakkai), to be able, can.
   Abilitives: (negative)
   1. esā lajjantī na kimpi tujha sāhīum sakkai, Utt. Bambh. 11.22, 'She is so ashamed that she cannot tell you anything'.
      na sakkēmi tuhānurāyavaseṇa araiparigayamimam sarīram dhāreme, (can keep) Vtt. p. 28.
   2. duṭhaṁ kkhū laggā na sakka moितum 'cannot be loosed'.

83. √sajja- (sajjai), to be ready
   Abilitive showing readiness:
   jo na sajjai āgantum, Pk. m. p. 9. 'He who is not ready (able) to come'.

Thus our investigation conclusively proves that verbal composition in Indo-Aryan is a vital aspect of Indo-Aryan, evolving from the early Vedic period down to the present day. Unlike nominal composition which has ceased growing long ago, verbal composition is a living force, and as such it gives a wonderful power to the speaker of NIA languages which even the ancients, with all the paraphernalia of their inflexions and prepositions could never have dreamt of. Without doubt, verbal composition has greatly increased the beauty of our expression. With the least effort, even a babe today can bring two verbs together and describe different stages and delicate shades of action at will.
CHAPTER SEVEN

A COMPARATIVE SURVEY OF VERBAL COMPOSITION IN DRAVIDIAN

The process of historical evolution of verbal composition in Indo-Aryan which was hitherto looked upon as impossible is well established in the preceding chapter. Yet, so long as we have not taken into account similar developments in the other families of languages, particularly the Indo-Dravidian, its validity is apparently questionable. It is true that the grammatical traditions of the Aryan are mostly independent; that they tried their level best to maintain the chastity of their speech; and that judging from the oldest works of grammar available, Dravidian grammarians have definitely inherited their grammatical discipline from Aryans. But, when we look to the fact that the traditional culture of India is Argo-Dravidian and that the Aryan population of India also contains a considerable element of Dravidian, we are easily led to infer that the Aryan speech may probably contain an element of Dravidian. It is no wonder therefore, if, in the absence of any recorded tradition, scholars have supposed this category of verbal composition as a purely Dravidian innovation. Indeed, it would be interesting to examine the basis of this supposition by referring to the characteristic features of verbal composition in Dravidian itself.

urkāntāṇñ, he crossed the village, nilīnakāntāṇñ, he crossed the ground and (y)āru-kāntāṇñ, he crossed the river, etc. were looked upon as separate words by all the commentators of Tolkāppiyam except Čenāvariyyar and his followers who for the first time declared them as compounds. The common form kāntāṇñ, juxtaposed with nouns such as ār, nilam, (y)āru etc. bears the look of an auxiliary of incomplete predication. The authority quoted by Čenāvariyyar was Tol. E. 133 which, according to his interpretation, implied that a noun which has its case-suffix dropped is combined with the following verb so as to form a compound. Already people had recognised compounds like kol-yānai, ‘elephant that kills, killed or will kill,’ where the first member is a verbal participle or according to Čenāvariyyar, a root (cf. modern Kannada: aḍukūḷ, ‘food to be cooked’). But the combination of a noun with a finite verb was taken to be an innovation and could not find, in effect, a general support. However, well-meaning scholars could no

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1. Dr. Dhirendra Varma in his Hindī Bhāṣā kā Itikāśa (p. 306) observes: Hindī sanvyukta kriyād hi racanā ādhunīk hai, ataḥ is samandha mē aisthāsik viveçana asambhāv hai.

2. I am indebted to Prof. C. R. Sankaran and his student Dr. A. C. Shekhar of the Department of Dravidian Linguistics and Experimental Phonetics, Deccan College Post-graduate and Research Institute, Poona, for their generous help in writing this chapter.

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longer connive at similar usages like ariyuvuppēn (ariyu, n. knowledge + uru, to receive), Kalit. Neytal 139, II-4, ‘I shall bring to your knowledge, I shall inform’; kai-tūkku (lit. hand-raise), ‘to lift up a person from distress, to save from ruin etc.’ kaṇ-kāṭṭu (lit. eye-show), ‘to guide with supreme love’; which indicate a mark of composition. Later on, however, this n + v composition came to be regarded as a distinctive feature of Dravidian languages. For in Kannada, which is closely connected with Tamil, this type of composition alone was registered as a genuine kriyāsamāsa; in his Karnāṭaka-bhāṣābhūṣaṇa, Nāgavarman explicitly states—kārakaṁ pareṇa samartha-kriyāpādena (K.B.B., Rice, 1884, Sūtra 140) and the vṛtti there, karna-pūrvam kārakaṁ ca pareṇa prasiddha-kriyāpādena samāṁ samasyate. Nāgavarman goes one step further than Čenāvariyar and treats all those varieties as verb-compounds where the first member has not yet dropped its case-suffix but is semantically united with the second member which is a finite verb e.g. gunaṁ gondam, ‘got the benefit’, khadgam biḍidam, ‘held the sword’ etc. F. KITTEL also lays down in his grammar of Kannada (p. 216–253–1) that ‘The kriyāsamāsa or verbal compound is formed when as the compound’s first member a noun that has a certain relation to the verb (i.e. kāraka) and a verb are placed together i.e. compounded, so as to give a distinct meaning (arthavyakti).’ Even CALDWELL, the great scholar of Dravidian linguistics, makes a note that the Dravidian verb is as frequently compounded with a noun as the Indo-European one. In the absence of root-prefixing material such as the prepositions or particles Dravidian people have devised certain root-modifiers such as meḷ(l), kīḻ etc. in compounds meḷ(l)-kol, ‘to overcome’ (where meḷ(l), overness, superiority) kīḻ-p-padi, ‘to obey’ (kīḻ(l), belowness) etc. which are originally nouns. Here CALDWELL could have given English examples like type-write, ship-wreck along with his Gk. ship-build and city-besiege.

The agglutinated character of Dravidian languages is clearly seen in composition. Dravidian people not only glue together a noun and a verb, but they are also seen to glue two verb-stems together, in order to express a new shade of action. For instance, in Old Kannada we find such instances as elf-tar, ‘to come near’, pōtar, ‘to fetch’ etc. So also, in his Studies in Dravidian Philology (1935) Korada Ramkrṣṇaiah has recorded a number of examples in this connection: Tel. egudenthū, ‘to come’ < egu, ‘to go’ + tenčhu, ‘to bring’. Telugu grammarians call such secondary root-compounds as dhātupallavas orṇ abadapallavas and to differentiate verbal forms from the nouns, they emphasize the verbal function of the root by the addition of other verb-roots, signifying such

1. However, A. N. NARASIMHA, in his Grammar of the Oldest Kanarese Inscriptions, Mysore, 1941, says, ‘to call these, kriyāsamās or verbal compounds is wrong’.
ideas as to be, to become etc.; e.g. kūrucundu, 'to sit down', kūruci, 'to sit', + unduṭa, 'to be'.

Of course, if merely on the principle of agglutination we call any expression like vaḷṭinera paraṇaṭum = vaḷṭtiparaṇavaṃ, 'we will inform you after worshipping you'; kaṇṭanena varuval = kaṇṭuvvaruvaṇa, 'I came to see you'; and, naḷkīṇai viṭumati = naḷkīvitvāy, 'send me away after giving'; without the connecting particle, or vandu eyḍi (Tiruvāsagam 1.21), lit. 'coming-attaining' and the like, as compounds it would be wrong. For a real compound, whether Indo-Aryan or Indo-Dravidian, ought to satisfy the criterion of semantic unity, above all else. The instances in question, on the other hand, appear to be just the ordinary juxtapositions.

Next, kaṇḍukondāṁ, 'you (might) have seen', leading to kaṇḍukol; vanduviṭṭān, 'has arrived', leading to vanduviṭu; collaum paṭum (Tol. Poru 5.6), leading to colla-p-paṭum, may be said (lit. to suit mentioning) etc. were originally more or less, examples of open and loose composition or what P. S. Subrahmanya Śāstrī, in his Historical Tamil Reader (1945) would call periphrastic expressions, but in course of time, they came to be regarded as single word-organisms. It is through such compound expressions there came into being a class of verbs which by turns began to function as special or as auxiliaries. As auxiliaries these finite verbs supplied necessary shades and aspects to the main verb in the non-finite form.

It is interesting to note that a number of auxiliaries are common to all the Dravidian tongues. To pick up a few at random, -iru- (cf. Tel. unduṭa) in Tam., Mal. and Kann. gives continuatives in common; -illai- (Tel. ledu) in Tam., Mal. and Kann., gives negatives in common; -kūṭu- in Tam., Mal. and Kann., and Tel. gives abilitives, compulsives etc. in common; -kol- (Tel. konuta) in Tam., Mal. and Kann., gives intensives, desubstantives etc., -paṭu- in Tam., Mal. Kann. and Tel. gives passives, adverbatives and desubstantives; -pō- in Tam., Mal., Kann., Tel. and Tuḷu, gives intensives, adverbatives etc., -varu- in Tam., Mal. Kann., Tel. and Tuḷu gives continuatives etc.; and -viṭu- in Tam., Kann. and Tel. gives completives, desubstantives etc. Of course, for further details it is advisable to refer to these auxiliaries in the respective sections at the end of this chapter.

Thus, it is evident from this general discussion that there are chiefly three types of verbal composition in Dravidian. They are (i) desubstantives or the Kriyāsamāsa proper of grammarians, (ii) root-compounds or đhāṭupallavas, and (iii) a nonfinite verb compounded with a finite auxiliary. Here, we have confined ourselves to those types that function as finite verbs. Otherwise there are borderline instances like toṭṭu kuḷi (Mal.), pollution by touching a low-caste man; kāṭi-k-kāḷca
(Mal.), an interview between two parties like kings or gods. But they are beyond the scope of our enquirey. However we may observe *en passant* that forms like kūṭi-k-kālca, which do not possess any corresponding verbal form should have given rise to verb-compounds by the method of back-formations at a later stage (cf. Eng. housekeeper > to housekeep-, meat-eater or meat-eating > *to meat-eat*).

Now, in order to get a fuller view of these types we should like to treat each of them in detail. Side by side, we shall endeavour to institute a comparison between these types and similar ones obtaining in Indo-Aryan.

We have already hinted that Dravidian languages are short of root-prefixing machinery (such as prepositions and particles) which is common to all IE languages in one or the other stage of their growth. A speaker of IE languages could easily express thereby the different modulations of action. A similar need was there but no machinery was available. So Dravidian people brought into force the three types of composition of which the first type seems to be very popular.

A kriyāsamāsa in Dravidian has for its first member a noun or an adjective, often a loanword from Sanskrit either inflected or uninflected. The first member has often the appearance of a subject, object or a complement etc., but it has not an independent existence. Only a desubstantivising auxiliary turns it into a verb. Thus:

(a) (i) Dravidian noun + a finite verb:

kampi nīṭṭu, Tam., to run away, kampi, n., wire + nīṭṭu, to lengthen.
kulaceyyuka, Mal., to commit a murder. < kula, n., murder. pōrāṭuka, Tam., Mal., to wage war, fight. < pōr, n., battle + ḍuka, to fight.
rāyiveśinādu, Tel., (he) threw a stone. < rāyi, n., stone + vēśuṭa, to throw.
Summāvoiru, Tam., to be silent. < summā, n., silence + iru, to be.
summaneiru, Kann., to be silent. < summane, n., silence + iru, to be.

(ii) Noun as adjective or adverb + finite verb:

ūrukkonu, Tel., to be quiet. < āru, adj., quiet.
ullalar, Kan., to bloom from inside. < uḷ, inside.
oṭlikay, Kan., to fruition well. < oṭi, well.
meyiṭu, Tam., to prefer. < me, adv., above + iṭu, to put.

1. upasargena dhātvartho balādayatra nīyatē
prahār-āhāra-sahāhāra-vihāra-parihāra-vat.
(b) Sanskrit noun + Dravidian verb:
āśaviṭṭu, Tam., Mal., left hopes. < āśa < Sk. āśā, n., desire, hope.
īṣṭa p-petuka, Mal., to get the desirable or desired. < Sk. īṣṭa, past part. used as a noun, desired.
uṇḍa-golī, Kan., to exult. < uṇḍa, n., joy, exultation.
pṛṇavēṣuṭa, Tel., to ask a question. < Sk. pṛṇah, a question.
baya-p (Tam. paya-p)-petuka, Mal., to be terrified. < baya < Sk. bhayam, fear.
śrama baṇḍu, Tam. To toil. < Sk. śrama, trouble.
svapna-kāṇukā, Mal. to see a dream. < Sk. svapnaḥ, dream or sleep.

(c) Inflected noun in Sk. + Dravidian verb:
abhīṣenām ceyuka, Mal., to give a ceremonial bath. < Sk. abhīṣekāh, ablution.
kopaḥ konṭen, Tam., I got angry. < Sk. kopa, n., anger, wrath.
guṇam goṇḍam, Kan., got the benefit. < Sk. guṇa n., advantage.
pūrṇamāvuka, Mal., to become full. < Sk. pūrṇam, p. part. used as noun, full.
pṛṇamaviḍīcchīnāḍī, he gave up the ghost, he died. < Sk. pṛṇa, n., vital breath, life.

(d) Sk. cavi- compound borrowed as a whole:
samikariṅka, Mal., to make level. < Sk. samikaroṭi.
māṭribhaviṅka, Mal., to become a mother. < Sk. māṭribhavati.

Compounds of this kind, although very frequent in Dravidian, seem to be late in origin. At the time of Tolkāppiyanār they were newly coming into existence and his followers were at variance in recognising them as real verb-compounds. In Indo-Aryan, however, such compounds have been a common feature, ever since the early Vedic times. In Ch. VI we have enumerated upapada or kṛdanta compounds like manodadhāti, satyākaroṭi, jīvākaroṭi, vitvamīnvaṭi, ( urges all ), pāpam-karoṭi, pūjāṅkaroṭi, manasaṅkaroṭi, agnau karoṭi and cavi-compounds like ārdrikoṭi, ārdribhavati, vitiṣi-karoṭi etc. which bear a testimony to this. Above all, here, we may point out the case of ś gaves, which is a perfect kāraka compound belonging to a very early stage of OIA. So it is very difficult to imagine that here there is any contribution of Dravidian towards the IA. On the contrary, we support Dravidian grammarians who have aptly recognised the debt of
Indo-Aryan by welcoming the arisamāsa or a hybrid compound between a Sk. noun and a Dravidian verb as a legitimate verb-compound.

The second type is also quite common to Dravidian tongues. It is purely a characteristic of agglutinated languages. However, in Sanskrit we have probably one such composite base viz. $\sqrt{hri}$ (< $\sqrt{hri}$ + $\sqrt{i}u$ ), to feel shame, which may be looked upon as an accident. On the whole this type may be taken as a genuine Dravidian creation meant for expressing different aspects and concepts of action for which they had no separate material.

Then we come to the third type which is really very important for the purposes of our study. We have already seen how there were periphrastic expressions in the beginning and later on how they took the form of a single word-organism. On an analysis of the material that we have collected, we come across only two or three forms in which the first member of the compound makes an appearance. The usual form is that of a past adverbial participle, analogous in sense, to the absolutive in IA. Secondly we meet with verbal nouns generally as infinitives or sometimes as gerunds like:

Tam., $p$esi-k-kan$\tilde{t}$irikkireh, I am speaking.
Tam., $p$oyi-k-kan$\tilde{t}$irikkireh, I am going.
Tam., vantu$k$on$\tilde{t}$irikkireh, I am coming, and
Tam., ettukondu oyyu, to take away.

To cite a few examples in point,

(a) (i) in Tamil,
$ceytukol$, to do over again.
$ko$pitu vi$\tilde{t}$en, (1) give away.
$vistarittu$ ($\tilde{c}cu$ in Mal.) $nokku$, to examine, see critically.
$po$ti$\tilde{t}$e$ri$, to burst out.

(ii) in Malayālam,
$valiccu$-eri$\tilde{y}$uka, to throw away.
$k$$\tilde{a}$niccu$-ko$tukku$ka$, to show.
$ceytu$-ka$\tilde{a}$ka, to doff.
$at$ti$\tilde{h}$alaka, to turn out.
$ke$t$\tilde{t}$i-k-k$\tilde{e}$ruka, to consummate marriage.

(iii) in Kannada,
$i$li$\tilde{d}$u$-ko$llu, to stay, halt.
$ku$litu or $k$$\tilde{u}$$\tilde{t}$u$-ko$llu, to sit down.
$bi$tu $bi$du, to give up.
$ke$li $ko$llu, to consult.
$ma$di$ko$llu, to doff.

(iv) in Telugu,
$ca$du$u$tu $un$ti$ni$, I was reading.
$nis$ucun$\tilde{d}$u, to stand up.
āpivēyuta, to stop.
fhāriviḍuḍuṭa, to let slip.
vedalī or veḷḷiḍuṭa, to go away.

(v) in Tulu,
ōdōṇdu uppuve, I am reading or in the habit of reading.
konṭattu pōye, took away.
saita pōye, passed away.

(b) (i) in Tamil,
ceyya-k-kūṭum, be able to do, can do.
ceyya pōṭum, it is enough to do.
pōkavēṇṭum, must go.

(ii) in Malayālam,
arivāvukkā, can know.
parivāvukkā, can say.
paḷukkā-c-cutukkā, to burn, be red-hot.

(iii) in Kannada.
mādaḷāpenu, I can do.
mādaḷukkuḍuvaḍu, is allowed to do.
māṭāḍa, godu, to allow to speak.

(iv) In Telugu,
ceya-galgitin, I should or could do.
pāḍa-galanu, I can sing.
ceppa-kūḍu, must say.

Gundert points out that in poetry the insertion of particles between the thus composed verbs is permissible. It does not affect their compositional value.

Let us now consider the general observations made by Caldwell with regard to such constructions occurring in Dravidian. "Dravidian verbs", he says, "acquire new shades of meaning and an increase or diminution in the intensity of their signification, not by prefixing or combining prepositions, but by means of auxiliary gerunds or verbal participles and infinitives—parts of speech which in this family of languages have an adverbial force—e.g. mundi(p) pōnām, Tam. he went before, lit. having-got-before he went; tāra-k-kudit-tān, he leaped down, lit. so-as-to-get-down he leaped. A great variety of compounds of this nature exists in each of the Dravidian dialects". Here, Caldwell, instead of calling the finite verbs as auxiliaries like Gundert, remarks that the gerunds or verbal participles and infinitives function as auxiliaries. In fact, the verbs that occur in a nonfinite form are main semantemes and the finite verbs are generally auxiliaries. Secondly, it is not that all of them have an adverbial force. A class of adverbatives like Tam. mukki kuḷi or Mal. mukki kuḷippikka, to bathe by immersion;
Kann. oṣṭikāy, to fructify well; Tel. venṭabāḍuṭa, to follow (venṭa, adv. behind); Tuļu, anusane-āvodu, it must be so etc. is there, no doubt, but there are at least twelve or thirteen aspects like abilitives, desideratives etc where the nonfinite element has not an adverbial force. Why should we then unnecessarily limit the scope of composition as Caldwell seems to do? For a clear perspective we may refer to the case of auxiliary ṣak dealt with in full in the previous chapter. In the material that we have presented at the end of this chapter we have been able to gather about thirteen aspects or shades brought out by various auxiliaries; we could not get instances of Injectives and Tentatives as we could in the region of IA. Another noteworthy feature about these compounds is in particular, the order of words. The governed before the governing which is the common feature of the Dravidian, as pointed out by Grierson, is contraverted in composition in line with the Indo-Aryan (cf. Pāṇini, Sūtra, 3-4-65). It is also noteworthy that these infinitival and absolutive phases of verbal composition are not new to NIA, but they were there since the OIA stage itself.

The passive and impersonal aspects in Dravidian are conveyed by means of the common auxiliary ṣpadu in composition. In this respect we completely disagree with Caldwell and his followers, who assert that ‘the Dravidian verb is entirely destitute of passive voice properly so-called, nor is there any reason to suppose that it ever had a passive’. By the by we may note that Caldwell inclines to connect the Sanskrit passive particle ya with Sk. ṣyā, to go, which in its rebirth in NIA as ṣjā has become a renowned passive auxiliary. Why does he not apply the same chain of reasoning in the case of the auxiliary ṣpadu, to suffer? He calls it a phrase; but it is a composite phrase after all. And properly speaking, as in IA the passive developed from the reflexive (i.e. middle voice) at a later stage, so in Dravidian, it may have become current at a later period. That the author of the Historical Tamil Reader looks upon such constructions as collavum-patum (Tol. Porul 5-6) as separate words is significant in this respect. In his paper, ‘The passive voice in Tamil’ (Journal of the Annamalai University, Vol. VII, No. 2) Cidambarnath Cettiyar has successfully refuted the dogmatic assertion of Caldwell and has established on historical linguistic evidence the importance of ṣpatu in the formation of Dravidian passive. However, having limited his enquiry to Tamil alone, he came to a conclusion that just like Sk. ya < Sk. yā, Tamil padu < ṣpadu is reduced to the role of a grammatical device. In this connection, he seeks support from I. J. S. Taraporewala who says, “each one of the elements of the word, though glued on, is felt to be a separate word and is capable of being used as such” in the agglutinated tongues like Tamil. Here we have to differ slightly from Cettiyar. For ṣpadu is still alive as an auxiliary in all the Dravidian tongues. Over and above the aspect of passive it
is seen to give certain other aspects as desubstantives and adverbatives. Therefore, it is advisable to look upon √paḍu as an auxiliary rather than as a grammatical device or a morpheme. Like the compounded passive in NIA, Dravidian passive is also a compound expression. The employment of a phonetically similar root √par in modern Bengāli, Assāmese and Oṛiẏā for the formation of a passive-compound, is really interesting. But inasmuch as that auxiliary also gives intensives and compulsives in consonance with other NIA languages it is difficult to identify it with the Dravidian √paḍu. Of course, we have not been able to trace a similar passive construction in OIA or MIA with √par < Sk. √pat. So it may be here, if not anywhere else, that NIA languages like Bengali might have been influenced by Dravidian.

As regards the aspect of negatives and prohibitives it may be said that there are separate roots with a negative function which are compounded with other verbs in a nonfinite form. Jules Bloch in his excellent paper (BSLP 407, 1935) ‘La Forme Negative due verbe Dravidian’ takes into account all such words. There are no such separate verbs having a negative function in the OIA or MIA. In NIA, however, we find inherited composite bases like O. Marāthi, √nēv-MIA < naṇnai < OIA na-jānāṭi, functioning as negative auxiliaries. However, as sporadic cases they do not stand comparison with the series of verbal roots (*h(i)l– J. Bloch) in Dravidian that express a negative notion.

G. A. Grierson in the Linguistic Survey of India (Vol. IV, Munḍa and Dravidian, 280–3) throws certain hints that participles, used as verbs, periphrastic future, and active perfect participles (kṛtavān in Sk. and ceydāvan in Telugu) in Sanskrit are due to the influence of Dravidian on OIA. S. K. Chatterji, turns them to account, and in his Origin and Development of Bengali Language (1926) he makes an observation that ‘In this point there is a remarkable agreement with Dravidian. In the Dravidian Languages, compound verbs of exactly similar formation and function occur. It is very likely that here we have another contribution of Dravidian in the formation of modern Indo-Aryan speeches.’ In the introductory part of his great book he writes that the compound verb constructions come into use more prominently in the Apabhraṃśa stage i.e. by about 1000 A.C., the analytical passive constructions, compound tenses etc. come into existence later than that period; whereas, in the NIA period these compound verb constructions become well established. Then, in his new book Indo-Aryan and Hindi (1942) he suggests that Sanskrit itself came to develop one or two new verb-forms such as periphrastic perfect (not mentioned by Grierson) and a new periphrastic future by a regular adoption from spoken vernaculars. However, in his latest pamphlet on Language and the Linguistic Problem (1943–44, at p. 12) he includes compound verbs among the
common characteristics which may be called specifically Indian and which are found in languages belonging particularly to the three families Austric, Dravidian and Aryan and postulates a common evolution in spite of original differences.

Here as a result of our investigation in the field of Indo-Aryan we can point out that Sanskrit began to evolve an auxiliary system early in the OIA period, that the forerunners of the verb-compounds in NIA can be traced to those early days and that even the periphrastic perfect reaches to the Vedic age. Hence, so far as the NIA verbal composition is concerned we are able to establish an independent evolution from the OIA period onwards. At this stage, we cannot say anything regarding the forces that may have tended to a common evolution before that period. But anyway, we think that Chatterji's observation that here there is a Dravidian contribution needs revision.

In his Forlong Lectures for 1929 (B.S.O.S Vol. V, 1928–30, p. 733) Jules Bloch, while comparing Indo-Aryan and Dravidian, has sounded an important note of warning that 'the decay of the old verbal system, which is a striking feature of the history of Sanskrit has been attributed to Dravidian influence: but that decay is not peculiar to India and may be observed e.g. in Iranian'. Chatterji himself notes a similar phenomenon respecting the aspects of verb in the Slav languages (See Origin and Development of Bengali Language, p. 1050). The case of the borrowal of an auxiliary like √padu is, in the words of Jules Bloch, "a conscious and often even a voluntary process; it does not alter, but enrich a language". Dhrendra Varma too, in his Hindi Bhāṣā kā Itihiṣa could not uphold the idea of Dravidian contribution in this respect. (At p. 307, he writes: saṁyuktaka kuśiyā drāviḍa bhāṣāo me bhi bahut pracakalit hai, kintu unka Hindi par prabhāv padnā kaṭhin mālūm padtā hai:)

After all, in the present state of our knowledge it is difficult to give a definitive solution of this problem. First, an extensive investigation, applying the modern scientific methods in the Dravidian field (not to speak of the Indo-Aryan also) is necessary for arriving at some conclusion. It is also possible that the whole phenomenon may belong to the region of general human psychology.1 And as such it may be an independent parallel development both in Indo-Aryan and in Indo-Dravidian.

The classified material, although inadequate, is presented herewith to the world of Dravidian Scholars for further investigation in the field.

1. Or to the region of ethno-psychology, a term first used by C. C. Uhlenbeck and secondly with reference to Drav’dian by Prof. C. R. Sankaran in NIA 6, March 1944, p. 284.
VERBAL COMPOSITION IN TAMIL

Verbal Composition in Tamil

1. aṭṭum, let.

Permissive (imperative):

ceyyaṭṭum, let do.

2. arul, to grant, vouchsafe, grace.

(a) Weak Desiderative:

kēṭṭarul, hear graciously (my prayer). < √ keḷ, to hear.

(b) Desubstantive:

sukamaruḷ, grant (me) health.

This auxiliary is largely used in prayers, in speaking to kings, gods. When it is added to the principal verb it simply means ‘graciously, please’.

3. ākum, shortened into ām, it is fitting.

(a) Permissives:

pōkalāṃ, may go, you are allowed to go.

varalāṃ, may come, you are allowed to come.

(b) Reportive:

izantu ponārām, they say that he is dead. (lit. having died, he went, they say).

(c) Prohibitive: ākātu (coll. āhātu).

ceyyalākātu, you should not do; you must not do.

pōkalākātu, you should not go; you must not go.

ā (≡ āka) in forms ākum and ām, as an auxiliary, needs be distinguished from āi, āka, ām, as formative suffixes. For instance,

(i) ām expresses certainty in

satyame jayam ām, truth alone is victory.

(ii) āi and āka turn a predicate into a noun and an adjective:

ālakāyirukkirāl, she is beautiful.

ālakāka irukkirāl, she is beauty (ālaka, to beautify; + āi and āka).

(iii) used as a prefix in the sense of summing up:

āka-mottam, (coll. āha-mottam) the total (all these things ‘having been added’—‘ākā— or āha).

4. āṭu—, to move, swing, shake, wave, dance, play.

(a) Syntactive:

koṭṭ, (i) to enjoy a person’s society.

(ii) to celebrate as a festival,

(koṭṭu, abso. of √ koḷ, to seize, grasp, get).

(b) Desubstantive:

pōr—, to fight, wage war (por, n., battle).
5. ītu–, to put, place:
   (a) Desubstantives:
       paṅñītu to divide. (paṅñul, n., a share)
       pāyiriṣṭu, to grow. (pāyiru, n., a small plant, a sprout, + ītu).
       vaḷakkīṣṭu, to dispute. (vaḷakk, n., a dispute).
   (b) Intensive (in common with Malay.):
       keṭṭiyīṣṭu, to fasten, tie up, confine (keṭṭ < keṭṭu, to bind, tie).
   (c) Adverbatives:
       ner–, to accost, come across.
       pin–, to deteriorate, emaciate, decline.
       mun–, (munniṭu–) to place before (as an aim). -mun, adv., in front.
       me–, to prefer (me, adv., above).

6. īru–, to be.
   It is a tense-auxiliary.
   (a) Completives (Present, Past, Future):
       (i) paṭittirukkīrēṇ, I have learnt.
           paṭittu, verbal participle of ṣ paṭi–, to learn.
       (ii) paṭittiruntēṇ, I had learnt.
       (iii) paṭittirupēṇ, I shall have learnt.
   Muḍintāyirru (is finished) and udai(n) dupōyirru (is broken) instances cited by Caldwell from Ancient Tamil to illustrate the passive construction are but Completives.
   (b) Continutatives:
       (i) paṭittiruntēṇ, I was learning.
       (ii) paṭittu koṇṭirukkīrēṇ, I am learning, studying, (lit. having studied, studying : koṇṭu, having received; I am).
       (iii) With a participle in the negative,
           peśāṭiru, pesāṭiru, be not speaking. (pesāṭu– vulgar form–, not speaking + īru ).
       (iv) Intensive Continuous (Mal.):
           koṇṭirukkīrēṇ, I look on, I gaze. (koṇṭu, abso. of koṇu–, to see).
   (c) Formal Intensive:
       eḷuntirukkīrēṇ, I get up. (eḷuntu, having got up; irukkīrēṇ, I am).
   (d) Probabilitives:
       paṭittiruppēṇ, I might have learnt.
       parttitiruppēṇ, I might have seen.

These occur in the active construction (cf. paṭittirikkāldām in passive construction).
(e) Desubstantivess

*kuṭi-y-iru*, to live in a tenement. (*kuṭi*, n., a tenement).
*pativiru*, to have registered, get printed, be under print.
(pativu, n., print).
*panti-y-iru*, to be a guest, enjoy a banquet. (*panti*, n.,
a banquet).

*summāvīru, summāvīru*, to be silent. (*summāvu*, n., silence
+ *iru*).

7. *illai* or *alla*, is not.

Negatives:

- *āvaṅ pōgav-illai*, he is not gone.
- *āvaṅ pōgizad-illai*, he does not go.
- *malei peyad-illai*, the rain has not fallen.
- *kappal varuvaad-illai*, the boat has not come.

The negative forms like *kāṇem allēm, kāṇalem, kāṇilam, kāṇār allār,
kāṇilar* etc. found in Old Tamil came to be replaced by *kāṇa-v-illai*.

8. *unṣu*, is.

Compulsive:

*ceyyunṣu*, has to do, is to do.

9. *kaṭāvatu*.

Desiderative (optative):

*poḥak kaṭaṇṇy*, you may (should) go.

This is used as an auxiliary giving optative expressing wish. It may
be looked upon as a formative suffix.

10. *kaṭantān*, (he) has crossed, passed over.

In Old Tamil,

Desubstantivess:

- *ūrkaṭantān*, (he) crossed the village.
- *nilaṅkaṭantān*, (he) crossed the ground.
- *yāru kaṭantān*, (he) crossed the river.

Cenāvaraiyar, a commentator of Tolkāppiyam, and his followers
look upon these as compounds on the strength of Tol. E. 133, whereas
others take them as separate words.

11. *kaṭak-, to throw away, discard, get rid of (in ccmmon with Mal.).

(a) Intensive:

*āṭṭi-k-, to turn out. (*āṭṭi*, having scolded or driven, abso.
of *āṭṭu-, to drive out).*

(b) Completive:

*ceyyu-, to doff, do purposely. (*ceyyu*, having done, abso.
of √*cey-, to do).*
12. \textit{kāṭtu}, to show.
Desubstantive:
\textit{kāṭu-}, to deceive, disappoint. (lit. to show a \textit{kāṭu}, n., a burning \textit{ghāṭ}, a cremation ground—Tamil Lex.).

13. \textit{kūḷi-}, to bathe another person.
Adverbatives:
(i) \textit{toṭṭu-}, to wash after pollution by touch. (\textit{toṭṭu} < \textit{toṭu-}, to touch).
(ii) When causal ......
\textit{mukki-}, to bathe by immersion. (\textit{mukki}, abso. of \textit{v Muk-}, to dive, dip, immerse).

14. \textit{kūṭu-}, to be possible, proper; to be able, can. (Generally occurs in the form \textit{kūṭum} or \textit{kūḍum}).
Abilitives:
\textit{kāṇa-k-kūṭum}, to be able to see.
\textit{ceyya-k-kūṭum}, to be able to do.

15. \textit{kūṭātu}, old usage: to be unable.
modern usage: to be forbidden.
(a) Negatives:
\textit{ceyyakkūṭātu}, cannot be.
\textit{varakkūṭātu}, cannot come.
(b) Prohibitives:
\textit{ceyyakkūṭātu}, it is forbidden to do, don’t do.
\textit{varakkūṭātu}, it is forbidden to come, do not, should not come.

16. \textit{kōṭu-}, to give (see Mal.).
Intensive:
\textit{kāṇittu-}, to show. (\textit{kāṇittu}, having made to see i.e. shown, abso. of \textit{v Kān-} (caus.).

17. \textit{kōl}, to take, get, have.
(a) Intensives with a reflexive ring:
\textit{aṭittu-k-konṭam}, he beat himself (cf. M. mārūn ghetalē).
\textit{pārttu-k-kōll-}, to look out for one’s self, beware.
(b) Complettive:
\textit{karru-k-konṭeṃ}, I have learnt. (\textit{karru} < \textit{v kal-}, to learn).
(c) Continuative:
\textit{pesi-k-konśirikkīrēn}, I am speaking.
(d) Desubstantitives:
(i) \textit{etir konṭu po}, to meet, receive (lit. go moving into opposite direction).
\textit{etir}, n., opposite direction.
(ii) \textit{kopam konṭēn}, I got anger, I became angry.
(e) Intensives:
   kāntu--, to see critically.
   ceiytu--, to do over again.

(f) Permissives conveying command or request (= Imperative):
   ētuttu kol--, you (may) take. (cf. ētuttu-k-kollā, those that
do not take).
   kaṇṭukol, you (may) see.

18. taku--, (takum), to be fitting, be suitable, ought.

   (a) Compulsive:
        ērukkatakum, you ought to remain.

19. takātu, ought not.

   Intensive Prohibitive:
        (ni) āṭikkatakātu, (you) ought not to beat.
        (ni) ērukkatakātu, (you) ought not to remain.

20. teri--, to scatter (in common with Mal. terikkuka).

   Intensive:
        poṭṭi--, to burst out. (poṭṭi, abso. of poṭṭu--, to burst),

21. niṭṭu--, to lengthen, stretch out.

   Desubstantive:
        kampi--, to run away, steal away. (kampi, n., wire), coll.

22. nokku--, to see (cf. Mal. nokkuka).

   Adverbative:
        vistarittu--, to examine. (vistarittu cf. Sk. vistṛtya).

23. pātu--, to suffer.

   (a) Passives:
        (i) aṭi-paṭugirēn, I am beaten.
        (ii) In Old Tamil, from Tolkāppiyam (Porul 5),
             collappattā, be said, be mentioned (lit. to suit mentioning).
             collappattana, be said, be mentioned.
        (iii) In Old Tamil, (Tirukkural long ago called these single
               compound words).
               uyuttuviḍum
               kāṭṭiṭiḍum

   All these examples prove that passive voice is as old as Tamil
   Literature itself.

   (b) Desubstantives:
        kelvi-p-paṭugirēn, I hear. (kelvi, a verbal noun, hearsay).
        payappapatugirēn, I am afraid, I suffer fear. (paya, fear).
        paṭupapatugirēn, I suffer intensely. (pātu, a cognate noun
        from pātu, to suffer).
(c) Adverbatives:
    akappatu'girēn, I am caught. (akan, adv. in).
    utan-patu'girēn, I agree with. (utan, prep., with).
    purappatu'girēn, I go out. (puram, adv., out).

24. pari-, to pluck off (in common with Mal. parikkuka).
    Intensive:
    piśittu-, to rob. (piśittu, abso. of piśi-, to seize).

25. piśi-, to seize, catch, hold (see Malayalam).
    (a) Intensive Adverbatives:
        (i) kaṇṭu-, to discover (kaṇṭu, abso. of kaṇ, to see).
        (ii) kuṭṭi-, to hold together.
    vēṭṭi-p-, to conquer.
    (b) Desubstantive:
        hākka-p-, to crow-catch. (hākha, n., a crow).

26. pō-, to go.
    (a) Adverbative:
        ceytu-, to do a thing by mistake.
    (b) Intensives:
        koṇtu'pō or (y) eduttu'pō, to take away (Old Tamil koṭupō).

27. poṭu-, to throw, powder.
    (a) Intensive Completive:
        tīruttu'pōṭēn, cleared away (debt etc.). (√tir-, to balance).
    (b) Desubstantives:
        kaṇṭupōṭṭatu, it gave (lit. throw) a young one.
        pali-pōṭṭatu, to accuse. (pali, n., a charge).

28. poṭu (poṭum), to be enough.
    Compleative:
    ceyya-, it is enough to do.

29. poṭātu.
    Negative Compleative:
    ceyya-, it is not enough to do.

30. māṭtu-, to will, wish; (to be able).
    Desideratives:
    ceyya-, to wish to do.

31. māṭṭēn, not to wish.
    Negative Desideratives:
    ceyya māṭṭēn, I do not wish to do; I will not do.
    pōha māṭṭēn, I will not go.

It gives a pattern. Originally pōha-māṭṭēn meant, ‘I cannot go’ later on, when it came to be regarded as one word, it meant, ‘I will not go’.
32. *muṭiyum*, can, be able.
   Abilitive:
   
   ceyya muṭiyum, is able to do.

33. *muṭiyātu*, cannot.
   Negative Abilitive:
   
   ceyya-muṭiyātu, cannot do.

34. *vā*– or *varu*–, to come (see Mal.).
   Continuatives:
   
   ceytu varukkirēn, I go on doing.
   pārētu varukkirēn, I go on seeing.

35. *vitu*–, to leave, let go.
   Completes:
   
   kōṭuttu vitēn, I gave away (lit. having given I let go).
   nīrru vitēn, he stood still, came to a stop. (< √nil, to
   stand).
   vantu vitēn, he has come back already. (< √vā–, to come.
   vitū vidu, to give up (having let go.....let go).
   (where vandu-vipu is taken as one compound word).

36. √veṭṭa–, to cut (in common to Mal.).
   Desubstantive:
   
   pāta–, to fight, wage a war. (pāta, n., army).

37. *vēṭum* (coll. vēnum), is required, must.
   Compulsives expressing necessity or urgency:
   (i) kōṭukka–, must give.
   ceyya–, must do (the ancient form being ceyal vēṭum).
   (ii) With an infinitive, it conveys the sense of a request:
   mannikka vēṭum, (must) please forgive. (manni–, to
   forgive).

38. *vēṭām*, must not.
   Negative Compulsives:
   
   kōṭukka–, must not give.
   ceyya–, must not do.
   pōka–, must not go.

   Verbal Composition in Malayāḷam

39. *ṛṭi*–, to beat.
   Desubstantive:
   
   vellā-y-ṛṭi, to whitewash. < vell, n., whiteness.

40. *ṛṭte*, let (It is a kind of imperative auxiliary).
   Permissive:
   
   ceyyatte, let (me) do.
41. *arutu*, must not, be not.

Intensive Prohibitives:

*kānarutu*, must not see. < *kānuka*, to see.
*ceyyarutu*, must not do. < *ceyuka*, to do.

42. *ā*, a negative particle, when suffixed to the root, gives negative future form.

Negatives:

*ākā*, will not fit. < *ākuka*, to be fitting.
*kīṭā*, will not get. < *kīṭuka*, to get.
*cākā*, will not die. < *cāvuka*, to die.
*pōkā*, will not go. < *pōka* or *pōvuka*, to go.
*varā*, will not come. < *varuka*, to come.

Although such forms were common to Dravidian in the past, they are now obsolete.

43. *ākum*, shortened into *ām*, it is fitting, proper, allowed.

Permissives:

*ceyyām*, you may do; you are allowed to do.
*pōkām*, you may go; you are allowed to go.

44. *ākkuka* (Caus. of *āvuka*), to make.

(a) Negatives:

illātākkuka (*illāte* + *ākkuka*), to make extinct. *illāte*, an adverbial participle of *-il*- an archaic root meaning no.
*kānātākkuka*, to hide; make not to be seen. < *kānāte*, a neg. adverbial participle of *kānuka*, to see.

Here the past adverbial participle has lost its time-sense in composition.

(b) *kūṭṭākkuka*, to obey. < *kūṭṭuka*, to meet, join, consent, agree.

*naṭakkanākkuka*, to make possible to walk.

(c) Desubstantives:


(ii) *bhēdam-ākkuka*, to effect cure.


45. *ātuka*, to move, swing, shake, wave, dance, play.

(a) Syntactive Adverbative:

*koṇṭatuka*, (i) to enjoy a person’s society.

(ii) to celebrate as a festival; to observe as a holiday; to solemnise or cherish a grief.

< *koṇtu*, having grasped, abso. of *√ko-*, to seize, grasp, acquire.

(Ūṇnuniti Sandeśam, st. 1–a 14th cent. work).
(b) Desubstantive:
*pôrâṭuṇa, to fight, carry on war. < pôr, n., battle.

46. âvukā, to be, exist, become.

(a) Abilitives:
arihāvū, can know. < ariyuka, to know.
cêvâvū, can do. < ceyuka, to do.
parāvāvū, can say. < parayuka, to say.

(b) Desideratives: (when joined to neuter verbal nouns and to past tense it means ‘oh that I might’, ‘I wish’).
cêrutâvū, I wish, I might join. (cêrutu < cêruka, to join).
pûntutâvū, I wish, I might embrace. (pûntu < pûnuika, to embrace).
mukunnutâvū, would that I kiss. (mukunnu < mukuruṇa, to kiss).

(c) Desubstantives:
pûrqam-, to become full. < Sk. pûrqam, n., full.
bhângi-, to become beautiful.

47. ihtukā, to put.

Intensive:
kêṭṭi-y ihtukā, to fasten, tie up, confine. (kêṭṭi < kettuka, to bind, tie).

48. irikkukā, to be, exist, sit. (irunnu, was, had. past tense; irikkunnu, is, has.—present tense; irikkum, shall, will be, have.—future tense).

(a) Completives:
vannirrunnu, had come. (vannu, came < varuṇa, to come).
vannirikkuṇa, to have come.
vannirikkunnu, has come.
vannirikkuṇum, will have come (with a shade of probabilitive).

(b) Continuative:
kaṇṭu-kaṇṭirikka, to look on, gaze. (kaṇṭu, abso. of kâvuka, to see, look).

(c) Negatives, in the form irikka:
allâ-t-irikka, not to be.
kutukka-t-irikka, not to give.
varâtirikka, not to come. < varâte neg. adv. part. < varuṇa, to come.

49. illa, no, not to be. (It is a finite verb like Sk. nāsti or M. nāhi).

Negatives:
kaṇṭilla, past tense, he did not see.
kânuṇnilla, present tense, he does not see.
kânuṅkayilla, future tense, he will not see.
vannilla, did not come, and so on.
50. urukkuka, to melt.
   Continuative:
   venťu-vențu-rukunnu, to continue to feel intense heat, to be really burnt in fire (vențu, abso. of veveuka, to be baked).

51. ullā, to be, exist. (It is a neg. tense-auxiliary).
   Negative:
   allā-t-ullā, not to be.

52. etukka, to take.
   Desubstantive:
   vēdanā-, to feel pain.

53. eriyuka, to throw.
   Intensive:
   valiccu-, to discard, throw away. (valiccu- having puffed up, abso. of valikkuka, to pull).

54. karikka, to do.
   Desubstantive (cf. Sk. cvi- compound).
   samī-, to make level.

55. katā, is used as an auxiliary, and as such it gives optative expressing wish.
   Desiderative:
   pōkak-katavāya, may you go? Do you wish to go?

56. kalaka, to throw away, discard, get rid of.
   (a) Intensive:
   atti-k-, to turn out. (atti, having scolded or driven, an absolutive of √attiuka, to drive out).
   (b) Completives:
   ceytu-, to do purposely, doff. (cegytu, abso. of ceyuka, to do).
   tölppieccu-, to defeat completely, overcome. (cf. Sk. pśrā√bhū) <: tölppiikkuka, to defeat.

57. kalayuka, to throw away.
   Intensive Continuative:
   atti atti-k-, to drive away frequently, to exorcise. atti, abso. of √attiuka, to drive.

58. kāṭṭu ka, to show.
   Syntactive:
   kāṭtu-, to behave mischievously. < kāṭṭu, n., a forest.

59. kitakkuka, to lie.
   Completives or Intensives:
   ketti-k-, to be detained. < ketti, having tied, abso. of √ketttuka, to tie.
   cattu-, to be completely dead; lie dead. cettu, p.p. of √cāvuka, to die.
tānu-, to lie low. tānu, p. p. of ṭāluka, to bend.
nirajñā-, to be completely filled. nirajñā, p. p. of
śrīyukā, to fill.

The shade of meaning the adverbial participles are intended to give
is intensified by an auxiliary, (esp. before negative or causative verb).

60. kulikkuka, to dig.
Adverbative:
ālakulikkuka, to dig deep. < ālttuka, to depeen +
kulikkuka, to dig (Keral-Rāmā-Gundert).

61.: kulikka, to bathe, wash.
Adverbative:
tottu-, to wash after pollution by touch, where, tottu abso.
of totuka, to touch + kulikka.

There obtains a corresponding noun tottukuli, n., pollution by
 Touching a low caste man.

62. kulippikka (caus. of kulikka) to bathe (another person).
Adverbative:
mukki-, to bathe by immersion. mukki, abso. of mukkuka,
to immerse in water, dive, dip. (Gundert).

63.: kūtuca, to join.
(a) Adverbative Intensive:
kaliññukūtuca, to subsist. < kaliññu, an abso. of kalī-,
to pass.
(b) Desubstantives:
kalasal-, to quarrel. kalasal, n., a quarrel.
lahāla-, to quarrel. lahāla, n., a quarrel.

64. kūtuka, to fasten, unite, combine, join.

Intensive Adverbatives:
(i) 1. kaliccucu-, to conduct (a ceremony etc.) or to pass (an
occasion) somehow.
kaliccucu, having finished, abso. of kalikkuka, to finish.
2. pītcucu-, to embrace. pītcucu, having seized, abso. of
śrīti, to seize (coll. Mal.).
(ii) kātti-, to pretend, to put up a show. kātti, having shown,
abso. of kāttuka, to show.
tottu, to pollute. tottu, having touched, abso. of totuka,
to touch. (coll. Mal.).
keṭṭi-ppāccal, n., a dance of Malayans. keṭṭi, having joined
+ pācal, running. < śrītyuka, to run.
keṭṭukēli, n., a report, rumour. keṭṭu, having heard, abso.
of śrīkeluka, to hear + keli, n., a report.

There is no corresponding verbal form.
65. kēruka, to ascend, enter.

   Intensive:
   keṭṭi-k-keruca, to consummate marriage. < keṭṭi, having joined, abso. of √keṭṭuka, to join.

66. koṭukkuca, to give.

   Intensives:
   kāniccu, to show (cf. Mar. dākhavān denē). kāniccu, having made to see i.e. having shown, abso. of √kānickuka, to show.
   keṭṭi, to give in marriage. keṭṭi, having tied. < √keṭṭuka, to tie + √koṭukkuca, to give.
   colli-, to teach. colli, having said, abso. of √col or √colluka to say, speak, tell, express.

67. koṭṭuka, to beat.

   Desubstantives:
   ceṇṭa-, to become a fool or to be fooled. ceṇṭa, n., a kind of large drum + koṭṭuka.
   ceṇṭa-koṭṭikkuka (caus.), to fool somebody.

68. kōluka, to endure (an old aux.).

   Desubstantive:
   tāpm, to feel pain.

69. koḷḷuka, to take, get, have.

   (a) Intensives:
   keṭṭi-k-, to marry. keṭṭi, having tied, abso. of √keṭṭuka, to tie + √koḷḷu, to take, receive.
   koṭi-k-, to get desire.

   (b) Permissives:
   etuttu, (you) may take; (you) are allowed to take.
   kaṇṭu-, (you) may see.

70. ceyuka, to do.

   Desubstantives:
   (i) kula ceyuka, to commit a murder.
   (ii) abhiśekaṁ ceyuka, to give a ceremonial bath.

71. ceruca, to join (Sk. āgam, Lat. adveni or Mar. yeṁ noqē). 

   Adverbative:
   vanu-, having come, abso. of √varuka, to come.

72. cuṭuka, to burn.

   Intensive:
   paṭukka-c-cuṭuka, base of an infinitive used as a gerund—an adverbal past participle, to become red hot, ripen + √cuṭuka, to heat.
73. *takarkkuka*, to break into pieces, shatter.

Adverbarive:

*tačci tičcu*–, to shelter. *tačci tičcu* (*taču + iťiccu*), having beaten and having pulled down, abso. of √*talluka*, to beat and √*itičkuka*, to pull down.

74. *taškka*, to sprinkle water.

Intensive Adverbarive:

*aťiccu*–, to cleanse the floor. *aťiccu* abso. of √*ačkuka*, to sweep (lit.) to beat.

The verbal participle or the absolutive remains even when the following verb is changed into a substantive, e.g. *aťiccu tači*, n., process of cleansing.

75. *tałukuka*, to embrace.

Adverbarive:

*muruka*–, to hug. *muruka*, the base of an infinitive used adverbially; to become tight; tightly. (-Rāmacarita-Gundert, 12th cent.).

76. *tākkuka*, to suspend, hang.

Adverbarive:

*keṭṭi*–, to hang. *keṭṭi*, abso. of √*kečṭuka*, to tie.

77. *tēṭuka*, to get.

An old auxiliary: now obsolete.

Des substantive:

*krodhan*–, to get angry, become angry.

78. *terikkuka*, to scatter.

Intensive:

*pōṭṭi*–, to burst out. *pōṭṭi*, having burst, abso. of √*poṭṭuka*, to burst.

79. *tūṣančuka*, to begin.

Inceptive Des substantive:

*astraprayogan*–, begin to discharge missiles.

80. *tūṣaruka*, to continue.

Continuatives;

*pokal-tuṭarnu*, continued going.

vāikkal tuṭarnu*, continued reading.

varal tuṭarnu*, continued coming.

81. *naṭakku*, to walk.

Intensive Continuative:

*tappi tappi naṭannu naṭannu* past tense, went on groping or feeling. *tappi*, abso. of √*tappuka*, to grope. -Silavati.


Repetition or continuation of action may be expressed by a repetition of the same verb.
82. nîṭṭuka, to lengthen, stretch out.
   Desubstantive:
   kampî-, to run away, steal away. kampî, n., wire, nîṭṭuka
   (coll.).
83. nōkkuka, to see.
   Adverbative:
   vistariccu-, to examine (cf. Sk. pari√iké, -GUNDERT).
   vistariccu, having detailed, abso. of vistarikkuka, to
detail.
84. parayuka, to say,
   (a) Intensive Adverbative:
   keṭṭi-p-, to exaggerate. keṭṭi, abso. of √keṭṭuka, to tie,
   join.
   tîrktu-, to give a final reply. √tîrktu, having finished,
   abso. of √tîrkkuka, to finish.
   (b) Desubstantives:
   citta-, to abuse. citta, n., badness +parayuka.
   veṭi-, to gossip. veṭi, n., idle talk.
85. parikkuka, to pluck off.
   Intensive:
   priṭiccu-, to rob. priṭiccu, having seized, abso. of √priṭikuka,
   to seize.
86. paruka, to scatter.
   Desubstantive:
   poṭi-, to do wonderfully well. poṭi, n., dust + pāruka.
87. peṭuka, to fall, happen, get into, be caught (as in a cage).
   (a) Passives and Impersonals:
   ariya-p, to be known. the base of an infin. of √ariyuka,
   to know.
   kāṇa-p-, to be seen. < √kāṇuka, to see.
   nolla-p-, to be killed. kol, the base of an infin. of √koll,
   to kill.
   ceyya-p-, to be done. < √ceyuka, to do.
   nalka-p-, to be given.
   paṭṭakka-p-, to be created.
   vara-p-, to come (impersonal).
   The passive voice of Sk. is rendered in Malayalam by √peṭuka alone.
   (b) Adverbatives:
   aka-p-, to fall into (a cage etc.) aka, inside.
   ul-p-, to be included. ul, inside.
   (c) Desubstantives:
   (i) ti-p-, to fall into fire, expire (re. kings) ti, n., fire.
   pāṭu-p-, to get into trouble. pāṭu, n., trouble.
piṭi-p-, to seize, catch, get into clutches. piṭi, n., clutches.
valu-p-, to submit, obey, agree. valu, n., path.

(ii) iṣṭa-p-, to get the desirable.
kaśṭ-p-, to endure difficulties.
duḥkh-p-, to suffer miseries.
paravaṣa-p-, to suffer slavery.
bhayā-p-, to be terrified.

88. piṭi (kkuka or hka), to seize, catch, hold.

(a) Intensive Adverbatives:
   kaṇṭu-, to discover. kaṇṭu, having seen, abso. of √kaṇṭuka,
   to see.
   kuṭṭi-, to hold together; to embrace, (Mal.) to receive,
   treat with kindness as a repenting prodigal (Tamil).
   kuṭṭi, abso. of √kuṭṭuka, to gain, meet.
   keṭṭi-, to hug. keṭṭi- abso. of √keṭṭuka, to bind; form of
   noun; keṭṭi-p-piṭi, hugging.
   veṭṭi-, to conquer. veṭṭi, abso. of √veṭṭuka, to cut.

(b) Desubstantive:
   kākka-p-, to crow-catch. kākka, n., a crow.

89. piṇayuka, to be entangled.

  Intensive:
  keṭṭi-p, to get entangled. ketti, abso. of √neṭṭuka, to bind.

90. perukkuka, to pick up, gather one by one.

  Intensive Adverbative:
  keṭṭi-p-, to leave a house with bag and baggage.

91. pōkah, to go.

  Intensive Adverbative:
  ceyut-, to do a thing by mistake.

92. poṭikka, to powder.

  Desubstantive:
  poṭi-, to do wonderfully well. poti, n., dust + √poṭikka.

93. pōruka, to come.

  Continuative:
  kaṇṭu-, to go on seeing.
  ceytu-, to be doing continuously.

94. bhavikka, to become.

  Desubstantive:
  māṭrī-, to become a mother (cf. Sk. evi compound).

95. muṭṭuka, to knock against; meet with impediment.

  Intensive:
  kuṭṭi-, to meet (Mal.). kuṭṭi, abso. of kuṭṭuka, to join.
96. mīyuca, to thatch.
   Intensive:
   keṭṭi--, to thatch closely. keṭṭi, abso. of √keṭṭuka, to bind, tie.

97. varikka, to come.
   Continuatives:
   kaṇṭu, to go on seeing.
   ceṭtu, to go on doing.

98. varuka, to come.
   (a) Desubstantive:
   kaļivu--, to become possible. kaļivu, n., possibility.
   (b) Intensive Adverbative:
   koṇṭuvaru, to bring (koṇṭu, having taken + √varu).

99. varuttuka (caus. of √varuka) to cause to come.
   Intensive Adverbative:
   viliccu--, to send for (Gundert — completive). viliccu,
   having called, abso. of √vilikkuca, to call.

100. vāṇīuca--, to retire, draw back.
    Desubstantive:
    pin--, to withdraw, retreat. pin, n., backside.

101. vekkuca, to place.
    Intensive Adverbative:
    keṭṭi--, to deposit, lay by. keṭṭi, abso. of √keṭṭuka, to tie.

102. vetṭuka, to cut.
    Desubstantive:
    paṭa--, to fight, wage a war. paṭa, n., army.

103. vēṇam (indeclinable) < √vēṇuka < √vēn, to be needed, must.
     (vēn, n., < vel, desire, Tam. Lex.).
     Compulsives:
     kāṇavēṇam (or kāṇēṇam), must see.
     ceyyavēṇam (or ceyyēṇam), must do.

104. vēṇț, do not want, to prohibit.
    Prohibitives:
    kāṇavēṇț (or kāṇēṇț or kāṇanta), do not want to see.
    ceyyavēṇț (ceyyē (or a) njā), do not want do do.

105. vēṇțuka, to be required, necessary.
    Compulsive:
    ceyya-- (ceyyēṇțu), must do.
Verbal Composition in Kannada

106. *arienu*, I do (will) not know.
   Negative (corresponding neg. form of *ballenu*, I know):
   *mādal−*, I do not know to do.

107. *alar−*, to blossom, bloom, open.
   Adverbative:
   *uḷḷalar*, to bloom from inside. (*uḷ*, adv., inside).

108. *āgu*, to happen, generally in the indeclinable form *āyitu*, it is finished.
   (a) Completives:
   (i) *uṭavāyitu*, the meal is finished; I have dined.
   (ii) With the past verbal participle,
        *uṭamāḍiyāyitu*, I have finished dining.
   (b) Abilitive (in forms, *āyitu, ādiitu, āguttade, āgwude, āgadu*):
        *nannindāgувудилла*, I cannot do (negative).
   (c) Passive:
        ( *suvārteyu* ) *bareyalāyitu*, the gospel became a writing i.e. the gospel was written.

109. *āḍu*, to play etc., to speak.
   (a) Continuative:
        *nāḍedāḍi bandenu*. I came walking hither and thither.
        *tūgāḍuvudu*, swings to and fro.
   (b) Intensive:
        *kōṇḍāḍu*, to take hold (mentally) and speak; to praise.
   (c) Causatives (in the causal form *ādiṣu*):
        *ōḍalādiṣu*, to cause to run about.
        *ḥōgalādiṣu*, to cause to depart.
   (d) Desubstantive:
        *māṭāḍu*, to speak. < *māṭu*, n., speech.

110. *āpenu*, am able, can.
   Abilitive:
   *māḍal−*, I can do. (*mādal < māḍu*, to do + *āpenu*, to be strong, < *āpa*, being able.

111. *ārenu*, is not able.
   Negative Abilitive:
   *māḍal−*, I cannot do. (*mādal < māḍu*, to do + *ārenu* < *ārade*, neg. of *āpa*, being able).

112. *iḍu−*, to keep.
   (a) Adverbative:
        *ṭerēd-iṭṭam*, kept open (—the door). (*terēdu* abso. of *tere*, to open, + *iṭṭam*, past tense of *iḍu−*).
(b) Desubstantive:

\[
\text{kasam} + \text{ṭam}, \text{kept refuse. (} \text{kasam, n.}, \text{refuse, waste + } \text{ṭam}.)
\]

113. *iru−*, to be.

Simple Continuous:

\[
\text{eccattiru or eccariru, to remain awake. (} \text{eccatu, p. p. of } \text{eccar}, \text{to awake + } \text{iru}.)
\]

Desubstantives:

\[
\text{summ} + \text{me } \text{iru−}, \text{to be silent. (} \text{summ} + \text{me } \text{iru}.)
\]

\[
\text{sere−iridam, sere−y−iddam, was in prison. (} \text{sere n.}, \text{prison, } \text{y}, \text{in prison + } \text{iridam or } \text{iddam, past tense of } \text{iru−}.
\]

114. *illa, alla*, is not (corresponding negative of *uṇṭu*, is).

Negatives:

\[
\text{(avanu) hōgal−illa, (he) is not gone, did not go.}
\]

\[
\text{(avanu) hogwad−illa, (he) is not going.}
\]

\[
\text{(avanu) hogalikk−illa, (he) will not go.}
\]

\[
\text{niu koḍwad−illa, you will not give.}
\]

115. *ṭ−*, to give.

Adverbative:

\[
\text{piriḍṭoam, will give much (} \text{piriḍu, adv., much + } \text{ṭoam of } \text{ṭ−}.)
\]


Desubstantive:

\[
\text{bāḍudu−}, \text{to wear on all sides. (} \text{bāḍe} + \text{uḍu).}
\]

117. *uṇṭu* (indecl.), is.

Compulsives:

\[
\text{nōḍalikkuntu, has to see.}
\]

\[
\text{māḍalikkuntu, has to do.}
\]

118. *ooyu−*, to carry.

Intensive Adverbative:

\[
\text{ettukōṇḍu ooyu−}, \text{to take away. (lit. having taken possession of to carry).}
\]


Negative Desiderative:

\[
\text{māḍal−}, \text{I would not do.}
\]

120. *kaṭṭu*, to show.

Desubstantive:

\[
\text{kaṇ, to guide with supreme love (lit. to eye-show; } \text{kaṇ, n., eye).}
\]
121. kaḍi, to cut.
   Desubstantive:
   mara-gaḍidam, cut a tree. (mara, n., a tree + kaḍidam,
   past tense of kaḍi).

122. kāy, to fructify.
   Adverbative:
   oḷḷikāy-, to fructify well. (oḷḷi, adv., well + kāy-).

123. kali, to learn.
   Desubstantive:
   nuḍigaltaḥ, she learnt a language; she learnt to talk. (nuḍi,
   n., a language, speech + kaltal < kali).

124. kāṇu, to see.
   Desubstantive: (cognate).
   kaṅgaṇḍam, saw with eyes. (kaṇ, n., an eye + kaṇḍam
   past tense of kāṇu).

125. kiri, to display or show the teeth, grin.
   Desubstantive:
   paḷgiridam, showed teeth. (paḷ, n., tooth + kiridam, past
tense of kiri-).

126. kuṭṭu, to pound, powder.
   Desubstantive:
   paḷpāre-guṭṭidam, ground teeth making sound. (paḷ, n.,
   tooth + pare, n., drum + kuṭṭidam past tense of kuṭṭu).

127. kuḍi to drink.
   Desubstantive:
   niṟguḍidam, drank water. (niṟ, n., water + kuḍidam, past
tense of kuḍi).

128. kuḍadu, it is not allowed or disallowed.
   Prohibitive:
   baṟa-, should not come, not to come.
   māḍa-, should not do, do not do.

129. kuḍuwadu, it is allowed.
   Permissive:
   māḍa-, is allowed to do, should do.

130. keḍu, to lose.
   Desubstantive:
   dheiryageḍu-, to lose heart.

131. koḍu, to give.
   (a) Permissives:
   māḍa-goḍu, to allow to do.
   māṭāḍa-goḍu, to allow to speak.
   hōga-goḍu, to allow to go.
(b) Desubstantives:

*pada grōṭam* or *padam grōṭam*, gave place. (*pada*, place + *koṭam* past tense of √*koḍu*).

tale-koḍu—, to share the responsibility. (lit. head-give).

haṇakōṭṭaru, they gave money.

132. *kollu*, to take, get, buy (caus. *kolisu* or *kollisu*).

(a) Intensives with a reflexive ring:

(i) *iḷidu kollu*, to stay, halt (in a place). (*iḷidu*, abso. of *iḷi*, to come down, descend).

*kūlitu—, or kūtu—*, to sit down.

*tīlidu—*, to know, understand. *< tīli—*, to know.

tegedu—, (or *takkollu*), to take away.

*nāḍedu—*, to walk, behave, conduct. *< nāḍe, to walk.

*nīntu—*, to stand up. *< nillu—*, to stand.

*paḍa— or paḍedu—*, to obtain. *< paḍe, to get.

*hūḍiḍu— or hūḍu—*, to seize.

(ii) *kēli—*, to consult. *< kēlu*, to hear, consult.

*bēdi—*, to request, beg. *< bēḍu, to beg.

*malagi—*, to lie down. *< malagu, to sleep.

*māḍi—*, to do away, doff.

*fivana-māḍi—*, to make one’s living.

(b) Intensive Adverbatives:

(i) *koṇḍu-kollu*, to buy. (cf. M. *vikat ghene*).

(ii) *ettugondam*, took, took possession of (a book). (*ettu*, abso. of *etisu*, to raise, lift, take + *koṇdam*, past tense of *kollu*).

*pudu golisidam*, to cause to be made anew. (*pudu*, adv., anew + *kollisu* caus. of *kollu*).

(c) Passives, with the past participle of a causal in *isu*:

(i) *annisikollu* or *ennisikollu*, to be named or called.

*māḍikollu*, to be done.

*hōḍeyisikollu*, to get beaten, be beaten. (*hōḍe, to beat + isu*).

In this usage the agreement of the subject is generally implied, which distinguishes it slightly from a true passive. But in many instances this semi-passive meaning is absent. Thus,

(ii) *bhāvisikollu*, to feel, be of opinion.

*sērisikollu*, to receive, get an entrance.

*smariskollu*, to call to mind, remember.

(d) Desubstantives:

(i) *kele—, (kele-gol)*, to befriend, obtain as friend; obtain the friendship of. (*kele*, n., a friend, *kol—*, to get).
načike golũ, to feel shame, be ashamed. (načike, n., shame + golũ-).

mel-, (euphonically, merkol), to overcome. (mel < mi- (y)-al, n., overness, superiority + golũ- CADWELL).

(ii) erde-golisagum, will give courage; lit. will make receive heart. (erde, Sk. hrđ, heart + gol + isu-).

mōsa golũ-, to be deceived. (mosa, n., Sk. mōsa, deceit, fraud).

(iii) ullāsa golũ, to exult.

kaḍa gonđam, incurred debt. (kaḍa, n., debt + gonđam < golũ).

harṣa golũ, to rejoice.

(iv) kaḍam gonđam, incurred debt.

gunam gonđam, got the benefit.

cakramgole, to wield the discus. (cakram, Sk. n., a wheel, discus + golũ).

manam-gol gum, will understand. (manam, n., Sk. manas, mind + golũ):

sunṇam-gonđu, received lime. (sunṇam, n., Sk. cūṇam, lime + past tense of golũ).

133. takkadu (< tagu, to be joined, be fit, proper, to suit), ought.

Compulsives:

maḍa-, ought to do.

hōga-, ought to go.

134. taru or tā, to bring.

Intensive Adverbatives:

daṭtandam, selected and brought; brought by selection. (daṭa = daṭdu, having chosen, abso. of daṭ, to select + tandam, past tense of tā).

ea-(), to come near. – in ancient Kannada of 16th cent. lit. to stand and bring one’s self. (ea-, to be tender, shoot up, stand erect + tā).

po-, to fetch; lit. to go and bring. (Thus, potandam, fetched. < pogu, to go + tandu of tā).

135. tere, to open.

Desubstantive:

kaṇḍeredam, open eyes. (kaṇ, n., eye + teredam, past tense of tere).

136. teru, to pay.

Desubstantive:

tere-tettam, paid taxes. (tereyam, n., tax + tettam, past of teru).
137. *toḍu*, to put on, wear, adorn.
   Desubstantive:
   *baḷe-dottam*, adorned with bangles. (*baḷe*, n., bangle +
   *toṭtam*, past of √*toḍu*).
   The noun here is to be understood in the instrumental.

   Desubstantive:
   *kai*-, to give a good fight; lit. to hand-show. (*kai*, n.,
   hand + *tōrisu*).

139. *toḷe*, to wash.
   Desubstantive:
   *nīḍoḷedam*, washed with water. (*nīr*, n., = Sk. *nīreṇa*,
   with water).
   The noun is in the instrumental.

140. *paḍu*, to get; (caus. *paḍisu*).
   (a) Desubstantives:
      (i) *samāḍhānapaḍisu*, to get satisfaction, satisfy, console.
      (ii) *jasam-baḍedam*, got reputation. (*jasam*, n., < Sk. *yaṇas*,
           glory + *baḍedam*, past tense of *paḍu*).
   (b) Passives:
      *kareyal*-, to be called.
      *māḍal*-, to be done.
      *hidial*-, to be caught.
   It is a pattern.

141. *pāy* or *hāy*, to cross.
   Desubstantive:
   *maravāydam*, struck against a tree, passed by a tree.
   (*mara*, n., a tree + *pāydam*, past of √*pāy*, to cross).

142. *pidi*, to catch, hold, seize, grasp.
   Desubstantives:
   (i) *kālvididapēn*, to fall prostrate. (*kāl*, n., foot +
       *pīdipēn* < *pidi*, to seize).
   *nelavididam*, held the ground. (*nela*, n., ground + *pīdīdam*,
   past of *pidi*, to hold).
   (ii) *khaḍgamaṃ bīḍidam*, held the sword.

143. *pugu*, to go. (*vide pogu* and *po*).
   Desubstantive:
   *mare-ugu*, to take resort to, take shelter of. (*mare*, n.,
   shelter, resort; + *pugu* (in comp. *ugu*).

144. *peru*, to obtain.
   Adverbative:
   *parivettudu*, obtained much. *pariyam*, adv., much +
   *pettudu*, obtained.
145. *percu*, to augment, increase, enlarge.
   Desubstantive:
   
   *manam-percidam*, to strengthen one's mind; increase will-power. (*manam*; Sk. n., *manas*, mind + *percidam*, shot up, increased).

146. *pēlu*, to speak.
   Adverbative:
   

147. *pō*, to go (*vide pugu*).
   (a) Adverbative:
   
   *ēvōdām*, why did you go? (*ē = etarke + pōdam*, went).
   (b) Intensive:
   
   *okkal-pōdam*, resided, occupied; lit. went to reside. (*okkal*, to reside + *pōdam*, went).
   (c) Desubstantive:
   

148. *pōgu* or *hōgu*, to go (*vide pugu and *po*).
   (a) Completives (*with past verbal participles of other verbs*):
   
   *kollaru ādihōdaru*, thieves ran away, disappeared.
   *pātreyu odedu hōyitu*, the vessel was broken to pieces.
   *tyāvavu īga ārihogide*, the dampness is now dried up.
   *avaru sikkade hōdaru*, they could not be found at all. (*negative*).
   (b) Passives:
   
   *haṇavu koṭṭu hōyitu*, the money was paid.
   *kolu muridu hōyitu*, the stick was broken.
   (c) Desiderative conveying immediate futurity:
   
   *setuveyannu kattuvedakke hōguttāre*, they are going to build a bridge.
   (d) Intensive Continuative:
   
   *hīge mādduttā-hōguvenu*, I shall go on doing so.
   (e) Desubstantive:
   

149. *bage*, to think.
   Desubstantive:
   

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150. *bandapudu,* (indec.) has come.

Adverbative:

*sarivandapudu,* it has come to the right (*sarige,* right + *bandapudu*).

151. *baru or bā,* to come.

(a) Adverbative:

ēvandam, why did he come? (ē = ēm i.e. etarke, why + *bandam,* came).

nōdibā, see and come. (nōdi, having seen + bā, come),

hōgibā, go and come (hōgi, having gone and bā, come).

(b) Progressive:

ōdibā, come running, (ōdi < ōdu, to run).

152. *ballenu,* I know, (corr. negatives ollenu and arienu).

Abilitives:

ōda-ballenu, I know to run, can run.

māda-ballevu, we know to do; we can do.

153. *bahudu,* it is allowed.

Permissives:

*kaliya—,* may learn, allowed to learn.

māda—, may do, allowed to do.

154. *bāradu,* it is not allowed (corr. negative of *bahudu*).

Prohibitives:

uccarisa—, should not pronounce. < *uccarisu* to pronounce.

tara—, should not bring. < *taru,* to bring.

māda—, should not do. < *mādu,* to do.

155. *biḍu,* to leave.

(a) Intensives and Completives:

bandu biḍu, to arrive. (bandu, having come, abso. of bā, to come + biḍu).

biṭṭubidu, to give up, leave off. (biṭṭu, having left, abso.
of biḍu + biḍu).

(b) Desubstantatives:

(i) ūrubittiro, did you leave the town? (ūru, n., town + biṭṭiro).

kaṇbittam, lit. left an eye, gazed: (kaṇ, n., eye + biṭṭam, left).

bāybittam, disclosed secrets; lit. left mouth. (bāy, n., mouth + biṭṭam, left).

(ii) *badam bittam,* left one’s hold, post; or *padam biḍidu,* to lose one’s post.

156. *bīlu,* to fall.

Desubstantatives:

(i) māḍubiḍdam, fell in a pit. (māḍu, n., pit + biḍdam, fell).

(ii) māḍumbiḍdam, fell in a pit.
157. **bēku** (indecl.), it is required, must.

Compulsives:

- **ōdabēku**, must read. <ōdu, to read.
- **karebēku**, must call. <kare, to call.
- **mādabēku**, must do.

158. **bēḍā** (indecl.), it is not wanted.

Intensive Prohibitives:

- **māḍa bēḍā**, must not do, do not do.
- **hōga bēḍā**, must not go, do not go.

159. **mādu**, to do.

(a) Causatives:

- **ōda-**, to make to run (cf. ōdisu).
- **karaga-**, to cause to soften. (cf. karagisū, to melt).
- **kaľuha-**, to cause to send. (kaľuhsu or kaľuhu, to send).
- **kāya-**, to cause to become hot. (kāysu, to heat).
- **kūda-**, to cause to assemble. (kuđisu, to join).
- **cimaka-**, to cause to drop. (cimakisū, to scatter).
- **tīliya-**, to cause to be known. (tīlisu, to make known).
- **tōra-**, to cause to appear. (tōrisu, to show).
- **sēra-**, to cause to arrive. (sērisu, to put into, cause to enter).
- **hāra-**, to cause to fly. (hārisu, to put to flight).
- **hōgalāḍa-**, to cause to go. (hōgalāḍisū, to send away).

(b) Desubstantives:

- **apēkṣa-mādu**, to feel desire, desire.
- **abhyāsa-mādu**, to practise.
- **arpana-**, to offer.
- **upakāra-**, to oblige.
- **ksama-**, to forgive.
- **jivana-**, to make one’s living.
- **nīde-**, to sleep.
- **nirmanā-**, to create.
- **pūjē-**, to make worship, worship.
- **prayatna-**, to try.
- **prārambha-**, to begin, commence.
- **prāthana-**, to pray.
- **priti-**, to love.
- **bodhe-**, to teach (make a teaching).
- **vicāraṇa-**, to think.
- **vidhi-**, to enjoin.
- **śīkśi-**, to learn.
- **saṃgraha-**, to collect.
- **saṃmāna-**, to honour.
sēve-, to serve.

harṣa-, to rejoice.

Mr. H. Spencer in his Kanarese Grammar (Mysore 1914) points out that the so-called nouns are only verbs in their crude form, deprived of their termination isu, su or ēhu. In other words, these nouns are verbal nouns.

160. sari, to move.

Adverbative:

-kela saṛdam, moved downward. (kela = keḷagu, adv., downward + saṛdam, moved).

161. hāku, to put, throw.

Complectives:

-etthākītū, carried away.
kittuḥākabēku, must pull up (compulsive complektu).
konduḥāku, to kill outright. < kollu, to kill.

162. hondu, to get, obtain.

Desubstantitive:

jaya-hondu, to overcome, win.

Verbal Composition in Telugu

163. ātu (āvu-, agu-), to become. It is extremely irregular; the root is kā or kādu; pp. ai.

Abilitives:

-ceytātu, to be able to do.
pādu, to be able to sing.
nidrapoūtu, to be able to sleep.

164. āvūta, to 'not become'.

Negatives:

-kōṭṭi nānu āvu, I did not strike.
ceysi nānu āvu, I did not do.
vacci nānu āvu, I did not come.

This usage is not very common.

165. inḍhuṭa, to cause.

Causative Passives:

(i) kōṭṭinēṭu-, to cause to be beaten.
ceiyinēṭu-, to cause to be done.
teppinēṭu-, to send for, get; lit. send and bring.
pilipinēṭu-, to cause to be called.

(ii) angikārinēṭu, to accept.

166. unduta, to be, remain, stay.

(a) Continuatives:

(i) cepputu unnānu, I am saying, < ceppu, to say.
(ii) *caducutukunṭithi*, I was reading. (*unnānu* and *undīgānu* in N. Sarkār).

(iii) *ceystunpāru*, they have been doing.

(b) Completive:

*vaṭṭi unṇāru* or *unḍirī*, to have come or had come.

(c) Intensives:

*kaṛucundo*, to sit down.

*nīlucundo*, to stand up.

*parundo*, to lie down. (*pādu*, to suffer, fall + unḍu).

167. *unduṭa*, to be.

(a) Desiderative:

*ceppudunu*, I would say.

(b) Desiderative Prohibitive:

*ceppundunu*, I would have said.

168. *kalanu* or *galanu*, I am able, I can. (for past tense: *galginānu* and *galgitinu*, was able).

Abilitives:

*ceppu–*, I can say.

*ceya–*, I can do.

*pāda–*, I can sing. < *pāduṭa*, to sing.

169. *kaḷuṛuṭa*, to be, be able, happen, have.

Desideratives or Abilitives:

*ceppagaligitin*, I should say, I could say.

*ceyagaligitin*, I should or could do.

170. *kānuṭa*, to negate.

Negative:

*kōṭti-nānu kōnu*, I did not beat.

*cūsi-nānu kānu*, I did not see.

*ceysi-nānu kānu*, I did not do.

*vačči-nānu kānu*, I did not come.

171. *kūḍu*, ought, must.

Compulsives:

*ceppa kūḍa*, must say.

*ceyya kūḍu*, must do.

172. *kūḍadu*, ought not, must not.

Intensive Prohibitive:

*donḍalincu kūḍadu*, must not steal.

173. *konuṭa*, to buy, take.

(a) Intensives with a reflexive ring.

(i) *aḍu-kkonu*, to beg or ask for one’s self. (*aḍugu*, to ask).

*īya–*, to accept.

*kattu konnāru*, they built for themselves.
konu-k-konu, to buy for one's self.
cephu-, to speak for one's self.
ceyu-, to do for one's self.
cesu-, to do or to act for one's self.
doehu-, to rob for one's self.
padu-, to lie down. (padu, to fall).
peru-, to thicken, be curdle.
melu-, to remain awake.
lag-, to touch for one's self.
lagu-, to recline for one's self.
vidu-, to abandon, take leave.

(ii) Passives:
kaṭtinchu-, to cause to be built for one's self.
ceyuňchu-, to cause to be done for one's self.
rappinchu-, to cause to be called for one's self.

(b) Desubstantives:
iruwukonu, to be settled, become established. (iravu, n., a place, house. < ir, to be, exist, live, stay).
uru-k-konu, to be quiet. (uru, adj. quiet).
oppu-konu, to consent. (oppu, n., consent).
mey-, to consent. (mey, n., body + konu, to take).

174. koṭṭuta, to strike. In composition, it changes into either koḍuṭa or goṭṭuta.

Intensives:
iṭakotṭuta, to swim.
uḍagotṭuta, to loosen.
chedagotṭuta, to spoil.
tēlagotṭuta, to set afloat.
digagotṭuta, to drive in. < diguṭa, to get down.
pagalagotṭuta, to break down.
padagotṭuta, to knock down.
pōgotṭuta, to lose.
vedalugoṭṭuta, to drive out.
veḷlagotṭuta, to go out or down.

175. chāluṭa. to suffice, be able.

Abilitives:
ceppa-, can say.
māṭlāḍa-, or māṭlu-, suffices to discuss.

176. chālandoṭa, not to be able, not sufficient.

Negative or sometimes negative abilitives:
gnyāpacamu chāluṭa. I do not remember.
177. *taguţa*, to fit, suit, suffice, be right.

Compulsives:
(i) *ceppa*-, ought to say.
(ii) *aṭlu ceyya taguţa?* is that a proper thing to do?
(iii) *taginadi*, it is right, ought.

*ceppa taginadi*, ought to say.

178. *tenchuţa*-, to bring (in composition, *denchuţa*).

Intensives:
*arudenuţuţa*, to go there, reach. (arugu, to go + *tenchuţa*, to go).

*egudenuţuţa*, to come, fetch. (egu, to go + *tenchu* cf. tere,
tā, to bring).

*chanudenuţuţa*, to come, arrive.

179. *neru*, to be able, (with *nerchunu* or *neru*, it gives abilitives; with *chaludunu*, it gives negative abilitives).

Abilitive:
*ceya*-, can do.

Negative Abilitive:
*rāy chālādu*, cannot write.

180. *paduţa*, to feel, be, happen, fall, bear, take, be caught, be informed, be killed, pass, be paralysed etc.

(a) Passives and Impersonals:
*kana-paduţa*, to appear.
*ceya-badu*, to be done.
*kaṭta-badu*, to be beaten.
*pampa-badu*, to be sent. < *pampuţa*, to send.
*raksinchu-baduţa*, to be saved.

(b) Adverbatives:
*ventabaduţa*, to follow, (venţa, adv., behind).
*veli vađu*, to start. (veli, adv. open + *padu*, to suffer).

(c) Desubstantivates:
*aśa bađu*, to desire.
*hopa*-, to be angry.
*baya*-, to be afraid of.
*bāda*-, to be in trouble.
*bhaṇga*-, to be disappointed.
*śrama*-, to be troubled, toil.
*sūkha*-, to be happy.
*vēru*-, to go apart, differ. (vēru, difference).

181. *parachuţa*, to cause. (The word itself is a causal of *paduţa* but has dwindled into a causal auxiliary by usage.)

(a) Causatives:
*aṭankaparachuţa*, to cause obstruction, to obstruct.
*ceyaparachuţa*, to cause to do.
*teliyaparachuţa*, to make known.
(b) Desubstantivates:
   bhaṅga-, to disappoint, deceive.
   bhēda-, to distinguish.
   sammatt-, to obtain, consent, persuade.

182. pēṭṭuṭa, to put, place, keep.
   Desubstantivates:
   āśa-, to give hopes.
   bayā-, to terrify, inspire with fear.
   bobbalu-, to yell.
   śrāma-, to trouble (others).

183. pōḍunu.
   Negative Desideratives:
   koṭṭakapōḍunu, I would not strike or I would not have struck.
   ceyakapōḍunu, I would not do or I would not have done.
   naḍavaka pōḍunu, I would not walk or I would not have walked.

184. pōvutā, to go, also a neg. auxiliary, to be lost.
   (a) Intensives and Completives:
      ai-pōvutā, to be finished.
      iyya-pōvutā, to offer.
      kon-pōvutā, to take.
      veḍali-, or vellī-, to go away.
   (b) Intensives:
      cedi-, to go to ruin. (cedi abso. of ceduṭa, to spoil, ruin).
      pagili-, to break to pieces. (abso. of pagilutta, to break).
      pēṭti-, to keep and go. (pēṭṭuṭa, to keep).
   (c) Desideratives (in the form pōṭini):
      ceyā pōṭini, I wished to do.
      cēppa pōṭini, I wished to say.
   (d) Desubstantivates:
      veru pōvutā, to go apart, differ.

185. boku, it is not allowed.
   Prohibitives:
   ceyā-boku, do not do (lit. do not go, to do).
   paḍa-, do not fall.

186. rādu or radu, does not come, does not know (M. naye).
   Prohibitives:
   koṭṭa-, should not, must not, do not beat.
   cēppa-, should not say; must not say.
   ceyā-, should not do; must not do.
   dongalinca-, must not steal.
   palka-, must not speak.
   vellā-, must not go.
187. śedu, (in conversation -le), to negate.
   (a) Negatives:
      (i) undo-, I was not being.
      ceppa-, I did not say.
      rā-, did not come.
   (ii) Neg. Intensive Continuative:
      koṭṭadamu-, I am not striking.
   (b) Desubstantive:
      reppa-veyu śedu, did not close the eye-lid.
   (c) With nakkara prefixed to śedu.
      rānakkara śedu, need not come.
      veḷḷa nakkara śedu, need not go.

188. śenu, cannot.
   (a) Negatives and Negative Abilitives:
      (nenu) ekka-, (I) cannot climb.
      koṭṭa-, or (koṭṭanu-), I cannot (do not) strike.
      ceppa-, I cannot say, (I do not say).
      ceya-, or (ceyanu-), I cannot do, I do not do.
      nādava-, I do not walk; I cannot walk.
      (nenu) rāya-, (I) cannot write.
   (b) śenu along with lekapoyinānu and lekapotini expresses inability
      in the past tense.
      nādava lekapoyinānu, I could not walk.
      chorava-lekapotini, I could not get round his (books).

189. vaṭṭhuṭa, to come.
   (a) Permissives:
      kuṭṭa-, may stitch.
      ceya-, may do.
      tina-, may eat, be permitted to eat.
      dōṅgalinca-, may steal.
      rā-, may come.
      veḷḷa-, may go.
   (b) Intensive Adverbative:
      veḷḷi-, to go and come; come back.

190. vālayuṭa, to wish; it is wanted, ought, must, should. It is
     quite common in the forms vāli, valā, valenu, valasinadi, vāli.
   (a) Compulsives and Desideratives:
      ceppa-, must say; wish to say.
      ceya-, must do; wish to do.
      po-, must go; wish to go.
      rā-, must come; wish to come.
      veḷḷi-, must go; wish to go.
   (b) Prohibitives with vaddhu, must not, ought not:
      kekaluveyavadhru, do not shout, must not shout.
      ceya-, must not do.
chaduva-, not to read.
tondarapetta-, do not bother, hasten.
dongalinca-, must not steal.
povaddhu, do not go.
rā vaddhu, do not come:
rāyavaddanḍi, do not write.

191. vēyuṭa, to throw, put, shut, plant.
   Completives and Intensives (sometimes added twice):
   āpi-, to stop.
apivēsi- (vēyumu), to stop.
icci-, to give away.
kōsi-, to cut off. < kōyuṭa, to cut.
cimpi-, to tear off. < cimputa, to tear.
kūṭa-, to utter a cry.
tini-, to eat up.
tiṣi-, to draw out. < ti, to draw.
tudic(hi)-, to rub off.
tosi-, to push off.
pāda-, to knock down.
pandem-, to lay a bet.
pāri-, to throw away.
veli-, to outcaste, excommunicate.
vrāsi-, to write off one’s accounts.

192. valla[kāḍu, valla]ledu, it is impossible.
   Negative Abilities:
pōvalla[kāḍu, it is impossible to go.
pōvallaledu, it is impossible to go.

193. valla[pāḍadu, it is impossible.
   ṛva[aḍaniki[valla[kāḍu or ṛva[va[vallapaḍadu, it is impossible to
give.

194. viduchuṭa, to leave, abandon, stop, give up, let go, let loose, discharge.
   (a) Permissive (imperative):
jhāri-, to let slip. < jhāruṭa, to slip.
   (b) Desubstantives:
aḥāramu vidichināḍu, he gave up eating.
prānamu vidichinnāḍu, he gave up the ghost.

195. vēsuṭe, to throw (cf. vēyuṭa).
   (a) Completive:
tālupu vēsei-, completely shut the door.
   (b) Desubstantive:
(i) rāyi vēsināḍu, he threw a stone.
(ii) praśna-, to ask a question.
lecca-, to do one’s accounts.
196. ápini, to become, be.

Adverbatives:

(i) Permissive expressing an assent:
   ańcane-ńzőadu, let it be so; be it so; may it become so.
   (cf. Sk. tathāstu).

(ii) Compulsive:
   ańcane-ńzoqdu, it must be so.

These are adverbative compounds, as the sense of the permissive or the compulsive is expressed by the finite form of the auxiliary verb itself.

197. uppuni, to be.

   (a) Continuatives:
      ođondu uppwe, I am reading or in the habit of reading.
      < bądụpuni, to read.
      bądakondu uppwedu, (The fish) is living.
      < bądụpuni, to live.

   (b) Completeive:
      malf̣ḍa lle, I have done. malpuni, to do.

   (c) Desiderative, denoting immediate futurity:
      pōve lle, I am about to go, I intend to go. pōpuni, to go.

198. pādpuni, to put.

Intensive:

   (ańgiṇa) denṭḍa pāḍla, take off (the coat) and put it away; throw away.

199. pōpuni, to go.

   (a) Intensives:
      hondatu pŏye, took away.
      tatṭḍa pŏye or tatṭa pŏye, went astray. < tappuni, to do wrong.
      saitṭpŏye, passed away (lit. went having died). < saipuni, to die.

   (b) Continuative:
      (yăn)doğanu pōpe, I go reading, I continue reading.

200. bărpuñi, to come.

Simple Continuative:

   paraṭbaatṭa, came drunk. < parpuni, to drink.

201. bali, cannot. (prob. contraction of barwadilla, to come not).

Negative Abilities:

   pōvere bali, cannot go; < pōpuni, to go.
   malpere bali, cannot do; < malpuni, to do.
CONCLUSIONS

A comparative study of verbal composition in the languages of modern India leads to certain interesting results.

Verbal composition is a common feature of Indo-Aryan pervading all the NIA languages, spoken over the distinct geographical limits of the continent of India. Siḥalese, which is spoken in the remote island of Ceylon, has also preserved this characteristic feature of Indo-Aryan. All the leading auxiliaries in each language are mostly the same and their function is quite similar. The comparative etymologies and the sixteen aspect-tables given in chapter five bear a testimony to this.

The existence of verbal composition as a living force in Indo-Aryan is particularly evident in its modern stage. The original number of leading auxiliaries appears to be small, but as it could not satisfy the urgent needs of expression, speakers augmented it and have been continuously augmenting it by trying different verbal bases as substitutes, that happen to be more or less the semantical equivalents of those earlier auxiliaries obtaining in that particular language. So also people borrow certain auxiliaries from cognate languages for adding beauty and power to their comparatively dull expression. Auxiliaries like √cāh in M. are definitely a borrowal from the other cognate languages like Hindi. The class of Intensives is an ever-growing class and as such a continuous give-and-take will go on in this respect among all the cognate languages of India. Similarly the class of Desubstantivates and Syntactives as well as that of Adverbatives shows infinite possibilities of expansion. Besides, there is a possibility that G. Av. Bhoj. B. A. Bi. K. P. and S. would develop causative auxiliaries in the near future, if they have not already begun to do so like Rādhā Bengali karāṇa, N. √pāthau- and Siḥ. √piy.

The sixteen aspects that we have postulated here are just sufficient for the time being. Our comprehensive study has helped us a good deal in systematising the number of these aspects. However, in course of time, we may be required to add or to modify these aspects according as the turn which verbal composition would then take.

The category of compound tenses is the direct descendant of the participial composition current in the OIA and the MIA stages. Jules Bloch, in his La phrase nominale dans le Sanskrit has already envisaged these tendencies. There is no force in the theory of John Brames and others that verbal composition is an expansion of these compound tenses. For, the so-called compound tenses are nothing but one phase of this verbal composition at large. Even in composition the time-sense is given by the inflexional endings of the auxiliaries which alone are conjugated. Moreover, continuatives, completives, probabilites,
CONCLUSIONS

desideratives etc. are obviously the stages and aspects of action and not of time. For the matter of that our general notion that a particular auxiliary is a tense-auxiliary etc. will have to be reconsidered. For instance, all auxiliaries, like √as, √tha, √cuk, √jā etc., whether tense-auxiliaries or otherwise give completives. In a compound tense there is no compounding of tenses but the compounding of verbs as usual. Indeed, a tense, if it means time, is something like a homogeneous category. The divisions of tense as present, past, future, being themselves arbitrary, their compounding is something strange to imagine. Instead of positing an independent category of the compound tenses it is far better to recognise more inclusive verbal composition as one distinct category of living linguistics.

As is clearly set forth in the sixth chapter, different types of verbal composition were quite current in Old Indo-Aryan itself. Apart from the prepositional compounds and the particle-compounds which fell into disuse in the late MIA stage and the NIA stage, there were in vogue in OIA, participial, infinitival and later absolutival types of composition which kept on evolving throughout the MIA and NIA stages. The desubstantative and the periphrastic auxiliaries also belong to that remote antiquity.

Many scholars have called these compound expressions as mere juxtapositions or at the most group-verbs or verb-phrases. But after examining the different definitions and criteria of composition we have come to the conclusion that the semantic unity is the sine qua non of composition and it holds good both for nominal composition as well as for verbal composition. Thus the expressions or phrases possessing the semantic unity deserve to be called compounds. Instead of saying mere group-verbs it is more precise to say composed verbs.

Popularly speaking, the use of compounds is highly idiomatic. They do not see much difference between a verbal compound and a verbal idiom. But the truth is this that when the composition is arrested, the type becomes limited to idioms. In our collection there are a number of auxiliaries which give one or two compounds such as Adverbatives, Desubstantives and Syntactives or Intensives. These may be looked upon as idioms provided they do not show any signs of growth.

Our study of similar developments of verbal composition in Indo-Dravidian evinces that there is hardly any contribution of Dravidian towards Indo-Aryan in this respect. Probably Dravidian composition is of a later date. So far as we can judge from the reliable data available to us, there is very little Aryo-Dravidian here, but on the contrary, both of them show independent evolutions.

Ultimately this problem may reach to the region of general human psychology.
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Title— Verbal Composition in Inde-Aryan

"A book that is shut is but a block"

Please help us to keep the book clean and moving.