

N + V Complex Predicates in Kashmiri

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Abstract

Complex predicates which are listed in the dictionaries, are lexically autonomous units. These are generally used as idiomatic expressions where the meanings are not directly related to their constituents. Very few number of verbs function as light verbs or operators in combination with nouns in the construction of complex predicates. The frequent operators used in Kashmiri in the formation of complex predicates are *a:s-* 'be', *kar-* 'do', *di-* 'give', *yi-* 'come', *he* 'take' *tul* 'lift' *khe* 'eat' and *lag-* 'stick/apply'. In this paper, we will attempt to classify these complex predicates in different groups and try to analyze how in these constructions the meaning of the verb used as an operator is changed and has different shades of meanings.

Key Words: N + V Complex Predicates, N + V Expressions, Operator, Lexical Meaning, Idiomatic Expressions, Event Denoting, Object Denoting.

Introduction

Kashmiri, like other Indo-Aryan Languages, combines nouns and verbs to form complex predicates. Complex predicates are lexically autonomous units and are listed in the dictionaries. Most of them are used as idiomatic expressions where the meanings are not directly related to their constituents. Complex predicates do not usually alternate with simplex predicates. A limited number of verbs function as light verbs or operators in combination with nouns in the construction of complex predicates. The frequent operators used in Kashmiri in the formation of complex predicates are *a:s-* 'be', *kar-* 'do', *di-* 'give', *yi-* 'come', *he* 'take' *tul* 'lift' *khe* 'eat' and *lag-* 'stick/apply'. In this paper we will classify these complex predicates in different groups.

In the N + V complex predicate phrases, the light verb or an operator takes all the number, gender and tense markers while agreeing with the subject and or object in different types of constructions. The subject and/or objects are very frequently

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indicated by pronominal suffixes added to the verbs. In these constructions the meaning of the verb used as an operator is bleached and has different shades of meanings.

In this paper, we will discuss the N + V complex predicates formed with various nouns and the operators *di-* 'give', *he-* 'take', *yi-* 'come' *sapud-* 'become' and *lag-* 'appear', and compare them with similar constructions in Hindi-Urdu, if any.

1. *di-* 'give'

The verb *di-* is very frequently used as an operator with different nouns in the N+V complex predicate constructions. It retains a full lexical meaning in the expressions like *da:n d'un* 'to give in charity', but attains different shades of meanings in the expressions such as *bar d'un* 'to shut door', *kan d'un* 'to listen' secretly', *krakh din* 'to shout', *tsop d'un* 'to bite', *thakh d'un* 'to relax', *zev din* or *va:di d'un* 'to make a promise', *voth din* 'to jump', e.g.,

- (1) *paninis vohravə:dis peth chu su hame:ši gəri:ban da:n diva:n*
self's birthday.Dat on is always poor.Dat charity give.Pr
'On his birthday, he always gives charity to poor.'
- (2) *kamras manz ətsith d'utum va:ri va:ri bar ti šōg.*
room.Dat in enter.CP gave.3sg slowly door and slept
'After entering the room he shut the door slowly and slept.'
- (3) *de:va:ras kan dith bu:zun šur' sund vadun*
wall.Dat ear give.CP listened.3sg child's crying
'Putting his ear to the wall, he listened to the child's crying.'
- (4) *tsu:r vuchith dits tami zo:ri krakh ti tsu:r tsol.*
thief see.CP gave she.Erg loud shout and thief ran away
'On seeing a thief she shouted loudly and the thief ran away.'
- (5) *tami d'ut tsu:ras nari tsop ti tsəj.*
she.Erg gave thief.Dat arm.Dat bite and ran away
'She bit the thief in arm and escaped.'
- (6) *bī thokus ti kulis tal d'utum thakh.*
I tired. Isg and tree.Dat under gave.3sg rest
'I was tired and relaxed under the tree.'
- (7) *maka:niki doyimi po:ri pethi ditsin voth ti gav zakhmi:.*
house.Gen second storey from gave.3sg jump and was injured
'He jumped from the second storey of the house and was injured.'

In sentence (1) the verb retains its lexical meaning fully in the use of *da:n di-* 'to give charity'. In sentences (2)-(7) the operator *di-* 'give' in combination with other nouns represent different fixed meanings. These sentences fall under different categories. The operator *di-* in the sentence (2) means 'to shut'. It can also be used in the expressions like *də:r din* 'to shut window', *hā:kal din* 'to latch/bolt', *thop d'un* 'to shut/block' as in the sentence (8) below.

- (8) *ma:ji d'ut šuris ə:sas thop.*
 mother.Erg gave mouth.Dat block
 'The mother closed the mouth of the child.'

In the sentence (3) *kan d'un* 'to listen (quietly/secretly)' is close the HU expression *ka:n laga:na:* 'to apply ears/to put ears to'. In the sentence (4) *krakh din* 'to shout', the meaning of *di-* means 'to perform'. The HU has a similar expression *a:va:z de:na:* 'to call' using *de-* 'give'.

In the sentence (4) *tsop d'un* 'to bite' the operator *di-* means 'to act/to cause an affect'. Other expressions representing the similar meaning of *di-* are: *grakh din* 'to boil', *ca:kh d'un* 'to cut/tear', *tša:ph d'un* 'to chew', *co:b din* 'to beat', *trop d'un* 'to stitch', *tse:l d'un* 'to push', *trus d'un* 'to pierce', *brakh d'un* 'to cut with teeth'. Notice that some of these are idiomatic expressions like *brakh d'un* meaning 'to embezzle' as in (9).

- (9) *təm' d'ut daftarkis sə:rīsiy pā:sas brakh.*
 he.Erg gave office.Gen.Dat all.Emp money.Dat eat
 'He embezzled all the money of the office.'

In the sentence (6) the use of the operator *di-* means 'to experience' in the expression *thak d'un* 'to relax'. The operator represents more or less the same meaning in other expressions like *ta:ph d'un* 'to bask in the sun', *cakar d'un* 'to take a walk', e.g.,

- (10) *ba:gas manz cakar dith d'utun pašas peṭh khulī tu:ph.*
 garden.Dar in walk give.CP gave.3sg roof.Dat on open sunshine
 'After having a walk in the garden he sat in sun on the roof.'

In comparison to HU the verb *d'un* 'to give' is used in Kashmiri more frequently than the verb *dena:* in HU in N+V complex predicate constructions.

There are a few idiomatic expressions using this operator common in both Kashmiri as well as HU, e.g.,

Kashmiri	HU	Gloss
<i>zuv d'un</i>	<i>ja:n dena:</i>	'to give one's life'

<i>zəv di:n</i>	<i>zabɑ:n denɑ:</i>	'to give a word'
<i>kasɑm d'un</i>	<i>kasɑm denɑ:</i>	'to give an oath'
<i>sɑphə:yi: di:n</i>	<i>sɑphɑ:i: denɑ:</i>	'to provide clarification'
<i>ɣilzɑ:m d'un</i>	<i>ilzɑ:m denɑ:</i>	'to accuse'
<i>jurmɑ:ni d'un</i>	<i>jurmɑ:nɑ: denɑ:</i>	'to pay fine'

- (11) *mə:j ɕhɑ ʃurɪs pɛθ zʊv di:vɑ:n.* (Kashmiri)
 mother is child.Dat on life give.Pr
 'The mother gives her life for the child'
- (11a) *mā: ʌpne bɑceɕ pɑr jɑ:n deti: hɛ.* (Hindi Translation)
 mother self.Obl child on life give.Pr is
 'The mother gives her life for the child.'
- (12) *mohɑn dɪts zɑnɑ:ni zɛv sʊ pɑ:li ʃʊren jɑ:n pə:θ.*
 Mohan.Erg gave.3sg tongue he raise.Fut children very well
 'Mohan gave a word to his wife that he will raise his children very well'
- (12a) *mohɑn ne bi:vi: kɔ zɑbɑ:n di ki vɑh bɑcɕɔ kɔ ɑɕchi: tɑrɑh pɑ:legɑ:*
 (Hindi)
 Mohan.Erg wife to tongue gave that he children.Dat good manner raise.Fut
 'Mohan gave a word to his wife that he will raise his children very well.'

2. *he* - 'take'

The verb *he*- 'take' is less frequently used as an operator with different types of nouns in the N + V complex predicate constructions. The operator *he*- 'take' is used in different shades of meanings in its combination with different nouns. The verb *h'on* is used in the sense of 'to feel', 'to suffer', 'to act' etc., in different expressions such as *ɑndir' h'on* 'to feel from inside', *co:b hen'* 'to get beating', *ʃɑkh h'on* 'to cut,' 'to obtain', e.g.,

- (13) *ɑslɑmɑn h'ot mo:l mɑrnʊk dɔkh ɑndir.*
 Aslam.Erg took father die.Gen pain inside
 'Aslam took the pain of his father's death to his heart'
- (14) *gɑri pɑ:si tsu:r kɑrnɑs pɛθ het' mohɑn co:b.*
 home.Abl money theft do.Inf.Dat on took Mohɑn.Erg heating
 'On stealing money from home, Mohan got thrashed.'
- (15) *hɑrdɑs mɑnz h'ot ɑsi bɑ:gɑs mɑnz sɑ:rɪnɪ kʊl'ɑn ʃɑkh.*
 autumn.Dat in took we.Erg garden.Dat in all.Emp trees.Dat trim
 'We trimmed all the trees in the garden during autumn.'
- (16) *gɑri:bɑs dɔ:khi dɪθ het' tɑm' pɑ:ph.*

poor.Dat cheating give.CP took he.Erg sin
 'He earned sins by cheating a poor man.'

In the sentence (13) *h'on* indicates the sense of 'to feel' as an intense feeling from inside. In the sentence (14) *h'on* is used in the sense of 'to suffer'. There are other N + V expressions like *pā:zā:r hen'* 'to get a thrashing (by shoes)', *mā:r h'on* 'to get thrashing', *leki heni* 'to get abuses', *vohvav hen'* 'to get curses', *heb h'on* 'to deny' etc., which fall in the same category. In the sentence (15) the operator *h'on* is used in the sense of 'to act' - an act which may have its own consequences. This category includes other expressions like *zuv h'on* 'to take someone's life', *kasa:s h'on* 'to make someone feel miserable', *badli h'on* 'to take a revenge', *la:d hen'* 'to stitch the fold of the garment.' In the sentence (16) *h'on* indicates the meaning of 'to obtain'.

Kashmiri shares an expression *māl' h'on* 'to buy' with HU *mol lena:* 'to buy'. This expression is used in its lexical meaning 'to buy' as well as in idiomatic sense, e.g.,

(17) *ra:jan het' bā:zri sāriniy kith' nāv' palav.*
 Raj.Erg bought market.Abl all.Emp for new clothes
 'Raja bought new clothes for all from the market.'

(17a) *ra:ja: ne sah ke liye bā:zā:r se kapre xari:de.* (HU Translation)
 Raja.Erg all for market from clothes bought
 'Raja bought new clothes for all from the market.'

(18) *ka:nfrānsic zimivā:ri: rāṭith h'ot uma:yi musi:bat māl'.*
 responsibility catch.CP took Uma.Erg trouble buy
 'On accepting the responsibility of the conference, Uma bought a trouble for herself.'

(18a) *ka:nfrāns ki: zimmada:ri lekar uma: ne musi:bat mo:l li:.*
 responsibility taking.Ptc Uma.Erg trouble but took
 'On accepting the responsibility of the conference, Uma bought a trouble for herself.'

The expression *zimi h'on* 'to take the responsibility' too falls in the same category.

3. *yi-* 'come'

The verb *yun* 'to come' as an operator in N + Verb complex predicate constructions attains different shades of meanings in combination with various

nouns such as 'to experience', 'to become', 'be able to' 'to be in the process of,' etc. These can be classified in the expression types of *a:ra:m yun* 'to experience relaxation', *ə:jiz yun* 'to be fed up', *baka:r yun* 'be of use', *grakh yin* 'to boil' (result of an act), e.g.,

- (19) *dava: kheth a:s a:ra:m.*
 medicine eat.CP came.3sg rest
 'He/She felt relaxed after taking the medicine.'
- (19a) *təmis a:v dava: kheth a:ra:m.*
 (s)he.Dat came medicine eat.CP rest
- (20) *muškil ka:mi on su ə:jiz ti trə:vin no:kri:.*
 difficult work.Erg came.3sg he fed-up
 'The difficult work made him fed-up and gave up the job.'
- (20a) *su a:v ə:jiz muškil ka:mi si:t' ti trə:vin no:kri:.*
 he came fed-up difficult work.Abl with and left job
 'He was fed-up by the difficult job and gave up the job.'
- (21) *saphras manz a:yi təmis pā:si seṭha: baka:r.*
 travel.Dat in came he.Dat money very use
 'The money was of great use to him during travel.'
- (22) *dədas a:yi grakh ti co:n tot totuy*
 milk.Dat came boil and drank.3sg hot hot.Emp
 'The milk was boiled and (s)he drank it hot.'

In the sentence (19) the verb *yun* indicates 'to experience'. Other expressions in this category are *kara:r yun* 'to relax', *g'u:r yun* 'to feel shaky', *cakar yun* 'to feel dizziness', *nēdir yin* 'to feel sleepy', *saru:r yun* 'to feel a mellow mood', *asun yun* 'to laugh', *drəkh yin*, 'to vomit', *tsakh yin* 'to be irritated', *taras yun* 'to have pity'. In the sentence (20) the verb *yun* indicates 'to become'. Other expressions in this category are *tang yun* 'to be fed-up', *je:ri yun* 'to be irritant'. In the sentence (21) the operator *yun* indicates 'be able to'. Other expressions are *bo:zni yun* 'be able to see'.

There are quite a few similar expressions in Kashmiri and Hindi-Urdu with the same shades of meaning, e.g.,

Kashmiri	HU	Gloss
<i>a:ra:m yun</i>	<i>a:ra:m a:na:</i>	'to relax'

<i>kara:r yun</i>	<i>kara:r a:na:</i>	'to be relaxed'
<i>asun yun</i>	<i>hāsi: a:na:</i>	'to laugh'
<i>asun anun</i>	<i>hāsi: la:na:</i>	'to make someone laugh'
<i>cakar yun</i>	<i>cakar a:na:</i>	'to feel shaky'
<i>taris yun</i>	<i>taras a:na:</i>	'to have pity'
<i>drōkh yin'</i>	<i>ulṭi: a:na:</i>	'to vomit'
<i>saru:r yun</i>	<i>saru:r a:na:</i>	'to be mellowed'
<i>nēdir yin'</i>	<i>nī:d a:na:</i>	'to feel sleepy'

A few idiomatic expressions like *(ə:sas) po:n' yun* (K) and *mūh mē pa:ni: a:na:* 'to water one's mouth' are similar, e.g.,

(23) *tāmis a:v ta:zī tsū:ṭh' vuchith ə:sas po:n.'*
 he.Dat came fresh apples see.CP mouth.Dat water
 'His mouth was filled with water on seeing fresh apples.'

(23a) *ta:ze seb dekhkar uske mūh mē pa:ni: bhar a:ya:.*
 fresh apples see.CP his mouth in water filled came
 'His mouth was filled with water on seeing fresh apples.'

4. *sapdun* 'to happen'

The verb *sapdun* 'to happen' is used as an operator in the N+V complex predicates in a limited number of constructions. This verb also alternates with *gatshun* 'to happen/go' in almost all the constructions. The operators of these verbs *sapd-/ gatsh-* 'happen' get different shades of meanings in combinations with their constituent nouns. Examples of these constructions are *tse:r sapdun* 'to be late', *tay sapdun* 'to be decided', *m'ul/mula:ka:t sapdun* 'to have a meeting', *hal sapdun* 'to be decided', *mo:lu:m sapdun* 'to come to know', etc., e.g.,

(24) *timan sapud/gav tse:r sṭešan va:tnas ti re:l dra:yi.*
 they.Dat happened late station reach.Inf.Dat and rail left
 'They were late to reach the station and the train left.'

(25) *yi sapud tay zi tim karan saphar ka:ri hind' zəriyi.*
 this happened decide that they do.Fut travel car.Abl Gen by
 'It was decided that they will travel by a car.'

(26) *yi masli sapud/gav hal.*
 this problem happened solve
 'This problem was solved.'

(27) *me sapud mo:lu:m az va:tan tim dili peṭhi va:pas.*
 I.Dat happened know today reach.Fut they Delhi.Abl from return
 'I learned they will return from Delhi today.'

There are similar constructions in HU using the verb *ho:na:* 'be' as an operator.

- (24a) *unhē sṭešan pahūcne mē deri: hui: aur ga:ri: cal di:*
they.Dat station reach.Inf.Obl in late were and train left
'They were late to reach the station and the train left.'
- (25a) *yeh tay hua: ki ve ka:r se safar karēge.*
this decide was that they car by travel do.Fut
'It was decided that they will travel by a car.'
- (26a) *yeh masla:/ma:m̄la: hal hua:*
this problem solve was
'This problem was solved.'
- (27a) *mujhe ma:lu:m hua: ki ve a:j dilli: se va:pas pahūcēge.*
I.Dat learn happened that they today Delhi.Abl from return reach.Fut
'I learned they will return from Delhi today.'

5. *lagun* 'to appear'

The verb *lagun* 'to appear' as an operator in the N+V complex predicate constructions has different shades of meanings in combination of nouns they form units like *do:khi lagun* 'to be deceived', *dab lagun* 'to have a fall', *ṭ'oṭh lagun* 'to taste bitter', *garim lagun* 'to feel hot', *bochi lagin* 'to feel thirsty', *ba:s lagun* 'to get a feeling', e.g.,

- (28) *tāmis log do:khi ka:rība:ras manz.*
he.Dat stuck cheating business.Dat in
'He was deceived in business.'
- (29) *tāmis log saḍki peth dab ṭi phuṭis zang.*
he.Erg stuck road.Dat on fall and broke.3sg leg
'He fell on the road and broke his leg.'
- (30) *šuris log dava: seṭha: ṭ'oṭh ṭi h'otun vadun.*
child.Dat felt medicine very bitter and started.3sg cry.Inf
'The child felt the medicine very bitter and started crying.'
- (31) *me log seṭha: garim ṭi b'u:ṭhus kulis talikani*
I.Dat felt very hot and sat. IMsg tree.Dat under
'I felt very hot and sat under (the shade of) a tree.'

- (32) *me ləj bəchi ti go:s gari bati kheni khə:tri.*
I.Dat felt hungry and went. IMsg home food eat.Inf.Abl for
'I felt hungry and went to home to have my meals.'
- (33) *mohnas log ba:s zi təm'sund aphisar chuni tas peth khəš.*
Mohan.Dat felt feeling that his officer is.Neg he.Dat on happy.
'Mohan got a feeling that his officer is not happy with him.'

There are quite a few similar expression in the use of *lagna:* 'to appear' in HU, e.g.,

- (28a) *use ka:roba:r mē dhokha: laga:.*
he.Dat business.Dat in deceived stuck
'He was deceived in business.'
- (30a). *bacce ko dava:i: karvi: lagi: aur rone laga:.*
child.Dat medicine bitter felt and cry.Obl started.3sg
'The child felt the medicine very bitter and started crying.'
- (31a) *mujhe bahut garmi: lagi: aur mē per ke nice beṭha:*
I.Dat very hot felt and I tree.Gen under sat
'I felt very hot and sat under (the shade of) a tree.'
- (32a) *mujhe bhū:kh lagi: aur mē kha:na: kha:ne ghar gaya:.*
I.Dat hungry felt and I food eat.Inf.Obl home went
'I felt hungry and went to home to have my meals.'

There are quite a few N+ V expressions using the operator *lagun* 'to appear' in Kashmiri like *dab lagun* 'to fall' or *ba:s lagun* 'to get a feeling', *dilas lagun* 'to be hurt in heart', *dari lagun* 'to be obstructed/stunned', *mazi lagun* 'to enjoy' which do not have equivalents in HU. However, there are some similar expressions too in Kashmiri and Hindi-Urdu, e.g.,

Kashmiri	Hindi-Urdu	
<i>do:khi lagun</i>	<i>do:kha: lagna:</i>	'to be deceived/cheated'
<i>modur lagun</i>	<i>mi:ṭha: lagna:</i>	'to feel sweet taste.'
<i>tsok lagun</i>	<i>khattā: lagna:</i>	'to feel sour taste'
<i>garim lagun</i>	<i>garm lagna:</i>	'to feel warm'
<i>ta:ph lagun</i>	<i>dhu:p lagna:</i>	'to feel the heat of the sun'
<i>ti:r lagin'</i>	<i>sardi: lagna:</i>	'to feel cold'
<i>tse:r lagun</i>	<i>der lagna:</i>	'to be late'
<i>bəchi lagin'</i>	<i>bhu:kh lagna:</i>	'to feel hungry'

<i>tre:š lagin'</i>	<i>pya:s lagna:</i>	'to feel thirsty'
<i>nazar lagin'</i>	<i>nazar lagna:</i>	'to be hurt by an evil eye'

It is important to account for the changes of meanings of the operators in combination of different nouns. One possibility is to divide nouns in different types. Following Rajesh Bhat (in this volume) nouns can be divided into two types: (i) Event denoting and (ii) Object denoting.

Event denoting nouns include *šoru* 'beginning', *tayə:ri:* 'preparation', *krakh* 'calling', *mula:ka:t* 'meeting', *samjo:ti* 'agreement', etc. The event denoting category of nouns is an open class. Most of their use is syntactically predictable and they are semantically compositional. For example, *šoru: karun* 'to start', *tayə:ri: karin'* 'to prepare', *mula:ka:t karun* 'to meet', *samjo:ti karun* 'to compromise' etc.

Object denoting nouns include *man* 'mind', *dil* 'heart', *yetsha:* 'wish', *baro:si* 'faith', *mets* 'clay', (*a:sma:n* 'sky', *šra:puc* 'knife',) etc. Most of these nouns are not syntactically predictable and are not semantically compositional. For example, *dil karun* or *man karun* 'to desire', *yetsha: karin'* 'to wish', *baro:si karun* 'to believe' etc.

In order to capture the meanings of different combinations, it may be possible to divide nouns in other fine categories also.

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Appendix

List of N + V Expressions in Kashmiri and Hindi-Urdu

1. di- 'give'

Kashmiri	Gloss	Hindi-Urdu
<i>krakh din'</i>	'to call/shout'	<i>a:va:z de:na:</i>
<i>zev din'</i>	'to make a promise'	<i>zaba:n dena:</i>
<i>zuv d'un</i>	'to give one's life/to sacrifice'	<i>ja:n dena:</i>
<i>šikas din'</i>	'to defeat'	<i>šikast dena:</i>
<i>saphə:yi: din'</i>	'to provide clarification'	<i>sapha:i: dena:</i>
<i>yilza:m d'un</i>	'to accuse'	<i>ilza:m dena:</i>
<i>kan d'un</i>	'to listen to someone'	

<i>kasam d'un</i>	'to give an oath/to promise'
<i>ku:r din'</i>	'to give one's daughter in marriage'
<i>kotsh d'un</i>	'to bribe'
<i>goš d'un</i>	'to avoid'
<i>grakh din'</i>	'to boil'
<i>cakar d'un</i>	'to take a walk'
<i>ca:kh d'un</i>	'to cut'
<i>ci:r d'un</i>	'to squeeze'
<i>co:b din'</i>	'to beat/to give thrashing'
<i>tsa:ph d'un</i>	'to chew'
<i>tsel d'un</i>	'to press'
<i>tsop d'un</i>	'to bite'
<i>ta:ph d'un</i>	'to sit in sun/to dry something in sun/ to bask in sun.'
<i>ta:r d'un</i>	'to take across, to cross'
<i>trop d'un</i>	'to stitch'
<i>trus d'un</i>	'to pierce'
<i>thakh d'un</i>	'to relax'
<i>thal din'</i>	'to plant'
<i>thap din'</i>	'to grab'
<i>thop d'un</i>	'to shut(someone's mouth'
<i>dinan din'</i>	'to shake'
<i>də:r din'</i>	'to shut window'
<i>dal d'un</i>	'to discuss (in detail)'
<i>dād d'un</i>	'to eat'
<i>da:n d'un</i>	'to give in charity'
<i>dam d'un</i>	'to relax'
<i>da:m d'un</i>	'to drink quickly'
<i>dil d'un</i>	'to take interest'
<i>do:l d'un</i>	'to push, to avoid, to deny'
<i>drasi d'un</i>	'to pull (with force)'
<i>nakh d'un</i>	'to shoulder' 'to carry on shoulder'
<i>na:r d'un</i>	'to burn (something)'
<i>nam d'un</i>	'to feel with nail, to soften'
<i>nor d'un</i>	'to hide one's face'
<i>nu:n d'un</i>	'to deceive'
<i>ṭakh d'un</i>	'to trim'
<i>pə:za:r din'</i>	'to thrash someone(with shoes)'
<i>phaš d'un</i>	'to wipe, to rub'
<i>pha:ki d'un</i>	'to observe/keep a fast', to fast
<i>phe:š d'un</i>	'to finish eating'
<i>bar d'un</i>	'to shut door'
<i>brakh d'un</i>	'to eat
<i>vəṭh din'</i>	'to jump'
<i>həṭ' ci:r d'un</i>	'to strangulate'
<i>hā:kal din'</i>	'to latch'

2. *he-* 'take'

<i>məl' h'on</i>	'to buy'	<i>mo:l lena:</i>
<i>əndir' h'on</i>	'to feel from inside'	
<i>ala:v h'on</i>	'to be burned'	
<i>kasa:s h'on</i>	'to take a revenge'	
<i>co:b hen'</i>	'to get thrashing'	
<i>tsop h'on</i>	'to bite'	
<i>zuv h'on</i>	'to kill'	
<i>takh h'on</i>	'to cut/branch'	
<i>pə:za:r hen'</i>	'to get a rebuke/thrashing'	
<i>pa:ph h'on</i>	'to indulge in sin'	
<i>ma:r h'on</i>	'to get thrashing'	
<i>ra:vał hen'</i>	'to take a round of the field'	
<i>la:d hen'</i>	'to stitch fold of a garment'	
<i>leki heni</i>	'to get abuses'	
<i>heb h'on</i>	'to deny'	

3 *yi-*

'come'

<i>a:ra:m yun</i>	'to feel relaxed'	<i>a:ra:m a:na:</i>
<i>a:b/po:n' yun</i>	'to water your mouth'	<i>mũh mē pa:ni: a:na:</i>
<i>kara:r yun</i>	'to be relaxed'	<i>kara:r a:na:</i>
<i>cakar yun</i>	'to feel shaky'	<i>cakar a:na:</i>
<i>taris yun</i>	'to have pity'	<i>taras a:na:</i>
<i>drəkh yin'</i>	'to vomit'	<i>ulfi: a:na:</i>
<i>nēdir yin'</i>	'to feel sleepy'	<i>nī:d a:na:</i>
<i>ə:jiz yun</i>	'to be fed up/upset'	
<i>ə:jiz anun</i>	'to tease someone'	
<i>asun yun</i>	'to laugh'	
<i>asun anun</i>	'to make someone laugh'	
<i>a:r yun</i>	'to have pity'	
<i>a:r anun</i>	'to get mercy'	
<i>a:b/po:n' anun</i>	'to make someone ----'	
<i>grakh yin'</i>	'to be boiled'	
<i>grakh anin'</i>	'to boil'	
<i>g'u:r yun</i>	'to feel shaky'	
<i>tsakh yin'</i>	'to be angry'	
<i>zikir yin'</i>	'to be in a mellow mood' ?	
<i>taras anun</i>	'to make someone feel pity' ?	

<i>ti:l yun</i>	'to be in trouble'
<i>ti:l anun</i>	'to trouble'
<i>baka:r yun</i>	'to be of help'
<i>bo:zni yun</i>	'to be able to see'
<i>mākhir yun</i>	'to be possessed'
<i>saru:r yun</i>	'to be mellowed'

4. *sapdun* 'happen'

<i>kā:m sapdin'</i>	'to accomplish the work'	<i>kā:m hona:</i>
<i>tse:r sapdun</i>	'to be late'	<i>der hona:</i>
<i>hal sapdun</i>	'to be solved'	<i>hal hona:</i>
<i>tay sapdun</i>	'to be fixed/decided'	<i>tay hona:</i>
<i>mula:kā:t sapdun</i>	'to meet/have a meeting'	<i>bhēt hona:</i>
<i>m'ul sapdun</i>	'to meet'	<i>mel hona:</i>
<i>mo:lu:m sapdun</i>	'to come to know'	<i>ma:lu:m hona:</i>

5. *lagun* 'to appear'

<i>do:khi lagun</i>	'to be deceived/cheated'	<i>dokha: lagna:</i>
<i>t'oṭh lagun</i>	'to feel bitter taste'	<i>karva: lagna:</i>
<i>modur lagun</i>	'to feel sweet taste.'	<i>mi:ṭha: lagna:</i>
<i>tsok lagun</i>	'to feel sour taste'	<i>khaṭṭa: lagna:</i>
<i>garim lagun</i>	'to feel warm'	<i>garm lagna:</i>
<i>ta:ph lagun</i>	'to feel the heat of the sun'	<i>dhu:p lagna:</i>
<i>tī:r lagin'</i>	'to feel cold'	<i>thāḍ lagna:</i>
<i>bāchi lagin'</i>	'to feel hungry'	<i>bhu:kh lagna:</i>
<i>tre:ṣ lagin'</i>	'to feel thirsty'	<i>pya:s lagna:</i>
<i>dil lagun</i>	'to like/ to enjoy'	<i>dil lagna:</i>
<i>nazar lagin'</i>	'to be hurt by an evil eye'	<i>nazar lagna:</i>
<i>dab lagun</i>	'to have a fall'	
<i>ras lagun</i>	'to enjoy'	
<i>bā:s lagun</i>	'to get a feeling'	
<i>mazi lagun</i>	'to like/enjoy'	
<i>tot lagun</i>	'to feel hot'	
<i>tot lagun</i>	'to feel hot by some hot object'	
<i>khōd lagun</i>	'to tremble'	
<i>tse:r lagun</i>	'to be late'	
<i>dilas lagun</i>	'to feel hurt in heart'	
<i>sasti /drog lagun</i>	'to feel cheap/expensive'	
<i>darī lagun</i>	'to be obstructed/stunned'	

