

## CHAPTER IX

### USE OF AUXILIARY ROOT राहणे IN VERBCOMPOUNDS

#### 1. USE OF राहणे :

The lexical meaning of the root राहणे which is intransitive is ----- to remain. In some cases it is used as a finite and independent verb; e.g. कांही विवाद्य प्रश्नांच्या पर्जेच्या वेळीं तो निश्चितच गैरहाजर राहणार आहे.

There are other constructions of sentences in Marathi, wherein one finds that राहणे is used as a finite but auxiliary verb. राहणे is also sometimes used as an auxiliary verb in which case it is the second member of the verbcompound. In the verbcompound, the verbal forms of राहणे are associated with the absolute forms ending in ऊन of either transitive or intransitive roots, serving as the first members; e.g.

(i) मी कित्येक महिन्यापासून हे काम करून राहिलो आहे.  
( Transitive )

(ii) अशा वागण्याने तुमचा अभ्यास बराच तुंबून राहील.  
(Intransitive)

It may be recalled ( see page 15 ) that we have excluded from our study all the cases other than those falling in this category.

## 2. VIEWS ON THE AUXILIARY राहणे :

(a) According to Navalkar, the verbal forms of the auxiliary राहणे is more emphatic than that of जाणे e.g.

(i) मी सगळा दिवस निजून राहिलो.

(ii) मी सगळा दिवस निजून गेलो.

(b) Here in the above illustrations, the auxiliary राहिलो in (i) expresses that the action was done intentionally, while गेलो in (ii) expresses the action which may be or may not be intentional.

(c) The list of auxiliary verbs as given by Dadoba does not include the verb राहणे as auxiliary, but Damle includes it in his list.

(d) K. Godbole seems to be rather very much doubtful in accepting the roots जाणे, येणे, बसणे, राहणे, मरणे, नेणे as auxiliary. He insists on calling the finite verb as the principle verb.

(e) According to Vale, the usage of the auxiliary राहणे seems to be very much common in Khandesh, Bihar and U.P. Perhaps, this may be on account of the influence of Hindi of which it is a transparent imitation; e.g.

येऊन राहिला आहे in Marathi is the reflection of — आ रहा है in Hindi.

(f) Vale considers that the auxiliary root राहणे has the following meaning aspects:

- (i) continuative
- (ii) simple continuative and intensive and
- (iii) adverbative

(g) The auxiliary राहणे has predominantly an intentional sense of continuance, as a semantic shade in composition.

### 3. TABLE - 13

The following table shows the distribution of selected varietywise verbcompounds of राहणे category along with the frequency of illustrations in order of priority for the purpose of about 5% discussion in detail:

TABLE - 13

Sr.No. :	Index No. * :	Verbcompounds	: No. of Illus- : trations
1	23	पडून राहणे	15
2	25	जसून राहणे	15
3	43	होऊन राहणे	10
4	29	येऊन राहणे	9
5	9	चिळून राहणे	7
6	2	अवतंबून राहणे	6
7	5	खिळून राहणे	4
8	7	गुंतून राहणे	3
9	17	पुंबून राहणे	3
10	38	विसंबून राहणे	3

\* For index nos. please refer to categorywise appendices given at the end.

## 4. DISCUSSION OF VERBCOMPOUND ILLUSTRATIONS:

(1) मोलकरीण बिलकरीण असेल म्हणून मी ओढे  
मिदून पडून राहिलो.

V - 209

Here the verbcompound is पडून राहिलो, wherein the second member indicates the past tense and it points out the simple continuative aspect i.e. keeping on lying down. The first member, which is transitive, means ----- lay down. The total meaning of the verbcompound is ----- kept on lying down. According to the context, the subject continued the action mentioned by the first member, thinking that the person concerned was not a stranger. This points out the deliberate continuation of the activity. If someone uses only पडलो instead of the verbcompound, it would only mean just not keeping oneself awake. It would not suggest the sense yielded by the verbcompound. The auxiliary form explicates the regional peculiarity of expression. Marathi speakers are wont to use this and other verbal forms of the auxiliary in expressing their ideas with ease and convenience which result from the influence or impact of Hindi language. The function of the auxiliary form in this case, therefore, is to show the sense of ease, convenience and deliberate continuation of the activity.

(2) नसलाबाई आरामरुचीशीच कितीतरी वेळ वेड्यासारख्या  
बसून राहिल्या.

XXII - 54

Here the verbcompound is बसून राहिल्या, wherein the second member indicates the past tense and it points out the

simple continuative aspect i.e. keeping on sitting. The first member, which is intransitive, means ----- having sat. The total meaning of the verbcompound is ---- kept on sitting. In the present context, the sense of simile expresses the abnormal behaviour by comparing it with that of an insane person. This points out the unusual behaviour of the lady indicating as much as it is actuated by any specific intention on her part. If someone uses only *बसत्या* instead of the verbcompound, it means simply an anthesis of keeping standing. The auxiliary form here brings out the sense of mental blankness which results from the nonintentional continuance of the activity. Moreover, it also explicates the sense of conviction. Marathi speakers are habituated to use such a verbcompound in expressing their ideas with ease, confidence and convenience. The function of the auxiliary form in this case, therefore, is to show the sense of ease, confidence, conviction and mental blankness indicating abnormal behaviour in relation to the activity.

(3) आपल्या शुद्ध स्वरूपांत 'आयडियाज्'च्या जगताशी  
'मोगास्'शीं एकरूप होऊन राहणे ह्यांतच  
आत्म्याची कृतकृत्यता आहे.

XXI - 32.

Here the verbcompound is *होऊन राहणे* preceded by *एकरूप*, wherein the second member acts as infinitive as noun and it points out the continuative aspect i.e. action of identifying oneself intensely, is intended to continue for ~~idem~~ indefinite time. The first member, which is intransitive, means ---- having become one with. The total meaning of the verbcompound

is ---- becomes one intensely with. If someone uses only

एकरूप होंगे instead of the verbcompound, it would indicate a mild statement along with a temporary phase of identification. The auxiliary form here brings out the sense of an intensive and abiding identification and also that of purposiveness i.e. achieving bliss. Marathi speakers are accustomed to use such a verbcompound in order to express their ideas with ease and conviction indicating the universal truth or statement. The function of the auxiliary form in this case, therefore, is to show the sense of ease and purposeful, intensive and abiding identification.

(4) कधीं कधीं अत्री परिस्थिती येऊन उभी राहते कीं  
कसं जागावं हेच माणसाला कळत नाही.

XXI - 22.

Here the verbcompound is येऊन उभी राहते, wherein the second member राहते preceded by उभी indicates the present tense and it points out the continuative aspect i.e. the action of arising is intended to be continued. The first member, which is intransitive, means ---- having arisen. The total meaning of the verbcompound is ---- arises. If someone uses only येते instead of the verbcompound, it would indicate alone the lexical meaning of coming and moreover, it has no effectiveness which results from emphasis. The auxiliary form here brings out the sense of effectiveness in expression. It also explicates the sense of conviction. The verbcompound signifies the sense of mental perplexion or confusion in the present context. Speakers of Marathi express their ideas through

such a verbcompound with ease and convenience. The function of the auxiliary in this case, therefore, is to show the sense of ease, effectiveness in expression, conviction and the mental perplexion.

(5) सौमित्रा, जन्मत्यापासून मोक्षापर्यंत माझ्या  
जीवाला चिकटून राहणारा तू माझा मित्र  
आहेस.

X - 97.

Here the verbcompound is चिकटून राहणारा, wherein the second member acts as participle as adjective and it points out the continuative aspect i.e. the action of sticking is supposed to be continued. In the present context, the expression जन्मत्यापासून मोक्षापर्यंत means "so long as life persists." The first member, which is transitive, means ----- having stuck. The total meaning of the verbcompound is ----- one who sticks fast. If someone uses only चिकटणारा instead of the verbcompound, it would simply mean ----- sticking as with gum and as a temporary act. The auxiliary form brings out the sense of permanance and also adverbative sense of the word "fast". The present verbcompound explicates the sense of close mental contiguity. Marathi speakers are accustomed to use such a verbcompound in expressing their ideas with ease and confidence as well as that of conviction and permanance. The function of the auxiliary form in this case, therefore, is to show the sense of ease, confidence and close mental contiguity in relation to the activity concerned.

(6) ग्रंथाख्यांना अनुदानावर अवलंबून राहता येत  
नसल्यामुळे वर्गणीदार वाचकही ध्यावे  
लागतात.

XVII - 4

Here the verbcompound is अवलंबून राहता i.e.

अवलंबून राहता येत नसल्यामुळे, which is the instrumental singular of अवलंबून राहता येत नसणे, wherein the second member acts as infinitive as noun and it points out the continuative aspect i.e. the action of depending on is expected to be continued. The first member, which is intransitive, means ----- having depended entirely on. The total meaning of the verbcompound is ----- for not depending entirely on. If someone uses only अवलंबता

येत नसल्यामुळे instead of the verbcompound, it makes very scanty difference in the meaning. The verbcompound gives here a sort of mental satisfaction to the speaker which results from the addition of one more verbal form. The auxiliary form brings out the adverbative sense of the word "entirely" i.e. complete dependance. Speakers of Marathi express through such a verbcompound their ideas with ease, convenience and conviction. The function of the auxiliary form in this case, therefore, is to show the sense of ease, conviction, complete dependance and also supplying additional force to the statement.

(7) सर्वान्ने डोळे त्या रम्य मूर्तेति खिळून राहतील  
आणि मला दृष्ट लागायला कोणाला दृष्टिच  
शिल्लक राहणार नाही.

IX - 28.



Here the verbcompound is *खिक्कून राहलील*, wherein the second member indicates the future tense and it points out the adverbative aspect i.e. fixing. The first member, which is transitive, means ----- being fixed. The total meaning of the verbcompound is ----- will remain fixed. If someone uses only *खिक्कलील* instead of the verbcompound, it sounds mild to Marathi hearers, as it indicates mere temporary phase of the action. Moreover, there is no sanction of usage. The verbcompound indicates an abiding nature of happy experience. The auxiliary form here brings out the sense of conviction in relation to the situation mentioned. It also adds the sense of achieving pleasure which results from the action. Speakers of Marathi usually express their ideas through such a verbcompound with ease and confidence as well as that physico-mental<sup>condition</sup> in the situation mentioned and experiencing indescribable pleasure thereby. The function of the auxiliary form in this case, therefore, is to show the sense of ease, confidence and physico-mental involvement for experiencing indescribable pleasure in relation to the activity concerned.

(8) निसर्ग भाविष्याकडे धांवत असतो आणि मनुष्य  
मात्र भूतकाळांत गुंतून राहतो.

XIII - 27.

Here the verbcompound is *गुंतून राहतो*, wherein the second member indicates the present tense and it points out the continuative aspect i.e. getting engulfed. The first member, which is transitive, means ----- being engulfed intensely. The total meaning of the verbcompound is ----- gets engulfed intensely.

If someone uses only *गुंततो* instead of the verbcompound, it means more or less the same thing as *गुंतून राहतो*, but there is no sanction of currency to this usage. The practice of speaking this verbcompound has a long standing tradition and convention. The auxiliary form here brings out the sense of an abiding engulfment. It also explicates the sense of intensity i.e. thoroughness in relation to the activity. According to the context, the illustration is a universal statement. Marathi speakers are wont to use this and other verbal forms of the auxiliary in expressing their ideas with ease, convenience, conviction and purposeful reflexive behaviour. The function of the auxiliary form in this case, therefore, is to show the sense of ease, conviction, purposeful reflexive behaviour and thoroughness in relation to the activity.

(9) काम फार दिवस तुंबून राहिले म्हणून म्हातारेबुवा  
सोहेबाकडे तक्रार करण्याची तंबी बगारामला  
देतात.

VI - 38.

Here the verbcompound is *तुंबून राहिले*, wherein the second member indicates the past tense and it points out the adverbative aspect i.e. office work being left undisposed of. The first member, which is intransitive, means ----- being left undisposed of. The total meaning of the verbcompound is ----- remained undisposed. If someone uses only *तुंबले* instead of the verbcompound, it would indicate a weak statement. The auxiliary form here brings out the sense of undisposed of work which has been long overdue. Speakers of Marathi are habituated to express

their ideas through such a verbcompound with ease, convenience and confidence. The function of the auxiliary form in this case, therefore is to show the sense of ease, confidence and that expressing 'undisposed of work which has been long over due!'

(10) “पुढ्या एक महिना ‘दिग्दर्शक आपल्या कॅरेक्टरांच्या स्टडी’ करून त्यांना द्यावयाचे ‘बेअरिंग’ ठरवीत आहेत.” ह्या हुकीव बातमीवर तो विसंबून राहतो. दिवसांवर दिवस जातात. नाटककारांचे औत्सुक्य वाढत असते.

XV - 14

Here the verbcompound is विसंबून राहतो, wherein the second member indicates the present tense and it points out the adverbative aspect i.e. depending upon. The first member, which is intransitive, means ----- having depended upon. The total meaning of the verbcompound is ---- depends on. If someone uses only विसंबतो instead of the verbcompound, it means more or less the same thing as विसंबून राहतो. However, the auxiliary form is almost associated with the first member in popular speech. The auxiliary form here brings out the sense of deliberateness with respect to the situation mentioned. Marathi speakers are accustomed to use such a verbcompound in expressing their ideas with ease and conviction. The function of the auxiliary form in this case, therefore, is to show the sense of ease, deliberateness and conviction in relation to the activity concerned.

## 5. SUMMARY OF SEMANTIC SHADES:

We have already discussed in this chapter the illustrations of verbcompounds wherein the verbal forms of auxiliary *राहणे* is associated with the absolute forms of either transitive or intransitive roots, serving as the first member and have recorded at the end of each illustration all possible semantic shades, the summary of which is given below:

- I There is the conventional sense resulting from
  - (1) a long standing usage,
  - (2) the regional peculiarity,
  - (3) emphasis or stress,
  - (4) conviction about the nature of the statement,
  - (5) naturalness and
  - (6) clarity.
- II This auxiliary explicates the sense of
  - (1) ease,
  - (2) effectiveness in expression and with the result
  - (3) convenience with the result that the speakers have a sort of mental satisfaction.
- III Under continuatives and intensives, we find that there are the following senses signifying the continuance of an act
  - (1) indicating mental blankness,
  - (2) indicating deliberateness,
  - (3) showing thoroughness or profoundness and
  - (4) showing intensive and abiding identification.

IV Under adverbatives, we have the sense of

- (1) the word "fast,"
- (2) confidence,
- (3) experiencing indescribable pleasure, ~~and~~
- (4) understanding 'undisposed of work which has been long overdue' and
- (5) the word "entirely"

V According to the context, the auxiliary has various senses signifying a person or a thing or a place in relation to the activity or the situation as under:

- (1) the universal truth or statement,
- (2) signifying mental blankness indicating the abnormal behaviour of the person,
- (3) expressing mental perplexion,
- (4) indicating the sense of permanence in relation to the act,
- (5) expressing close mental contiguity,
- (6) abiding nature of happy experience,
- (7) the physico-mental involvement in the situation and
- (8) purposeful reflexive behaviour.