1. A simple adverb is regularly used as substantive and has been treated under the cases.

2. The Compound adverb with the second member as conjunctive participle has also been treated.

3. The conjunctive used as adverb has been treated under the compound and nonfinite verb.

4. The reciprocal or the intensive adverbial compounds are quite common. e.g. bōlā bōlī karate gaye - talking (between themselves) they went. PP. 610. mārā mārī karate aye - (they) came quarrelling. RC/MSS. pīthō pīth bhaige - (they) ran following closely. RC/MSS. par vahi sakhiyōne hāthō hāth thām, liyā - immediately (her) companions took her in their arms. BP. 14, 106.

5. The adverbial particles serve different purposes and according to their semantic value, as: (a) Particle expressing modality, (b) Particle expressing connection. The modal particle expresses the emphasis, negation, interrogation and exclamation etc. The connective serves differently as - conjunctive, adversative, disjunctive, conditional, concessive, causal and explicative etc. Some of the particles (as it would be clear from the examples illustrated) function both modal as well as connective.

6. The phrasal or nominal adverbs take the following as enclitic or proclitic: rūp, bhāv, prakār etc. e.g. sakha bhāva karate - behaves friendly. CV. 6. tuma aneka rūpa ho pṛthvī kāuddhāra, kare ho - you have rescued the earth in Various forms. BYB. 210. kis rūp jāu - in what manner should I go. RC/MSS.
7. The comparative particles are the following: *-vat,*
*sa*mā, *sa*mān, *sa* (feminine), *sa*rikhā etc.
*ex* āge ek aur *sa*mu*dra*vat *sa*rovar hai -
*ex* further (from this place) there is another *sa*rovar-like pond. *NRTUB/MSS.*
jab lag *drupadvat* indriya ātma jān ko
na thā prāpta bhayā tab lag dai*tya*
*sadā vāpāi jīt pāvate* - the demons were always
victorious over him so long as he could not obtain self restraint like
*Drupad.* *NRTUB/MSS.* 
jamunā ke tīr par parvat
*sam jā baithā -* and he sat on the bank of the river Jamunā
like a mountain. *PS. 12. 25.* oākara kāthā ki pūta*li*
*samāna hai -* a servant is like a puppet (in the hand of his
master). *PP. 320.* vijūrī ke samatkāra samāna yāha
jītavaya hai - this living is (momentary) like the flash of
lightening. *342.* mujh se daridradi bahut se paidā
hote hai aur marate hai par āp se dayā-
vanta sansār mē ghaḍī ghaḍī paidā nahi
hote - many poor wretches like me are born every hour, but just and
compassionate men like you, are not born every hour. *BP. 15.* jī sukā
mukh *sandra* sā bal ghāṭa se ākhē mrg
kīsi, bhavī dhanuk sī, nāk kir kī sī
galā ka*pot* kāsā dāt anār ke se dāne,
hāthō kī lālī kandūrī kī sī, kamar cīte
hāth pāvā komal kamal se ra*vīga* campe
kā sā - her face was like the moon, her hair like the clouds, her
eyes like those of the deer, her eye-brows like a bow, her nose like a parrot's,
her neck like pigeon's, her teeth like the grains of a pomegranate, the
colour of her hands like red fruits, her waist like leopards', her hands and
feet like soft lotuses. *BP. 75.*
In the following, *aur mai* is used as a enumerative particle.

In the following is used as an enumerative particle. *aur mai*

tumse sao kahata huki bahut se nabiyo

aur siddikone tamanna ki — and I tell you the

truth that many prophets expressed their desire. NT. 13.17.52. so ve

mahabala devo sarikhe abhipraya

ke veita ravana ko ayak dekha sugriiva

hanuman knrodha ko prapta bhave — having

seen mighty Ravana, foreteller like gods Sugriva and Hanuman were enraged.

PP. 710. so he = maatikara ki nai vibhuti ko

prapta bhave — thus like Hemarikar he reached the great

salvation. PP. 750.

8. The enolitic *eva* is employed in the restrictive sense.

- *e.g.* mai svayameva hii yaha jagakaruhu —

I myself have created this universe. BBV. 310. But in the following *eva*

is purely emphatical — *mahat purusanike, darsanameva ananda hot hai — only the sight of great men gives
delight. NTUB/ASS. The use of *eva* with *nitya* is sanskritism

and is emphatic *e.g.* nityameva upasana kare —

every day (he) does worship. RO/ASS. etc.

9. Besides *eva*, *keval*, *akale* are employed in the

restrictive sense. *e.g.* vahakevala tapake dhani —

he is virtuous of penance. PP. 317. *akale rama ko cintave

hai — (she = Sita) contemplates only for Rama. PP. 710. Instances are

numerous where the cardinal *ek* (one) is employed in the restrictive sense.

*ek kansakiraniyaha dikhithi* — only the

queens of Kans were grieved. PS.

10. The negative particles are *ma*, *nahi*, and generally they
precedes a verb and explains a doubt, uncertainty, or probability. e.g. lañikeśvara mandodari seī kahatāi
bhayā he priyē na jāniye bahuri tumārā
darśana hoya yā na hoya - PP. kahi yah
giri se girī na pade - perchance (he) may not fall
from the mountain. RG/MSS.

11. The negative very often is used in the prohibitive/prescriptive
sense. e.g., jo bāt kisā ke akla mē na āve aur
koī bāvar na sāke vaisī bāt na kahiye -
not to speak of anything which cannot be comprehended and which no one could
believe. BP. 11.92.

12. The idiom of the negative compound verb (with the negative na,
nāhi etc. as one of its members) has been marked under the compound verb.
The following are some of the other examples: - tāba gūsājī jī
ne nāhi kīnī - then Gūsājī refused. CV. 184;
parantu jāya sāke nāhi - but could not go. PP. 690. The negative
is also emphatic here.

13. The negative generally nāhi, nāhi regularly appear
as finite verb. This is a historical idiom which is regularly derived from
nāsīt e.g. āya ke gharā mē dekhē to kachū
nāhi - having come in the house he finds not anything. CV. 30;
nānā prakāra ke ke manuṣya nāhi - and
different types of persons (are) not. 453.

14. The function of infinitive, verbal noun or the noun of action
as nomina actionis with reference to the negative has been noted. The
following is an additional example - nā karībe yogya kāma
kiye tinakā yahā phal hai - this is the result of
performing an unworthy deed. PP. This idiom, and the following idioms with
the negative a, and a n, may rightly be termed as the adjectival negative compounds - an^bolata manusya dekhā - (I) saw a not talking (mute) person. PP. 301. an^honī ghatanā RC/MSS. a barasatau megh - not raining cloud. (barren cloud) NRTUB/MSS.

15. Two or more negatives are used as disjunctives expressing the sense of 'neither' ------ 'nor' - e.g. na unhe nid āti thisa bhūkh pyās lagāti thi - neither he felt hunger nor thirst. PS. LI. 98.

Very often a singly negative is used as disjunctive in the same sense e.g. unhe lajā hui na glāni neither they were ashamed (of their deeds) nor felt humiliation. RC/MSS. sāstra kau cācā kare na satṣaṅga neither he speaks of scriptures nor keeps honourable company. NRTUB/MSS.

16. The negative particle in the following comes after the main verb but it does not convey the sense of negation. To the contrary it conveys different modal sense! (i.e. permissive, interrogative, scorn etc.) mai bānā caḷāũ na - may I shoot the arrow. RC/MSS. tumane apamān kiya na - have you insulted. RC/MSS. tum karcuke na - (potential - i.e. you could not do) āp sunāvē na - etc. you relate (request).

17. The particle - ki - is regularly employed to explain a cause or reason. e.g. tinho ne guṇavati dhanadatta ko na paraṇāyibe dīṅī ki isake bhāi ne aparādha kiya - he did not allow the marriage of Guṇavatī with Dhanadatta for his brother had committed an offence. PP. 902. is liye mai unhi tamasīlō

1. Also see Indian Linguistics Vol. Jyotirmān Jhākhe Vol. 1 pp. 100.
में कहती हुई किवे देखते हुये नहीं देखते — त्यत्र यदि मैं उन्हें परालों में सुनाने के लिए बोलना पड़ेगा क्योंकि वे देखते हैं, तो नहीं देखते। 

13. त्यस प्रकार कि (के) इसे उसी प्रकार से इस्तेमाल किया जाता है जिससे इसे नहीं देखते हैं।

14. यह प्रकार की देखते हैं, तो त्यस प्रकार होता है कि त्यस प्रकार कैलाम श्रीहर सामूहिक में सुनायों ताके नहीं सुनायों ताके। 

15. त्यस प्रकार के इसे उसी प्रकार से इस्तेमाल किया जाता है जिससे इसे नहीं देखते हैं।

20. त्यस प्रकार की देखते हैं, तो त्यस प्रकार होता है कि त्यस प्रकार कैलाम श्रीहर सामूहिक में सुनायों ताके नहीं सुनायों ताके। 

21. त्यस प्रकार की देखते हैं, तो त्यस प्रकार होता है कि त्यस प्रकार कैलाम श्रीहर सामूहिक में सुनायों ताके नहीं सुनायों ताके।
they were talking when the evening fell. BF. 18. 140. tir ko kaman ke oille se joq kar oahā ki use nisān karo - having put the arrow on the string of the bow he desired that he would aim at her. SN. 72. etc.

21. In the following ki introduces a phrase which is correlated to the adverbial aisā - aur aisā magan huā ki mūh se bol na āyā - (he) was so delighted that words came not from his mouth (i.e. could not speak) Ps. 36. 96. And in the following 'avasthā' is case in apposition to the phrase introduced by ki - merī budhāpe ki avasthā ki ek bhī kes' kālā nahi - my old age that not a single hair has remained black. NKP.

22. The interrogative with the enclitic particle kyō (i.e. kyō ki) functions as periphrastic or compound adverb e.g. ve sānsāra tare kyō ki ve sadaiva srestha kārya mē rata rahē - they reached the salvation for they were always engaged in meritorious deeds. AP. 330.

23. The adverbial nahō ki conveys a possibility or suspense e.g. para caturiyō ne jābāb diyā ki aisā nahō ki (vuhā) hamāre liye basna hove - but the wise answered, saying, not so, lest there be not enough for us and you. NT. 25. 9. 107.

24. The particles mat and jin are extensively employed as prohibitive particle. They exhibit the following senses. (a) The Prohibitive sense, (b) The Desiderative (i.e. the desire or wish) sense e.g. (a) ghṛṣā mat karo - do not hate. PP. 480. merī giraph-tāriyō par mat hūsā - mock not at my arrest. NT. 119.
a h a r d k a r a j i n k a r a u — do not feel pride. Ps. 390.
jo s a r d k a r a j i n k a r a u cāhe to vilam
j i n k a r a u — do not delay if you desire to win the battle. Raj. 66.
(b) k a b h i cākara kā janma mātahove — I
wish never to be born as servant. PP. 820. lok j i n s u n e —
let not the people hear. RC/MSS. (It conveys the subjunctive or the
optative sense).

25. The use of the adverbial mātra as an enclitic has been explained under the
nonfinite verbs. The following is an additional example:
prābhāta hotā mātra paksi udā cale —
birds flew as soon as it dawned. PP. 310.
It is also construed with nouns and pronouns, e.g., mātra
use denā — give him only (and none else). AP. 110.

26. The various uses of the particles bhi, and bhi are illustrated below.

(a) The particle — bhi — conveys the inclusive sense e.g.
ītane mē sa r d k h a cūda bhi ān pahića —
while Sa r d k h a cūda too arrived. BP. 15. tumne bhi mujhe
phēk diyā — you too had forsaken me. SB. 120.

(b) In the following hī appears as emphatic particle:
sakala ār yā isahī kī kathā kahē — all
the nuns always spoke of her. PP. 925. vahā pahićate āk-
raman karatā bhayā — immediately upon his arrival
he attacked. RC/MSS.

(c) The particle — hī — in the following explains the
restrictive sense — nār a d muni vodharma rāj
mē bāt cīt hotī hī hai. NKP. 65.
(d) The emphatic + hi + conveys the sense of certainty. e.g. kansa kā mantri to maratā phiratā hi thā - the minister of Kansa was certainly roaming and massacring. Ps.

(e) The particle + hi + also conveys the exclusive sense e.g. taba ve hi tina vastu magi - then (he) asked only for the same three things. CV. 12.

(f) The inclusive bhi with aur conveys the sense of more or others, i.e. it conveys the sense of excess. e.g. aur bhi śatru the - (there) were other foes too. RC/MS. siddhānta manusya se aur ūcchai - principles are superior then men. NTR/MS. With the pronominal adverb kaisā, bhi behaves as adverbial phrase kaisā bhi lāghu manusya kyōna hoy - howsoever inferior a person might be. MS. 390.

In quite a good number of idioms the function of bhi is usurped by the emphatic hū. e.g. kaisā hū nīmna mānavā hoy vākā apamān na karanā - howsoever inferior a man is, he should not be insulted. RC/MS.

(g) The adverbial phrase such as, tis par bhi, is īpar bhi (with the emphatic bhi) are very regular and extensive idioms and the adverbial phrase explains contrast. e.g. voharūpa vati hai tisapara bhi avajhā pāve - (though) she is beautiful yet she receives insult. AP. vah kṣamā māge īspar bhi apamānit hove - he sends apology yet he receives insult (i.e. is insulted). RC/MS.

The following are the other disjunctives (most of them are Sanskrit adoptations).

athava - maī apane bhāī bhāmsanda ko athava patirāma ko athava laksmana ko haṭa na sunū - I may not hear my brother Bhāmsand
or (my) husband Rāma, or Lakśman ālai. PP. athavā sometimes
explains a cause - e.g. manuṣya ko satkārya karanā
dharmahai athavā mukti sambhav nāhi -
it is one's religion to do meritorious deed otherwise (his) salvation is not
possible. NRTUB/MSS.

vā - tum gamana karovā nakaro mai
ca latā hu - you go or not (do not go) I start. PP. 380. vā
also explains cause or reason - e.g. tū sitā kā samman
kar vā marak pāvegā - you pay regard to Sitā otherwise
you shall get (go) hell. RO/MSS.

kais- kai hari ne meri priti kī pratīti
na karī kai jarāsandha kā ānā sun prabhu
na āye - either Hari did not believe my love or having heard the
arrival of Jarāsandha the Lord did not come. PS.

kimvās- kimvā adhikāra ke mohā mē aparāc mā-
a kiyā hoyā - or he might have insulted in the pride of power.
PP. 380.

26. The Sanskrit particle api has been used only once (in NRTUB/MSS)
e.g. mō api gopya prakāśa to hi karū - now
I too disclose my secrets to you. NRTUB/MSS.

27. The conditional yadi is regularly used. e.g. auryā dī
mālātī ke phūla phūle to jāno vasanta
kā āgamanā bhayā - and if the flowers of 'Mālātī' bloom,
you know that the spring has set in. PP. 712.

28. The form yathā regularly explains the reason. e.g. yathā
nikṛṣṭa kārya na karano - therefore it is not proper
to do a shameful deed. MB. 401.
The different uses of the particle to 4-s discussed below:

(a) Correlative: 4aur jah vah bone lagā to baie rāh kī taraph gire aur unhe cidiyā oug legayi - and when he began to sow, (then) some seeds fell by the wayside, and the fowls came and ate them. NT.13.4.50.

(b) Definitive: - trībhuvan pati jagat kā kartā to mai hu - certainly I am the creator and the Lord of the universe. PS.

(c) With the enclitic 4to the cardinal behaves as enumerative particle. e.g. ek to mere man mē aśānti aur dūsare yah virodh - on one side there is restlessness in me, on the other this opposition. RC/MSS.

(d) Very often 4to is periphrased with the disjunctive kai and negative nahī, meaning 'either'......or. e.g. kai to merā veś banāye phiratā hai so choḍ de nahī to ladāne kā vicār kār - either you dismantle my form or be prepared for a fight with me. PS.LXVII.185.

30. The tatsam adverb puna, puni (punah) meaning again, is regularly employed. e.g. pūnah drupadā ne vāpai kar rāṣā tāvahū nidrā vākī dūr na bhai - Drupad again put his hands upon him yet he did not awake. NRTUR/MSS.

puni puni kahe - (he) says again and again. NRTUR/MSS.

31. The negative vin or vinā is regularly employed as adnominal proclitic. e.g. yah bāt aisi hai jaise binā vastra kā gahanā vinā ghī ke bhojan yā binā sur ke gān - this affair is like jewels without dress, or food without ghee or singing without melody. BP. 9. 85.
32. The adverbial enclitic an ta denotes a goal or limit. e.g. 

yā prthvī nānā desācāni kari pūrṇa samudrānta .............. vidyāśādharō ke paśta na sahitatu jhe dū hū - the land with having various countries extending up to ocean including the cities of Vidyāśāhrs, I offer to thee. FF. 676.

33. The tatsam form kadācitā is regularly employed to explain a condition or probability. e.g. ara jo kadaicit vairini ke kātaka mē rati bhāvakara kumārāni ko le āū to yā sūratā mē nyūnata hai - and it would be a slur to my warriorship if(perchance) having amorously entered the army I steel (elope) the virgins. FF. 676.

34. The tatsam adī (generally as enclitic) regularly features. e.g. 

ara mālatī ke phūla phūle so māno vasantā sītakāślādika apanē ṣaṭrūni ko hāse hai - and blossoms of Mālatī have bloomed (it looks) as if the spring mocks at its enemies the winter. etc. FF.

35. The form iti (a Sanskrit adoption) is regularly employed as the conclusive particle, and it concludes a narrative. e.g. is prasārdiga ko jo suneśgā so nissandeḥ hari har ki kṛpā se param pad pāvegā iti. PS. 235. phal milatā hai hari kathā sunane se iti samāptam. PS. 240.

36. Likewise atha is employed as introductory particle (i.e. it introduces a narrative). e.g. atha ācāryaji mahācprabhūna ke sevaka dāmodara dāsa harasānī tipakī vārtā (begins) the 'Vārtā' of Dāmodar Dāsa Harasānī the devotee of 'Ācārya Jī Mahāprabhūna'. GW. 2. etc.
37. In CV and BH etc., so and bahuri are regular introductory particles. But their employment is different from that of atha. They have double function. On one hand they introduce the narration and on the other they connect the narration in question with the previous narration, e.g. so govinda dasa bhalla ki gatha me dravya bahuta huta - so acarya jike sevaka bhaye. CV. 77. bahuri eka dina dudha kau katora shri thakura jike age bhari rakho huto. CV. 82.

38. The enclitic -ka regularly appears in RV, PP, AP as pleonastic particle, e.g. bade bade raja naka ke sthanaka - dwellings of great kings. PP. 435. aise sthanakani vaisaya pravas a varjita hai - entrance of such places are forbidden. AP. 141.

39. The use of vin, vin, an as proclitic and enclitic with the nonfinite verbs has been explained under the nonfinite verbs.

40. The enclitic ki with the interrogative ky is adverbial and is a very regular idiom.

41. The inclusive and emphatic hu is a special feature of the language, i.e. (CHW, GBE, Raj etc.), e.g. eka agadi bala-miki namaraasi huye the jinune hurama candra ottara treta yuga me hona thaha lisa - in ancient times there was a sage Balmiki who too foretold the incarnation of Ram in the Treta. CHW, MSS. kamala ke garbha so hu komaal hai - and is more delicate than the stigma of the lotus. PP. 331 (emphatic) vah sabda maine hu jab se te sunyau hai tab te mare bhay ke kapat hu - I too tremble out of fear since I have heard this
42. The exclamation is signified by simple interjection such as -

*ha*, *aho*, *ahi*, *dik*, *are*, *bho*, *sadhu*, *hanta*

etc. The vocative particles are discussed under the vocative case.

Examples:

- *hā rāma, hā laksamana - O Rāma*
- *Laksamana! PP. 30. aho bhrātah ho - O brothers. NRTUB/MSS.*
- *dikā dikā tujhe - fie to thee. RC/MSS.*
- *are, mai aiśā mūḍha hū - alas I am so fool (expressing pity) AP. bho bandhu = O brothers! NRTUB/MSS.*
- *sadhu padhāro - well done! welcome (to thee) RC/MSS.*
- *hā hanta - PP (exortative) etc. It is to be noted that the interjections dik and dhan are construed with the dative (see Syntax of the dative).*

43. The Conjunctive *aur* vo, joining two parts of speech or two clauses are illustrated: e.g. *rānī keta kāi, apanī mākī is bāt par mūḥ thū thā kar uth gāī aur din bhar khānā na khāyā - at this reply of her mother's, greatly vexed Rānī Keta, stood up, and (she) ate nothing the whole day. NKP. 19. dekha hā karsit ho utha khāde huye vo prāṇām kar mile - having seen (him) he stood up with joy and greeted (him) with salutation. NKP. 33.

44. The disjunctive use of the particle *aka* meaning 'either'... 'or' is very interesting. e.g. *yaha durdhar a sābda singhah kā hai aka megha kā hai aka samudra kā hai aka duṣṭa pakṣīna - this terrifying sound is either of lion (roared) or that of the cloud, or of that of the ocean or of these of the evil birds. PP. 546.*
45. pared pari is the adversative conjunctive
par excellence 'but'. e.g. hau tau terau bāt hiyau
dai sunat hau pari yah mūsā merī bhi-
khā kau kāthai - I listen to you attentively (i.e. lit.
having given my heart) but this mouse is eating the grains that I got
from alms. Raj. 7.