

MORPHOLOGY OF NEGATION IN HINDI- URDU

**DISSERTATION SUBMITTED TO THE JAWAHARLAL NEHRU UNIVERSITY
IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR
THE AWARD OF THE DEGREE OF**

MASTER OF PHILOSOPHY

NARESH KUMAR

**CENTRE OF LINGUISTICS AND ENGLISH
SCHOOL OF LANGUAGES
JAWAHARLAL NEHRU UNIVERSITY
NEW DELHI-110067
INDIA
1996**

**FOR
MY PARENTS**



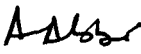
जवाहरलाल नेहरू विश्वविद्यालय
JAWAHARLAL NEHRU UNIVERSITY
NEW DELHI - 110067


School of Languages
Centre of Linguistics and English

CERTIFICATE

Certified that the dissertation entitled "**MORPHOLOGY OF NEGATION IN HINDI-URDU**" submitted by Naresh Kumar, in partial fulfilment of the requirements for the award of the Degree of Master of Philosophy is his original work. This dissertation has not been submitted for any other degree to this University or to any other University to the best of my knowledge.

We recommend that this dissertation be placed before the examiners for evaluation!


22/7/96
Dr. Anvita Abbi
Chairperson


Dr. Anvita Abbi
Supervisor

ACKNOWLEDGEMENTS

It is often said that research is not an individual work; it is a team work. I never realized so much truth in this maxim as when I was busy in writing the dissertation. The number of people who extended their co-operation when the work was in progress is too large to name them all.

First of all I am thankful to the whole faculty of Linguistics and English, JNU where I have learnt the A B C of linguistics&whatever I know about it today.

I owe inspiration and motivation to work in the domain of morphology to my supervisor Dr. Anvita Abbi. Her contribution doesn't end at the ~~ins~~pirational level; she spared invaluable time out of her extremely busy schedule for discussion and answering my queries. To her I feel indebted for taking personal interest in the progress of the dissertation.

I had some important discussion with Prof. Kapil Kapoor especially on the relation between Visarga and [h], and on other subjects related to Sanskrit linguistics for which I am highly thankful to him. My thanks are also due to Dr. Manjali, with whom I debated the relation between negation and proposition.

I feel tempted to mention that my friends Jitendra, Ronu, Rakesh, Uday, Vicky, Zahri and others have been very vigilant to ensure that I was devoting enough of my time and energy in writing the dissertation, and I don't wish to thank them for their vigilance. My thanks are due to Rajnesh to lend me some references from his rare collections.

I extend my especial thanks to Sujeet responding sincerely to my request to help me in preparing the appendix. I can not help thanking Dhnanjay who gave finishing touch to the appendix.

And finally, I wish to thank Suman for her co-operation and moral support when I needed them most.

And before I close, I would also like to appreciate the sincerity of Kuldeep and Rajender in typing the dissertation.

July 1996
New Delhi.

(NARESH KUMAR)

CONTENTS

	Page No.
I INTRODUCTION	1-4
II NEGATION : THEORETICAL DISCUSSION	5-36
2.1 Apohavada	6
2.2 Defining Negation	8
2.2.1 Negation in philosophy	9
2.2.2 Definition of Negation in Linguistics ...	14
2.3 Study of Negation in Linguistics	15
2.3.1 Klima on Negation	18
2.4 Typology of Negation	20
2.4.1 Payne's classification of Negation	21
2.5 Negation and Antonymy	28
III NEGATIVE AFFIXES : IDENTIFICATION & TYPOLOGY	37-71
3.1 Identification of Negative Affixes	38
3.2 Antonymic Affixes	49
3.3 Semantics of Negative Affixes	52
3.4 Compounding and Negation	61
3.5 Endocentric and Exocentric Constructions.	62
3.6 Lexical Constraints	64
3.7 Historical Aspect : Native & Non-Native Elements in Negation	66
IV MORPHOPHONEMICS	72-88
4.1 Hindi-Urdu Phonemes and their Feature Description.....	72
4.2 Visarga and [h].....	77
4.3 Phonological shape of the Negative Affixes and Phonological Process	80
V CONCLUSION	89-92
APPENDIX-I (List of pairs of Antonymic Affixes)	93
APPENDIX-II (Ohala's proposed feature matrix for Hindi)	94-95
APPENDIX-III (List of words used in the data)	96-109
BIBLIOGRAPHY	109-114

CHAPTER - I

INTRODUCTION

The use of negative¹ expression is so common in our day to day speech events that we hardly take note of the complexity it involves. Such expressions are used not only to deny the fact but also to emphasize the assertion. The difficulty in studying the phenomenon of negation in languages are compounded by the variety of forms it takes (cf. 2.4.1).

Of the various linguistic elements which are used to effect negation in a sentence, affixes are quite important ones. A negative affix-prefix, suffix or infix, which is inherently negative in meaning, negates the thing or idea signified by its base-word. Affixation especially the derivation one is used as a device to negate the sentence, either in part or in entirety, in most of the languages of the world. Here, in this dissertation I undertake to study affixial negatives of Hindi and Urdu. Since, very often, the attaching of an affix to the base word leads to some

1. 'Negative' should not be taken in its narrow sense of negative vs affirmative sentence in which only sentential negation (2.4.1) is taken into consideration. Here 'negative' is used in its broadest sense which can be taken at any level.

morphophonemic changes it constitutes an important part of this study.

Hindi and Urdu, for this dissertation are not considered two separate languages, nor are they in reality if we go by the formal criteria of language differentiation. Moreover, all the negative affixes, which are used in Urdu are also used in Hindi, and vice-versa, though frequency of occurrence of one affix may be more in one language and less in another. Hence, in the title we have used the term 'Hindi-Urdu' and not Hindi and Urdu.

The dissertation is an attempt to study the morphology of negation in Hindi-Urdu and describe them in formal terms with the help of modern phonological theories especially that of Binary Distinctive Features. By analysing the process of derivation involving the negative affixes, it is endeavoured to show that quite a few negative affixes and their morphemic variants are phonologically conditioned. Apart from this various constraints - semantic, lexical etc. on the occurrence of a particular negative affix is also examined.

In fact, proper study of Hindi morphology in the light of modern linguistic theories is almost non-existent. There is no book or monograph dealing exclusively with negative affixes and their process of derivation. The books on Hindi

grammer don't do anything more than listing the prefixes together at one place and suffixes at another (K.P. Guru 1962, V.N. Prasad 1982, Sharma 1958, Agrawal 1994). So, again, negative affixes don't get separate treatment, though one can understand their problem of space and non-availability of any research on this subject. If Tej K. Bhatia's (1977) concern is basically syntax and not morphology, then Majari Ohala's *Aspects of Hindi Phonology* (1983) ignores the negative affixes and concentrates on syllabic structure and consonant clusters etc. And equally disappointing is the condition of books on Urdu grammar (M.A.K. Beg 1988). In absence of any good reference work on the morphological aspect of negation in Hindi-Urdu, it is my small effort to do a bit in this direction.

Since the notion of negation has come into linguistics from philosophy, there has been good debate on it both in philosophy and linguistics. Chapter 2 deals with the theoretical aspect of 'negation'. Beginning from the Buddhists' theory of apohavada (2.1), it reviews the debate and studies on the subject down to present day. Apart from the treatment of negation in philosophy (2.2.1), it discusses Klima's study of 'Negation in English' (2.3.2) and Payne's typology of negation (2.4). In the Payne's extensive typology, the place of derivational negation is located in

(2.4.1.2). The relation between negation and antonymy is discussed in (2.5).

Chapter 3 is devoted to identifying the negative affixes (3.1), and their semantics (3.3). Lexical constraints (3.6) and the role of Native and Non-native elements (3.7) is also discussed. And chapter 4 is basically devoted to the phonological processes that take place due to affixation.

Methodology

The success of any research work depends, to a great extent, upon the methodology adopted for it.

Since my purpose in this dissertation is to study how negative affixes form new words and what are the morphophonemic changes involved in it, I made use of the standard Hindi dictionaries like R.C. Verma's *Manak Hindi Kosh* (1962) to collect words with negative affixes - prefixes or suffixes. Besides, some books on Hindi and Urdu grammar like Vajpayee (1957), K.P. Guru (1962), V.N. Prasad (1982), A. Sharma (1958), M.A.K. Bag (1988), Hasnain (1985) were also consulted. Thus, once data collected with the help of dictionary and grammar books, they were analysed to determine the various constraints and phonological conditioning of the negative morphemes. Apart from this since I, myself am a native speaker of Hindi, I also used my own intuition of the language to reach the conclusion.

CHAPTER - II

NEGATION : THEORETICAL DISCUSSIONS

2.0 The nature of linguistic denotation has been an issue of protracted philosophical debate in our own Indian intellectual tradition as well as in the Western philosophical and linguistic thinking. However, there was qualitative difference in the nature of questions debated in the West and in India. For the Westerners, until the twentieth, century the linguistic denotation was undoubtedly positive. What was matter of debate for them was whether the relationship between 'words and meaning was 'natural' or 'arbitrary' ? Plato in his crytylus opened that 'words are somehow tied by nature to the things they refer to' (Crystal, D. 1971 : 164). In the beginning of the 20th century, Saussure saw the question of linguistic denotation in a new light when he developed the concept of linguistic sign. Dwelling upon the nature of sign he emphasised notion of difference (Kunjuni Raja 1963). For him, linguistic sign was the relationship between word (acoustic image or signifiant) and the concept of thing signified (signifié).

Unlike the Western pre-occupations, the concern of

grammarians and philosophers in India has been much wider. Though they very much took interest in the question of 'arbitrariness' and 'naturalness', the question they devoted more energy to was what is real nature of linguistic denotation? Is denotation positive or it is negative? The 'grammarians'¹ and the Buddhists debated this issue for over thousand years, both the groups strongly sticking to their own argument.

2.1 Apohavāda

The Buddhist, argued for the negative nature of denotation or to be precise, negative signification and their theory is called 'Apohavada'. According to the Apohavadins The linguistic denotation is neither direct nor positive; it is through the process of exclusion and elimination, and hence negative in nature. The word cow refers to cow not directly, but by negating all which are not cow.

cow --> not (not cow)

Similarly the word 'man' will negate all things in the

1. 'Grammarians' (Vaiyakarana) in our tradition has specific meaning. It refers to the Brahmins or Hindu scholars adhering to the Pāṇinian school. Technically, vaiyakarana doesn't refer to the Buddhists and Jain grammarians unless a specific adjective to this effect is used.

world which are not man. So the idea of difference is quite important in this. To identify cow one must know how it is different from those which are not cow.² This is why exclusive of non-cow is essential for denoting the 'cow'. But a close look at this Apohavada debate will reveal that this is the theory which is more about cognition. Cognition of a thing, that is, identification of a thing always takes into account the difference, cognition of 'cow' will take place only through negating the non-cows. The fact that negation indicates the process of cognition is supported by certain linguistic representation in which reference to one is made through negating or excluding the other. For instance, imagine there are three boys in the room A, B, C. we can refer to A by negating B and C, since room itself constitutes the universe of significance :

Not B + Not C --> A

Not (B + C) --> A

Similarly, 'All except A will go to market' will mean B and C will go to market' though we have not used the word B

2. Spinoza (1632-77) has similar things to say, 'Finite things are defined by their boundaries, physical or logical, that is to say, by what they are not; all determination is negation'. quoted in Russel 1961 : 554.

and C directly in the sentence.

Thus, negation is an important aspect of our understanding and thought process. This is why all languages of the world have certain mechanism of negation. The universality of its occurrence also supports our assumption of negation as a process of cognition.

2.2 Defining Negation

Till now, we have not tried to define the term 'negation' and have been depending on the general meaning of it. Let's see how the term has been defined in Philosophy and linguistics and also how has it been approached by the linguists in studying its implications in language.

Etymologically the term 'negation' has its origin in Latin word, 'nego' meaning 'to deny' and the word has undergone certain semantic change over the years. The term has been widely used in Logic and Philosophy, and it is from Philosophy that the term 'negation' has been derived into Linguistics. So it is not surprising that the use of the term 'negation' in linguistics is highly influenced by its use in philosophy and Logic (Lyons : 1981, Kempson 1977, Quine 1970). Hence any discussion or study of negation without its reference to philosophy will be incomplete.

2.2.1 Negation in Philosophy

Philosophers, from the very Socratic period, have been pre-occupied with the nature and definition of proposition, which, it is generally held is a sentence/assertion which has truth value, that is, it is either 'true' or 'false' (Lyons 1981 : 128). It is, may be, due to the centrality of the place of proposition in the subject matter of philosophy that 'negation' was studied only in terms of proposition.

Negation, in propositional logic, is defined as follows : 'when a proposition p is true, then its negation $\sim p$ is false; and when p is false then its negation $\sim p$ is true' (Lyons 1981 : 129). According to Katz (1971), conceptions of negation as developed by Philosophers and Logicians are asked to meet only the condition that negations of true statement³ are false and negation of a false statement are true. In other words for any pair of determinate propositions which are negations of each other, one is true and the other is false.

3. The terms 'statement' and 'proposition' are sometimes used interchangeably especially in recent philosophical writings. For instance, Frege himself would use 'statement' in place of 'proposition' in his early writings.

1a⁴ p = Mohan is alive (True)

1b ~ p = Mohan is not alive (False)

Contrariwise

2a⁴ p = Mohan is not dead (True)

2b ~ p = Mohan is dead (False)

Thus, unlike positive indicative sentences which are used to assert some proposition, negative sentences are used to claim that their corresponding positive sentence is false (Kempson, 1977 : 118). It is also important to write in this regard that negative sentences/propositions always presupposes, atleast in the context, its corresponding positive proposition.

2.2.1.1 Negation and Negative Operand

Negation, in philosophy, is a propositional phenomenon, which is believed to have taken place only after the use of particle 'not' (in English and its equivalent in other

4. It must be borne in mind that, in judging the logical relation between *Mohan is alive* and *Mohan is not alive*, or *Mohan is not dead* and *Mohan is dead*, it is necessary to assume
 - i) that the referential presuppositions of both statement are satisfied i.e. there exists an appropriate person Mohan.
 - ii) the statements both refer to the same person, and
 - iii) that the predicate is predicable of the subject.

language), the negative operand, in the proposition (Katz, 1972; 158). In this way, the negative particle 'not' (the negative operand) is the only device which can cause propositional negation. Obviously, this notion of negation, which is based on the use of negative operand, does not capture its semantics and put more emphasis on its formal aspect.

Frege (1952), therefore, does not approve of any taxonomy of propositions which includes like negative and affirmative proposition. In fact, he does not feel it even desirable to have categories like negative and positive proposition as such. In his famous paper on 'Negation' he says.

"For logic at any rate such a distinction [between affirmative and negative thought (proposition)] is wholly unnecessary; its ground must be sought outside logic. I know of no logical principle outside logic. I know of no logical principle whose verbal expression makes it necessary, or even preferable to use these terms. In any science in which it is a question of conformity to always the thing that must always be asked : What technical expressions are necessary, or at least useful, in order to give precise expression to the laws of this science? What does not stand this test cometh of evil.

What is more, it is by no means easy to state what is negative judgment, consider the sentences 'Christ is immortal', 'christ lives forever', 'chirst is not immortal', 'Christ is mortal,' 'Christ does not live for ever.' Now which of the thoughts we have here is affirmative, and which negative? (p. 125).

The weakness of 'the negative operand' based notion of propositional negation will become more explicit if we examine instances cited more closely.

3. (a) Christ lives for ever.
(b) Christ does not live for ever.
(c) Christ is mortal.
4. (a) The design of the robot is perfect.
(b) The design of the robot is not perfect.
(c) The design of the robot is flawed.

Now, going by the logical criteria (b) in each case would be negation of (a), but semantically, we see that, it is not only (b), but (b) and (c) both are negation of (a), and contrariwise (a) itself is the negation of (b) and (c). This explains Frege's predicament in accepting the affirmative and negative proposition.

J. J. Katz (1972), basically a philosopher but taking more interest in linguistic problems under Chomsky's influence, sought to resolve this problem in a rather evasive manner. Deciding not to go into the controversy, he seems to be of the view that though the distinction between affirmative and negative proposition is very difficult to make but it does not imply the non-existence of affirmative

and negative sentence. To quote Katz,

"In excluding the distinction between affirmative and negative propositions.... We do not, of course, deny the existence of negative *sentence*. The absence of such a distinction among propositions extends the distinction between syntax and semantics by exhibiting relevant differences between corresponding syntactic and semantic objects [Katz 1971 : 157].

The above discussion which appear in J. J. Katz's *Semantic Theory* (1972), is clearly an attempt to see the problems of negation in linguistics from the perspective of linguistics, leaving the philosophic dimension of the problem on philosophers to decide. One of the reasons which might have compelled Katz to see the problem from linguistic point of view, is, perhaps, the fact that objects of study in linguistics is rather concrete, in comparison with that of philosophy and also the fact that there exist a number of ways in which a language encodes the negation, and this encoding is not at all uniform across the languages (Payne, J.R. 1985). Therefore, it is important that the study of negation take a break from philosophy and fortunately the recent studies of the subject are heading in right direction [Klima, 1964 Payne, 1985, Cruse, 1976].

2.2.2. Definition of Negation in Linguistics

So it should not surprise one that very often, the definition of negation in standard text on linguistics does not mention the term 'proposition' at all. For instance, negation in David Crystal's Dictionary of Linguistics and Phonetics, the term 'proposition' is conspicuous by its absence.

The Crystal's Dictionary defines negation as "a process or construction in grammatical and semantic analysis which typically expresses the contradiction of some or all of a sentence's meaning (Crystal 1991 :231).

In this definition of negation the following two things are important to note.

(1) that it is not only process or operation, as in the case of previous philosophical definition of negation, but also a construction. And, the inclusion of the term 'construction' suggests that the same operation of negative can be realized or encoded through a number of different syntactic and morphological construction. It certainly seeks to break the fence of 'negative operand' in philosophy.

(ii) That it expresses the contradiction of some or all of a 'sentence's meaning' is very important, but what is

more important and of greater significance is the fact that it takes into account the 'scope of negation' as well, which has been very fertile area for recent researches on negation (Langacker 1991). Besides, the definition also accounts for what Klima (1964) calls - Sentential and constituent negation.

2.3 Study of Negation in Linguistics : Its Typology

The study of negation by the linguists has been highly influenced by the main trends of research of the age. It becomes abundantly clear if we review the research work done before and after chomskyan revolution.⁵

The research works which were done in the Pre-chomsky era or in the early phase of it but not in its influence, were generally non-syntactic in nature. For in the earlier period a great importance was attached to morphology in the study of language. It is only after the publication of Syntactic Structure (1957) that syntax became the main

5. Though Chomsky's monograph 'Syntactic Structure' appeared in 1957 it took sometime to stimulate the researchers to work in this field. Besides, Chomsky himself took time to shape his theory to account for language structure from phonology to semantics. This is why we see two works Klima (1964), Zimmer (1964) appearing in the same year but one influenced by generative model while the other keeping with the Pre- Chomskyan trend.

concern for linguists and for some syntax was almost synonymous with linguistics.⁶

Otto Jespersen (1917) presents a good survey of phenomenon of negation in many languages including English. He discusses Syntax (1961) and Morphology (1961) of negation in English in his monumental 'A Modern English Grammer'. On Historical Principles Part V and VI, respectively, which, as the very title of the book suggests, is diachronic in approach. Jespersen also indicates towards the inapplicability of philosophers definition of negation in linguistics, when he defines negation in terms of contradiction, but with some very important qualifications (Jespersen 1961) vol.VI:456). K. Zimmer (1964) in monograph discusses affixial negation at length, and present a good analysis of its productivity and constraint on it. Frank Palmer in his study of English Auxiliary verb uses it as one of the criteria for identifying auxiliary verb (Palmer 1964 : 21).

The coming of Chomsky on the scene changed the course of study of negation in Linguistics. For it stimulated the

6. Especially for the radical followers of Chomsky.

study not only in its own approach but also in other approaches to language which were, in fact, developed in a reaction to chomskyan's. For instance typological, cognitive, discorsal etc.

Typological studies of negation has been aimed at exploring the rich variety of forms which negation can take in variety of languages, with a view to arriving at some universal features, typologizing the ways in which the phenomenon of negation is realized in the languages of the world, and, if possible, classifying languages along the type(s) of negation they permit. John R. Payne's article on 'Negation' (1985) can be considered as the representative study within the typological framework.

Cognitivists like Langacker (1991) have tried to see negation at much deeper level. For them , 'the problem is how to describe the meaning of not or of negation (NEG) more generally. They hold that negation is always dependent. To quote Langacker-

"Though it (NEG) is sometimes regarded as semantic primitive, I believe that NEG in fact has conceptual import that can be analyzed and characterized with reference to other notions.... Givon (1979) has established that negation is the marked member of the positive/negative opposition - we are primarily concerned with what is, and we say that something is not only in response to some evocation of the positive situation. In the

terminology of cognitive grammar, NEG is conceptually dependent, for it makes salient (though schematic) internal reference to the situation whose existence it denies." (1991 : 132).

Langaeker, also, emphasises the dependence of 'negation' on its positive or negative counter part by illustrating the importance of location in any conceptualization. Pointing to the fact that NEG denies existence, he say 'existence is always existence in some location which suggests the corollary that non-existence is always non - existence in some location.' (Langaeker, 1991 : 132).

2.3.1. Klima on Negation

Klima's paper on 'Negation in English' (1964), which was influenced by the generative approach to language, was seminal in many ways. First of all, it was the first serious attempt to study the phenomenon of negation in English on formal criteria. To account for diversity of forms in which negation is realized in English, he differentiates two kinds of negation, what he calls (1) sentential negation and (2) constituent negation.

5. (a) John is not happy (sentential Negation)

(b) John is unhappy (constituent Negation)
of the Adjective

(c) John is non-smoker (constituent Negation)
of the noun

Klima's definition of sentential negation is entirely formal one. It relies on the convergence of a set of diagnostic test specific to English : According to the test, sentences with sentential negation are those which permit -

- (i) Positive rather than negative tag questions (of the type requesting confirmation).
- (ii) Tags with *neither* rather than the *so* associated with positive sentences.
- (iii) Continuation with phrases beginning with *not even*, the appositive negative tag.

To illustrate these tests, let's take the two sentences 6 (a) and 6 (b) with sentential negation, and see whether/how they pass the test.

6 (a) It { doesn't } rain
 { does not }

(b) Mohan { didn't } beat him yesterday
 { did not }

Putting these sentences on test, we have

7 (a) It { doesn't } rain, { does it ?
 { does not } and neither does it show
 not even in Delhi

(b) Mohan $\left\{ \begin{array}{l} \text{didn't} \\ \text{did not} \end{array} \right\}$ beat him yesterday $\left\{ \begin{array}{l} \text{did he?} \\ \text{and neither does Sonan} \\ \text{not even once} \end{array} \right\}$

As is evident, 6(a) and (b) have successfully passed the test, but at the same time it is to be noticed the inherent ambiguity in the interpretation of sentence 6(b), *Mohan didn't beat him yesterday?* Obviously, the sentence is open to two interpretations, - one is the negation of the event of beating in toto, and the other one is the negation of 'beating yesterday'. This point, which involves the scope of negation has been discussed well in (Sgall, Hajicova and Benesova 1973 : 74-103). But the Klima's test of negation has been applied in the analysis of many other languages like - Dutch, Iraqui Arabic etc. (Payne 1985).

2.4 Typology of Negation

2.4.0 The rich variety of forms in which the phenomenon of negation is encoded in languages has been dealt with in the excellent paper by Payne (1985). He, in this paper, attempts to typolize the various forms of negation. In his typology, he keeps in mind the Klima's (1964) distinction of two types of negation - (a) Sentential and (b) Constituent negation. But what is remarkable about Payne's attempt is

sub-classification of those two types of Klima's. It is important to note the Payne doesn't feel happy with Klima's terminology of 'constituent negation' and replace it by *non sentential negation* (Payne, 1985 : 240).

2.4.1 Payne's classification of Negation

Let us consider briefly Payne's clarification on negation, for it will help us in locating the affixial negation properly in the whole panorama of the phenomenon of negation which will be subject of our discussion in the following chapters.

According to J. R. Payne (1985), the whole phenomenon of negation i.e. linguistic negation can be divided into two broad classes.

- (i) Sentential Negation, and
- (ii) Non-sentential Negation, what Klima calls constituent negation.

Sentential negation refers to those sentences which pass the three converging diagnostic tests as already outlined previously. On the other hand sentences with non-sentential negation fail the test for sentential negation. This is why Payne insist on the term non - sentential negation, because the very identification of it is dependent

DKS
P,152,6:9
N6

21



TH-6202

upon the sentential negation test.

Depending upon the types of forms sentences with **sentential** negation take have been divided into four types : (A) Standard negation (B) Negated Quantities (c) Inherently Negated Quantifiers (D) Negated Adverbials (E) Inherently Negated Adverbials.

A. Standard Negation : By standard negation is meant that type of negation that can apply to the most minimal and basic sentences. Such sentences are characteristically *main clauses* and consist of single predicate with as few NPs and Adverbial modifiers as possible. With the trait as a guide we can identify standard negation in more complex sentences. In English, the most minimal sentences are those involving weather predication of 'Zero Valency', but requiring **dummy** subject 'it'. Hindi, being the pro-drop language doesn't need any dummy subject.

8. (a) It is not raining (Eng.)

(b) Vārṣa nahī̃ ho rāhi hE (Hindi)

rain NEG be pres. prog.

(It is not raining).

B. Negated Quantifiers : It refers to the quantifiers which forms a syntactic phrase with a negative morpheme as opposed to quantifiers which happen to occur within the scope

of standard negation.

9. Not many boys passed { did they?
and neither did you
not even in maths

We have similar sentences in Hindi also in which quantifier forms the phrase with NEG in contrast to one that occurs within the scope of Standard negation.

10. Vo bahār bahUt khUš hokār nahī̃ gəya.

he outside very happy becoming NEG went.

(He went out not very happy).

11. Ram school bahUt khUši se nahī̃ gəya hE.
Ram very happy with NEG go (Present perfect)
Ram has gone to school not very happily/cheerfully.

The semantic function of quantifier negation is now quite clear. It serves to differentiate the relative scope of quantifier and negation in sentence pair like 12 (a) & (b).

12. (a) Not many students passed.

(b) Many students didn't pass.

12. (a) Requires the quantifier *many* to be within the scope of negation as opposed to 12 b. This is also true of sentence 10 & 11, where the NEG element is semantically attached to the quantifier adjective 'bahūt', it is, in both cases within the scope of negation.

C. Inherently Negative quantifiers :

Inherently negative quantifiers in English involve the morpheme 'no' bound as in nothing, nobody, no-one and none. Sentences using these inherently negative quantifier, stand the Klima's tests for sentential negation. It would be interesting to see Hindi 'koi nahĩ', 'kuch nahĩ' etc. in this frame as to how they function in the sentence, since in the case of Hindi 'nahĩ' is not bound with 'koi' or 'kuch'. But we will not go into detail, for our main concern is the morphological negation.

(D) Negated Adverbs :

Like negated quantifiers, negated adverbials can also produce the sentential negation. In English negated adverbials are *not often, not always not everywhere*. We also have such adverbials in Hindi like - *hamesā nahĩ, aksar nahĩ* etc.

E. Inherently Negative Adverbs

Inherently negative Adverbs stand in the same relationship to the negated adverbs as the inherently negative quantifiers do to the negated quantifiers. These inherently negative adverbs are of two types (a) complete and (b) incomplete negatives. *Never, nowhere, neither* are

complete negative adverbs, where as *seldom, rarely, hardly, barely, scarcely* are incomplete negative adverbs. (Payne, 1985 : 206).

Standard negation, again, is realized in various forms, in the languages of the world. According to Payne, there can be four types of standard negation depending upon the kind of mechanism used for effecting the sentential negation in the sentence. The four types are -

- A.1 Negative Verb : in which NEG shows verb-like properties.
- A.2 Negative Particle : the invariant NEG morpheme used to negative.
- A.3 Morphological Negation : for morphological negation the negative morphology has to be the part of derivational morphology of the verb.

In simple cases, negative prefixes and suffixes transparently derive from the cliticization to the verb of previously independent negative particles. Morphophonemic alternation may show that the particle has become part of the verb, as with the Persian prefix *na* - which umlauts to *ne* - before syllabus with high front vowel. According to Payne, prefixation of this type seems to be more common than suffixation, possibly owing to a reluctance to attach negatives as final suffixes to already inflected verbs. And it is striking that most of the English verbs which permit

suffixation n't have defected paradigms.

A.4 Negative nouns : Quite rarely, negative morpheme has nominal properties. It is susceptible to grammatical markings (inflections) as are nominals. According to Payne, the *Evenki* has such NEG morpheme which behaves like nominals.

2.4.1.2 Non-sentential or Constituent Negative

Non-sentential negation refers to the kind of Negation in which the sentence fails to pass the three test proposed by Klima (1964). According to Payne, non-sentential negation can be of two kinds :

- (a) Negation in sub-ordinate clauses
- (b) Derivational Negation

The first type, that is, negation in sub-ordinate clauses in non-sentential because of the syntactic form of the sentence. To illustrate this let's see the following sentences.

- 13. (a) Ram expects [not to be] rich { * does he?
- (b) He likes [not being] poor { * does he?

13. (a) and 13 (b) fail the very first test of sentential negation that their corresponding tag question must be positive which is indicated by the ungrammaticality mark (* asterisk). In many languages the devices which are

used for negating the subordinate clauses are different from those used in main clauses. For instance in Yoruba, the main-clause sentential negative is 'ko', whereas the subordinate negative is 'ma' (Payne, 1985 : 240). English, as shown in (13a) and (13b), provides one instance of this, since the position of the negative particle 'not' is preverbal in infinitival and gerundival clauses, as opposed to the post verbal 'not' or (n't) in main or the fully tensed clauses.

Derivational negation, in Payne's typology, is seen distinct from Morphological negation. In morphological negation, as we have already seen, negative morpheme is expected strictly to be the part of derivational morphology of the verb.

By derivational negation is meant the use of negative morphemes in the derivation of lexical items. Negative affixes are used as an important means of word formation. Derivational negative morphemes can create either contradictory or contrary terms. Contradictory terms are mutually exclusive like - 'mortal' and 'immortal', whereas contrary term represent opposite poles along a given dimension of meaning and leave room some for other possibilities between and beyond them, like, 'intelligent'

and 'unintelligent'. With the help of derivational negative affixes some converse sense relations also get represented, for existence, tie and untie. We will see the derivational negatives in a little more detail in the following sections.

PAYNE'S TYPOLOGY OF NEGATIVE IN SUMMARY

I. SENTENTIAL NEGATION

1. Standard Negation

- a. Negative Verbs
- b. Negative Particles
- c. Morphological Negatives
- d. Negative Nouns

2. Negated quantifiers

3. Inherently negated quantifiers

4. Negated adverbials

5. Inherently negated adverbials

II. NON-SENTENTIAL NEGATION

1. Sub-ordinate clause negation

2. Derivational negation

2.5 NEGATION AND ANTONYMY

Of all the sense relations that are studied in lexical semantics, antonymy is most important. Antonymy is a concept intuitively understood and readily apprehended by the ordinary

speakers of the language. The domain of its use is so pervasive that some linguists are of the opinion that a language could operate satisfactorily without synonyms but could hardly function without antonyms (Green R. J. 1982 :6).

But the question arises what precisely the relationship of antonymy is. On the surface, as synonyms are words close in meaning, antonyms are words contrary or maximally opposed in meaning. Such notions, however, say anything important about the puzzling relationship between antonymy. To quote D.A. Cruse,

"Opposite possess a unique fascination, and exhibit properties which may appear paradoxical. Take, for instance, the simultaneous closeness and distance from one another, of opposites.' (Cruse 1986 : 197).

In fact, the meanings of a pair of opposites i.e. antonyms are felt intuitively to be separated. The closeness of antonyms, on the other hand, manifests, for instance, in the fact that the members of a pair have almost identical distributions, that is to say, very similar possibilities of normal and abnormal occurrence. It is, points out Cruse, also reflected in the frequency of speech errors in which the intended word is substituted by its

opposite.

The paradoxical nature of antonymic relations can be explained away in the componential analysis approach to semantics. In this approach a word is considered to be nothing but a bundle of semantic primitives i.e. semes. And two words in antonymic relation are expected to share all the semes but one, which result in antonymy. Thus the word `boy' [+ human] [-adult] [+ male] and `girl' [+human] [-adult] [-male] share two semantic features [+human] [-adult] but differ in the third one. The word `boy' and `woman' can not be antonymous because they differ in at least two features

<u>boy</u>	<u>girl</u>	<u>woman</u>
+ human	+ human	+ human
- adult	- adult	- adult
+ male	- male	- male

Thus, the paradox of simultaneous difference and similarity is partly resolved by the fact that antonyms typically differ along one dimension of meaning, in respect of all other features they are identical, hence their semantic closeness; along the dimension of difference, they occupy opposing poles, hence the feeling of difference.

Though, the above discussion of antonymy, looks symmetrical, the reality is not quite so. In fact, all the antonymic relations are not the same. It is this diverse nature of antonymic relation that linguists have tried to typologize it, on different bases for the benefit of study. The most common and frequently used typology is to classify it into three types (a) Complimentary or contradictory (b) Contrary and (c) Converse antonymy.

(a) Complementaries or contradictions	perfect/ imperfect mortal / immortal alive / dead
(b) Contraries	superior / inferior warm / cool big / small rich /poor
(c) Converse	husband / wife taller / shorter buy/ sell employer/employee

All the three types mentioned above are antonyms in that their senses are so opposed that the members of a pair of antonyms are mutually exclusive in their application (to be same thing, at the same time, and in the same context).

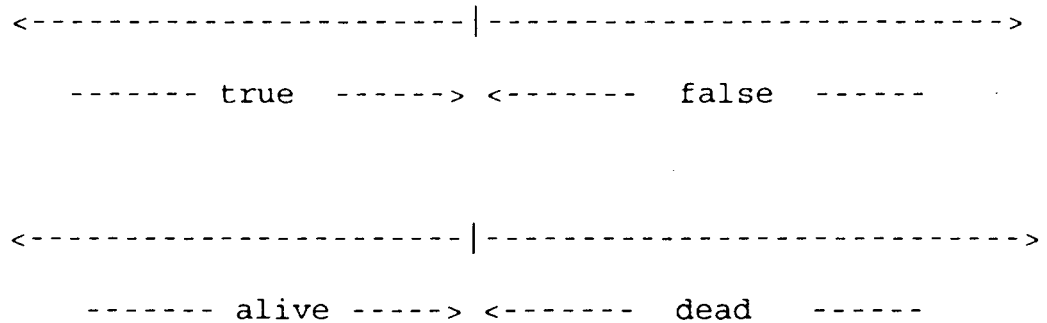
The essence of a pair of complementariness according to D.A. Cruse (1986), is that between them they exhaustively divide some conceptual domain into two mutually exhaustive

compartments, so that what does not fall into one of the compartments must necessarily fall into the other. There is no 'no-man's land' no neutral ground, no possibility of a third term lying between them.

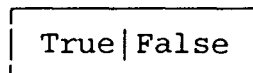
For instance, true : false
dead : alive

What is true cannot be false, and what is false can not be true. And any thing which has truth value is bound to be either true or false.

A diagrammatic representation of of complementariness could be shown as under along a line standing for the conceptual domain.



The same can be represented by using a square and bisecting it into two parts. Here, the square represents the



entire conceptual domain of the pair of words in

Contraries have some important features unique to them, which are listed by Cruse as follow (Cruse D.A. 1986 : 204).

(i) they are fully gradable (most are adjectives a few are verbs).

(ii) members of a pair denote some variable property such as length, speed, weight, accuracy etc.

(iii) when more strongly intensified the members of a pair move, as it were, in directions along the scale representing degrees of the relevant variable property. Thus, *very heavy*, and *very light*, for instance, are more widely separated on the scale of weight than *fairly heavy* and *fairly light*.

(iv) The terms of a pair do not strictly bisect a domain, there is a range of values of variable property, lying between those covered by the opposite terms. As a result, a statement containing one member of an antonym pair stands in relation of contrariety with the parallel statement containing the other term. Thus, *It's long*' and *It's short*' are contrary, not contradictory statements.

Cruse (1986), again makes subgroups of contraries as follows

(a) Polar : Polar contraries are typically evaluative

and objectively descriptive. In the majority of cases, the underlying scaled property can be measured in conventional units such as inches, grams, miles/hr. etc.

(b) Overlapping contraries : They all have an evaluation polarity as part of their meaning : one term is commendatory (e.g. *good, pretty, polite, honest* etc.) and the other deprecatory (e.g. *bad, plain, rude dishonest*).

(c) Equipollent : They are limited in number, refer to distinctly subjective sensations or emotions (e.g. *hot, cold, happy : sad*) or evaluation based on subjective reactions rather than on 'objective' standards.

Converse antonymy refers to a sense relation between a pair of words whose meaning is interdependent such that one member of the pair presupposes the other. Such relationships are found especially in the definition of social roles, spatial relationships etc. For instance *wife : husband*

In this case the meaning of the term 'wife' is dependent upon 'husband' and, in fact, the term 'wife' altogether presupposes the meaning of 'husband', and the reverse also holds in the same fashion.

Now, if we try to see the antonymic relations in terms of the phenomenon of negation, we will see that all types of antonymic relations are not the result of 'negation' in true

sense of the term. We have already seen the contradictory nature of negation; how proposition P and its negation $\sim P$ are contradictory and also negation of $\sim P$ gives $\sim(\sim P) = P$. Here if we take the case of lexical meaning and substitute it for proposition, then we see that the complementariness presents a good instance of negation, the negation of 'dead' would be 'alive' and the negation of 'alive' would be dead.

dead

\sim dead = alive

$\sim(\sim$ dead) = \sim alive = dead

So the case of complementary antonymy present a perfect example of negation.

But contraries and converse antonymy don't exhibit such property due to their some inherent peculiarities. If a pair of contrary words fail to exhaust the entire semantic range, converse words are characterized by reciprocity. Negative of 'hot' doesn't necessarily mean 'cold'. It can be anything, warm, cool and cold itself etc. Similarly, the fact that Mr. X is not an employer doesn't necessarily mean that he is an employee. (though it can mean) Thus we see that contrary and converse antonymy present a case where the phenomenon of negation is not perfectly applicable.

CHAPTER - III

NEGATIVE AFFIXES : IDENTIFICATION AND TYPOLOGY

The affixation process in Hindi-Urdu¹ is quite intricate which gives its morphology a distinct form. Because of historical factors that have been at work in the growth and development of Hindi-Urdu, it has derived lexical items from different sources, quite often, along with their morphological ideosyncracies. Though, it has assimilated to a great extent, the borrowed items to its own character, the process does not seem to have yet been complete.

Though, genetically related to Indic branch of Indo-European family, Hindi-Urdu has had an important influence of Persian, Arabic and Turkish. Of the native languages, Dravidian and Tibeto-Burman ones, have had long interaction with it and as a result have influenced its structure.² Apart from this, the exposure of Hindi-Urdu to the European languages particularly English during the last two hundred

-
1. The fact that Hindi and Urdu are recognized as two different languages is not based on linguistic criteria but on completely extra-linguistic considerations.
 2. For detailed discussion on the subject see Abbi (1994), Mascica (1976).

years, has also contributed to the complexity of its morphology.

As Hindi-Urdu has its root, through Apabhramsha and Prakrit, into Sanskrit, and was influenced heavily later by Persian and Arabic, the affixes generally belong to Sanskrit, Persian and Arabic. But here we are not concerned with all the affixes; our discussion will be confined to those affixes which are negative in nature. But, ^{before} going onto the identification of 'negative' affixes, we will discuss quite briefly some basic problems involved in it.

3.1 IDENTIFICATION OF NEGATIVE AFFIXES

3.1.1 DERIVATIONAL NEGATIVE AFFIXES : PLACE IN MORPHOLOGY

Morpheme, the minimal meaningful and a distinct unit of grammar (Crystal : 1991 : 223) is usually divided into two broad classes - free morpheme and bound morpheme. Bound morpheme is one which does not occur independently, it is always attached to some other morpheme (s). Bound morpheme can be either inflectional or derivational. Derivational morpheme is supposed to be class changing, that is, it changes the class of the word to which it is attached. For instance,

nation (N) + - al = National (Adj.)

ghər (N)	+ -elu	=	ghərelu (Adj.)
(house)			(household)
la-	+ Ilaj (N)	=	laIlaj (Adj.)
(NEG.)	Cure		(incurable)

But such narrow notion of derivational morpheme cannot hold. Let's see the following distances

ə	+	dhərm (Noun)	=	ədərm (Noun)
		(religion)		(against religion)
ə	+	dətt (Adj.)	=	ədətt (Adj.)
		(given)		(not given)
ə	+	cəl (Adj.)	=	cəl (Adj.)
		movable		immovable

Francis Katamba (1993) adds semantics into the definition of derivational morpheme and it, certainly, broadens its scope, to accommodate the above mentioned negative affixes into derivational morphemes. According to him, a derivational morpheme is (i) class changing and/or (ii) Meaning changing. It is also held that derivational morpheme, unlike inflection which just modifies the word it is attached to, it forms a new word out of its base. Thus, we can say that dhərm, cəl and dətt are quite different

in meaning from ədhərm', əcəl', and ədətt' respectively. Hence, it can be considered derivational morpheme, even though, the addition of the negative morpheme ə- does not result in the change of grammatical class of the words.

Bound morphemes, whether inflectional or derivational, do not have autonomous signifying power. It is only in association with other morphemes or words that their intrinsic signifying value gets manifested. Specially the negative morphemes (affixes), which negate the existence of the thing, idea property etc. referred to by the bases they are attached to, are dependent because they need something to negate.

But in comparison with inflexional morphemes, derivational ones enjoy certain degree of freedom which make them not only capable of forming new words but also susceptible to be borrowed by other languages. This is why, Hindi has borrowed a number of derivational morphemes from Arabic, Persian, and English also but not their inflections, e.g.

be-	+	šərm	=	bešərm	`shamelen'
na-	+	kamyab	=	nakamyab	`unsuccessful'
la-	+	Ilaj	=	laIlaj	`incurable'

etc.

Apart from this, we often notice that the same word

optionally takes one negative affix or another, whereas in the case of inflectional morpheme, we don't have any such option.

e.g.	ə-	+	ḍar	=	əḍar		
	nI-	+	ḍar	=	nIḍar		'fearless'
	ən-	+	ənt	=	ənənt		
	be-	+	ənt	=	beənt		'unlimited'
	be-	+	gInət	=	begInət		
	ən-	+	gInət	=	əngInət		'uncountable'
	be-	+	kəsur	=	bekəsur		
	bIla-	+	kəsur	=	bIlakəsur		'innocent'

In the examples given above we can see, the same word taking two different negative prefixes without any considerable semantic alternation.

3.1.2. LISITING NEGATIVE AFFIXES

One of the problems in studying the morphological aspect of Hindi-Urdu is the lack of or almost non-existence of any good research work on this subject based on modern linguistic theories. Though untill quite recently morphology was a neglected area of linguistics even in the West (Nida 1949 and Mathews 1974) it is astonishing to find the same in India, where the long and uninterrupted tradition of language

study has been mainly morphological. Almost all the books on grammar of Hindi treat negative affixes with other affixes, and their job ends with giving list of affixes along with few words containing those affixes. For instance the much celebrated Hindi Vyakarana of Pt. Kamta Prasad Guru (1962) does not provide anything more than a list of prefixes and suffixes, and does not give separate treatment to negative affixes. Pt. Kishori Das Vajpayee's *Hindi Shabdanushasan*, is more concerned with syntax and setting standards for Hindi grammar, and morphological discussion, therefore does not get enough treatment. Similar is the condition of other standard grammars like those of Vasudeo Nandan Prasad (1982), Aryendra Sharma (1958) and Vijay Agrawal (1994). Interestingly, to one's disappointment, Aryendra Sharma discusses the affixation in one of the appendices of his 'A Basic Grammar of Modern Hindi'. Even Urdu Grammar of M. A. K. Beg, a linguist, is in no way better in this regard. S. Imtiaz Hasnain's thesis (1985) though commendable, yet due to the wide scope of his research work, too, could not give adequate space to negation.

After having examined the list of affixes in standard texts on grammar of Hindi and Urdu, the following negative prefixes and suffixes were identified. Interestingly no

infixes of negation were found.

3.1.2.1 Negative prefixes

- 1) ə-; ən-
- 2) nIh-; nIs-; nIṢ-; nIṣ-; nIr-; & ni-
- 3) nI-
- 4) nə-
- 5) bIla-
- 6) la-
- 7) na-
- 8) be-
- 9) gEr
- 10) vI-

In (1) and (2) more than one affixes have been listed. They are, in each cases, in fact, the same morpheme which is found in more than one forms depending on their environment of occurrence. So they are morphemic variants. We will discuss the conditions and environment of their occurrence in detail in the next chapter (cf. 4.3) when we will be discussing their morphophonemics.

Before going onto the negative suffixes some discussions are required about the status of `bIn' and `bIna' in Hindi grammar. For almost all standard texts on grammar list `bIn' as a prefix whereas `bIna' as preposition (K.P.

Guru (1962 : 245) V. N. Prasad (1982 : 78), A. Sharma (1958 : 183) and Vijay Agrawal (1994 : 157). But, the use of 'bIn' and 'bIna' in day to day speech and literature does corroborate such assumptions.

Usually, 'bIn' is attached to participial modifier, and is followed by the modified object Noun,

- bIn + participial modifier + object N
- e.g. bIn + dekha (hUa) ghər
 `see' (participle) house
 `unseen house'
- bIn + pərhi (hUi) lərki
 `read' (participle) girls
 `illiterate girl'

In the same construction, sometimes, the modified object is presupposed, and therefore, not mentioned.

- bIn + participial modifier + -----
- bIn byaha (lərka) 'unmarried man'
- bIn byahi (lərki) 'unmarried woman'

Such kind of constructions have prompted the grammarians to consider 'bIn' as prefix, but we have instances, where 'bIn' occurs after the Noun, and there is no participial modifier in between at all.

N + bIn

e.g (1) Shyam bIn suni m̄athUra

bIn (without) desolate
Mathura is lonely without Shyam'

(2) bIn Shyam suni m̄athUra.

without desolate

'Mathurā' is lonely without Shyam'

(3) Ese tarpū mE JEse Jəl bIn m̄achli
'like' restless 'I' like 'water' 'fish'
I am as restless as a fish without water

One can say that these two instances are poetic sentences in which word-order is a quite often altered. But such argument does not hold here, because even for change in word-order to create poetic effects, there are certain conditions. A language can not give such a liberty to a poet to use a prefix as a suffix. And if such change happens, it can be concluded that the item used in two positions - before and after the words is not either prefix or suffix. In order to occur in both the positions it must be a 'free-form' i.e. a free morpheme (word).

If 'bIn' is attached to the participial modifier, bIna is attached to participial phrase.

e.g (4) bIna puja kiye vo office nahī jayega.

Without worship done he office NEG go (future)

'Without having worshipped he will not go to the

office'.

Here it is important to caution that the word 'puja' should not be considered as Noun, it is alongwith 'kiye' and both together present the participial form of the verb 'puja karna'. To illustrate this one can have another example

vo bIna khaye dukan se nahī jata.

he without 'eaten' stall from neg. go

'He does leave the stall without eating.'

Despite the differences in use and occurrence of bIna and 'bIn', it remains a fact that both are historically and morphologically related, and so in certain cases their occurrence in the identical environment, i.e.

bIna N ke (genitive)

bIn N ke (genitive)

e.g. 1. (a) bIna pani ke jina sambhāv nahī hE

without water (gen) live possible aux (Pres.)

'It is not possible to live without water.'

(b) bIn pani ke jina sambhāv nahī hE

without water gen. to live possible not aux

'It is not possible to live without water. (Pres.)

but

2. (a) pani ke bIna jina sambhāv hE

(b) *pani ke bIn jina sambhāv hE

(c) pani bIn jina sambhāv hE

'It is possible to live without water'.

(2a), (2b), and (2c) show that 'bina' can take 'ke' (genitive) between Noun and itself, when used after the nominal head, (genitive) however 'bIn' can not allow 'ke' (genitive) between itself and 'pani'. Though 'bIna' can take 'ke' between 'pani' and itself.

pani bIna jina mUškīl hE.

water without to live difficult aux (Pres.)

'It is difficult to live without water.'

Thus, for 'bIna' when it follows the nominal need, 'ke' is optional but for 'bIn', it just cannot occur between 'pani' and 'bIn' i.e. N-bIn

To consider 'bIna' as Postposition is also not convincing for it is used as an adjunct (adposition) both before as well as after the construct it modifies. Hence

a bIna dhup ke kəpre nāhī sukhenge
without sun gen. cloths not dry (future)

'cloths won't dry without sun,'

b dhup ke bIna kəpre nāhī sukhenge
sun gen. without cloths not dry (future)

'clothes won't dry without sun.'

Though, an adposition, it functionally seems to be an adverb as has been indicated by A. Sharma when he says 'all postposition except `ka' (genitive) are, in fact adverbs; they limit the force of the verb as adverbs do. The only difference between the two is that a post-position modifies a verb with the help of a Noun or a Pronoun, while an adverb does it independently'. (Sharma 1958 : 159).

3.1.2.2. Negative Suffix

- 1) - Itar
- 2) - rəhit

The inclusion of `rəhit' in the list of negative suffixes needs some explanation. Generally the dictionaries assign adjectival grammatical category to `rəhit' (Verma, R.C. 1965 Vol. 5 : 640). Apart from this, the books on Hindi Grammar do not include `rəhit' in the list of suffixes. But such treatment of `rəhit' is not based on the proper analysis of its occurrence and its role in word formation.

According to Pt. Kamta Prasad Guru it has some - suffix-like traits, and therefore, he includes it in the list of words which are supposed to be having properties of suffixes. There are two minor things which goes against it in considering it a bound morpheme and a full-fledged negative

suffix. First, semantically, it enjoys a certain degree of autonomy, but it is true of most of the derivational morpheme (see. 3.1.1) in general and negative derivational morpheme in particular, as they have semantic element intrinsically present in them. And the second factor which goes against calling it a suffix is the presence of word like 'rahItyā' which goes against calling it a suffix shows 'rāhIt' as a free word, to which a nominalizing derivative morpheme is added, to make 'rahItyā'. But despite the etymological relation between 'rāhIt' and 'rahItyā' it is a fact that forms like 'rahItyā' have no bearing on the general morphological function of 'rāhIt.' Besides 'rahItyā' being highly Sanskritized tatsam form and belonging to the frozen word stock is almost out of use in common speech. And most probably the form 'rāhIt' has got grammaticalized or at least it is in that process. And again my view is strengthened by the fact that 'rāhIt' occurs, only word finally, and the resulting word is always adjective.

3.2 ANTONYMIC AFFIXES

Antonymic affixes are the pair of affixes which are opposite in meaning, and are added to certain neutral terms to produce words which are contrary in meaning. For

instance (Green 1982 : 92)

con-	:	di-	:	Converge	:	diverge
in-	:	ex-	:	include	:	exclude
over-	:	under	:	overcharge	:	undercharge
pre-	:	suc	:	precede	:	succeed
- full	:	- less	:	cheerful	:	cheerless

Likewise, there are many pairs³ affixes in Hindi-Urdu, which, are semantically antonymic and they, after attached to some neutral words, form words which are contrary in meaning e.g.

(1)	kU-	:	sU-	:	kUkərm	:	sUkərm
	(bad)		(good)		(bad deed)		(good work, worst)

Since, the same affix can have more than one meaning, it has different pairing of corresponding negative affixes e.g.

(2)	sU-	:	dUh-	:	sUgəm	:	dUrgəm
	(easily)		(difficult)		(easy to access)		(difficult to reach)

(3)	a-	:	prə-	:	adan	:	prədan
	(inword)		(forward)		(taking receiving)		(giving)

3. It is important to note that the idea is extendable to the case in which a single negative affix gives rise to the new word which is antonymic to the original or base. In this case it can be assumed that the word which is like the negated one is having \emptyset morpheme with it. For instance in English \emptyset : dis- : : approve : disapprove.

- (4) a- : əv- : : aroh : əvroh
 (upward) (downward) (ascent, rise) (discent, fall)
- (5) ənU- : vI- : : ənUlom : vIlom
 (following, according to similar) (away, opposite) (descending series etc.) (reverse, ascending)
- (6) Ut- : əp- : : Utkərs : əpkərs
 (up) (down) (rise) (fall)
- (7) ənU- : prətI- : : ənUkul : prətIkul
 (Similar) (opposite) (favourable) (unfavourable)
- (8) ə- : s - : : əhIt : səhIt
 (without) (with) (against the interest) (in interest)
- (9) khUš- : bəd- : : khUšbu : bədbu
 (good) (bad) (good smell) (bad smell)
- (8) sət : dUh : : səjjən : dUrjən
 (good) (bad) (good person) (bad person)

The prefix sət- changes to səd', səj', səc' etc. depending upon the following sounds. The last sound -t' assimilates the property of the following sound. So it presents the situation of regressive or anticipatory assimilation.

It is not only prefixes but suffixes also behave this phenomenon. Like antonymic prefixes, suffixes are in pair which render the neutral term antonymic giving them contrary meaning. The one very common such pair of suffix is 'van'

and `hin' e.g.

- (9) -van : -hin : : ɖhənvən : ɖhənhin
(having) (-less) rich (destitute)
gUnvan : gUnhin
(full of good quality) (lacking of good quality)

The pairing of antonymic affixes can be between prefixes and suffixes also. So there is no condition of `intra-category', e.g.

- (10) -mənd : be- : : əklmənd : beəkl
(having) (without) (wise) (stupid)
- (11) -gar : be - : : gunəhgar : begUnah
(dealing in) (without) (sinner) (innocent)

There are quite a few such pairs of affixes - prefixes and suffixes which form antonymic pairs. They are listed in the appendix-I.

It is important, here to note that the examples of antonymic affixes cited above doesn't hold true for all the meanings of affixes; the relation held only for the meaning specified or similarly relevant meaning of them.

3. 3. SEMANTICS OF NEGATIVE AFFIXES

3.3.0. An intriguing aspect of the negative affixes in Hindi

Urdu is that a good number of them are not exclusively negative. Their semantic field is very wide and varied. The statement is more correct about those affixes which have come into Hindi from Sanskrit-directly or indirectly through ~~the~~ Apabhransha, for instance, the Sanskrit prefix `vI-' has the following different kinds of meaning.⁴

[vI-]	→	1. lacking	e.g.	`vIjān'	`longely place'
	→	2. away	e.g.	vIdeṣ	`foreign'
	→	3. opposite	e.g.	vIkṛāy	`sale'
	→	4. special	e.g.	vIbhag	`division'

Leaving out the minute differences, we can see that out of four different incomes of `vI-', the fourth one is not negative in nature, however, the remaining three somehow share the features of negation. Let's consider now, each of the negative affixes, listed previously.

3.3.1 ə- and ən-

According to Otto Jespersen (1961, Vol. 6 : 464) `ə-' and `ən-' have Indo-European base; they are found in the major classical languages of this family, and are still present in many of modern Indo-European language. As has already been stated in (3.1.3), `ə-' and `ən-' are the

4. It should be conceded that theoretically it is impossible to prepare a complete and an exhaustive list of all the semantic fields (meaning) of any morpheme or word.

morphemic variants of the same negative morpheme. Generally, in Hindi, 'ə-' occurs when the following morpheme begins with a consonant, while 'ən-' attaches to the words beginning with a vowel e.g.

ə-sətyə	'untruth'	ən-avaśyək	'unnecessary'
ə-karəṇ	'causeless'	ənədhīkar	'without right'
ə-sadharəṇ	'uncommon'	ən-UcIt	'improper'
ə-spəṣṭ	'unclear'	ən-adər	'disrespect'
ə-tUlniyə	'incomparable'		

There are certain cases when the above mentioned rule does not hold, but we will discuss it in the next chapter.

(4.3)

'ə' or 'ən-' is used in the following different semantic ranges.

- | | | | |
|----|-------------------------------|-----------------------|-------------------------------|
| 1. | negation | e.g. əgyan
ədrīṣyə | (ignorance)
(disappeared) |
| 2. | lack | e.g. əhInṣā
əśok | (non-violence)
(non-grief) |
| 3. | beyond
certain
activity | e.g. əngīnət
ənmol | (uncountable)
(invaluable) |
| 4. | bad | e.g. əkal | (draught) |
| 5. | against | e.g. ədhərm | (against
religion) |

əniti (against norms)

3.3.2. nIh-, nIs-, nIṣ-, nIṣ-, hIr-, ni-

Like the one discussed in 3.3.1. `nih' has also more than one forms (six to be precise) which are, in fact, the morphemic variants of the same underlying form. The occurrence of each morphemic variant is environmentally conditional. For instance, the occurrence of `nIh- `nIs- `nIṣ- and `nIṣ- is occasioned by the words beginning with voiceless sounds, whereas the occurrence of each sibilant is determined by homorganicity except for [s] which occur before bilabials and velars also. As regards `nIr-, it occurs only when the base words begins with a voiced sound, and `ni- occurs when the word to which `nIh' is attached begin with non lateral liquid i.e. [r]. So the occurrence of all the variants of `nih'-follows a phonological rule (see. 4.3).

It has the following meaning when associated with other words.

1. away or beyond : nIrəṅkUṣ `aristocrat'
2. without, lacking : nIṣkam `desireless'
nIstej `spiritless'
nIrəṛthək `meaningless'

This prefix `nIh-' has come into Hindi from Sanskrit. According to R. C. Verma it has been derived from Sanskrit root $\sqrt{\text{nr}}$ which means 'take away'. After `e' and an' it is the most productive negative prefix in Hindi.

3.3.3. nI-

This affix has been treated differently in the Hindi grammar. Pt. K. P. Guru considers it one of the variants of `nIh- or nIr'- as an exceptional case (p. 229) whereas A. Sharma treat it as a separate negative prefix (Sharma 1958 : 183)

Sharma assigns two meaning to `nI-'

1. lacking : nIkamma (useless)
nIdar (fearless)
2. without : nIhattha (unarmed)

One more meaning is added by Vasudeo Nandan Prades (p.78) to it.

3. Special : nigurh (secret, hidden)
nIgamān (logical conclusion)

Since, it has one more extra meaning that `nIh-' doesn't have and that too isn't negative at all, it is good to consider it a separate morpheme. More importantly, it seems

to be the development in Hindi which is trying to simplify the Sanskrit `nIh' which takes so many forms.

The use of this prefix is confined to *tadbhava* and *deshaja* words except for some exceptional cases.

3.3.4 nə-

The status of `nə-' is a matter of controversy. Aryendra Sharma (1958), and Vasudeo Nandan Prasad (1982) don't consider it to be a prefix, whereas Pt. K. P. Guru (1962) lists it alongwith those indeclinables of Sanskrit, which are used like a prefix. However, in modern Hindi, it is used as a negative particle, as well as an emphasis marker, and a device to seek confirmation.

As a prefix it generally has the meaning of 'lacking' e.g. nə-

nə-pUnsək 'neuter'

nə-astIk 'atheist' etc.
(nasatIk)

3.3.5. bIla-

bIla- which has as come from Arabic into Hindi-Urdu is equivalent to `bIna' in meaning, however unlike `bIna' it is used as a prefix

e.g. bīla-vəzəh `without any reason'
 bīla-kəsūr `without any fault'
 bīla-šək `without doubt'

Though; `bīla-' and `bīna', though share morphological similarity etymologically they don't have common base, since `bīla' belongs to Arabic and bīna has native origin.

3.3.6-7 la- & na-

`la-' and `na-' are similar in meaning. Both of them meaning `lacking' - `less' but the difference is that where - `la-' is Arabic in Origin, `na-' is Persian in this respect. However, `na-' is persian only as an immediate source, because it is held that Persian `-na-' itself has been derived from old Sanskrit `-nə' (Verma, R.C. 1962; Guru, K. P. 1962 : 232).

`na-'		`la-'	
na-Ummid	`hopeless'	la-car	`helpless'
na-pəsənd	`dislike'	la-varīs	`orphan'
na-layak	`unfit'	la-jəvab	`matchless or' speechless
na-kafi	`not enough'	la-majhab	`irreligious'
na-gəvar	`unacceptable'	la-Ilaj	`incurable'
		la-pərvah	`reckless'
		la-pəta	`traceless'

3.3.9. `be-'

Its immediate source is Persian, but Persian `be' itself has been derived from Sanskrit `vI-' (Verma, R.C. 1962).

`be-' as a prefix means something which is equivalent to English `without'.

e.g. be-iman	-	dishonest
be-cara	-	helpless
be-rāḥm	-	cruel, unkind
be-jor	-	matchless
be-nāzir	-	peerless, matchless
be-bās	-	helpless
be-rozgar	-	unemployed
be-jan	-	lifeless

Except for few native words `be-' itself is exclusively used with Persian & Arabic Nouns and Adjectives.

3.3.10. gEr-

Originally it is an Arabic prefix now widely used in Hindi-Urdu. In Arabic and even in Urdu the initial sound is uvular voiced stop i.e. [G], but in Hindi it is generally pronounced as [g], and thus Arabic `GEr' has become `gEr- in

Hindi.

`gEr-' normally, means something which is not X, where X is Noun or Adjective e.g.

gEr-kanuni	(illegal)
gEr-mUnasIb	(inappropriate)
gEr-sarkari	(non-governmental)
gEr-hazIr	(absent)
gEr-mUmki	(impossible)

3.3.11. vi-

We have already discussed it in the very beginning of this section (3.2.0).

3.3. As far as suffixes are concerned we have already discussed 'rahIt' in section (3.1.2). The only suffix that remains and be discussed is 'Itar'. It is basically Sanskrit and generally used in tatsama word.

Semantically it is very close to English prefix 'non- or outside'. As far as signification is concerned, it presents complementarity in a particular domain. For instance

'-Itar'	sIkṣaketar	'non teaching (staff)'
	rajyetar	'outside state'
	śasnetar	'out of power'

Here, it is important to note that 'Itar' is no longer used as a means of word formation; it is no longer a productive suffix like '-rahIt'. It is found only in well established frozen tatsama expression.

3.4 COMPOUNDING AND NEGATION

Compounding is an important process of word-formation, in any language. In fact, it is due to compounding that it is said that the lexicon of a language can have infinite number of words, for to make an exhaustive list of compound words in any language is impossible.

Compounding involves two or more than two fully independent words combining to form a new word. Thus, compound is a linguistic unit which is composed of elements that function independently in other circumstances. According to Francis Katamba, a compound word contains at least two bases which are both word or at any role root morphemes (Katamba 1993 : 54). Hence in compounds the independence of the constituent elements is very significant. So, affixation or the process of derivation should not be confused with compounding, though some Hindi grammarians seem undoubtedly in confusion when they call constructions like the following compounds (Sharma 1958 : 202-3).

sU- +jən = sujən 'a good man'
 nI- + dər = nIdər 'fearless (person)'

Recently, under the influence of Chomsky's X-bar theory linguists have tried to study the word-structure into this frame. In X-bar theory, any phrase or the whole sentence for that matter, is described in terms of 'head' of the construction and its relation with other elements. In sentence analysis, the head of the construction is found within the construction itself (Spencer 1991 :328). But in compound this doesn't happen on a number of occasion. And this gives rise to the idea of endocentric and exocentric compounds.

3.5 ENDOCENTRIC AND EXOCENTRIC CONSTRUCTION

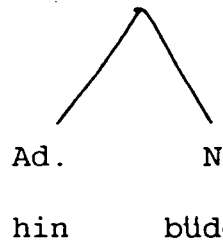
Endocentric construction is one in which the head of the construction is identifiable inside the construction, whereas in exocentric construction, the head of the construction has to be located outside the construction.

Here let's consider the case of 'hin'. It is defined, in the dictionary as adjective, which takes part in compounding, both as a first member and as the second or the last member. When the construction is like 'hin + N', the

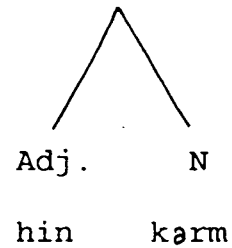
compound is endocentric, as the N is the head of construction and 'hin' is just bringing about certain semantic modification.

-hin + N = N

e.g. hinbuddhī,



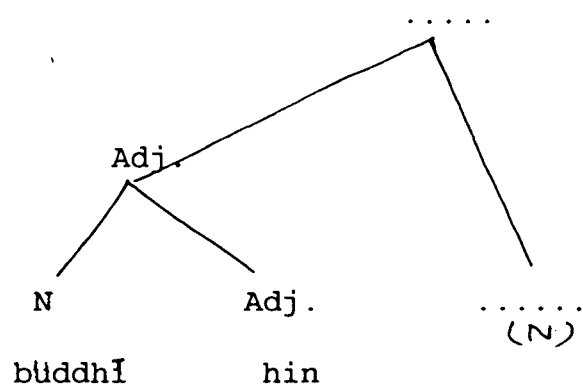
hinkārm



The compounds noted above are nominal in nature, and 'hin' in this case means, weakless, low inferior etc. And when in forming compounds 'hin' is the final constituent, the resultant compound is adjectival in nature, and hence the construction is exocentric :

N + hin = Adj.

e.g. buddhīhin, dhānhin, bālahin (N)



Here 'buddhihin' is expecting certain semantically modifiable object N, which is not present in the compound buddhihin. Hence the construction is exocentric.

In the case of exo-centric construction, since the compound becomes adjectival, a noun is expected which can be qualified by the adjective.

Besides hin, 'śunya', is also used in the compounding to form a new word whose meaning is quite similar to the one which is produced after adding hin to a noun producing adjectival compound. e.g. vīcarśunya, bhavśunya, etc. In such compounds the addition of śunya, to a noun indicates the absence of the thing or idea signified by it.

3.6 LEXICAL CONSTRAINTS

Constraints, as a technical term, is used especially in Generative Grammar to refer to a condition which restricts the application of a rule, to ensure that the sentences generated are well formed. As the idea of generative grammar has influenced almost all aspects of linguistic study, it is extensively used in morphology and phonology as well, to refer to the conditions which restrict the combination of certain morphemes to ensure the wellformedness of the word.

We have already seen (3.0) that Hindi has derived

lexical items in large number from a number of sources during the last hundreds of years. The result is its vocabulary has words from Arabic, Persian, Turkish, English and of course Sanskrit besides from the numerous other native languages. The words while getting their way into Hindi—Urdu also brought with them their grammatical peculiarities like prefixes and suffixes and other items. As a result, even though they follow the syntactic rule of Hindi-Urdu their morphological structure is still guided, to a considerable extent, by the morphology of their source languages. Hence non-native affixes, are generally used with non-native words and native affixes with native words e.g.

Non-Native Prefixes I

gEr-	: gEr-hazIr; `absent'	gEr-sarkari `non-governmental'
	gEr-kanuni; `illegal'	gEr-zImmedar `irresponsible'
na-	: na-pəsənd; `disliked'	na-khUš `unhappy'
	na-mənjur; `unacceptable'	na-layək `unsuitable'
la-	: la-pərvah `irresponsible'	la-ilāq) `incurable'
be-	: be-iman `dishonest'	be-jan `lifeless'
	be-rəhəm `unkind'	be-hoš `unconscious'
bIla	: bIla-vəzəh `without reason'	bIla-kəsūr `without fault'

Native affixes

ə-	:	ə-sətyə	`untruth'	ə-səməy	`untimely'
		ə-sadharən	`uncommon'	ə-purn	`incomplete'
ən-	:	ən-ənt	`limitless'	ən-iccha	`unwillingness'
		ən-ədhikar	`without right'		
nə-	:	nə-astIk	`atheist'	nə-gənyə	`neglibile'
nIh-	:	nIš-chəl,	`guileless'	nIš-kəpəṭ	`guileless'

To see the lexical constraint, we note non-use of expression like

- * be-astIk
- * əkəsur
- * əvəfa
- * ənilaz etc.

However one can see some affixes being used with the same word interchangeably without any consequent change in the meaning of the compound, e.g.

	bIla-vəzəh	`causeless'	be- vəzəh	`causeless'
&	bIla-kəsur	`faultless'	be-kəsur	`faultless'

3.7. HISTORICAL ASPECTS : NATIVE AND NON-NATIVE ELEMENTS IN NEGATION

3.7.0 We have already seen how the Hindi-Urdu vocabulary has been enriched from a number of native and non-native sources. These sources have not only lent a large number of

lexical items but also have influenced its morphological set-up.

India has been under foreign rule from the very 12th century to the middle of present one, which naturally provided a conducive environment for the influence of the foreign language on the native languages, as in most cases native languages of the alien rulers were made the languages of administration. From the twelfth century to the eighteenth century. Hindi along with all its dialects underwent Arabic and Persian influence, and after that it was the European languages mainly English, which exerted maximum influence on Hindi and other languages. Besides, since Hindi has developed from Sanskrit through Prakrit and Apabhraṅś, they naturally provided it the core of its grammar. Apart from this, Hindi has been interacting with numerous other native languages, whose influence on it can not be undermined.

The whole of lexical stock of Hindi can broadly be divided into two categories, One that is native in origin and the other which has been borrowed into its fold from non-native-i.e. foreign languages. Native, again, consists of several subtypes -

(a) **Tatsama**, words borrowed from Sanskrit and preserved intact as original. The majority of such words are nouns and adjectives; a few are adverbs, preposition and conjunctions, but hardly any verb or pronoun e.g. raja `king', bhaṣa `language', mata `mother', stri `woman', sUndar `beautiful', Uttam `excellent', bhut `post', vərtman `present', prayəh `often', ətəh `therefore', əthva `or' etc.

(b) **Tadbhava**, words derived from Sanskrit and modified. This forms the largest class of Hindi words, most of the Nouns and Adjectives, and almost all the Pronouns, Verbs, Adverbs, Preposition e.g.

Hindi Tadbhav forms			Sanskrit
hath	`hand'	from	hast
pəkka	`ripe'	from	pəkv
tu	`you'	from	tvəm
əgə	`before'	from	əgre etc.

(c) **Deshaj** : `local or country made'. This includes all such words whose origin is obscure or unknown. A great many of them may have originally come from the Dravidian or Munda languages. e.g.

koṛi	-	`score,	kaphi	-	`enough'
		set of twenty	mUkUṭ	-	`crown'

khōṭ - 'blemish' etc.

The other sources which are non-Native are many, of which - Arabic, Persian and English are most important ones.

- (a) **Arabic** : e.g. ʾadalət, kItab, Kələm, kagəz, mukədma etc.
- (b) **Persian**: e.g. kəmiz, dehat, Šəhər, səbzi, kUrsi etc.
- (c) **English** : Two hundred years of the British rule has given many words to the Hindi-Urdu dictionary, often, with changed pronunciation e.g.

<u>Hindi-Urdu</u>	<u>English</u>
InjIn	Engine
motər	motor
kEmra	metre
rIport	report
tim	team etc.

Alongwith these words, Hindi-Urdu borrowed affixes also from these languages, e.g.

ʾal	-	məst	(Arabic)
be	-	khəbər	(Persian)
həm	-	Umrə	(Persian)
Vice	-	Chancellor	(English)
Sub	-	Division	(English)

Head	-	master	(English)
Half	-	pant	(English)

Since all these affixes came into Hindi alongwith other words of the source language, their use normally is restricted to those words only but, over the time, the condition of lexical restriction has begun to be weakened. As a result, there are many words of native stock which do take non-native affixes. The same is true of negative affixes which are our primary concern. There are many Arabic and Persian negative affixes which are found attached to *tadbhava* or *tatsama* words e.g.

be-dharm	`irreligious'	be-gInat	`uncountable'
be-mān	`inattentive'	be-dhārək	`unhesitantly'
be-ant	`limitless'	gEr-māhtvāpurn	`unimportant'
be-kam	`unimportant' useless	gEr-mUlk	`foreign country'

Sometimes we notice same lexical item being attached to different negative affixes sharing the same meaning

be-vəzəh		`without any specific reason'
bila-vəzəh		
ə- sarkari		`non-governmental'
gEr- sarkari		

na-malum		`ignorance'
la-malum		
be-səməjh		`foolish'
na-səməjh		

In this connection, it is important to note that the non-native negative affixes are much more acceptable to the native words than native negative affixes to the non-native words. For instance, one can see the use of term like - `bedhərm' `bedhərk' quite frequently but `əməzəhəb' is difficult to be found. Similarly we have `begInət' (Beg, 1988) but not `əsUmar. Here it is noteworthy that most of such affixes are of Persian.

Given the Sanskritic base of Hindi-Urdu, one of the reasons of greater assimilability of such Persian affixes are the fact that they are originally from Sanskrit; for instance, Persina `be-' is supposed to have developed from Sanskrit `vI-', and `na-' from Sanskrit `nə' (Verma, R.C. 1962). Since they share their origin with the words they are going to be attached to, it is less difficult for them to adjust themselves with the host morphology.

CHAPTER IV

MORPHOPHONEMICS

4.0 The process of affixation, generally, involves certain morphophonemic changes, either in the affix itself or in its base or in both, though sometimes no such change takes place at all. In this chapter, we will engage ourselves in determining the changes that occur when a negative affix-prefix or suffix is attached to a certain word, the base. Besides, an attempt will be made to formulate rules for the phonological changes using the 'distinctive feature theory' of Chomsky and Halle (1968) and Jakobson and Halle (1956). But before going onto discussion of affixial sound modification, it would be better to discuss quite briefly the phonemes of Hindi and Urdu, because it will help us in choosing the feature for making phonological rules.

4.1 HINDI-URDU PHONEMES AND THEIR FEATURE DESCRIPTION

The diverse sources from which Hindi and Urdu have borrowed heavily the lexical stock have influenced the sound-system and the inventory of phonemes of each. Though, for this dissertation we are not considering them distinct, as there is no formal and pure linguistic reasons for doing so,

in practical situations, Hindi and Urdu are considered two different languages not only by the speakers but it has constitutional validity also, as they are listed as two distinct languages in the VIII schedule of the Constitution of India. However, the difference lies only in the fact that where Hindi heavily depends upon Sanskrit for drawing its resources, Urdu looks for the same mainly on Persian and Arabic. So even though the Hindi speakers do use Perso-Arabic words and similarly the 'Urdu speakers' also use words from Sanskrit, the excessive use of words of one origin or the other gives the sound-system of the language a distinct form. So, whereas velar and uvular fricatives, and uvular stops are listed as optional in Hindi grammar (Vajpayee 1957, Sharma : 1958, Prasad, 1982 etc.). It is not that velar and uvular fricatives are entirely absent in the speech of Hindi speakers, but an overwhelming majority of speakers don't normally use such sounds, unless the speaker is highly educated and purist in pronunciation. Manjari Ohala in her *Aspects of Hindi Phonology* (1983) gives the following list of Hindi phonemes indicating optional sounds within small brackets.

		Labio-dental	Dental and Alveolar	Retroflex	Palato-alveolar	Palatal	Velar	Glottal
Stops	voiceless unaspirated voiceless aspirated voiced breathy-voiced	p p: p ^h p ^h : b b: b ^h b ^h :	t t: (t) (t): d d: d ^h d ^h :	ʈ ʈ: (ʈ) (ʈ): ɖ ɖ: ɖ ^h ɖ ^h :			k k: k ^h k ^h : g g: g ^h g ^h :	
Affricates	voiceless unaspirated voiceless aspirated voiced breathy-voiced				ʃ ʃ: ʃ ^h ʃ ^h : ʒ ʒ: ʒ ^h ʒ ^h :			
Fricatives	voiceless voiced		f f: z z:		ʃ (ʃ)			
Nasals		m m:	n n:	(ŋ)	(ɳ)		(ŋ)	
Glides		w w:				y		h
Taps			r r:					
Flaps	voiced breathy-voiced			r (ɾ) r ^h				
Laterals			l l:					

Consonants of Hindi

	Front	Central	Back
High	i I		u u
	ɪ ɪ		ʊ ʊ
Mid	e ē		o o
	ɛ ē		ɔ ɔ
		ɔ ɔ	
Low	æ a	ā ā	

Vowels of Hindi

Similarly there are quite a few sounds which were used in Sanskrit but are no longer present in the common speaker's speech today even though in written form they are still represented for instance ॠ , ॡ . Dealing with such rare sounds, Ohla writes that ? (the so called 'aleph') occurs only in the utterance of Maulvis (Muslim 'Priests') and ᳚ (syllabic r) occurs in the utterance of Pandit (Hindi Priest) alone (p. 5).

M.A.K. Beg in his Urdu Grammar (1988) gives the following list of consonants.

3. Consonants:

	Bila- bial VI Vd	Labio- dental VI Vd	Dental VI Vd	Alve- olar VI Vd	Retro- flex VI Vd	Palato- Alveolar VI Vd	Palata- tal VI Vd	Velar VI Vd	Uvular VI Vd	Glottal VI Vd
Stops: Unasp. Asp.	p b ph bh		t d th dh		ʈ ɖ ʢ ʣ		c j ch jh	k g kh gh	q	
Nasals	m			n				ŋ		
Lateral				l						
Trill				r						
Flaps : Unasp. Asp.					ɽ ɽh					
Fricatives		f		s z		ʃ ʒ		x G		h
Semi-Vowels		v					y			

Obviously, any compromise between 'Hindi' and 'Urdu' phonemes will make the inventory of Hindi-Urdu phonemes much longer, creating lot of difficulty in selecting distinctive features to describe the phonological process in affixation. And even that could have been attempted had it been essential. We have already noticed the high degree of

lexical constraint in the use of negative affixes (3.6). The non-native negative affixes usually take as their bases only non-native words, and native affixes take native words as their bases unless otherwise specified (see section (3.6. & 3.7)).

All the negative affixes of Perso-Arabic origin, that we have listed in the last chapter, involve no phonological modification when they are attached to the bases. And on the other hand negative affixes, which have been borrowed into Hindi from Sanskrit, usually do not take non-native words as their bases. Given this situation, it would be better to use the distinctive features as proposed by Manjari Ohala (1983) with the following modifications along with standard feature matrix of Chomsky and Halle (1968).

(1) Firstly, Ohala considers [h] as [+sonorant], whereas in all the standard texts of phonology, [h] is considered as [-sonorant]. In absence of any compelling reason for considering [h] as [+sonorant], I will follow the standard and generally accepted view about [h] and consider it as [-sonorant].

(2) And secondly, for her the difference between [i] and [I] is that of length (Ohala 1982:7). This view can not be accepted, because, [i] and [I] are qualitatively

different, and therefore any attempt to distinguish them in terms of quantity (length) should not be accepted. The best way, in present circumstances, is to establish distinction between the two vowels by using the features [+ tense].

Ohla's Table of Features Matrix of Hindi Phonemes is given in the appendix II :

4.2. VISARG (:) & `h'

Before going to describe the actual phonological process in `negative derivation' i.e. derivation through negative affixes, let's discuss, in brief, the question of relation between visarga (:) and `h', because without resolving this issue we cannot proceed to rule formation of the morphophonemic change in the case of prefix `nh-'. Pt. Kishori Das Vajpayee in his *Shabdanushasana*, criticizes the view of incorporating `anusvara' and `visarga' into consonant (*vyañjan*). According to him `anusvara' and visarga are neither vowel (*svara*) nor consonant (*vyanjana*) but `*ayogavāha*', since they carry the meaning without any help of either consonant or vowel. He further says that, like anusvara, visarga also occurs after the vowel, that is, for the appearance of Visarga, a vowel must precede it (p.92). Here, with all due respect to Vajpayee and other traditional

grammarians, I would say that to consider 'anusvara' and 'visarga' as different class of sounds separate from consonant and vowels seems erroneous and no modern linguist will accept this.

Moreover 'anusvara' does not represent one sound. It represents the whole class of five nasal stops, that occur after a vowel and just before the consonant. Most of the time the consonants represented by 'anusvara' are homophonically related to the following sound. Therefore 'anusvara' too cannot be considered a separate category. In fact, the fact that anusvara represents the class of five nasals in Hindi is an orthographic problems¹. We are not bound to use anusvara, we can use the symbol of the exact sound represented by it instead of anusvara. For instance, we can write कण्ठ/kanṭh/ instead of कंठ /kanṭh/.

Therefore 'anusvar', alone or with 'visarga' can not be considered a separate category of sounds different from both vowel and consonants.

Unlike Visarga [h], there is no such restriction for the occurrence of [h], it can occur initially medially and

1. It is general problem with the Hindi grammarians to identify language with the script. For instance, Vijay Aggrawal (1994) considers Hindi a highly scientific language on the basis of script it uses.

and the occurrence of `visarga' only morpheme finally and also the phonetic similarity, I see no problem in considering visarga and [h] as variants of the same underlying representation (UR)

4.3 PHONOLOGICAL SHAPE OF THE NEGATIVE AFFIXES AND PHONOLOGICAL PROCESS

4.3.0 Phonological changes are guided by two principles - First, the principle of articulation facility and the second, the principle of perceptibility of the sound (Schane 1971 : 61) . Therefore the constitution and phonological shape of the affixes and the bases taking part in the formation of new words are very important in describing the phonological changes involved in it.

But, as we have already seen (3.1.2 & 3.3) that not all the negative derivational affixes that we have listed in the previous chapter involve a phonological change, in course of derivation of new words. To name them again the following negative affixes don't produce any morphophonemic change either in itself or in its base :-

- (1) bIla - vəzəh = bIlavəzəh `without reason'
- kəsul = bIlakəsul `without fault'

(2)	la - ilaġ)	=	lailaġ)	`incurable'
	- varIs	=	lavarIs	`heirless'
(3)	na - kam	=	nakam	`unsuccessful'
	- kafi	=	nakafi	`insufficient'
(4)	be - gUnah	=	begUnah	`innocent'
	- šərəm	=	bešərəm	`shameless'
	- zUrm	=	bezUrm	`faultless'
(5)	gEr - mumkin	=	gErmumkin	`impossible'
	kanuni	=	gErkanuni	`illegal'
(6)	vI - krəy	=	vikrəy	`sale'
	- məl	=	vIməl	`pure'
(7)	-rəhIt	=	doş-rəhIt	`innocent'
			vIttə-rəhIt	`without financial support'

Since, the above-mentioned negative affixes - prefixes and suffixes don't bring about any phonological change, it will be better to concentrate on those affixes which are phonologically conditioned, and involve phonological change as well.

4.3.1 `ə-' and `ən-'

The occurrence of `ə-' and `ən-' are rule-governed, which can be predicated by the structure of the base to which it is attached. Therefore it seems that the two different

forms, which are environmentally conditioned has the same underlying form. It is important to note, here that this negative prefix, occurs in most of the language of Indo-European family, With similar environment of occurrence. According to Otto Jespersen, `ə-` and `ən-` has pan-Indo-European base (1961. Vol. VI : 464)

The form `ə-` occurs when the word which it is attached begins with a consonant

Rule (3) ən ----> ə / --- #C

e.g.

- əsətyə `untruth'
-əsəman `inequal'

Apart from this, the same negative morpheme is realized as `ən-`, when it is attached to tadbhava participles irrespective of their first sound being vowel or consonant. So the occurrence of `ən-` here is lexically conditioned.

Rule (4) ən ----> ən / ----- # [tadbhava participle]

e.g. ən-pərh `illiterate uneducated,
 ənmoī invaluable
 əndekha `unseen'

As we saw that the form `ən` occurs in two cases - (1) when the words initial sound is vowel (2) when the word itself is tadbhav and in participle form. Therefore we

assume that the underlying form of this negative morpheme is `ən-` which is realized in two forms - as `ə-` and `ən-`. As in the case of ^btadhava participle, the occurrence of `ən-` is not guided by phonological condition at all, it lends further support to our assumptions of considering `ən-` as the underlying form. The dropping of `[n]` is probably an attempt to avoid the consonant clusters with a nasal at morphemic boundary

If we know the fact that the *tadbhava* participle, whatever sounds it begins with always take `ən-` form^{of} this affix, we can form rule for the rest of the situation for the occurrence of `ə-` is Rule (5) and the occurrence of `ən-` as Rule (6).

Rule (5) $\text{ən} \rightarrow \text{ə} / \text{ -- \# } \left[\begin{array}{c} \text{C} \\ - \text{tadbhava participle} \end{array} \right]$

Rule (6) $\text{ən} \rightarrow \text{ən} / \text{ -- \# } \left\{ \begin{array}{c} \text{V} \\ + \text{tadbhava participle} \end{array} \right\}$

4.3.2 **nIh-** nIS, nIr, ni (Here `S' stands for all three sibilants s, ś, ṣ)

This is second negative affix, after `ən-` which is susceptible to phonological conditioning, as all the

morphemic variants owe their form to the phonological environment they occur in.

Before going into framing the rules for the morphophonemic process involved in the affixation of `nIh-` and other morphemic variants, it is important to decide which variant, should be considered as the underlying form of them. There are grammarians like K. P. Guru (1962) and Aryend Sharma (1958 : 181) for whom the underlying morpheme is either `nIs` or `nIr-`. But they seem to be influenced by Sanskrit grammar in their judgement. (R. C. Verma, 1962). On the otherhand, some other grammarians like Vasudeonandan Prasad (1982 : 125), and Vijay Agrawal (1994 : 149), consider `nIh-` (of course, taking `visarga`, into consideration) as the underlying form and the others its morphemic variants.

Here I will accept the latter view excluding the notion of `visarga` because, it is no longer pronounced differently from [h] (Vajpayee 1957 : 92-93). Besides, once `nIh-` is accepted as the underlying morpheme and the rest forms are considered its variants conditioned by phonological environment, the same assumption can be extended to other similar cases e.g.

pUnəh + gənəna > pUnərgənəna
pUnəh + nīrman > pUnərnīrman etc.

Since `nIh-` is being treated as the underlying form of this negative prefix, all the other variants will be seen as the result of phonological change as a result of the process of affixation.

In all `nIh-` takes six different forms depending upon the phonological shape of the base. They are -`nIh-`, `nIs-`, `nIš-`, `nIṣ-`, `nIr-` and `ni-` e.g.

nIh-šUlk	-	`feeless'
nIs-tej	-	`lacking brightness'
nIš-chəl	-	`guileless'
nIṣ-kam	-	`desireless'
nIr-vīkar	-	`immutable'
ni-rəs	-	`sapless'

The whole phonological process involved in the affixation of `nIh-` can be described in three steps as follows.

(1) `nIh-` and `nIS-` (here `S' capital represents the three sibilants s š ṣ occur optionally when stem morpheme begins with a voiceless consonant.

$$\text{Rule (8)} \quad nIh \text{ ----} \left\{ \begin{array}{l} nIh \\ nIS \end{array} \right\} / \text{ -- \# } \left[\begin{array}{c} C \\ \text{-voice} \end{array} \right]$$

The sibilants - s ṣ and ṣ exhibit homorganicity and are governed by the following initial consonants of base word.

Rule (9)

$$\text{sibilant} \text{ ---> } \left\{ \begin{array}{l} \text{L anterior} \\ \text{B coronal} \\ \text{Y retroflex} \end{array} \right\} \text{ -- \# } \left\{ \begin{array}{l} \text{L anterior} \\ \text{B coronal} \\ \text{Y } \left\{ \begin{array}{l} \text{retroflex} \\ \text{-coronal} \end{array} \right\} \end{array} \right\}$$

Secondly nlh- changes into nIr- when the following initial sound of the base is voiced - irrespective of its being voiced or voiceless.

nIh- + əpradh > nIṛəpradh 'innocent'
 nIh- + bhəy > nIṛbhəy 'fearless'

Rule (10) h ---> r / — # [+ voice]

or

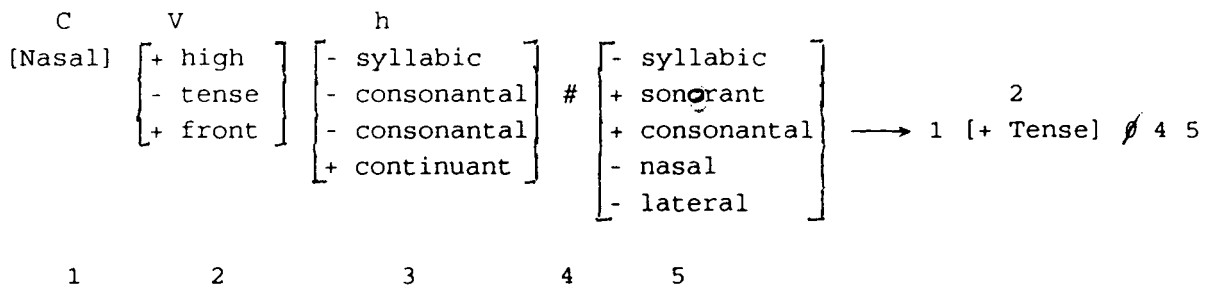
$$\left[\begin{array}{l} \text{h} \\ - \text{syllabic} \\ - \text{sonorant} \\ - \text{consonantal} \\ + \text{continuant} \end{array} \right] \text{ ----> } \left[\begin{array}{l} - \text{syllabic} \\ + \text{sonorant} \\ + \text{consonantal} \\ - \text{nasal} \\ - \text{lateral} \end{array} \right] \text{ -- \# [+voice]}$$

And when nIh- is followed by a morpheme whose initial sound is [r] then - (a) h gets dropped

(b) [I] changes into [i]

e.g. nIh- + rəs > nIṛəs 'sapless'
 nIh- + rəv > nIṛəv 'noseless'

We can show the phonological changes here as follows :



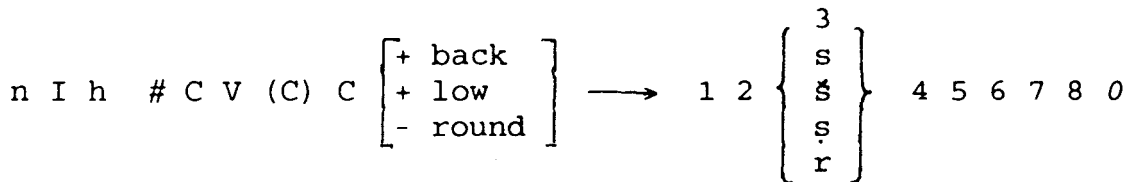
An interesting phenomenon which can be noticed in the following examples is the dropping of the final vowel [a] of the stem.

nIh + sima = nIssim 'boundaryless'
 dəya = nIrdəy 'unkind'
 səŋka = nIssəŋk 'unapprehensive'

The three words cited here, all have vowel [a] at the word-final position and the phonological structure of the word is CV(C)CV.

Rule (12) also follows rules given earlier in addition to the dropping of final vowel (i.e. apocope).

Rule No (12)



1 2 3 4 5 6 7 8 9

It has been noticed that no word with 'nIh-' negative affix has vowel [a] in the final position only forming adj., therefore it can be said that the final [a] of the word gets dropped when it is attached to the negative affix nih.

4.3.3. nə-

The use of this prefix is very restricted. It is not so productive as ən- and nɪh-

The final vowel of nə- i.e. [ə] remains unchanged when the initial sound of the following base is a consonant. But if the initial sound is 'ə' or 'a', the schwa of the negative prefix nə- changed into 'a'.

$$\text{Rule (13)} \quad \text{ə} \text{-----} \rightarrow \left\{ \begin{array}{c} \text{ə}_i \\ \text{a}_x \end{array} \right\} / \text{---} \# \left\{ \begin{array}{c} \text{C}_i \\ \left\{ \begin{array}{c} \text{ə} \\ \text{a} \end{array} \right\}_x \end{array} \right\}$$

4.3.4 Of the negative suffixes the only one that is - ɪtər' brings about certain morphophonemic changes.

It is usually attached to the '-ə' ending nominal base the initial ɪ- of '- ɪtər' coalescences with the final of the base to become 'e'.

Rule (14)

$$\# \begin{array}{c} \text{V} \\ \left[\begin{array}{l} + \text{ high} \\ - \text{ tense} \\ + \text{ front} \end{array} \right] \end{array} \xrightarrow{1 \quad 2} \emptyset \begin{array}{c} \text{2} \\ \left[\begin{array}{l} - \text{ high} \\ + \text{ tense} \end{array} \right] \end{array} \begin{array}{c} \text{3} \\ \end{array}$$

Except ən- and nɪh-, ɪtər no other negative affix causes any morpho-phonomic change in course of affixation. They are mostly either semantically or lexically constrained.

CHAPTER V

CONCLUSION

In the second half of this century considerable number of studies have been done on the syntactic aspects of negation (Klima 1964, Sgall et al. 1973, Bhatia 1977 etc.). It has been examined that how the use of NEG particle affects the structure of the sentence - whether the whole of the sentence is affected or just a part of it. Even in cognitive linguistics, it is the scope of negation which has attracted the attention most (Langacker 1991). And so the morphological aspect of negation remains largely unexplored. Why is it so? According to Payne, the study of derivational negation is a complicated area (Payne 1985 : 241). Is it so? Or is it that the complication is due to its not being properly studied?

The study of derivational negation has two aspects. First, to study the consequent morphophonemic change, which is part of the normal derivation process. Secondly, the study of change in the semantics of the word, the relation between the original word and its negated counterpart. The first aspect is not so problematic because it is what we generally do in morphology and phonology, but the second aspect has lot of potential problems. For instance, we are faced with questions like:

- 1) Why do languages, in most cases, have more than one


negative affixes.

2) If it is so then what really constitutes the negation?

Can there be any hard and fast definition of negation especially when each negative affix has different meanings (whatever be the degree of difference)?

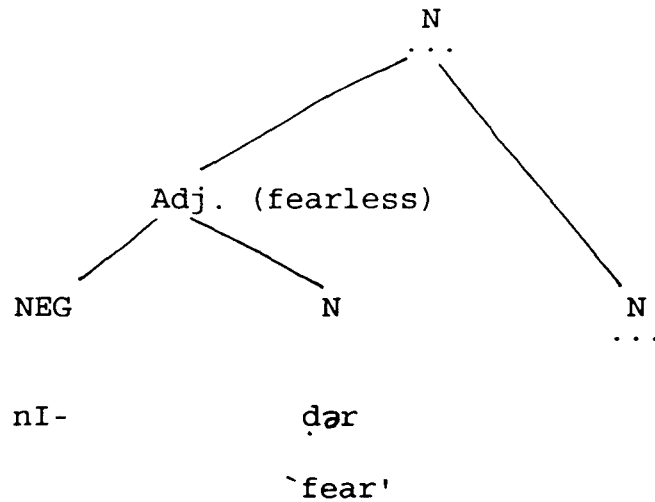
3) Or is it that there doesn't exist the case of 'negation vs non-negation' but a continuum from negation to non-negation, as Comrie says about causative^a and non causative construction (1984).

4) Is there any pattern between all the negated words, especially in terms of their meaning?

The questions of these sorts are really very important which wait answers. The problem of defining negation has been discussed in chapter II. It has been shown  how the definition of negation used in philosophy needs to be modified to accommodate the same in linguistics.

I have, in chapter III tried to see the opposition between two words which are formed when two affixes are attached to the same base. The newly formed two words are antonymic because of two different affixes attached to the same stem (3.2). The derivational negative affix also the 'centricity' of the construction especially when a negative affix, say prefix, is attached to a noun, the result is an adjective, then the new construction is exocentric.

e.g.



Though, I have gone into the semantics of affixes, my basic purpose in this dissertation has been to formally describe the negative affixes to account for the morphophonemic changes, & try to make rules for such changes.

In chapter 4, which deals with exclusively the phonological process/changes, it has been endeavoured to show with the help of some 14 rules, that those negative affixes which cause or/and undergo phonological changes are very much phonologically conditioned, and can be accounted for by rules of phonological changes.

But at the same time, it is important to note that all negative affixes are not phonologically conditioned, they are mostly lexically constrained, though semantic constraint is also there.

Hindi-Urdu seems to be undergoing the phase of transition and is trying to accommodate native and non-native

elements in them, and so despite high degree of lexical restriction, there are numerous instances when this boundary of lexical restriction is broken, and sometimes more than one negative affixes from two different origins are attached to the same word as a matter of 'free variation' in that case. The fact that Hindi-Urdu is undergoing the phase of transition is further supported by the use of the word 'rəhIt' as a suffix these days, which was a free word in Sanskrit (3.1.2.2).

In course of identification of affixes, it has also been shown that, though 'bIn' widely mentioned as 'prefix' in the books on Hindi Grammar it is not a prefix.

And finally, it has been my feeling throughout my engagement in this dissertation that Hindi morphology has to be seen afresh, detached from Sanskrit especially after the weakening and in fact dropping of final 'schwa'. Since schwa doesn't exist in the actual speech, it is not proper to consider its presence to make sandhi rules. I hope someone will take up this task.

APPENDIX - I

List of pairs of Antonymic Affixes

1.	ə-	:	sə-	:	:	əhIt (against interest)	:	səhIt (with interest)
2.	ən-	:	sə-	:	:	ənhIt (against interest)	:	səhIt (with interest)
3.	a-	:	nIh-	:	:	agəməṅ (arrival)	:	nIrgəməṅ (logical conclusion)
4.	a-	:	prə-	:	:	adan (taking)	:	prədan (giving)
5.	a-	:	vI-	:	:	amUkh (facing)	:	vImUkh (opposite)
6.	a-	:	əv-	:	:	arohəṅ (ascent)	:	əvrohəṅ (descent)
7.	sə-	:	nIh-	:	:	səḍay (kind)	:	nIrdəy (unkind)
8.	sə-	:	kə-	:	:	səput (good son/daughter)	:	kəput (bad son/daughter)
9.	sət-	:	dUh-	:	:	səjjəṅ (good person)	:	dUrjəṅ (bad person)
10.	sU-	:	dUh-	:	:	sUkərm (good deed)	:	dUškərm (bad deed)
11.	sU-	:	dUh-	:	:	sUkUpatrə (good person)	:	kUpatrə (bad person)
12.	svə-	:	pər-	:	:	svədeṣ (native country)	:	pərdes (foreign country)
13.	svə-	:	vI-	:	:	svədeṣ (native country)	:	vIdeṣ (foreign country)
14.	ənU-	:	VI-	:	:	ənUlom (following)	:	vIlom (opposite)
15.	ənU-	:	prətI-	:	:	ənUlom (following)	:	prətIlom (opposite)
16.	Ut-	:	əp-	:	:	Utkərs (rise)	:	əpkərs (fall)
17.	Ut-	:	əv-	:	:	UnnətI (progress)	:	əvnətI (regress)
18.	khUṣ-	:	bəd	:	:	khUṣbu (good smell)	:	bədbu (bad smell)

	i	e	ə	ɔ	ɪ	ɛ	ɔ	ɪ	ɛ	ə	ɔ	u	y	w	h	r	l	ɾ	ʌ	m	n	ɳ	pp	ph	b	bh	t	th	ɖ	dh	
sonorant	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-	-	-	-	
consonantal	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
syllabic	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
high	+	-	-	-	+	+	+	-	-	-	-	+	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
low	-	-	+	+	-	-	-	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
back	-	-	+	+	+	+	-	-	-	-	+	+	+	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
long	+	+	-	+	+	+	+	+	+	-	+	+	+	+	-	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	
continuant																-	+	+	-	-	-	-	-	-	-	-	-	-	-	-	
anterior															-	+	+	-													
coronal															-																
retroflex																-	-	-	+	+	-	-	-	-	-	-	-	-	-	-	-
nasal	+	+	+	+	+	+	+	-	-	-	-	-	-	-									+	+	+	+	-	-	-	-	-
voice																															
reduced glottal resistance after release																-	+														
delayed release																															
distinctive release																															

The phonemes of Hindi and their distinctive feature specifications.

APPENDIX-II

APPENDIX - III

<u>Hindi</u>	<u>Gloss</u>
1. <u>अ-</u>	
अरिन्	free from debt
अकान्तक	devoid of them without any hurdles
अकान्ठ	without neck
अकर्ता	without subject
अकर्ण	without ear
अकुण्ठित	not blunt, not sharp,
अक्रिष्ण	one which is not black
अकेतन	one who is without house
अक्षय	imperishable
अखद्ये	un ^a table ^
अगण्य	uncountable
अगध	one whose depth can be measured
अचल	not movable
अचिर	not old, new
अचेतन	without consciousness
अजर	not static
अतल	that can not be moved
अतुट	not breakable
अदग	one who does not step ah ^a ed ^

ædIɣ	immovable
ædər	not timid
ætətpər	in-competent; not alert
ætəpt	not hot
ætIthI	not date (known)
ætʊl	not weighable
ætrIpt	un-satisfied
æthək	not-tired
ædægðh	not-burnt
ædæmyə	undaunted
ædhənyə	not grateful
ædhər	that can not be held/caught
ædhərm	not religious
ædhir	impatient
ædhEryə	impatient
ənyayə	injustice
əpəg	limbless
əpəc	indigestion
əpətʌ	unskilled
əpətʰit	unread
əpətɳi	without wife
əpərIcIt	unknown
əmol	unknown

əpəɾIpəkʋə	unripe, immature
əpəɾIpurn	ungratified

2. -ən

ən-əŋg	not having organs
ən-ənjan	one without kajal in the eye
ən-ənt	not-finite
ən-əns	not having part/share
ən-kaha	not-said ; <i>untold</i>
ən-gərɪh	unformed, not brought into shape impolished
ən-ginət	not countable
ən-gina	not counted, numberless
ən-cah	not-desired
ən-jəna	not born
ən-jəla	not burnt
ən- ^h chila	not pared (said of fruit)
ən- ^h jan(a)	not known, unacquainted
ən-jani	carelessness
ən-jane	unkowningly
ə - nət	not - bent
ən-dekha	not seen, undiscovered
ən-ədhIkar	without right

an-ādhin	not dependent
an-dhoya	not cleansed
an-ānt	interminable, illimitable
an-ānya	endless, infinite
an-mol	invaluable
an-pāc	indigestion
an-āpkari	not-harmful
an-ānvit	not converted
an- pāṛh	not-read
an-āpradh	guiltlessness
an-āpekṣIt	not desired
an-vyaha	unmarried
an-bhIgya	not-knowing
an-ābhyāst	not-used to, unaccustomed
an-mel	discordant, dissimilar
an-rās	absence of flavour
an-ārth	misfortune
an-ārthak	useless, improper
an-ālp	not little
an-layak	incapable, worthless
an-sāmājḥ	unwise
an-sUna	unheard


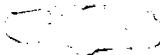
ən-hIt	hostility unfriendliness
ən-honi	something impossible
ən-acar	improper conduct
ən-adar	disrespect
ən-adI	without beginning
ən-ayas	without difficulty
ən-aryə	not noble, not Arya
ən-avrt	not-covered
ən-iccha	absence of desire

3. la-

laIlaj	incurable
lacar	helpless
lajəvab	matchless
lapəta	disappeared, whose whereabout is not known
lapərvah	careless
lavəld	issueless
lavarIs	heirless

4. vI-

vIkeši	hairless (lady)
vIgəndh	scentless
vIdhərm	other religion
vIpəkṣə	opposite party

vIməl	spotless
vImocən	untying
vImudh	senseless
vIrag	absence of desire
	
vIlom	opposite, reverse, contrary
vIvərn	colourless
vIvəš	helpless
vIvəstrə	devoid of clothes
vIṣəmta	disproportion

5. be-



Gloss

beant	indefinite, limitless
beakl	lacking wisdom, unintelligent
beabru	dishonoured, disgraced
beIzzat	dishonour
beIman	dishonest
bekarar	restless
begInat	unlimited, numberless
bekhof	fearless
begUnah	innocent, not guilty
becEn	restless
bezaban	without speaking power, dumb
bejan	lifeless, dead
bedhanga	unmannered clumsy
bedhab	illformed, out of shape
betamiz	unmannerly, rude
bedard	insympathetic, cruel-hearted
bedharak	fearlessly
bedharm	irreligious
benazir	peerless, matchless
be-parvah	unmindfull, reckless

be-fayda	profitless
befIkr	unworried
bebəs	helpless
bemən	reluctant, unwilling
bemurəvvət	impolite, cruel
bemel	not matching
berəng	colourless
berəhəm	unemployed
bešək	undoubtedly
bešərm	shameless
besumar	numberless
besəbəb	without a reason/ cause
besəməjh	foolish
besəhara	unsupported
behəya	shameless
behIsab	unlimited
behoš	unconscious, senseless

7. nIh, nIs, nIš, nIs, nIr, ni

nIhkəpat	guileless
nIhkarəŋ	groundless
nIhkasən	expulsion

nIhkṣep	mortgage to be verified
nIhchəl	without wiles
nIhprəbh	without lustre
nIhprəy ojan	useless, of no avail
nIhṣābdə	noiseless, voiceless
nIkṣāstrə	defenceless, meaponless
nIhsəṅkoc	without any hesitation
nIhs ə ṅg	separated, detached
nIhsəntan	hairless, without child
nIhsəndeh	doubless(ly)
nIhsənsəy	beyond doubt
nIhsətva	rotten, dead, without essence
nIhsar	powerless, worthless,
nIhsim	boundless, limitless
nIṣpap	sinless
nIhspənd	motionless
nIhsprih	free from wish or desire
nIhsəhay	helpless
nIhsv ^a rth	unselfish
nIṣkəntək	free from thorn/harm
nIṣkəpat	guileless
nIṣkəmp	not quivering
nIṣkər	rent free

nIṣkālāṅk	spotless, unstained
nIṣkam	free from any wish, attachment
nIṣkrIya	in-active
nIṣpākṣa	unbiased, unprejudiced
nIvāṃś	childless, issueless
nIrvāstr	clothless
nIṣṅkUṣ	unrestrained
nIṣṅtār	continuous
nIṣṅmś	having no share
nIṣṅksar	Illiterate
nIṣṅpṛadh	guiltless, sinless
nIṣṅbāl	with no strength
nIṣṅbhImani	prideless
nIṣṅmol	(restrictive) priceless, invaluable
nIṣṅvāthak	insignificant, meaningless
nIṣṅog	with no disease
nIṣṅav	without sound
nIṣṅad	toothless
nIṣṅvirodh	with no obstruction
nIṣṅvāḷamb	helpless
nIṣṅstrā	unarmed, unequipped
nIṣṅhāṅkar	free from pride

nIrakar	shapeless, formless
nIrakUl	unperturbed
nIradar	disregard
nIradhar	baseless
nIramIs	<i>vegetarian</i>
	without support
nIralasya	not slothful
nIravlamb	supportless
nIras	hopeless
nIrasray	shelterless
nIyasvad	tasteless
nIrahar	without food
nIrindrIya	limbless
nIruṭṭar	unable to answer
nIruṭṭasah	without occupation
nIruṭṭayog	useless
nIruṭṭapay	resourceless
nIrup	formless
nIruṭṭasadh	without medicine
nIruṭṭandh	without smell
nIruṭṭjan	unpeopled, uninhabited
nIruṭṭjal	without water
nIruṭṭjiv	lifeless
nIruṭṭdayi	heartless, remorseless

nIrdos	guiltless
nIrdhən	penniless
nirəs	sapless
nirəv	noiseless
nirəd	toothless
8. <u>na-</u>	
naIttIphaki	disappearance
naImsaphi	injustice
naUmmid	hopeless
nakabIl	undeserving
nakhUs	displeased
nagvar	unbearable
naciz	worthless, of no importance
najayəz	unlawful, illegal
natakət	feeble, weak
nadan	(to be seen) ignorant
napəsənd	unacceptable
nabalIg	immature
namənjur	unaccepted
namərd	impotent, coward
namakul	unfit, improper, unworthy
namalum	unknown
namUnasIb	unfit, improper, unworthy

namŪnasIb	unfit, improper, unworthy
namUmkiIn	impossible
namehā ^h van	unkind, unfavourable
naraj	displeased, dissatisfied
nalayak	unfit, improper
nasamājh	ignorant, not understanding stupid

9. -rāhIt

dhUārāhIt	smokeless
᳚ladrāhIt	issueless
dhulrāhIt	senseless
mUdrarāhIt	money less
kary ^a rāhIt	with no work
kamrāhIt	with no sen
namrāhIt	nameless
damrāhIt	priceless
pranrāhIt	lifeless
drIṣṭIrāhIt	visionless
vIt ^a t _h rāhIt	with no finance
bhavrāhit	emotionless

10. gEr-

gE ʔ mǝrd	paramour
gErkanuni	illegal
gEr-mǝnkula	immovable property
gEr mamuli	strange, peculiar
gEr mUmki	impossible
gEr-vajIv	unreasonable
gEr-hajIr	not present
gEr-munasIv	improper
gEr-mUlk	

BIBLIOGRAPHY

- Abbi, A. (1992) *Semantic Universals in Indian Languages*. Shimla : IIAS.
- Agesthialingam, S. (1979) 'Negation in Old Tamil,' *Indian Linguistics* - 40.
- Agrawal, V. (1994) *Apni Hindi Sudharen*. New Delhi : Publication Division, Govt. of India.
- Beg, M.K.A. (1988) *Urdu Grammar : History and Structure*. New Delhi : Bahri Publications.
- Bhatia Tej K. (1977) *Typology of Negation in South Asian Languages*. Unpublished Ph.D. thesis, University of Illinois.
- Chomsky, N. (1957) *Syntactic Structure*. The Hague : Mouton.
- Chomsky, N. & Halle, M. (1968) *The Sound Pattern of English*. New York : Harper and Row.
- Cole, P. (1978) *Syntax and Semantics*. Vol. 9. New York : Academic Press.
- Coleman, Linda and Kay, P. (1981) 'Prototype Semantics : The English word lie', *Language* 57:26-44.
- Comrie, B. (1981) *Language Universals and Linguistic Typology: Morphology and Syntax*. Oxford : Basil Blackwell.
- Cruse, D. A. (1976) 'Three Classes of antonyms in English'. *Lingua* 38 : 281-292.
- (1986) *Lexical Semantics*. Cambridge : Cambridge University Press.
- Crystal, D. (1971) *Linguistics*. Harmondsworth : Penguin.
- (1991) *Dictionary of Linguistics and Phonetics*. 3rd edn. Oxford : Basail Blackwell.
- Das, S. S. (1968) *Hindi Shabda Sagar*. Banaras : Nagri Pracharini Sabha.

- Fodor, J. A. & Katz, J. J. (ed.) (1964). *The Structure of Language : Readings in the Philosophy of Language*. Englewood Cliffs, New Jersey : Prentice-Hall Inc.
- Frege, G. (1952) 'Negation' in Geach, P. and Black, M. *Translations from the Philosophical Writings of Gottlob Frege*. Oxford : Basilwell.
- Givón, T. (1978) 'Negation in Language : Pragmatics, Function and Ontology', in Cole (ed.) *Syntax and Semantics*. Vol. 9.
- Green, Rebecca Jayce (1982) *The Encoding of Antonymic Relationship in Semantically Complex Verbs*. Unpublished M.A. dissertation, Berkeley : University of California.
- Guru, K. P. (1962) *Hindi Vyakarana*. Banaras : Nagri Bracharini Sabha.
- Hasnain, S. I. (1985) *Standardization and Modernization of Languages : A case study of Urdu*. Unpublished Ph.D. ~~thesis~~ . New Delhi : JNU.
- Hockett, C.F. (1958) *A Course in Modern Linguistics*. New Delhi : Oxford IBH.
- Jackendoff, R. (1972) *Semantic Interpretation in a Generative Grammar*. Cambridge, Massachusetts : MIT Press.
- Jakobson, R. & Halle, M. (1956) *Fundamentals of Language*. The Hague : Mouton.
- Jespersen, O. (1917) *Negation in English and other Languages*. Copenhagen : Ejnar Munksgaard.
(This book is not easily available however its summary can be found in his *A Modern English Grammar Part V*, in the form of chapter XXIII (pp. 426-467).)
- (1933) *Essentials of English Grammar*. Copenhagen : Ejnar Munksgaard.
- Jespersen, O. (1961) *A Modern English Grammar*. Vol. V and VI. London : George Allen & Unwin. Ltd.
- Kachru, Y. (1980) *Aspects of Hindi Grammar*. New Delhi : Manohar.
- Katamba, F. (1993) *Morphology*. London : Macmillan.

- Katz, J. J. (1972) *Semantic Theory* New York : Harper and Row.
- Kempson, R. M. (1977) *Semantic Theory*. Cambridge : Cambridge University Press.
- Klima, E. S. (1964) 'Negation in English' in Fodor and Katz (ed.).
- Kunjuni, Raja K. (1963) *Indian Theories of Meaning*. Madras : The Adyar Library and Research Centre.
- Langacker, R. W. (1991) *Foundation of Cognitive Grammar* Vol. II. Stanford : Stanford University Press.
- Leech, G. (1983) *Semantics*. Hamondsworth : Penguin.
- Ljung, Magnus (1974) 'Some Remarks on Antonymy'. *Language*. 50 : 74-88.
- Lyons, J. (1968) *Introduction to Theoretical Linguistics*. Cambridge : Cambridge University Press.
- (1977) *Semantics*. Vol. I and II. Cambridge : Cambridge University Press.
- (1981) *Language, Meaning and Context*. London : Panguin.
- Mascica, P. (1976) *Defining a Linguistic Area : South Asia*. Chicago. The University of California Press.
- Mathews, P. H. (1974) *Morphology*. Cambridge Cambridge University Press.
- Mehrotra, R. C. (1965) 'Hindi Syllabic' Structure'. *Indian Linguistics* 25 : 234-47.
- Nida, E. A. (1949) *Morphology : The Descriptive Analysis of Words*. 2nd edn. Ann Arbor, Mich : University of Michigan Press.
- Ogden, C. K. (1967) *Opposition : A Lingustic and Psychological Analysis*. Bloomington : Indiana University Press.

- Ohalala M. (1983) *Aspects of Hindi Phonology*. New Delhi : Motilal Banarsi Das.
- Palmer, F.R. (1965) *A Linguistic Study of English Verb*. London : Longman.
- F. R. (1971) *Grammar*. Harmondsworth : Penguin.
- Pathak, R. C. (1984) *Bhargawa's Standard Illustrated Dictionary : Hindi- English*. Varanasi : Bhargava Book Depot.
- Payne, J. R. (1985) 'Negation', in Sophon, T. (ed.) *Language Typology and Syntactic Description*. Vol. 1.
- Prakasham, V and Abbi, A. (1986) *Semantic Theories and Language Teaching*. New Delhi : Allied Publishers Pvt. Ltd.
- Prasad, Vasudeo N. (1982) *Hindi Vyakarana Aur Rachna*. Patna : Bharti Bhavan.
- Quine, W. V. (1970) *Philosophy of Logic*. Englewood Cliffs : Prentice Hall Inc.
- Quirk, R. & Greenbaum (1976) *A University Grammar of English*. London: Longman.
- Russel, B. (1961) *History of Western Philosophy*. 2nd edn. London : Gorge Allen and Unwin.
- Sapir, Edward (1949) 'Grading : a Study in Semantics', in *Selected Writings in Language, Culture and Personality*. Berkerly: University of California Press.
- Schane, S. A. (1971) *Generative Phonology*. Englewood Cliff: Prentice Hall.
- Sgall, P., Hajicova, E. & Benesova, E. (1973) *Topic, Focus and Generative Semantics*. Kronberg Taunus.
- Sharma, A. . (1958) *A Basic Grammar of Modern Hindi*. New Delhi: Central Hindi Directorate.

- Shopen, T. (ed.) (1985) *Language Typology and Syntactic Description*. Vol. I. Cambridge : Cambridge University Press.
- Singh, J. (1973) 'The Representation of Hindi Grammatical Categories', *Indian Linguistics*. Vol. 34.
- Sinha, L.P. (1980) *Hindi Bhasha ka Roopimiya Vishleshan*. Patna : Anshukamal Prakashan.
- Spencer, A. (1991) *Morphological Theory : An Introduction to Word Structure in Generative Grammar*. Oxford : Basil Blackwell.
- Tiwari, B. (1979) *Hindi Bhasha Ki Sanrachana*. New Delhi: Vani Prakashan.
- Vajpayee, K. D. (1957) *Hindi Shabdanushasan*. Banaras : Nagri Pracharini Sabha.
- Verma, R. C. (ed.) (1962) *Manak Hindi Kosh*. Banaras : Nagri Pracharini Sabha.
- Verma, Veerendra, K. (1987) *Vajasaneyi Pratisakhyam*. Delhi : Chaukhambha Sanskrit Pratisthan.
- Zimmer, K. (1964) *Affixial Negation in English and Other Languages : an investigation of restricted productivity*. Word 20.2 supplement (Word Monograph 5).