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Verb Entries in the Dictionaries in Indian Languages

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Differences in the Order of Verb Entries in Dictionaries

Every Indian language has its own way of giving the verb entry in its dictionary. A look at the dictionaries reveals that they do not have any uniformity in giving a verb entry in the dictionaries available in the Indian subcontinent. Though there are some language-specific reasons for doing so, many languages do not provide any valid reasons/objectives for giving entries with variations in their dictionaries. These features have lots of implications for the learning of verbs both by first and second language learners. Some dictionaries give verb root as the entry, some give verbal noun as the entry and some others give the hortative or a kind of imperative form as the entry. The reason for giving these kinds of entries is not made clear. This article tries to find out these features in different Indian languages.

Need for Some Grammatical Knowledge to Use a Dictionary

This analysis begins from Tamil entries since I have learnt it as a second language, which has helped me to observe the changes in the entries in different languages including my mother tongue, Manipuri. The complementary nature of grammar and dictionary is a well established factor. However, an analysis of the entries in dictionaries of different Indian languages reveals that the dictionaries presuppose the need for the users to have some grammatical knowledge for using a dictionary. While some dictionaries give grammatical information for the use of lexical entries, some do not bother to give the usages but give only the meaning(s). If any dictionary expects pre-knowledge of grammar to use a dictionary, it is felt that those dictionaries are not good enough to guide the users with necessary information.

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Verb Entries in the Dictionaries in Indian Languages

‘Verbs are usually marked verb, vb., v. or in any similar fashion. Here again, information can be incorporated into the parts of speech indications ... Another case of incorporated sub-classification of verbs occurs in German dictionaries ... as st.V. ‘strong verb’ and sw.V ‘weak verb’ or rather strong conjugation and weak conjugation respectively (Svensen, B., 2009).

Tamil Dictionary – Indirect and Direct Insistence on Grammatical Knowledge

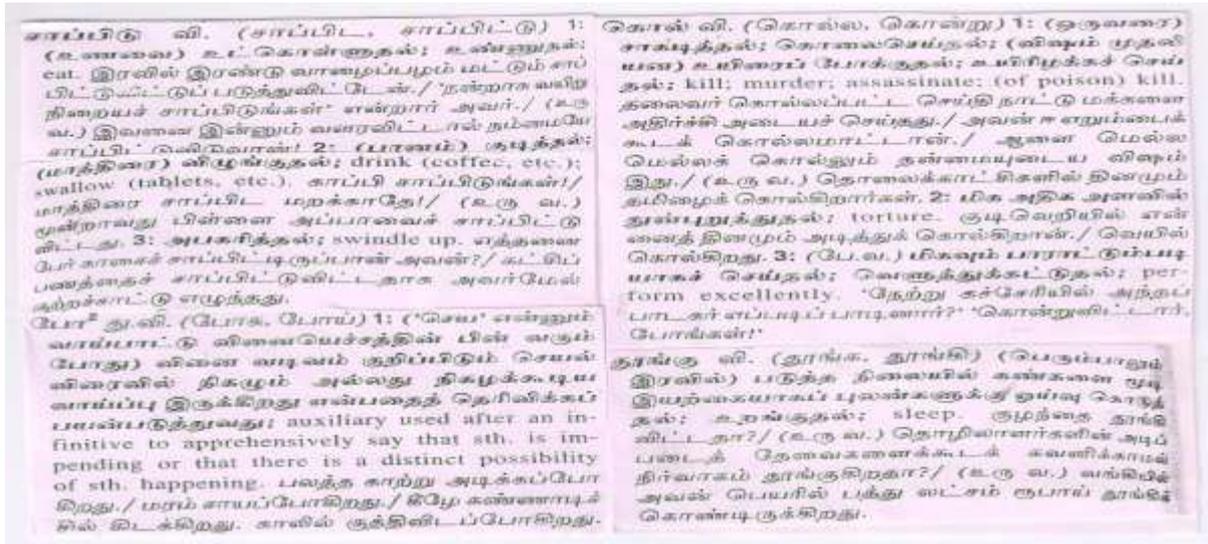
The Tamil dictionary *‘kriyaavin tarkaalat tamizh akaraati’* (Tamil-Tamil-English) by Cre-A (1992) gives the verb root which is the imperative form of the verb as the entry, followed by /v/ for vinaiccol ‘verb’ in Tamil script, the infinitive and the verbal participle forms of the verb given in parentheses, Tamil and English meaning(s) and citations. The dictionary does not give the transitive or intransitive feature of the verb separately. However, it expects the users to know the feature from the usage of the verbs in the citations. The other possibility is to know this feature by the tense marker it takes which can be known from the infinitive or the verbal participle form of the verb given in parentheses. This means that the dictionary presupposes that the user knows the grammar of the language to a certain extent.

This knowledge of grammar is necessitated because Tamil has two kinds of verbs, viz., weak and strong verbs. This classification is done based on the conjugational behaviour of the verb. The verbs which take /-kka/ as the infinitive marker or which take /-kkir-/ as the present tense marker are considered as strong verbs and the others which take /-a/ as infinitive marker and /-kir-/ as the present tense marker are weak verbs (Nadaraja Pillai, 1986 and 1992). To use a verb in a sentence, the learners should know which they belong to, namely, strong or weak.

For example, the features of strong and weak of the verbs paTi ‘to study’ and ezhutu ‘to write’ can be drawn from the infinitive form as given below.

paTi. (paTikka, paTittu)- strong verb; ezhutu (ezhuta, ezhuti)- weak verb

The infinitive form of the verb given in the dictionary helps to have the knowledge of negative conjugations: paTikka+villai ‘present and past negative’, paTikka+maTTeen ‘future negative’, paTikka+aatu ‘neuter future negative, paTikka+aamal ‘negative verbal participle’, paTikka+aata ‘negative relative participle, etc. In all the forms of conjugation the infinitive form of the verb is involved. The verbal participle form gives the information as to how to use that verb in past conjugation (There are nine past tense markers in Tamil) and other conjugations such as conditional, /vantaal/ ‘if somebody comes’; the concessive form, /vantaalum/ ‘even if somebody comes’, etc., which take past tense in their usage; it will be useful to help in conjugating the affirmative forms as well. Hence, giving these two grammatical forms along with other details such as verb transitive or verb intransitive, etc., solves the maximum number of the complexities involved in the use of the verbs. Some of the verb entries are given below.



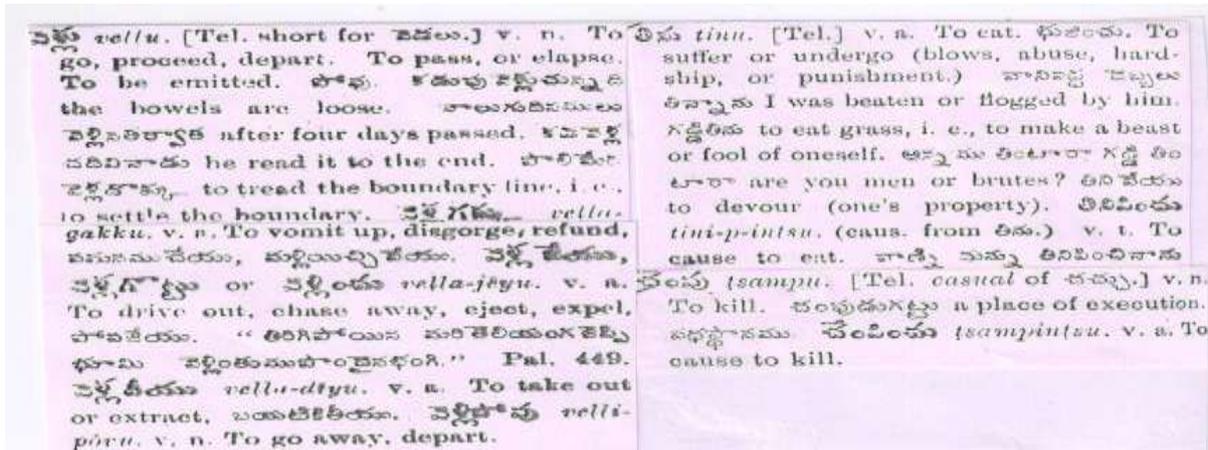
Some other dictionaries like Winslow's 'A Comprehensive Tamil and English Dictionary' (1862) differ from the modern dictionaries and give the verb root as the entry (if there is a variation in spelling and sometimes the spoken conjugated form, if any, are also given.) followed by its conjugation in present, past and future tenses and the infinitive form of the verb. The problem of learning the strong or weak verb feature is solved by this. However, these alone will not solve the complexities concerned with the use of Tamil verbs. Though the learner can derive the tense markers from the conjugations, it helps to use the verb even without knowing the tense markers. However, knowing the markers will help to conjugate the verbs belonging to particular groups. Some of the verb entries are given below.



Kannada

'Kannada-Kannada-English Dictionary' by Kittel, F. (2007) gives the root of the verb as the entry in Kannada script with Roman transliteration followed by an entry number, the marker '=' (equals to) giving older form or variant form(s), then /v/ for verb, etc. and lots of information for the use of the verb with citations. Sometimes the roots in other major Dravidian languages are also given. Some of the verb entries are given below.

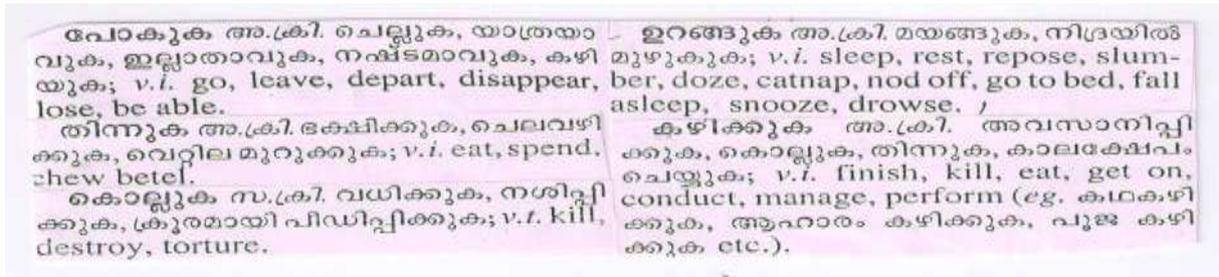
'Telugu-English Dictionary' by Brown (2011) gives the verb root (imperative) as the entry in Telugu script followed by Roman transliteration of the verb, some information regarding the different forms of the verb in parentheses, /v.a./ or /v.n./ or /v.t./ for the features of the verb such as verb active, verbal noun, transitive, intransitive, causative, etc., and the meaning(s) in English. In addition to these, Brown gives the etymology of the verb which particularly distinguishes the Telugu verbs from the borrowed verbs and gives the language from which it is borrowed. It is observed that there are inconsistencies in giving the verb features. Some of the verb entries are given below.



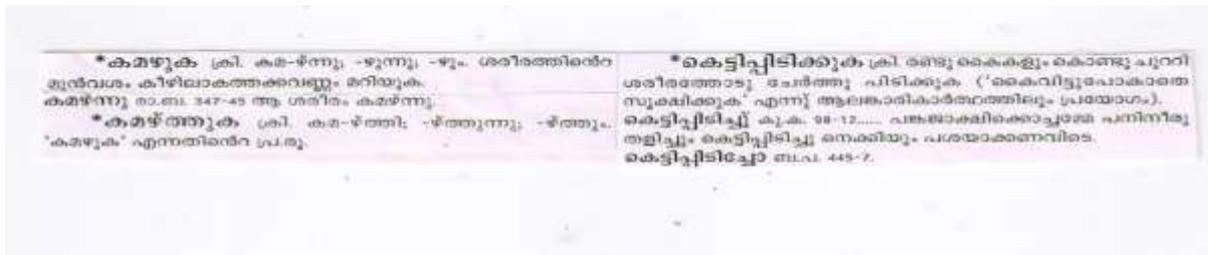
Malayalam

Among the four Dravidian languages, Malayalam alone has a different form as verb entry. The conjugational behaviour of Malayalam verbs is similar to that of Tamil. But the problem one faces is not fully solved in the Malayalam dictionaries (Warrier, et al., 1999 and CDAC Online). The classification of verbs as weak and strong (or any name can be given for this dichotomy) is expressed by the entry itself. The hortative form of the verb (which is also used as a kind of imperative form) is given as entry. This form gives the user the information about the above dichotomy but they do not give other information, such as tense markers, necessary for the conjugation. There is no reason why this form is given as the entry. Incidentally, the Malayalam grammar 'keralapaaNiniyam' mentions this as a 'vinaiyaccam' which is considered as a non-finite verb form, which is a controversial definition. The entry in Malayalam script is followed by /a/ for /akarmak/ or /sa/ for /sakarmak/ in Malayalam script to denote the feature of intransitivity or transitivity followed by /kri/ for /kriya/ 'verb' and the synonyms in Malayalam. This is followed by /v.t./ or /v.i./ for verb transitive and verb intransitive and the English meaning(s).

Take for example, the verb entry 'kolluka' /kollu+ka/ or /kol+uka/, /the verb root +the hortative marker/ '(you) kill' shows that it is a weak verb (as in Tamil) or /paTi+kkuka/ or /pati+kk+uka/ '(you) read' which shows that the verb is strong because of the presence of the marker /-kk-/. As in Tamil, Malayalam also has approximately nine past tense markers and this information is not provided in the dictionary. This means that the information necessary to conjugate the verbs is incomplete in Malayalam dictionaries. Some of the verb entries are given below.



The Malayalam Dictionary 'C.V. Vyaakhanaa Koosam' edited by Balakrishna, B.C. et al. (1997) gives the hortative form of the verb (which is also used as a kind of imperative form) is given as entry followed by /kri/ 'verb' in Malayalam script, the past, present and future conjugations, meaning(s) and usage(s). Some of the verb entries are given below.



Other Indian Languages

Among the other Indian languages, Assamese, Bodo, Sanskrit and Santhali dictionaries give verb root as the entry with different information given along with them. On the other hand, Manipuri and Oriya dictionaries give verb root as well as verbal noun as the verb entry.

Assamese

'Hemkosha: The Assamese-English Dictionary' by Barua, H. (2007) gives the verb root as the entry; the information as to whether the verb is transitive 'sakarmak dhatu, abbreviated as /sa.dha./ or intransitive 'akarmak dhatu, abbreviated as /a.dha./ followed by equivalents in Sanskrit, Hindi and Bengali written in Assamese script are given in parentheses. The synonyms in Assamese and the meanings in English are given. Some of the verb entries are given below.

<p>খা স. ধা. (সং. খন্, হিং. খানা, বং. খাওন, ভক্ষণ কৰ) ভোজন কৰ, ভক্ষণ কৰ, গিল; যেনে, ভাত খায়, পানী খায়, to eat, to swallow; ভোগ কৰ; যেনে, মাটি খায়, বিষয় খায়, দুখ খায়, to possess, to enjoy; অধীন হ বা পা; যেনে, কিল খায়, গালি খায়, to suffer, to be subjected to; কামোৰ, দংশন কৰ; যেনে, সাপে খালে, কুকুৰে খালে; ছলেৰে বিদ্ধ; যেনে, বৰলে খালে, কোনোৱে খালে, to bite, to sting; ধ্বংস বা নষ্ট কৰ; যেনে, 'কানিয়ে খালে অসম দেশ', to ruin; গ্রহণ কৰ, ল; যেনে, ভেঁটা খায়, to take or receive, as a bribe; অ. ধা. মিল, লাগি ধৰ (যেৰে সৈতে মিলি জৰ্হ হয়, সি সপ্তমীত থাকে), যেনে, চোলাটো গাত বাহিছে, খুটাটো মাৰলীত নেখালে, to fit or suit; শৃংগাৰ কৰ, অভিগমন কৰ, to engage in sexual liaison; জীৱিকা উলিয়া, উপজীৱা কৰ (এই দুই ভাৱত কৰ্তাৰ এ বিভক্তি নুওচে), যেনে, মগনীয়াই মাগি খায়, to subsist.</p>	<p>মাৰ স. ধা. (সং. মাৰণ—মৃ, মৰ্; হিং. মাৰনা; বং. মাৰণ, বধ কৰা) বধ কৰ, প্ৰাণ ল; যেনে, মাৰ মাৰে, to kill; আঘাত বা প্ৰহাৰ কৰ; যেনে, মাৰ মাৰে, কিল মাৰে, to strike; টঙনিয়া, কিলা; যেনে, গৃহস্থে চোৰক মাৰে, to beat; এছাৰিৰে কোৰা; যেনে, অধ্যাপকে ছাত্ৰক মাৰে, to whip; নিষ্ফেপ কৰ, বলেৰে দুৰ্বলৈ পেলা; যেনে, দলি মাৰে, আছৰ মাৰে, to throw with force; অস্ত্ৰ চলা; যেনে, হিলে মাৰে, কাঁড় মাৰে, to shoot or fire; কোৰ আদি ব্যৱহাৰ কৰ; যেনে, কোৰ মাৰে, কুঠাৰ মাৰে, বঠা মাৰে, to wield as a hoe &c.; বন্ধ কৰ; যেনে, বাট মাৰে, to block completely, to put an end to; জঁপা; যেনে, দুৱাৰ মাৰে, to shut, to close; বঠাৰে চলা; যেনে, নাও মাৰে, to propel by an oar; পেট পূৰাই খা (নিন্দাৰ্থত), যেনে, জৱত কেঁকাই থাকে, তেওঁ দুয়ো বেলা ভাত মাৰে, to eat or drink one's fill (in ridicule); টঙনিয়াই সুমা বা পোত; যেনে, গজাল মাৰে, খুঁটি মাৰে, to drive, as a nail &c.; মুখেৰে উচ্চ শব্দ কৰ; যেনে, বিং মাৰে, কাহ</p>
<p>ঘা অ. ধা. (সং. যা, গতি কৰ) গতি কৰ, স্থানান্তৰ হ, to go</p>	
<p>শো অ. ধা. (সং. শী, শয়ন কৰ) শয়ন কৰ, নিদ্ৰা ভোগ কৰ, ঘুমটি মাৰ, to sleep, to slumber, to lie down.</p>	

'Adhunik Asamiya Shabdakosh' by Chaliha, S. (1991) gives the verb root as the entry followed by /dha./ for dhatu 'verb', Assamese meanings and the English meanings in infinitive form of the verb in parentheses. Some of the verb entries are given below.

<p>খা - ধা: গতি কৰ; গমন কৰ [to go.] বি: যাওন, যোৱা বি: যাওঁতা বিণ: যোৱা - গত; গ'ল; হৈ যোৱা [gone; past.] শো - ধা: (১) টোপনি যা; নিদ্ৰিত হ [to sleep.] (২) দীঘল হৈ পৰ; কাতি হ [to lie down.] মাৰ - ধা: (১) প্ৰহাৰ কৰ; মৰিয়া; কোৰা [to beat; to strike.] (২) বধ কৰ [to kill.] (৩) নষ্ট কৰ; অন্ত কৰ; নাইকিয়া কৰ [to ruin; to put to an end.] (৪) বন্ধ কৰ; দুৱাৰ জপা [to stop; to close.] (৫) শস্যৰ গোন্ধৰপৰা হাটী সৰুবা [to</p>	<p>খা - ধা: (১) ভোজন কৰ; গিল [to eat; to swallow.] (২) ভোগ কৰ [to possess; to enjoy.] (৩) অনুভৱ কৰ (ভয় খা) [to experience; to suffer.] (৪) পা (গালি খা) [to be subjected to.] (৫) কামোৰ বা বিদ্ধ (কুকুৰে খালে, বৰলে খালে) [to bite or sting.] (৬) ধ্বংস কৰ; নষ্ট কৰ (দুৰ্নীতিয়ে দেশ খালে) [to ruin.] (৭) গ্ৰহণ কৰ (ভেঁটা খা) [to receive.] (৮) আঘাত হৈ মাৰণ কৰ (দোনটোৱে অস্ত্ৰ মুৰ্তিৰেবধ ধন খান) [to hold.] (৯) মিল; লাগি ধৰ (ভৰিটোত</p>
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Bodo

'The Bodo- English-Hindi Dictionary' by Brahma, P.C. (1996) gives the verb root as the entry in Devanagari script followed by Roman transliteration, /ni.bim./ for nimaavajaa bimaav 'verb intransitive' or /ma.bim./ for maavajaa bimaav 'verb transitive', meanings in Bodo, meanings in English (infinitive form of the verbs), meaning in Hindi. Some of the verb entries are given below.

धाँ [thán] नि. विम. लौर; to go; जाना। — धार, नि. विम. धा धा धाँ, गमादी धाँ; to go positively; जरूर जाना।
 सिधार [sithár] मा. विम. फोथै, जिउ फोजोब; to kill, to put to death; हत्या करना, (जान से) मारना।
 उन्दु [undú] 1. नि. विम. मेगन मोसेबनानै दो धाँ, निद्र धाँ; to sleep, to nap; सोना, झपकी लेना। 2. नि. विम. गोलां, गोलैनादै धा, सलादै जानानै जिराय; to repose, to lie down, to take rest; आराम करना। — ओंखार, नि. विम. उन्दुनो गोसो जा; to feel drowsy, to have tendency of sleep; नींद लगाना। — गादुरा, विन. बारा उन्दुग्रा, उन्दुबाय धाग्रा, उन्दुसुला; sleepy; ज्यादा या बराबर सोनेवाला (जी). — गादुरी। — ग्लेम, नि. विम. उन्दुनादै गेलेम, दाब्ले उन्दु; to lie down flatly; सीधा शोना। — धार, 1. मा. विम. उन्दुनादै सिधार; to kill somebody by lying over it; किसी पर लेट कर उसे मारना। 2. मा. विम. उन्दु गुबै; to sleep surely; निश्चित रूपसे शोना। — बहर, वि. उन्दुफुनाय, बहर उन्दुनाय; deep sleep, sound sleep; गहरी निद्रा। — रोमा रोमि, विन. उन्दुलांहां जानाय; drowsy, having nap; झपकी, निद्रालु। — सन, नि. विम. आन्दाज गैयिये उन्दुलां, धद मोनाजासे उन्दुलां; to go to sleep unconsciously; बेहोरा सा शोना। — सि, नि. विम. उन्दुनादै सि जा, उन्दुलांजोब; to sleep and be silent, to be in deep sleep; घोर रूप से सो जाना।

जा [zá] मा. विम. खुगाजोँ मन', खुगायाव सो, आहार मन'; to eat, to consume, to take food; खाना, भोजन करना। — खा, मा. विम. जाना लाखा, जानानै लाखा; to have food beforehand; पहले खा कर। — खान्दा, विन. खालाय, जानायनि उनाव धालांनाय; remaining, leaving; जूडा। — खानाय, वि. जानाया जोबनाय, जानाय खामानिया जोबनाय; completion of eating; खाने की समाप्ति। — खल, मा. विम. गेजेराव जा, गेजेरनिप्रताय जा, बासिना जा; to single out and eat; बीच में से खाना, चुनकर खाना। — खलाब, मा. विम. हरखाब जा, अखलाबना जा; to eat from the whole; आंशिक खाना। — खु, मा. विम. जालु, खुसा खुसि जाबाय धा; to eat this and that thing often or frequently; बारम्बार खाना, हरेक तरह की चीजें खाना। — खुब, मा. विम. जोबोर जा, गोबां जा; to eat much; ज्यादा खाना। — गुल, जाजोब, बुर्जा जा; to eat in a large scale; ज्यादा खाना। — गार, मा. विम. जाफू, जाजोब; to eat up, to consume completely; पूरा खा डालना। — गुबै, मा. विम. जाधार, गमामादै जा; to eat really; सचमुच खाना। — ग्रं, मा. विम. जानानै गरं खालाम; to eat or effect deep into (like a sore); (फोड़ा जैसा) भीतर में खा जाना। — ग्रोम, मा. विम. इसे जा, जारोम, जाग्रिद; to eat slightly; थोड़ा सा खाना। — जोब, मा. विम. गसिबो जा; to eat completely; पूरा खाना। — धाव, विन. जानो गोनां, जानो हाथाव; eatable, edible:

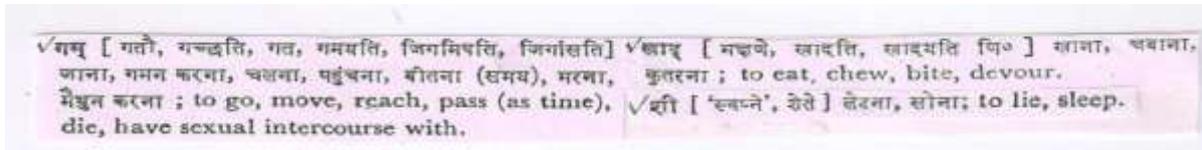
Sanskrit

'The Students' Sanskrit-English Dictionary' by Apte, V.S. (2008) gives the verb root as entry in Devanagari followed by /A/ for Atmanepada 'passive word' or /P/ for Parasmaipada 'active word', different conjugations in parenthesis, meanings in English mostly or the infinitive form or gerundial forms in some places. Some of the verb entries are given below.

<p>खाद् 1 P. (खादति, खादति) To eat, devour, feed; to prey upon, bite; प्राद्वपाद्वी: पतति खादति पृथनासं H. 1. 81; खादन्ति न भुवति Ma. 5. 32, 53; Bk. 6. 6; 9. 78, 14. 87, 101; 15. 35. खाद्यक a. (खाद्य) Eating, consuming. — कः A debtor. खादुलः A tooth. — कं 1 Eating, chewing, 2 Food.</p>	<p>उति 2 A. (उति, उति; pass. उतिवते; desid. उतिवति) 1 To lie, lie down, recline, rest; इत्य उतिवति: शिष्याणां मन्त्रः उतिवते Bb. 2. 76. 2 To sleep. (Bg. also); नि निद्रांके उति उति वमरः सभागतौ शृणु । अथवा, उति शरीरा निकटे जागति जाहती जगती Bv. 4. 80; Bh. 3. 79, Ku. 5. 12. — Caus. (शापवति-ने) To cause to sleep or lie down. — With सति 1 to precede in sleeping. 2 to sleep after or longer than one; उति पदीनातिशये Mb. 3 to excel, surpass; पूर्वान्दामागत्यातिशये R. 5. 14; चरितेन चातिशयेता मुनयः Ki. 6. 32; Bk. 7. 46. (—Caus.) to cause to excel; साम्यातिशयवति धाम बहुधाम्ना: Mu. 3. 17. — अति (with acc. of place) 1 to lie or sleep on or in, rest upon; उतिवति-इ मा Bk. 15. 14; उति उतिवति-निद्रा-वति-इ उतिवति-इ उतिवति R. 13. 6, 16. 49, 19. 32; Ki. 1. 38. 2 to inhabit, dwell in; Bk. 10. 35. — उत्य to sleep or lie near. — कं</p>
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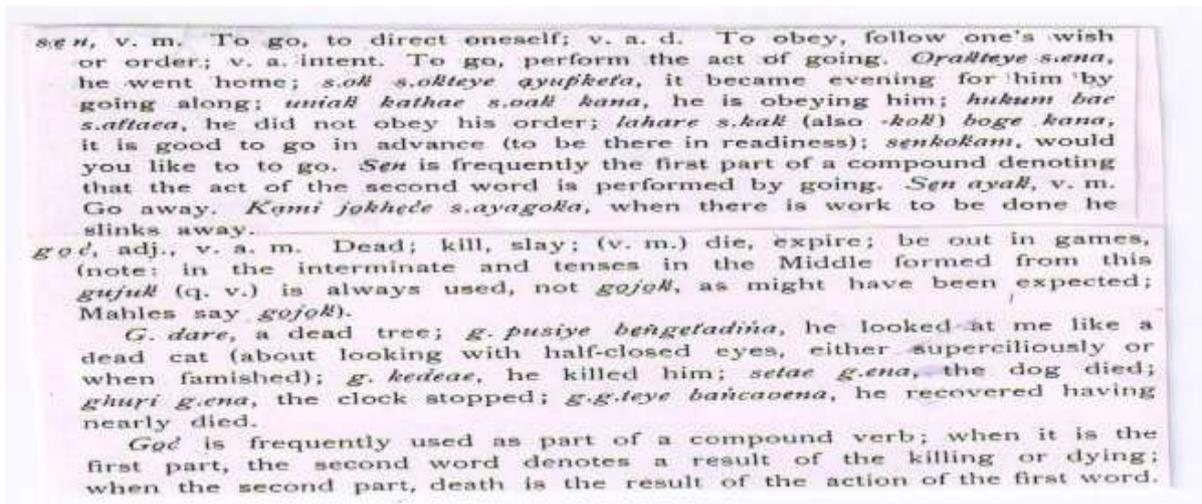
'The Sanskrit-Hindi-English Dictionary' by Suryakanta (2008) gives the verb root followed by conjugations in parenthesis, meanings in Hindi and English (infinitive form of

the verb). No other grammatical or usage information is given. Some of the verb entries are given below.

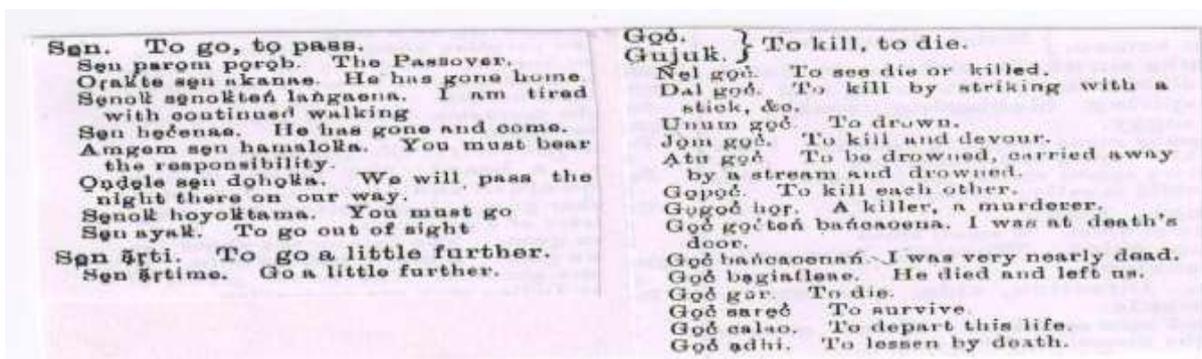


Santali

'A Santal Dictionary' by Bodding, P.O. (2002) gives the verb root in Roman transcription followed by /v.m./ or /v.a.d./ or /v.a./ or /v.a.m./ or /v.f./, etc., to denote different features of the verb such as 'verb medium/masculine/passive', 'verb constructed with indirect object in the active', 'verb active', 'verb constructed with indirect object in the passive, and 'verb feminine', etc.; the English meanings in infinitive form of the verb and different usages of Santali sentences in Roman script are also given. Some of the verb entries are given below.



On the other hand, 'Santali-English Dictionary' by Campbell (1988) gives the verb root in Roman transcription followed by English equivalents given in infinitive form of the verb and different usages of the verb in sentences with English meanings. Some of the verb entries are given below.



The dictionaries in languages like Bengali, Dogri, Gujarati, Hindi, Kashmiri, Konkani, Maithili, Manipuri, Marathi, Nepali, Oriya, Punjabi, Sindhi and Urdu give the verbal noun, which is in fact, a gerundial noun form of the verb, as the entry.

Verbal noun and gerund are not synonymous. Verbal noun denotes the noun derived from the verb, for example, the verb ‘educate’ the verbal noun derived from it is ‘education’, whereas, the gerund is ‘educating’ an action noun derived from it. It should be mentioned that the verbal nouns take adjectives and the gerunds take adverbs as modifiers. However, they are being used as synonyms in many dictionaries and mark the entry as /v.n./, abbreviation of verbal noun, which are in fact gerundial forms. These forms may also be used as infinitive form of the verb in some languages like Hindi.

A question arises as to why this verbal noun form (in fact, it is a gerund) is preferred to the verb root, which will help the users. The entry in verbal noun would mean that the user must have a good knowledge of the morphology of the language.

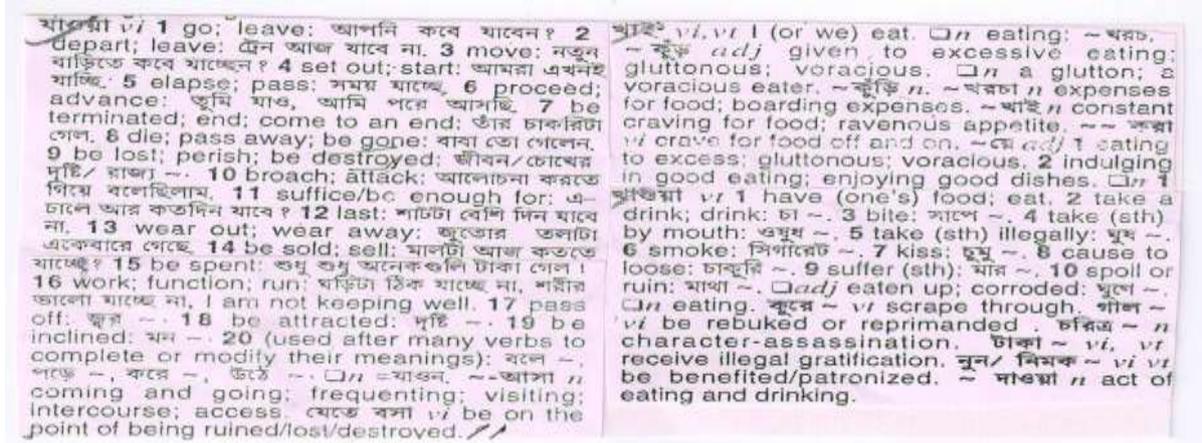
Take for example, the Hindi verb /maarnaa/ ‘to kill’. The meaning should have been given as ‘killing’ and not ‘to kill’ in English; the former is the gerund and the later is an infinitive form of the verb. The user has to drop the marker /-naa/ of the verb and conjugate in tenses and other grammatical forms.

Bengali

‘The Bengali-English Dictionary’ by Rahman, L. and Tareque, J. (2010) gives the verbal noun form of the verb in Bengali script followed by vi or vt for verb intransitive or transitive respectively; meanings in English (verb root), usages in Bengali language, and other derivations. This dictionary gives a lot of grammatical information to help the learners. Some of the verb entries are given below.

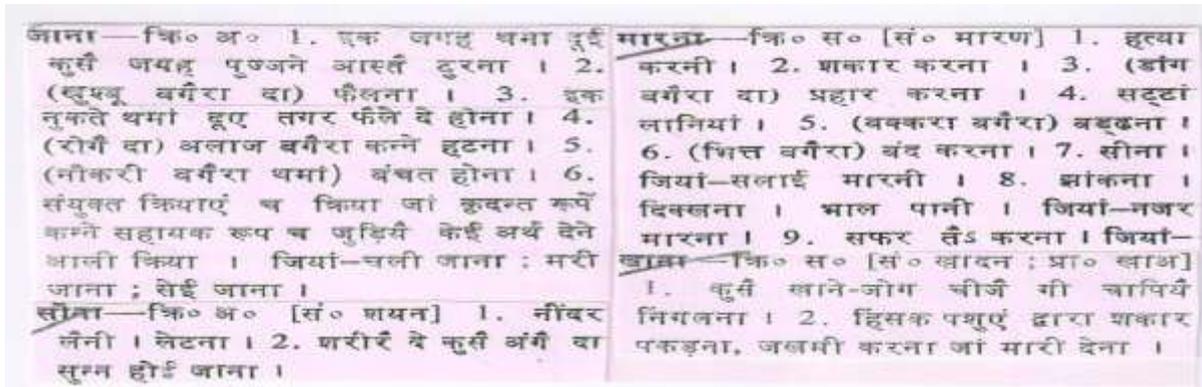
<p>যাওয়া ক্রি- বি- ১ গমন করা (স্কুলে যাওয়া, বাড়ি যাওয়া); ২ অতিবাহিত হওয়া, কেটে যাওয়া (দিন যায়, বেলা যায়); ৩ দূর হওয়া (‘ভয় কেন তোর যায় না’ : রবীন্দ্র); ৪ নষ্ট বা ধ্বংস হওয়া (জীবন যায়, মান যায়); ৫ ব্যয়িত হওয়া (জলের মতো টাকা যাচ্ছে); ৬ অপ্রত্যাশিত বা অপ্রতীকর কোনো কাজ ঘটা (টাকা ছুরি গেছে, মরে যাওয়া, হেরে যাওয়া); ৭ টেকসই হওয়া (কলমটায় গেল অনেকদিন); ৮ কোনো অবস্থায় আসা বা থাকা (বাদ যাওয়া, খোয়া গেল); ৯ করতে বা চলতে থাকা (খেলে যাও, বলে যাও মুখ যখন আছে, চালিয়ে যাও)। [বাং- √ যা]। --আসা বি- যাতায়াত (দুটো পরিবারের মধ্যে তেমন যাওয়া-আসা নেই)। যান্ন-মায় বি- বিপ- মরার বা গত হওয়ার উপক্রম (প্রাণ যায়-যায় অবস্থা)। যেত্রে বসা ক্রি- নষ্ট হবার উপক্রম করা।</p> <p>খাওয়া ক্রি- ১ ভোজন করা, আহাৰ করা; ২ পান করা (চা দুধ খাওয়া); ৩ সেবন করা (হাওয়া খেতে বেরিয়েছি); ৪ ভোগ করা, সহ্য করা (মার খাওয়া, গালি খাওয়া); ৫ উৎকোচ বা খুব নেওয়া (পরমা খেয়েছে, দুধ খেয়েছে); ৬ দর্শন করা (সালে খেয়েছে); ৭ নষ্ট করা, কলঙ্কিত করা (চোখের মাথা খেয়েছ নাকি? ছেলের মাথা খাচ্ কেন?); ৮ গ্রাস করা (আমার সব সম্পত্তি মহাজনে খেয়েছে); ৯ শেষ করা, বিনষ্ট করা (স্বামী-পুত্র বেয়ে এখন বাপের বাড়িতে এসে উঠেছে); ১০ টেনে নেওয়া, শোষা (ফড়টা বেশ তেল খায়); ১১ (চুখন ইত্যাদি) দেওয়া (চুখু খাওয়া); ১২ (আদব) পাওয়া (মায়ের আদব খাচ্ছে); ১৩ খাটা, উপযুক্ত হওয়া (খাপ খায় না)। □ বি- ভোজন। □ বি- খাওয়া হয়েছে এমন। [বাং- √ খা + আ]। --মাওয়া বি- পানভোজন; আহাৰদি। --সো ক্রি- (অন্যকে) ভোজন বা পান করানো। □ বি-</p>	<p>মারা ক্রি- বি- ১ বিনাশ করা বা বধ করা (সাপ মারা); ২ প্রহার করা (ছাতকে মারা); ৩ বধ বা আঘাত করার উদ্দেশ্যে প্রয়োগ করা (ছুরি মারা); ৪ নষ্ট করা (বিষ মারা, ভাত মারা); ৫ শৃঙ্ক করা (রস মারা); ৬ প্রতিষ্ঠ করানো, ঠুকে বসানো (পেরেক মারা); ৭ জুড়ে বা এঁটে দেওয়া (তালি মারা, টিকিট মারা); ৮ প্রয়োগ করা, মুদ্রিত করা, লাগানো (লেবেল মারা, ছাপ মারা); ৯ অপহরণ করা (পকেট মারা); ১০ অসদুপায়ে লাভ করা, আত্মসাৎ করা (টাকা মেরে দেওয়া); ১১ বন্ধ করা, ভোগ করতে না দেওয়া (ভাত মারা); ১২ অবশুদ্ধ করা, রোধ করা (পথ মারা); ১৩ ধারণ করা (মালকোচা মারা); ১৪ প্রদর্শন করা (চাল মারা, চালাকি মারা, ফুটানি মারা); ১৫ (কথা) খুন খাওয়া (সুচিমাংস মারা); ১৬ দেওয়া (উঁকি মারা); ১৭ উপভোগ করা (ফুঁতি মারা, মজা মারা)। □ বি- ১ নিহত (লাঠি দিয়ে মারা সাপ); ২ বসানো লাগানো বা এঁটে হয়েছে এমন (পেরেক-মারা জুতো, টিকিট-মারা খাম); ৩ বধকারী (মাছিমারা, বাখমারা); ৪ নষ্ট, মৃত (মারা খাওয়া)। [সং- √ মৃ + শি + বাং- আ]। মারা পড়া, মারা যাওয়া ক্রি- বি- ১ প্রাণ হারানো; ২ নষ্ট হওয়া (টাকা মারা যাওয়া)। --মারি বি- ১ পরস্পর প্রহার; ২ দাঙ্গা, লড়াই। মেরে-কেটে ক্রি- বি- অন্য-বাদ দেওয়া বা কাটাকুটি করা সত্ত্বেও, অস্তুতপক্ষে (মেরেকেটে তিন হাজার টাকা পাবে)। মেরে দেওয়া ক্রি- বি- আত্মসাৎ করা; চুরি করা। মেরে কেবা ক্রি- বি- হত্যা বা খুন করা; আত্মনাশ করা। পেটে মারা, ভাতে মারা ক্রি- বি- ১ না খেতে দিয়ে দুর্বল করে ফেলা; ২ জীবিকার উপায় নষ্ট করে দেওয়া।</p>
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'The Bengali-Bengali Dictionary' by Biswas, S. (1957) gives verbal noun form of the verb as entry followed by /kri.bi./ for kriya bisheshya 'verbal noun' or /kri./ for verb, and many meanings/ usages, Bengali verb root or verb root in Sanskrit are given in the middle along with illustrations. Some of the verb entries are given below.

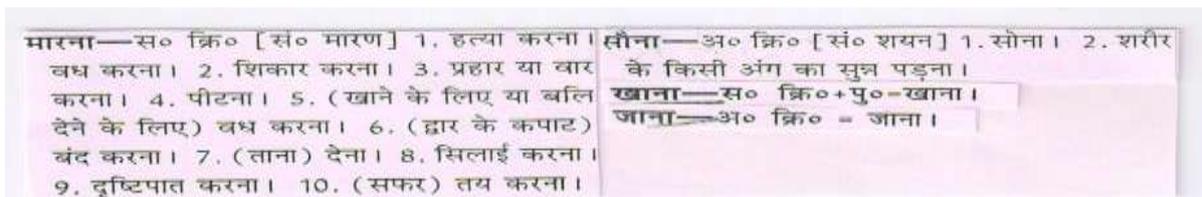


Dogri

'The Lauhka Dogri Shabda Kosh' by J & K Academy of Arts, Culture and Languages (1992) gives verbal noun form of the verb as entry followed by /kri. a./ for kriya akarmak 'verb intransitive' or /kri. sa./ for verb transitive, and many meanings/ usages in Devanagari script; Sanskrit and sometimes Prakrit etymology of some of the verbs are also given. Some of the verb entries are given below.



'The Dogri-Hindi Shabdakosh' by J & K Academy of Arts, Culture and Languages (2000) also gives verbal noun form of the verb as entry followed by /a. kri./ for akarmak kriya 'verb intransitive' or /sa. kri./ for verb transitive, and meaning(s)/ usage(s) in Devanagari script; this dictionary also gives Sanskrit and sometimes Prakrit etymology of some of the verbs. Some of the verb entries are given below.



Language in India www.languageinindia.com

12 : 9 September 2012

Soibam Rebika Devi, M.Sc. (Biology), M.A. (Linguistics), M.A. (Translation), Dip. in Tamil Verb Entries in the Dictionaries in Indian Languages

Gujarati

'The Gujarati-English Dictionary' by Deshpande, P.G. (2002) gives verbal noun form of the verb in Gujarati script as entry followed /v.i./ or /v.t./ for intransitive or transitive, meanings in English; usages in Gujarati and English meanings for some of the verbs are also given. Some of the verb entries are given below.

<p>ખારણું, v.t. beat, hit, strike; kill, destroy; push back. ward off; overcome, vanquish; destroy active qualities (of); attack and plunder (village); flourish, wave violently; brow, hurl, at; use in order to produce an effect (words, taunt, spell, etc.); dash; knock; (of mind, hunger) restrain, control; (of metal) reduce to ash; [fig.] steal, misappropriate, pilfer; stick, apply; drive, thrust, etc.</p> <p>જવું, v. i. go, move; move away from, depart; proceed; pass; decrease, become less; lose, sustain loss; perish; used as auxiliary verb it shows the certainty of occurrence or continuance</p> <p>સૂવું, v.i. lie down, sleep. સૂઈ જવું, become still, stop; be ruined owing to excessive expenditure; lose courage or heart; weaken; (of flying kite) come down and fall on roof, etc. [ing.]</p>	<p>ખાણું¹, v.t. eat; take food; dine; suffer, get, (of beating; e. g. ખાર ખાવો); enjoy, experience, (e. g. હવા ખાવી); take, cost; misappropriate, embezzle, (e.g. પૈસા ખાવા); omit; corrode. ઉધરસ ખાવી, cough. બગારું ખાવું, yawn. ઢીંક ખાવી, sneeze. રમ ખાવો, take rest, pause. ખાઈ જવું, gulp down the throat; forget or be forgotten; be left; leave; misappropriate; take (sb). to task. ખાઈને ખાઈવું, be ungrateful. ખાઈની ભિરવું, have done with the enjoyments of the world. ખાઈ ખીને મંડવું - પાછળ પડવું, ખાઈખપૂરીને મંડવું, persevere vigorously. ખાઈ ખીને પાછળ પડવું, persecute or harass continuously. ખાવા ધાવું, (of a desolate place) terrify. ખાણું-ધીવું, eat, drink and make merry, live in comfort.</p> <p>ખાણું², n. catable; sweet dish; viaticum, provisions for journey.</p>
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'An Etymological Gujarat-English Dictionary' by Belsare (1981) gives verbal noun form of the verb in Gujarati script as entry followed /v.i./ or /v.t./ for intransitive or transitive, sometimes Sanskrit roots for the entry in parenthesis, meanings in English; Some of the verb entries are given below.

<p>ધ્રુવ-વ-વું, v. t. To cause trembling; to make one tremble; to create horror. 2. To make a loud sound and wild uproar.</p> <p>ધ્રુ-વ-વું, v. i [S. ધ્ર, ધ્ર-વ.] To quiver; to shake. 2. To be under a demoniac influence causing a violent shaking of the head.</p> <p>ધ્રુ-વ્યા-વ-વું, v. t. To shake; to nod. 2. To fleece a man of his money by tricks.</p>	<p>ધ્રુવ-વું, v. i. [S. ધ્ર.] To shake; to quiver; to tremble. 2. To lose one's wits; to be overawed or overwhelmed.</p> <p>(ધ્રુવિર-વું, v. t. To treat scornfully; to despise; to slight; to contemn; to scorn. 2. To abhor; to loathe; to disdain; to hate.</p>
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Hindi

'The Oxford Hindi-English Dictionary' by McGregor, R.S. (2009) gives verbal noun form of the verb in Devanagari script as entry followed by Roman transliteration, Sanskrit and sometimes Prakrit etymology of some of the verbs in parenthesis, /v.i./ or /v.t./ for 'verb intransitive' or 'verb transitive' respectively, meanings in English and usages in Hindi with English meanings. Some of the verb entries are given below.

<p>जाना <i>jānā</i> [yāti], v.i. 1. to go; to depart, to travel; to issue (from, से); to go, to lead (to: as a road); to be sent, despatched (as a telegram); to go on, to continue; to turn (to, पर: as the thoughts); to act, to proceed. 2. to pass, to pass away; to elapse; to be lost; to be spent; to be destroyed or ruined. हमारा क्या जाता है? what have we to lose? what does it matter to us? 3. to diminish, जाता रहना, to dwindle, to evaporate (as courage, patience), to vanish; to be gone for good. 4. euph. to die. 5. to be forgotten, or passed over; to be overlooked (as an offence). 6. to be without, or deprived (of, से). — जा निकलना, or पड़ना, to turn up, to appear (by chance, or suddenly). जाने देना, to allow to go, &c.; to drop (a matter); to overlook (an offence, &c).</p> <p>सोना <i>sonā</i> [svapati, and *supati: Pa. supati], v.i. 1. to sleep; to lie down. 2. to die. 3. to cohabit (with, के साथ). 4. to lose feeling, to go to sleep (a limb). — सोने का कामरा, m. bedroom. सोने बसे, let's go to bed. सो जाने से पहले, adv. before going to sleep; before going to bed. बह सो गया, he fell asleep; = next. बह सोने गया, he went to bed (intending to sleep). — सो-सोकर उठना, to keep waking from sleep; to doze intermittently.</p>	<p>खाना <i>khānā</i> [khādati], v.t. & m. 1. v.t. to eat. 2. to consume; to swallow; to inhale; to devour. 3. to take, to take in, to accept. कसम -, to swear an oath. रिश्वत -, to take a bribe. 4. (esp. खा लेना) to embezzle. 5. to suffer, to endure. मार -, to suffer a beating. सर्दी -, to endure the cold. मुंह की -, to suffer shame for one's damaged reputation. 6. m. eating; food. — श पचना (का), fig. (one) to be concerned or uneasy. जोर, or दिमाग, - (की), to harass (one). रूढ़ की -, to be struck in the face. खा जाना, to eat up, to consume. खा डालना, colloq. to rob, to make a clean sweep (in robbing); to fleece, to defraud. खा पका जाना, colloq. to squander or to go through (all one's wealth or resources). — खाना-कमाना, to earn one's living. खाना-पीना, m. food and drink; board. — खाता-पीता, adj. well-nourished; well-off, flourishing.</p> <p>मारना <i>mārnā</i> [mārayati], m. 1. to beat; to hit to strike. 2. to kill. 3. to strike with; to fire (a shot, missile). डंक -, to sting. दाँव -, to bite (as a dog). मार -, to kick. गोली - (की), to shoot (a person); colloq. to have done with, to make an end of (sthg. trivial or wretched). बंदूक -, to fire a rifle or gun. 4. to shoot (game). 5. to seize, to capture. मछली -, to fish. 6. to drive in, or home (as a nail). 7. to threaten.</p>
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'The Rajpal Hindi Sabdakosh' by Bahri, H. (2008) gives verbal noun form of the verb in Devanagari script as entry followed by /a.kri./ or /sa.kri./ for akarmak kriya 'verb intransitive' or sakarmak kriya 'verb transitive' in parenthesis respectively, meanings in Hindi and usages in Hindi in parenthesis for each meaning given. Some of the verb entries are given below.

<p>तना—(अ० क्रि०) 1 गमन, प्रस्थान करना (जैसे-आज मुझे दिल्ली जाना है) 2 विशेष उद्देश्य हेतु प्रस्थान करना (जैसे-सेना का युद्ध पर जाना, कर्मचारी का अधिकारी के पास जाना) 3 नियमित रूप से यात्रा आरंभ करना (जैसे-यहाँ से यह रेलगाड़ी प्रतिदिन आगम्य जाती है) 4 प्रसारित होना (जैसे-अब संपूर्ण विश्व में हिंद समाचार जाने लगा है) 5 बहना, रसना (जैसे-आँखों से पानी जाना, फोड़े से मवाद जाना) 6 एक बिंदु, स्थान से दूसरे स्थान तक विस्तृत होना (जैसे-यह सड़क कानपुर से आगम्य तक जाएगी) 7 उन्मुख होना, प्रवृत्त होना (जैसे-सुंदरलत की तरफ ध्यान जाना) 8 थोड़ी थोना—II (अ० क्रि०) 1 निद्राग्रस्त होना या नींद लेना 2 लेटना 3 आराम करना</p>	<p>खाना—I (स० क्रि०) 1 भोजन करना (जैसे-रोटी खाना) 2 भक्षण करना (जैसे-शेर चकरी को खा गया) 3 परेशान करना (जैसे-क्यों मेरी जान खाते हो) 4 रिश्वत लेना (जैसे-आजकल दफ्तरों के बानू खूब खाते हैं) 5 आधात सहना (जैसे-गाली खाना, धक्का खाना) II (पु०) 1 खाद्य पदार्थ 2 भोजन —कमाना मेहनत एवं मजदूरी करके गुजर-बसर करना (जैसे-खाता-कमाता आदमी); ~दाना, —नाशला + फ़० (पु०) = खान-पान; —पीना (स० क्रि०) 1 खाने-पीने की क्रिया 2 खाने-पीने का सुख पाना; खा पका जाना, खा डालना 1 मार डालना 2 पूंजी खर्च कर मारना—(स० क्रि०) 1 अंत करना (जैसे-जान मारना) 2 प्रहार करना (जैसे-लात मारना) 3 पैकना (जैसे-पल्लार मारना)</p>
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Kashmiri

'Kashmiri-English Dictionary for Second Language Learners' by Koul, O.N., et al gives the verbal noun form as the entry followed by the verb feature, namely, /v/ for verb, /vi./ for intransitive verb, /vt./ for transitive verb is given. It is not clear why the dictionary gives sometimes the conjugation of the verb and not always. Since the dictionary is for second language learners it should have given additional grammatical features necessary for conjugation and usages as well. Some of the verb entries are given below.

gaTun (v.m.s.)	گٹن	to decrease	gaTIn' (m.p.f.s.)	sh-gun (v)	شوگن	to sleep
			gaTIn (f.p.)	gAnzrun (vi.)	گنرڻ	to count
ma:rin (v.m.s.)	مارن	to kill	ma:rin' (m.p.f.s.)	gAzra:vun (vt.)	گنزاؤن	to count
			ma:rin (f.p.)	gatshun (vi.)	گنشن	to go

'A Dictionary of the Kashmiri Language' (Vol. III) by George A. Grierson, et al., (First Published, 1916-1932 and reprinted, 1985) gives the verbal noun form as the entry in Roman script followed by transliteration in Devanagari, grammatical category, past participle

form of the verb in parentheses, its meanings, other necessary grammatical forms to understand the usage better. Some of the verb entries are given below.

<p>khañḍ^urun खंडरण conj. 1 (1 p.p. khañḍ^ur^u खंडरु), to break to pieces; to break off or take off some part or limb; to divide into shares. khañḍ^u-mot^u खंडरु-मंतु । खण्डितः perf. part. (f. khañḍ^ur^u-mūt^u खंडरु-मंतु), broken into fragments; having some part or limb broken off or taken away; divided into shares.</p>	<p>shōnganāwun शंगनावुन् conj. 1 (1 p.p. shōnganōw^u शंगनीवु), to cause to lie down, put to sleep. According to W. 65 this is a causal of shōngun, as well as ramun रमुन्, i.q. rambun, q.v.; also, to be pleased, delighted; to play, sport, amuse oneself; to remain, stay, abide (K. 509).</p>
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Konkani

'The Rajhauns Konkani-English Illustrated Dictionary' by Borkar, S.K.J., Thali, M.P. & Ghenekar (1999) gives verbal noun form of the verb in Devanagari script as entry followed by /v.t./ or /v.i./ for 'verb transitive' or 'verb intransitive' respectively and meanings in English. Some of the verb entries are given below.

<p>वचप <i>v</i> I. go; proceed; walk; depart. 2. die.</p>	<p>मासप <i>v</i> 1. beat; hit; strike. 2. maul; pounce; stab. 3. fell. 4. punish. 5. kill.</p>
<p>खावप <i>v</i> eat; bite; consume; gnaw; corrode.</p>	<p>न्हिदप <i>vi</i> sleep; go to bed; retire to bed; slumber.</p>

'Konkani-English Dictionary' by Vallerian Fernand (2004), gives the verb root as entry and the abbreviation /kri./ for kriyaa 'verb' both in Kannada script followed by English meaning in imperative forms only. The objective of the dictionary is, perhaps, to introduce the words only. Some of the verb entries are given below.

<p>ಚಿಪುಟ (ಕ್ರಿ.) squeeze; pinch.</p>	<p>ಚಿಡ (ಕ್ರಿ.) get angry; get excited; offend; irritate.</p>
<p>ಚಿಂತ (ಕ್ರಿ.) think; ponder; reflect.</p>	

Maithili

'The Maithili dictionary' by Jha, G.P., (1999) gives verbal noun form of the verb as entry in Devanagari script followed by Roman transliteration, sometimes Sanskrit root in parentheses, information for intransitivity or transitivity of the verbs given as /vi/ or /vt/, equivalents in Maithili, English meaning(s). Some of the verb entries are given below.

<p>सुतब <i>sutab</i> [सुप्त-] <i>vi</i> देह आ मस्तिष्कक पूर्ण प्रशान्त अवस्थामे आएब। sleep. सुतनमा, सुतना <i>adj</i> बहुत सुतनिहार। one who sleeps much.</p>	<p>मारब <i>mārab</i> <i>vt</i> 1. वध करब, प्राण लेब। kill. 2. पीटब। beat, strike. मार <i>See</i> above. मार <i>n</i> 1. फसिलक मारल जाएब। damage/failure of crops. 2. एक वृक्षनाशक कीड़ा। a beetle that damages plants. -पीटी, -मारी <i>n</i> परस्पर मारबाक क्रिया। scuffle. मारि <i>n</i> 1. पिटाइ। beating. 2. परस्पर मारबाक क्रिया, लड़ाइ। fight, battle. <i>adj</i> ढेर-रास, मारते। abundant.</p>
<p>जाएब <i>jaeb</i> [या-] <i>vi</i> 1. गमन करब। go. 2. पहुँचब। attain, reach, approach.</p>	
<p>खाएब <i>khāeb</i> <i>v</i> भोजन/भक्षण करब। eat.</p>	

Manipuri

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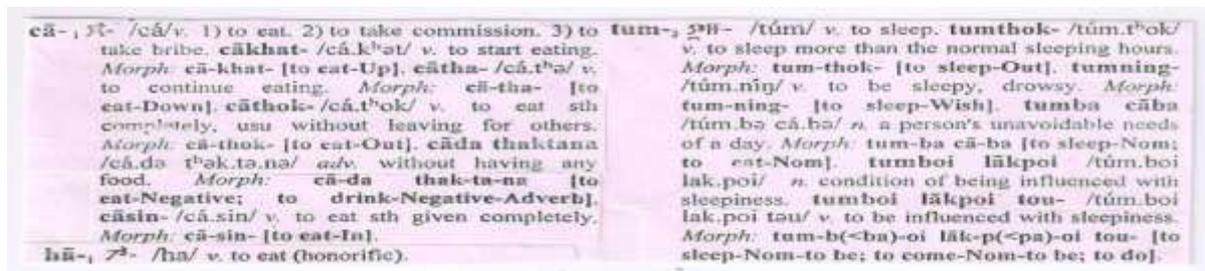
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Soibam Rebika Devi, M.Sc. (Biology), M.A. (Linguistics), M.A. (Translation), Dip. in Tamil

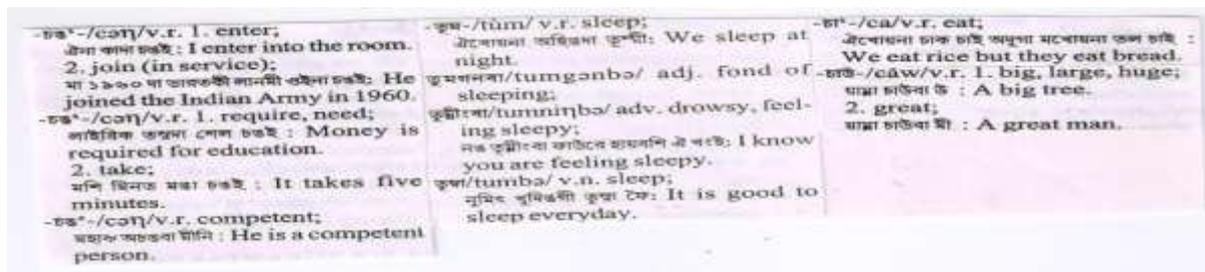
Verb Entries in the Dictionaries in Indian Languages

Manipuri has two scripts, viz., Meitei Mayek and Bengali scripts used till today. This can be seen in the dictionaries analyzed here. There is a distinction between the traditional lexicographers and the Linguistics-trained ones which are reflected in their products.

'The Learners' Manipuri-English Dictionary' by Suramangol Sharma, H. (2006) gives the verb root as the entry followed by the transliterations of the verb root in Meitei Mayek script and Roman, /v./ for verb, English meanings, morph: 'morphology' of other possible inflections. Some of the verb entries are given below.



'The Manipuri to English Dictionary' by Imoba, S. (2004) gives the verb root as the entry followed by the phonetic transcription in Roman, /v.r./ for verb root, English meaning(s) with illustrations, sometimes other derivations from the verb root like /adj./ 'adjective', /adv./ 'adverb' and /v.n./ 'verbal noun'. Some of the verb entries are given below.



On the other hand, the 'Manipuri to Manipuri & English Dictionary' by Khelchandra Singh, N. (1964) gives the verbal noun form of the verb as the entry followed by phonetic transcription in Roman in parenthesis, /v./ for 'verb', meanings/synonyms in Manipuri, English meaning(s) in infinitive form of the verb, sometimes other usages as nouns with illustrations in Bengali script and Roman transliteration, /n./ for 'noun' and English meanings. Some of the verb entries are given below.

<p>हांपा (hātpā) v. शम्जेटना शम् हांपा to comb the hair; शिहन्वा, नोत्तमन्हन्वा, थराई लोवा to kill, to put to death; निंथो हांपा मी (ningthau hātpā mī) n. regicide; मचिन्नाउ हांपा मी (machinmanāo hātpā mī) n. fratricide; मपा हांपा मी (mapā hātpā mī) n. patricide; ममा हांपा मी (mamā hātpā mī) n. matricide; मी हांपा मी (mī hātpā mī) n. homicide.</p> <p>हाबा (hābā) v. हाबा (योगल्लान) to eat; मराळ मराळ तौबा, हाथु हाथु तौबा to bustle; पोत्त योन्गे हाय्दुना कोय्त्त चंपा to carry goods for sale.</p>	<p>तुम्बा (tūmbā) v. योम्बेन् तुम्बुन् हन्वा, याहीला to sleep; चेम्बा (यथक् थोम्बा मीदा हाय्दुना योम्बेन्) to sleep (to used when the addressee is a respectable person); adj. मत्तुम् त्रावा round; तुम्ना तुम्ना वा ज्जुवा मी (tūmnā tūmnā wā jǰūvā mī) n. somniloquist; तुम्नीम्बना मुन्वा (tūmningbanā munvā) v. to drowse.</p> <p>चाबा (chābā) v. हाबा, हक्पा to take food, to eat; adj. याबा fit.</p> <p>चंपा (chatpā) v. थोम्ब थोम्बा, लोम्बा, शान्वा to go, to move.</p>
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Marathi

'The Marathi-English Dictionary' by Molesworth (2001) gives verbal noun form of the verb as entry in Devanagari script followed by /v i/ or /v t/ or /v c/ for verb intransitive, verb transitive and verb common respectively, Sanskrit root in parenthesis in Devanagari script, meanings in English with the usages in Marathi. Some of the verb entries are given below.

<p>खाणे v c (अर S) To eat. 2 To peculate, embezzle, swallow bribes; to pick and appropriate fraudulently. 3 To swallow up; to take in; to absorb or devour. 4 To take up; to consume- as a building or other work consumes materials. 5 To receive or sustain; to be the subject of (a beating, heat, cold). 6 To inhale (the air). 7 To take (an oath). 8 To eat up; to overcome or subdue utterly. 9 To omit, skip, leave out (words or letters in speaking or writing). 10 Used as चावणे & डसणे in the sense of To bite. Ex. साप खाई घोट रिते (or विकामे or उपाशी) The serpent bites, but he fills not his belly. Used also of the biting of dogs and of certain venomous reptiles and insects and troublesome vermin : also of the Gnawing of bodily uncleanness; as मळ खातो; and, मळ, वा, पिसा &c. being implied, it takes as its subject डोकें or डोई or केरु; as माझे डोकें (or डोसके, डोकमे, शीर &c.) खातं; माझे केरु खातात. 11 To gnaw, corrode, peck, bite-sin a crime मन or evil conscience. Ex किं पापियासी निवृत्तक जेवी खाते। 12 To gnaw, lit fig-disagreeing food, bite, offensive speech : also to swallow up or ruin-an enterprise or undertaking.</p>	<p>जाणे v i (घान S) To go, i.e. to proceed, travel, move on. 2 To pass or go from; to depart from, i.e. to be lost, destroyed, removed. 3 To go by; to pass on; to elapse-time. 4 To go in; to enter or be contained. 5 (Esp. in the past tenses.) To be gone; to be spoiled, ruined, marred, blasted. Ex. ही चापको चांगली पण कथरेत गेली; ही खुर्ची चांगली पण खुरात झाल गेली; हा कसला विद्वान परंतु अधिमानाने गेला. 6. To take place-some omission or oversight, some deviation from the established or the proper way. Ex. रोज औषध घेत असे न्यात एक दिवस माझे हातून गेले रोगाने बळ केले; न्यायामून दोन अक्षरे लिहून घ्यावी एकद्वे गेले; हा अंगरुखा बरा उतरला परंतु गुंडीजबळ काही गेले. 7 To go from proceed from, be done by; -esp. some wrong act, and inadvertently. Ex. मी गोट मजपासून गेली खरी. 8 To be deducted; to be subtracted from. 9 To lose its power, excellency, virtue- a limb or member, a drug. 10 To go after-the heart and affections, the eyes, ears &c. बर or कडे of o. 11 To be made, given, passed- a promise, one's word. In this sense it seems confined to the past tense. 12 To go out-a light. Ex. झणकान्याबरोबर दिवा गेला</p>	<p>मारणे v c (पु S) To kill. This sense, although the first etymologically or appropriately to the root मृ, is, popularly, neither the first sense, nor scarcely ever the sense unless the verb be determined and fixed by conjunction in the क्तन form with the verb टाकणे, or by construction with certain emphatic adverbs or with the noun मीथ् अधिबुद्धि employed; e. g. मारून टाकणे, तार मारणे, अगदी मारणे, निरशेष मारणे, विधानशील or विधाने or जिवें मारणे. 2 To beat, buffet, thump; to knock or hit; to strike in general whatever object with whatever instrument. 3 To overcome, vanquish, defeat. 4 To destroy the active qualities of, to kill (quicksilver, lead &c.) 5 To attack (houses, villages, travelers). 6 To rob or seize with assault (i. e. with killing or beating or personal violence). Ex. सोने मारले, खजाना मारला, हुंडी मारली. 7 To master, subdue, tame (affections, appetites, lusts). 8 To drive in (nails, pegs, stakes) : to apply, fix, fasten, clap on (locks, rattlers, fetters, anything whatever, when smartness of action or firmness of fixture is implied). 9 मारणे is much used in the large or free sense of Do or Make; and conveys always an impression of force, promptitude, smartness, or briskness.</p>
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'The Marathi-English Dictionary' by Deshpande, M.K. (2005) gives verbal noun form of the verb in Devanagari script as entry followed by /v i/ or /v t/ for verb intransitive or verb transitive respectively, meanings in English in the infinitive form of the verb. Some of the verb entries are given below.

<p>खाणे v i To eat. To embezzle. To absorb; to omit. To vex. खाई त्याला झवखवे Conscience pricks the wrong-doer. खाऊन विकून सुखी Well-off खा खा सुटणे To be greedy.</p>	<p>जाणे v i To go; to depart. To die. To elapse. To join. खिजविणे v i To anger; to excite; to provoke; to tease. झोपणे v i To sleep.</p>
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Nepali

'A Comparative & Etymological Dictionary of the Nepali Language' by Turner R.L. (2001) gives verbal noun form of the verb as entry in Devanagari script with Roman transliteration followed by abbreviations /vb.intr./ or /vb.tr./ or /vb.tr. & intr./ for intransitivity or transitivity or both transitivity and intransitivity of the verb respectively and equivalents in English; the usages in Nepali with English meanings and etymological details of the verbs from Sanskrit, Pali and Prakrit are also given. Some of the verb entries are given below.

<p>जाणु jānu, vb. intr. (past <i>gaē</i>, absol. <i>jāi</i> or <i>gai</i>) To go ; — be used up, be lost, be forfeited, be wasted ; come off (of skin).—It is used intensively with (a) oblique infinitive, e.g. <i>pozna j°</i> to go right into, <i>puṅna j°</i> to reach, arrive quite at, <i>banna j°</i> to settle down ; — (b) absolutive, e.g. <i>uṛi j°</i> to fly away, <i>uski j°</i> to escape, <i>bhāgi j°</i> to run right away, <i>marī j°</i> to die, <i>hīri j°</i> to set off, <i>hoi j°</i> to become.—<i>jāi j°</i> (past <i>gai gaē</i>) to go off.—<i>jāi puṅnu</i> to approach.—<i>jāi hānu</i> to get away.—<i>jāna dinu</i> to let go, let be.—<i>jāna pānu</i> to get away. [Sk. <i>yāti</i> : Pa. <i>yāti</i>, Pk. <i>jāi</i> ; Rom. syr. <i>jar</i>, arm. <i>jel</i> inf., eur. <i>jal</i>, D. <i>gaw. jāk</i>, gar. <i>yam</i> I shall come, tor. <i>yai</i> come thou, Sh. <i>ydyēi</i>, K. <i>yin°</i>, WPah. <i>doḍ. jāyo</i>, cam. <i>jānā</i>, Ku. <i>jāno</i>, A. <i>sāba</i>, B. <i>jāoyā</i>, O. <i>jibā</i> (<i>jāu</i> I go), H. <i>jānā</i>, P. <i>jānā</i>, L. <i>jā</i> go thou, G. <i>jāivā</i>, M. <i>jāyā</i> ; cf. Sgh. <i>yavenu</i> to cause to go [<i>< yāpāyanti</i>].] [See Add.]</p>	<p>खाणु khānu, vb. tr. and intr. To eat ; — <i>pāni kh°</i> to drink ; — <i>tamākhū kh°</i> to smoke ; — to cost, be an expense to ; — to sting.—<i>khāi dinu</i> or <i>hānu</i> to eat up.—<i>khāna garnu</i> to make a meal.—<i>khāna dinu</i> to feed.—To experience.—<i>kaṣṭa kh°</i> to be unfortunate.—<i>kaṣam kh°</i> to swear an oath.—<i>kuṣṭi kh°</i> to be beaten.—<i>gapā-gap kh°</i> to gobble up.—<i>jāgir kh°</i> to get pay.—<i>theṣ kh°</i> to stumble.—<i>dhokā kh°</i> to be cheated.—<i>phajiyat kh°</i> to be disgraced.—<i>mār kh°</i> to be struck.—<i>modī kh°</i> to kiss.—<i>saḥ kh°</i> to be suspicious.—<i>sampatti kh°</i> to inherit.—<i>khāwē kh°</i> to take the air.—With the absolutive it has an intensive and reflexive force : — <i>jhāki kh°</i> to take out for one's self.—<i>bevi kh°</i> to sell for one's self. [Sk. <i>khādāti</i> : Pa. <i>khādāti</i>, Pk. <i>khāat</i> ; D. kha. <i>khā</i>, tir. tor. <i>gār. mai. khā</i>, WPah. <i>ram. bhād. cam. khā</i>, Ku. <i>khāno</i>, A. <i>khāiba</i>, B. <i>khāoyā</i>, O. <i>khāibā</i>, H. <i>khānā</i>, P. <i>khāyā</i>, I. <i>khāvan</i>, S. <i>khānu</i>, G. <i>khāvā</i>, M. <i>khāyā</i>, Sgh. <i>kanu</i>.—Beside <i>khādāti</i> there was <i>khāditi</i> (perf. <i>caḥkhāda</i>) tears, whence possibly K. <i>khyan°</i>, WPah. <i>kiā. khēun°</i>, and some causatives, e.g. WPah. <i>doḍ. khāyo</i>, H. <i>khānā</i>, P. <i>khāyā</i>, if not due to the influence of forms from Sk. <i>piḥati</i> drinks.—v. Add.]</p>
<p>सुणु sutnu, vb. intr. To go to sleep ; become numb ; — to lie down.—<i>suteko</i> asleep. [Sk. <i>suṣṭāh</i> asleep : Pa. Pk. <i>sutta-</i> ; Rom. eur. <i>suto</i> asleep ; arm. <i>sutav</i> sleep ; syr. <i>sūtā</i> slept ; D. tor. <i>hut</i> (<i>h-?</i>), Sh. <i>sūtā</i> ; K. <i>ṣṭ°</i> calmed (cf. <i>sāh f.</i> sleep <i><</i> Sk. <i>suṣṭāh</i> f.) ; WPah. <i>doḍ. suttoro</i> ; Ku. <i>sutyo</i> to lie down, H. <i>sutnā</i> ; P. L. <i>sutā</i> slept, S. <i>suto</i> ; Sgh. <i>bot</i>, <i>et</i> resting.—Cf. Sk. pres. <i>svāpīti</i> (piur. <i>svāpanti</i> replacing <i>*svāpānti</i>), <i>svāpati</i> : Pa. <i>supati</i>, Pk. <i>suvoḥ</i>, <i>souḥ</i> (after <i>ruvaḥ</i> : <i>rovaḥ</i> <i><</i> Sk. <i>rudāti</i> : <i>rodāti</i>) ; Rom. eur. <i>sovel</i>, arm. <i>sov-</i>, syr. <i>sudār</i>, Sh. <i>sōikī</i> ; K. <i>sāvanu</i> to put to sleep (<i><</i> Sk. <i>svāpāyati</i>, cf. Pk. <i>sāva-</i> m. sleep) ; WPah. <i>pañ. soṇā</i> to sleep, <i>bhāḥ. saṇṇā</i>, O. <i>soibā</i>, H. <i>soṇā</i>, P. <i>soṇā</i>, L. <i>sō-</i>, G. <i>suvā</i>, Sgh. <i>kovinu</i>.—Cf. also Sk. <i>svāpnaḥ</i> m. sleep, <i>svāpnāyate</i> is sleepy ; D. <i>paah. sāpan</i> dream ; L. <i>summar</i> to sleep,</p>	<p>मार्नु mānu, vb. tr. To kill ; strike, beat.—<i>andho m°</i> to clasp round the neck.—<i>tālō m°</i> to lock.—<i>thakū m°</i> to be refreshed.—<i>thapri m°</i> to clap.—<i>paileḥi m°</i> to cross one's legs.—<i>ḥṭjho m°</i> to bring untilled land under cultivation.—<i>bū m°</i> to talk.—<i>maṅḍal m°</i> to circle.—<i>man m°</i> to be unwilling.—<i>māchā m°</i> to fish.—<i>māyā m°</i> to forget.—<i>sapko m°</i> to wrap. [Sk. <i>māriyati</i> kills : Pa. <i>māreti</i>, Pk. <i>mārci</i> ; Rom. eur. <i>mārci</i> kills, beats, arm. <i>māri ker-</i> ; syr. <i>mārār</i> kills, D. <i>gaw. marik</i>, tor. <i>mā-</i>, Sh. <i>mārdi</i>, K. <i>mārun</i>, WPah. <i>cur. mānā</i>, <i>bhāḥ. mārun</i>,</p>

The Online Nepali dictionary 'A Practical Dictionary of Modern Nepali' by Schmidt, R.L. (1993-1994) gives the verbal non form of the verb as entry in Devanagari script followed by page number as in the hard copy in parentheses, transliteration in square brackets, the abbreviations /VB INT./ or /VB TR./ for verb intransitive and transitive respectively, English meanings and citations of Nepali sentences in Roman script and English equivalents. Some of the verb entries are given below.

सुनु (p. 640) [sutnu] , VB INT. a) to lie down: *bhūmao nasuta, ochyannmaa suta*, don't lie down on the floor, lie down on the bed. Cf. लडनु2 laDnu. b) to go to sleep: *u nau baje sutyo ra saherai uThyo*, he went to sleep at nine and got up early in the morning. *sutne koThaa*, bedroom [lit. sleeping room].

—सधैको लागि सुनु (idiom) *sadhairpko laagi sutnu*, pr. *sadaiko laagi sutnu*, VB INT. to die [lit. to go to sleep forever].

खानु (p. 129) [khānu] , VB TR. a) to eat: *khaanaa khaana aaunos*, come and eat (food). b) to drink: *raksi nakhaanos*, don't drink *raksi* (local liquor). c) to taste: *tyo cokho paani ho, kasaile pani khaaeko chaina*, that's untouched (undefiled) water, no one has tasted it. Cf. चाखु caakhnu. d) to smoke: *curoT dherai nakhaanos*, don't smoke too many cigarettes. Cf. धूम्रपान गर्नु dhuumrapaana garnu (under धूम्रपान dhuumrapaana). e) to absorb (plant): *bruuwaale jaraabaaTa paani khaancha*, a plant absorbs water through its roots. f) to live, subsist: *yauTaako kamaaimaa sabai paribaar khaanchan*, the entire family subsists on the earnings of one person. Cf. जिउनु jiunu; Cf. जीउ पाल्नु jiuu paalnu (under जीउ jiuu); Cf. बाँच्नु baācnu. g) to use up and not return (something belonging to someone else): *usle mero paisaa khaayo*, he's used up my money (and hasn't repaid it). Syn. खाइदिनु khaaidinu (under खानु khaanu). — See also खुवाउनु khuvaunu.

जानु (p. 231) [jānu] , VB INT. a) to go, leave: *ma bholl pokharaa jaanchu*, I'm going to Pokhara tomorrow. *bhuanche ga isakyo*, the cook has already left. Cf. छुट्नु chuTnu. b) to go on, continue: *jhogaRaa das barsasamma gayo*, the quarrel went on for ten years. Cf. चलनु calnu. c) to be over, past: *din gayo*, the day is over. Syn. बित्तु bitnu. d) to be wasted: *paisaa gayo, saamaan aaeno*, the money's wasted; the goods haven't come. Syn. खेर जानु khera jaanu (under खेरI khera). e) to peel off (skin): *chaalaa gayo*, the skin peeled off. f) to flow out: *paalp jaam bhayo, paani jāadaina*, the drainpipe is blocked and the water doesn't flow out. Cf. बग्नु bagnu. — See also बहनु bahanu.

NOTE: The past stem is *ga-*: *ga&etilde;*, I went; *gayo*, he went; *ga.i*, she went; *gayau*, you went; *gae*, they went.)

जानु *jaanu* forms compounds with the absolutive ppl. of other verbs; these verb + verb compounds connote motion off or away, *caraa uRigayo*, the bird flew away. *cor bhaagigayo*, the thief ran away. *hiRijaa.oā*, let's set off.

—गएको (1st. perf. ppl.) sp. pr. *gaeko* ADJ. last, past (in expressions of time): *gaeko haptaa*, last week. See also बितेको biteko (under बित्तु bitnu)

NOTE: in casual speech, *-ae-* becomes *-aa-* or *-a-*: *gaeko haptaa*, last week. *gako haptaa*, last week.

मार्नु (p. 520) [mānu] , VB TR. a) to kill: *kukhuraa*

Oriya

The Oriya dictionary ‘*Abhinaba Utkala Abhidhana: Oriya-Oriya-English Dictionary*’ by Kar, Ramala (2003) gives verbal noun form of the verb as entry in Oriya script followed by the abbreviation /kri/ for kriya ‘verb’, sometimes preceded by /de/ for deshaja ‘native’ for some of the verbs; the meanings in Oriya with English meaning(s) in infinitive form are given along with usages. Some of the verb entries are given below.

<p>ନାଶିବା, ଡି. ପ୍ରହାର ବା ଆଘାତ କରିବା (to beat, to strike), ବଧ କରିବା (to kill), ସଂଲଗ୍ନ କରିବା (to attach), ଚାଲିବା (to hang), ଆନୁସାର କରିବା (to misappropriate), ବେଷି ପ୍ରସ୍ତୁତ କରିବା (to prepare), ଖୋଷିବା (to tide up), ହଠାତ୍ ଲାଭ କରିବା (to gain with certain result) ।</p>	<p>ଖାଇବା, ଡି. ଆହାର କରିବା (to eat) କି. ଭୋଜନ (meal) । ପଡ଼ିବିବା (lie down on the bed to sleep), ଗହପଡ଼ ହେବା (lay flat on the ground) ।</p>
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The Oriya-Oriya-English Dictionary named ‘*Bruhata Oriya Padhi*’ by Padhi, B.B. (2006) gives verb root as the entry with /bi./ for bisheshya ‘verb root’ followed by meanings in English, other derivations like bisheshan ‘adjective’ marked by /bing./ and verbal noun forms. Some of the verb entries are given below.

<p>ମାତ—ବି. ମରଣ, death; କରପ୍ତ, cupid; ବଧ, killing; ବିରୁ, hindrance । ମାତକ—ବି°, ଗାତକ, killing; ମୃତ୍ୟୁକାରକ, fatal ।</p> <p>ମାତଣ—ବି. ହନନ, slaughter; ବୃକ୍ଷାଦିକୁ ଭଗ୍ନ କରିବା, oxidation of metals । ମାତଣା—ବି°, ବିଶ୍ୱାସଘାତକ, faithless; ଯେଉଁ ପଶୁ ମାତେ, animal given to goring, vicious; ବିଶ୍ୱାସଘାତକ, betraying । ମାତାମୂଳ—ବି°, ପ୍ରାଣନାଶକ, fatal, deadly । ମାରିବା—kill, beat, oxidise metals । ମାରିତ—killed, reduced to ashes as of a metal, oxidised ।</p>	<p>ଗମ—ବି. ଗମନ, going; ପ୍ରସ୍ଥାନ, departure; ଦୂରକୁ, distane; ଗତି, motion; ସାଥୀସ, intercourse; ପଥ, way । ଗମନ—ବି. ଗତି, motion, ଯିବା, travelling; ଚାଲିତ ଢଙ୍ଗ, gait; ପଥ, way । ଗମନପତ୍ର—passport । ଗମନାଗମନ—going and coming, free intercourse । ଗମନୀୟ—approachable । ଗମନେଛା—wish to go । ଗମିବା—go or move, read, enter ।</p> <p>ଶୟନ—ବି. ନିଦ୍ରା, sleep; ବିଶ୍ରାମ, rest; ଶଯ୍ୟା, bed; ସ୍ୱାସଂସର୍ଗ, copulation । ଶୟନ କରିବା—sleep, lie down । ଶୟନକକ୍ଷ (-ମଝିର, -ରୁହ)—bedroom, dormitory । ଶୟନ—asleep ।</p>
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Punjabi

'The Punjabi-English Dictionary' by Punjabi University (1994) follows the traditional way of giving the verbal noun as the entry like many other dictionaries. The entry is given in Punjabi script followed by Roman transliteration in parenthesis, /v.t/ or /v.i/ for the quality of the verbs as transitivity or intransitivity and meanings only in English in infinitive form. Some of the verb entries are given below.

<p>ਖਾਣਾ [khana] v.t. to eat, dine, take, consume, ingest; to suffer, endure (defeat, beating, deceit); to embezzle, misappropriate; to take (oath); to corrode, erode</p> <p>ਸୌਣା [sona] v.i. to sleep</p>	<p>ਮਾਰਨା [marna] v.t. to beat, thrash, drub, spank; to hit, strike, attack, throw something at; to kill, execute, assassinate, murder; to close, shut (door, etc.); to reduce to ashes (chemicals, medicines); to control (mind, hunger, anger, etc.); to weed out (weed plants)</p>
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'The Punjabi-English Dictionary' by Goswami, P.K. (2003) gives the verbal noun form of the verb as the entry in Punjabi script followed by /ki./ for kriya 'verb', English Equivalent in the form of verb root and its transliteration in Punjabi script. Some of the verb entries are given below.

<p>ਮਾਰਨା.ਕਿ. kill. ਕਿੱਲ.</p> <p>ਮਾਰਨା ଚୁଟଟା.କି. beat. ਬੀଟ.</p> <p>ਖାਣା.କି.(ଖିନନ ਖਾਣਾ) eat. ਈਟ.</p> <p>ਸୌਣਾ.ਕਿ. sleep. ਸਲੀਪ.</p> <p>ਖਾਹਿਸ਼ ਕਰਨੀ.ਕਿ. to wish. ਟੁ ਵਿੱਸ.</p>
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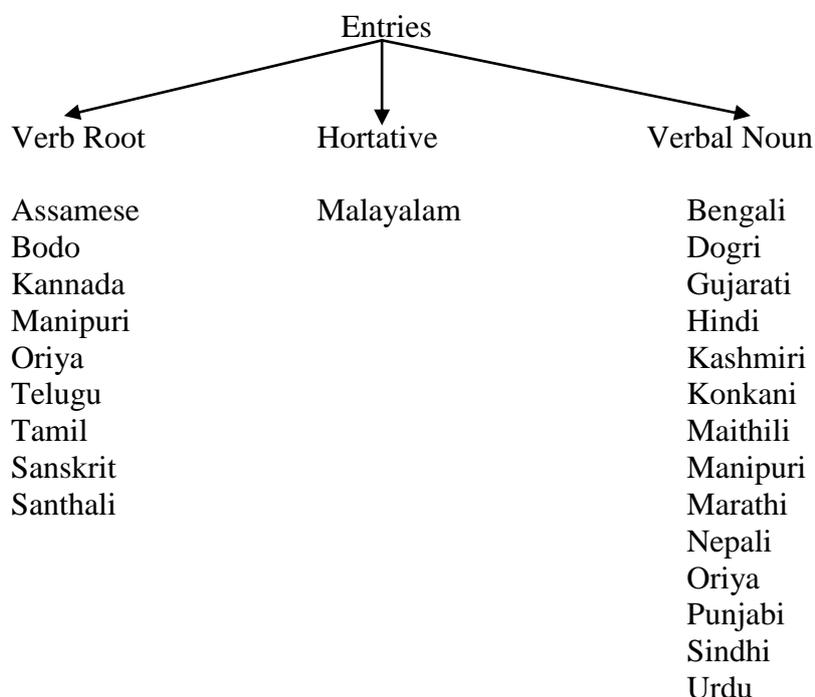
Sindhi

'A Dictionary: Sindhi and English' by Stack, C.G. (2004) gives the verbal noun form of the verb as the entry in Devanagari script followed by /v.n./ 'verbal noun' or /v.a./ 'verb active', the English meanings represented by the infinitive form of the verbs; sometimes the past participle forms are also given in parenthesis. Some of the verb entries are given below.

<p>s मारण v. a. To smite, strike, hit, beat, kill, slay; stop; get over (ground in travelling). To reduce to powder by fire (metals).</p> <p>वढण v. a. To cut, cut off, lop, hew.</p>	<p>जाणण v. n. (past part. जाओ or जायो) To be born, brought forth; to spring up, shoot up. To congeal, coagulate, curdle.</p> <p>वणण v. n. To wander, to turn.</p>
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form of the verb and hortative or a kind of imperative form of the verb. A very simple question arises as to why the gerund or hortative form is preferred over the verb root.

The following shows the list of languages which give the above three forms of the verb as entries



If one looks into the grammatical conjugation of the verbs in almost all languages, the verb root is used for all these conjugations and derivations. If that is so, why the gerundial form is preferred which will complicate the learning of their usages. No answer is given to this complexity by any of the dictionaries which give the gerund as the entry.

With the knowledge of the grammar only, one can use the verb in sentences. Take for example, the Hindi verb entry *khaanaa* (in Devanagari script) and the transliteration in Roman followed by (v) and then the meaning(s). But the entry does not help the users while using them. The conjugations /khaataa huum/, 'I eat' /khaauungaa/, 'I shall eat' /khaayeega/, 'He will eat', /khaakar- khaakee/, 'after eating or having eaten', etc. are some of the conjugations for which the user has to delete the marker /-naa/. But, on the other hand, this entry may help the users to conjugate the negative forms of the verb, /nahim khaana thaa/ '(I) should not have eaten', /is tarah khaana acchaa nahim hai/ 'Eating like this is not good', and other constructions such as /khaanaa caahiye/ 'have to eat', the verb entry will be of help. This problem in these languages is to be solved.

Yet another problem is the information given about the verb qualities. Take for example: dictionaries in some languages do not give the information as to whether they are transitive or intransitive verbs. If at all given, they may give the English abbreviations such as /v./, /v.t./, /v.i./, etc. denoting verb, verb transitive, verb intransitive, etc., respectively. Should this be given in the language concerned or in English is another question to be discussed.

Not only the user must know the abbreviations in English such as /v./, /v.t./, /v.i./ or /v.int./, etc., which give the quality of the verb, but also know English grammar. If it is given

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in the language concerned, it presupposes that the user not only knows English grammar, but also the target language grammar in the concerned script. A question arises as to whether and how this information must be presented in the dictionaries. This expectation is to be discussed.

If the dictionary gives all such information in the script of its own, it is of no value for the native speakers and there is no need of saying whether they are transitive or intransitive verbs, weak or strong verbs, etc. But, for the second language learners,, this information is very much essential for conjugation. This is another important point to be discussed in the dictionaries of Indian languages.

The dictionaries analyzed in this paper have given some of the information mentioned below. Why there is this kind of disparity is another question to be answered by the concerned.

1. Verb transitive/ verb intransitive in the script of regional language or in Roman
2. Transliteration/transcription
3. Variant forms
4. Etymology
5. Forms for its usage
6. Meaning with citations
7. Cognates
8. Strong/Weak
9. Kri/v. in the script of regional language or in Roman
10. Tense marker (past/present/future)
11. Infinitive form/Gerund
12. Synonyms in regional Languages
13. Causative forms of the verb
14. Native/borrowed
15. Equivalent in other languages
16. Most of the dictionaries gives the meaning in English with 'to' whereas the entries are either imperative or gerund forms. Sometimes, gerundial forms are also given.
17. Script: Some of the languages use two or more scripts for obvious reasons and hence dictionaries are available in them.
 - a. Kashmiri and Sindhi use both the Devanagari and Perso-Arabic scripts
 - b. Konkani uses Devanagari and Kannada scripts.
 - c. Manipuri uses Meitei Mayek and Bengali scripts.
 - d. In Santhali, the entries are given in Roman because a decision regarding the script was not been taken at the time of the preparation. Now the Devanagari script is adopted.
18. Morphological Information: derivations, inflections

Conclusion

The paper tried to focus on the variety of forms as entries in the dictionaries of 22 Indian languages and variations in giving the verb features also. If India is called as a linguistic area, a question arises as to why we shouldn't have a uniform pattern. It is true that different objectives may be there, but still there can be uniformity. An amicable solution has to be thought of for these problems. If at all there is a claim that the dictionaries are for the users, Language in India www.languageinindia.com

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in practice they mislead them. The dictionary may presuppose that the user must know better grammar of the language in question before using it. Who are the users of the dictionaries, mother tongue speakers or second language learners? Are the dictionaries for consumption for all? Will it be possible to solve these important problems in the lexicographical studies of Indian languages?

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