AN INTRODUCTION

TO THE

MAITHILI DIALECT

OF

THE BIHĀRĪ LANGUAGE

AS SPOKEN IN

NORTH BIHĀR

BY

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SECOND EDITION.

PART I

GRAMMAR.

PREFACE TO THE SECOND EDITION.

When I undertook the preparation of this second edition of my Maithili Grammar, my intention was to do little more than to arrange a corrected reprint of the first edition published in 1881. I soon found that the necessary corrections were so heavy and so important that the whole work had to be recast. It has, in fact, been rewritten.

When the first edition was prepared, the only specimens of literary Maithili available were those then in my possession, and subsequently published in my Maithili Chrestomathy. Since then more literary materials have been discovered and have been made available to students. These have all been carefully worked through by me, and, as a result, I have been able to give in the present edition of the Grammar a fairly complete set of examples of the manner in which the various forms are employed. The examples are not absolutely complete, for I have rigidly confined myself to passages taken from actually existing literature. With the exception of a few reproduced from the first edition, not a single example has been made up for the purpose of illustration.

The second edition has been prepared in England, and I have not had the advantage of further native assistance; but, on the other hand, I have fully utilized my notes which have been accumulating during the past twenty-five years. As compared with the former edition, the book represents a quarter of a century's progress in the study of an interesting and by no means easy dialect.

GEORGE A. GRIERSON.

CAMBERLEY,
June 11*th*, 1906.

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INTRODUCTION.

In submitting the following somewhat full grammar of the Maithili dialect to the Asiatic Society of Bengal, I wish to explain the sources of my information.

They may be divided into two classes—

      1st—Forms obtained by translating into Maithili.

      2nd—Forms obtained by translating from Maithili.

The first I obtained as follows: I printed paradigms of all the forms in Hindi and Sanskrit Grammar and circulated them as widely as possible amongst the paṇḍits, village school masters, and educated native gentlemen of Northern Mithilā, with directions to give the exact translation of each of these forms in their own native language.

I was enabled, in this way, to collect some fifty most useful books of forms, supplied by representatives of all classes of society, from the village *guru*, who knew little more than the herd-boys he taught, to the most learned paṇḍits of Mithilā. I am glad to say that the utmost interest was taken in my design, for the people are proud of their language and were pleased at the idea of its being made a polite one by obtaining the honour of print. These books of paradigms formed the basis of this grammar. They were compared with each other; and where one was found wanting, another supplied the deficiency. At the same time, it must not be imagined that they showed many mutual discrepancies: on the contrary, considering the many varied sources from which they were derived, their unanimity was wonderful and justifies me in hoping that what I here publish will be found fairly accurate.

With regard to the forms obtained by translating from Maithili, they were obtained in various ways. In cutcherry I collected myself a large number of words from the mouths of the witnesses who came in from a distance. These I found very

useful in checking the books of forms above referred to. I also collected a number of country songs, which afforded invaluable materials when properly sifted.

From these two sources, aided by the practical knowledge possessed by myself and one or two native friends, the following grammar has been compiled. I wish I could believe that it is thoroughly accurate ; all I can say is that we have done our best to make it as accurate as possible.

The above was what I said about the first edition. During the twenty-five years which have since elapsed, I have had frequent opportunities of checking my statements on the spot, and, when necessary, of correcting them. A large mass of notes on the language has also accumulated, and the results of all these have been incorporated in the present edition.

The *Chrestomathy*, published in Part II of the first edition, contained all the Maithilī literature then known to me. Its most important contents were the *Song of Salhēs*, the *Song of the Famine*, a collection of poems attributed to Vidyāpati Thakkura, and another of poems by Harṣa Nātha. Since then the following Maithilī works have been published : *Twenty-one Vaishṇava Hymns*, Manbōdh's *Haribans*, the *Gīt Dīnā Bhadrīk* and the *Gīt Nebārak*, all edited by the present writer. An excellent *Rāmāyaṇa* and a translation into Maithilī of Vidyāpati's Sanskrit *Puruṣa Parīkṣā* have also been composed by Paṇḍit Chandra Jhā, and have been printed and published in Darbhanga. All these have been carefully worked through by me, and have furnished innumerable examples of the various forms given in the grammar.

Maithilī is one of the three dialects,—Maithilī, Magahī, and Bhojpurī—of the Bihārī language. Roughly speaking, we may say that Maithilī occupies North Bihār, east of the river Gaṇḍak, although towards the east it has crossed the Ganges and is spoken in parts of South Bihār. Magahī occupies South Bihār, east of the Sōn, and the northern of the two plateaux of Chota Nagpur. Bhojpurī occupies the southern plateau of Chota Nagpur and the the country north and south of the Ganges as far west as, say, Benares. Maithilī and Magahī are much more closely related to each other than either is to Bhojpurī. Indeed, the last named might almost be called a separate language. The approximate number of the speakers of each, each in its own habitat, are :—

Maithilī	...	...	...	10,000,000
Magahī	...	...	...	6,240,000
Bhojpurī	...	...	...	20,000,000
		Total	...	36,240,000

Besides these there are speakers of the various Bihārī dialects scattered all over Northern India and even in the Deccan.

Turning more specially to Maithilī, the standard form of the language is that spoken in the Madhubani subdivision of the Dar-bhanga district, and in the adjoining portion of the district of Bhagalpur. It is this form which is described in the present grammar. The other forms of the dialect are described in the present writer's *Seven Grammars* quoted below.

The following account of the Maithilī dialect, as a whole, is taken from the Vol. V² of the Linguistic Survey of India:—

Maithilī or Tirᵃhutiyā is, properly speaking, the language of Mithilā or Tairabhukti (the ancient name of Tirhut). According to the Mithilā-māhātmya, a Sanskrit work of considerable repute in the territory which it describes, Mithilā is the country bounded on the north by the Himālaya, on the south by the Ganges, on the west by the river Gandak, and on the east by the river Kosi. It thus includes the British districts of Champaran, Muzaffarpur and Darbhanga, as well as the strip of the Nepal Tarai, which runs between these districts and the lower ranges of the Himālaya. The districts of Muzaffarpur and Darbhanga originally formed one district called Tirhut, and that name is still used as a conve-nient appellation for the country included in these two districts. At the present day, the language of the greater portion of Cham-paran is a form of Bhojpurī and not Maithilī, but, with that exception, Maithilī is spoken over the whole of this tract. It has also extended east of the river Kosi, and occupies the greater part of the district of Purnea. It has moreover crossed the Ganges, and is now spoken over the whole of the South-Gangetic portion of the Bhagalpur District, over the eastern portion of the South-Gangetic portion of the Monghyr District, and in the north and west of the Sonthal Parganas.

Maithilī is spoken in its greatest purity by the Brāhmaṇas of the north of the Darbhanga and Bhagalpur districts, and by

those of western Purnea. These men have a literature and tradi-
tions that retarded the corruption of the dialect. It is also
spoken with some purity, but with more signs of the wearing
away of inflexions, in the south of the Darbhanga District, and in
those portions of the Monghyr and Bhagalpur Districts which lie
on the northern bank of the Ganges. This may be called Southern
Standard Maithili. To the east, in Purnea, it becomes more and
more infected with Bengali, till, in the east of that District it is
superseded by the Siripuriā dialect of that language which is a
border form of speech, Bengali in the main, but containing expres-
sions borrowed from Maithili, and written, not in the Bengali
character, but in the Kaithī of Bihār. The Maithili spoken in
Purnea may be called Eastern Maithili.

South of the Ganges, Maithili is influenced more or less by
the Magahī spoken to its west, and, partly also by Bengali. The
result is a well-marked dialect, locally known as *Chikā-chikī bōlī,*
from its frequent use of the syllable '*chik,*' the base on which the
Verb Substantive is conjugated.

The Maithili spoken in the Muzaffarpur District, and in a
strip of country on the western side of Darbhanga, is strongly
infected by the neighbouring Bhojpuri spoken in various forms
in the adjacent district of Saran and in the greater part of Cham-
paran. So much is this the case, that, as spoken by some people,
it is difficult to say whether the dialect is Maithili or Bhojpuri.
It may be called Western Maithili.

The Musalmāns of Mithilā do not all speak Maithili. In
Muzaffarpur and Champaran, they speak an altogether different
dialect, closely allied to the language of Oudh. It is locally
known as Shĕkhai or as Musalmānī, and is sometimes called
Jolahā Bōlī, after the caste which forms one of the most numerous
Musulmān tribes, according to popular opinion, of the locality.
The true Jolahā Bōlī, however, is the language spoken by the
Musalmāns of Darbhanga, which is a form of Maithili, though
somewhat corrupted by the admission of Persian and Arabic
words to its vocabulary.

The number of people who speak each form of Maithili is as
follows:—

Number of Sub-dialect.			Number of Speakers.
Standard ...	...	...	1,946,800
Southern Standard	...	...	2,300,000
Eastern ...	...	...	1,302,300
Chikā-chiki ...	...	...	1,719,781
Western ...	...	...	1,783,495
Jolahā ...	...	...	337,000

Total number of speakers of Maithilī
in Maithilī-speaking districts ...   9,389,376

These figures do not include the speakers of Maithilī in the Nepal Tarai, concerning whom no figures are available. Under any circumstances, therefore, we shall be justified in assuming that at least ten million people speak Maithilī in the country of which it is the vernacular.

The number of persons who speak Maithilī in other parts is unknown. All that we can say is that, in Bengal and Assam, they have been estimated as amounting to about 275,000 people. They are not so numerous in other provinces.

Maithilī is the only one of the Bihārī dialects which has a literary history. For centuries the paṇḍits of Mithilā have been famous for their learning, and more than one Sanskrit work of authority has been written by them. One of the few learned women of India whose name has come down to us was Lakhimā Thakkurāṇī, who, according to tradition, lived at the end of the 14th century A.D. Nor was the field of vernacular literature neglected by them. The earliest vernacular writer, of whom we have any record, was the celebrated Vidyāpati Thakkura or Ṭhākur, who graced the court of Mahārājā Śiva Siṁha of Sugāonā, and who flourished in the middle of the 15th century. As a writer of Sanskrit works he was an author of considerable repute, and one of his works, translated into Bengali, is familiar as a text-book, under the name of the *Puruṣa-parīkṣā*, to every student of that language. But it is upon his dainty songs in the vernacular that his fame chiefly rests. He was the first of the old master-singers whose short religious poems, dealing principally with Rādhā and Kriṣṇa, exercised such an important influence on the religious

history of Eastern India. His songs were adopted and enthusiasti-
cally recited by the celebrated Hindu reformer Caitanya, who flour-
ished at the beginning of the sixteenth century, and, through him,
became the house-poetry of the Lower Provinces. Numbers of
imitators sprung up, many of whom wrote in Vidyāpati's name,
so that it is now difficult to separate the genuine from the imita-
tions, especially as in the great collection of these Vaiṣṇava songs,
the *Pada-kalpa-taru*, which is the accepted authority in Bengal,
the former have been altered in the course of generations to suit
the Bengali idiom and metre. The *Pada-kalpa-taru* was the only
record that we had of the poet's vernacular works, till, in the
first edition of the *Maithilī Chrestomathy*, the present writer was
enabled to publish a collection of songs attributed to Vidyāpati,
which he collected in Mithilā itself, partly from the mouths of
itinerant singers and partly from manuscript collections in the
possession of local paṇḍits. That all the songs in this collection
are genuine is not a matter capable of proof, but there can be
little doubt that most of them are so, although the language has
been greatly modernised in the course of transition from mouth to
mouth during the past five centuries. A larger collection of these
songs has been made by Babu Nagēndra Nāth Gupta, and will, it
is believed, shortly be published.

Vidyāpati Ṭhakkura or, as he is called in the vernacular,
Bidyāpat[i] Ṭhākur, had many imitators in Mithilā itself, of whom
we know nothing except the names of the most popular, and a few
stray verses. Amongst them may be mentioned Umāpati, Nandī-
pati, Mōda-narāyaṇa, Ramāpati, Mahīpati, Jayānanda, Caturbhuja,
Sarasa-rāma, Jayadēva, Kēśava, Bhañjana, Cakrapāṇi, Bhānu-
nātha, and Harṣanātha or, in the vernacular, Harkh-nāth. The
last two were alive when the present writer was in Darbhanga
thirty years ago.

Amongst other writers in Maithilī may be mentioned Man-
bōdh Jhā, who died about the year 1788 A.D. He composed a
Haribuns, or poetical life of Kṛṣṇa, of which ten cantos are still
extant, and enjoy great popularity.

The drama has had several authors in Mithilā. The local
custom has been to write the body of a play in Sanskrit, but the
songs in the vernacular. The best known of these plays are as
follows. None of them has been published.

The *Pārijāta-harana*, and the *Rukmiṇī-pariṇaya*, both by Vidyāpati Ṭhakkura.

The *Gaurī-pariṇaya* by Kavi-lāla.

The *Uṣā-harana* by Harṣanātha above mentioned.

The *Prabhāvatī-harana* by Bhānunātha above mentioned.

Under the enlightened guidance of the late Mahārāja of Darbhanga, there has been a remarkable revival of Maithilī literature during the past few years. At least one author deserving of special note has come to the front, Candra Jhā, who has shown remarkable literary powers. He has written a *Mithilā-bhāshā Rāmāyaṇa*, and a translation, with an edition of the original Sanskrit text, of the *Puruṣa-parīkṣā* of Vidyāpati Ṭhakkura, both of which will well repay the student by their perusal.

No translation of any part of the Bible into Maithilī has been issued by the Bible Society, nor is that language included amongst those into which the Serampore missionaries translated the Scriptures. At the same time, if an article in the *Calcutta Review* is to be believed, the first translation of any portion of the Bible into any language of Northern India was that of the Gospels and Acts, made into the Chikā-chikī dialect of Maithilī, by Father Antonio, at the end of the eighteenth century. The only other translations with which I am acquainted are versions of the Sermon on the Mount, and other short portions of Scripture, made about thirty years ago by Mr. John Christian, and published at Monghyr.

Authorities —

I.—EARLY REFERENCES.—The earliest reference which I can find to Maithilī or Tirhutiyā is in Amaduzzi's preface to Beligatti's *Alphabetum Brammhanicum*, published in 1771. This contains a list of Indian languages amongst which is 'Tourutiana.'

Colebrooke in his famous essay on the Sanskrit and Prakrit languages written in the year 1801, is the first to describe Maithilī [1] as a distinct dialect. He points out its affinity with Bengali, discusses the written character used by the Brāhmaṇs, and adds, ' as the dialect of Mithilā has no extensive use, and does not appear

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[1] *Asiatic Researches*, Vol. VII (1801), pp. 199 ff. Reprinted in his *Essays*. Ed. 1873, p. 26.

to have been at any time cultivated by elegant poets, it is unneces-
sary to notice it any further in this place.' Since then,[1] like the
other dialects of Bihār, Maithilī remained unnoticed and forgotten,
till Mr. Fallon gave a few specimens of it in the *Indian Antiquary*[2]
in the year 1875. In the preceding year, it is true, some examples
of the dialect were given in Sir George Campbell's *Specimens*,[8] but
they are there classed as some of many dialects of Hindī spoken in
Bihār. Indeed, at this time it was the general belief that, all
over Bihār, the language spoken was a corrupt form of Hindī,
whereas, as Colebrooke had long previously pointed out, it was
much more nearly allied to Bengali than to the Hindī of the North-
Western Provinces. Matters remained in this state, till the first
edition of the present Maithilī grammar appeared in the year
1880-81.

II.—GRAMMARS—

Beside the present work, reference may be made to the
following : —

HOERNLE, A. F. R.,—*A Grammar of the Eastern Hindī compared
with the other Gaudian Languages.* London, 1880. In this
Grammar, Dr. Hoernle recognized Maithilī as a dialect distinct
from Hindī. He was able to give some specimens of its
grammatical forms, but no published materials were then
available.

GRIERSON, G. A.,—*Seven Grammars of the Dialects and Sub-Dialects
of the Bihárí Language.* Part I, *Introductory*, Calcutta, 1883 ;
Part IV, *Maithil-Bhojpúrí Dialect of Central and South
Muzaffarpur*, 1884; Part V, *South Maithilí Dialect of South
Darbhangá, North Munger, and the Madhepúrá Subdivision of
Bhagalpúr ;* Part VI, *South Maithil-Mágadhí Dialect of South

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[1] Note, however, Aimé-Martin's *Lettres édifiantes et curieuses*, Paris,
1840. In Vol. II, p. 295, when describing the languages of India, he says,
' le *Marthila* (sic) se retrouve dans Neypal.'

[2] Vol. IV (1875), p. 340.

[8] *Specimens of Languages of India, including those of the Aboriginal Tribes
of Bengal, the Central Provinces and the Eastern Frontier,* Calcutta, 1874.
The specimens given are headed, ' Vernacular of West Tirhoot,' ' Vernacular
of East Tirhoot,' and ' Vernacular of West Purneah (Hindee),' respectively.
They will be found on pp. 60 ff.

Munger and Bárh Subdivision of Patna; Part VII, *South Maithilí-Bengálí Dialect of South Bhagulpúr;* Part VIII, *Maithil-Bangálí Dialect of Central and Western Puraniyá.*

KELLOGG, The Rev. S. H.,—*A Grammar of the Hindī Language in which are treated . . . . the colloquial dialects of Maithila* (sic), *etc., with copious philological notes.* Second Edition, Revised and Enlarged. London, 1893. (The first edition does not deal with Maithilī).

The Maithilī portion of Dr. Kellogg's work is confessedly based on the grammars of the present writer.

III.—DICTIONARIES—

GRIERSON, G. A.,—Besides the vocabulary attached to the Maithilī Chrestomathy, there is one in the edition of Manbōdh's Haribans mentioned below.

HOERNLE, A. F. R., and GRIERSON, G. A.,—*A Comparative Dictionary of the Bihārī Language.* Part I, Calcutta, 1885 ; Part II, 1889. Only two parts issued.

IV.—GENERAL LITERATURE—

Regarding Vidyāpati, see Beames, *The Early Vaishnava Poets of Bengal, Indian Antiquary* ii, 1873, p. 37, and the same author's *On the Age and Country of Bidyāpati, ibid.* iv, 1875, p. 299. See also the Bengali Magazine entitled the *Banga-darśana,* Vol. iv, for Jaishtha, 1282, Bg. san, pp. 75 and ff. Also the present writer's *Vidyāpati and his Contemporaries,* in *Indian Antiquary,* Vol. xiv, 1885, p. 182 ; Eggeling, *Catalogue* of Sanskrit MSS. in the India Office Library, Part iv, No. 2864; and the present writer in the *Proceedings* of the Asiatic Society of Bengal, for August, 1895. Also the present writer *On Some Mediæval Kings of Mithilā,* in *Indian Antiquary,* Vol. xxviii, 1899, p. 57. Also Nagēndra Nāth Gupta, *Vidyāpati Thākur* in J.A.S.B., Vol. lxxiii, Pt. I, Extra No. 1904, pp. 20 ff., and the present writer in J.A.S.B. [N. S.], Vol. i (1905), p. 228. The following contain editions of the Bengali recension of the poet's works. *Vidyāpati-kṛita-padāvali,* edited by Akshaya Chandra Sarkār. Chinsurah, 1285, Bg. s. *Vidyāpatir Padāvali,* Edited with an Introduction by S'āradā Charaṇ Maitra. Second Edition, Calcutta, 1285, Bg. s. *Prāchīna Kāvya Saṁgraha,* Part I, Edited by Akshaya Chandra

Sarkār. Calcutta, 1291, Bg₄s. Up to the date of writing the only edition of the Mithilā recension is that in the Maithilī Chrestomathy.

For the benefit of those who wish to study Maithilī, the following is a list of the principal works that have been published in the language.

Besides the text in the Maithili Chrestomathy we have :—

Twenty-one Vaishnava Hymns, Edited and translated by the present writer. *Journal* of the Asiatic Society of Bengal, Vol. liii, 1884, Special Number, pp. 76 and ff.

Manbodh's Haribans, Edited and translated by the same. *Ibid.* Vol. li, 1882, pp. 129 and ff., and Vol. liii, 1884, Special Number, pp. 1 and ff.

Selected Specimens of the Bihārī Language, Part I, The Maithilī Dialect. The Gīt Dīnā Bhadrik, and the Gīt Nebārak. Edited and translated by the same. *Zeitschrift der Deutschen Morgenländischen Gesellschaft,* Vol. xxxix, 1885, pp. 617 and ff.

Vidyāpati's *Purusa-parīksā*, Edited, and translated in prose and verse into Maithilī, by Candra Jhā. Darbhangā, Rāj Press, Sākē 1810.

Mithilā-Bhāsā Rāmāyana, by Candra Jhā. A version of the story of the Rāmāyana in Maithili verse. Darbhangā, Union Press, San 1299 Fasli.

MAITHILĪ GRAMMAR.

PART I.

ALPHABET AND VOCABULARY.

CHAPTER I.

THE ALPHABET.

1. The Alphabets in use in Mithilā are three—The Dēva-nāgarī, the Maithilī, and the Kaithī. The first is familiar to every reader of this, and need not be described here. In Mithilā it is not much used in common life, and seldom even in manuscripts.

2. The Maithilī is the character used by the Maithil Brāhmaṇs, both in the affairs of common life, and in their sacred books. Few of the Brāhmaṇs, who are not professed paṇḍits, can read the Dēva-nāgarī character. The Maithilī character is also affected by Maithil Kāyasthas, who pretend to be better educated than their fellows. The Maithilī character is nearly the same as that of Bengali, differing only in one or two letters.

3. The Kaithī character is that in general use throughout Mithilā by all educated persons who are not Brāhmaṇs. It is a corruption of the Dēva-nāgarī, and can be written much faster than the latter, even as fast as *shikasta* Urdū. There was a clerk in my office in Madhubanī, who could write excellent Kaithī more quickly than even the most practised of the old "Persian" muharrirs. Besides the speed with which it can be written, it has the advantage of thorough legibility. It is the official character employed in Government offices throughout Bihār and Chutiā Nāgpur.

4. A lithographed comparative table, giving specimens of these three alphabets, will be found at the end of this Grammar.

Pronunciation.

(a) *Vowels.*

5. The vowels should be pronounced as in Sanskrit, with the following exceptions :—

6. The vowel *a* has four distinct sounds, not two, as in Sanskrit. In Sanskrit we have ब *a* and बा *ā*. In Maithilī each of these has developed into a pair, a short and a long. The sound of short ब *a* is peculiar. It is not so broad as that of the corresponding vowel in Bengali, but on the other hand it is broader than the neutral vowel in Hindī. We may describe it as something between the *o* in 'cob,' and the *u* in ' cub,' or as the short sound corresponding to the long *a* in the word 'all.' From this has developed a long sound almost exactly like that of the *à* in ' all.' This long sound is nearly confined to the termination of the second person in verbs, and is due to the influence of a *u* which once followed it, but has now disappeared. Thus, the termination बॅ *ằh* is derived from an older बहु *ahu.* The sound is not usually represented in native writing but is commonly written merely as ब *a.* When it is desired to show it in writing it is sometimes represented by the mark of length ऽ, above the line, and sometimes by the *visarga* :. Thus ईबॅब or ईबब:ब. I shall in these pages employ the former sign, and in transliteration, I shall adopt the sign *ằ*, which is the character used for this sound in the publications of the Assam Government, and has been borrowed from Swedish.

7. Just as a long ब्ॅ *ằ* sound has been developed from ब, so a secondary short *a*-sound has been developed from बा *ā*. Ordinarily speaking, this letter is pronounced as the *a* in 'far.' Sometimes, according to the rule of the short antepenultimate to be described below (*see* § 32 and ff.), it has to be shortened, and is then pronounced like the *a* in 'farrier.' In native writing it is not customary to indicate this sound, an ordinary बा *ā* being usually written in its place. Some writers, however, use ब *a* for this sound, instead of बा. In the following pages, I shall indicate it, in the

Dēva-nāgarī character, by the short mark ' written above the line.
Thus मारैं, I killed. In transliteration I shall indicate it by the
sign ă. Native scribes would write this word either मारैं or मरैं.
This short वा ă has a great tendency to be weakened to व a, and
it may be taken as a general rule that, unless ambiguity would ensue
it does usually become व a. Thus the long form of पानि *pānī*,
water, is properly पानिया *păniyā*, but is usually पनिया *paniyā*.
On the other hand, 'I killed,' is always pronounced मारैं *măr^alai*,
and never मरैं *mar^alai*, however it is written, because the latter
pronunciation would lead to ambiguity, मरैं *mar^alai* properly
meaning ' he died.'

8. The rule for the pronunciation of a final *a* is the same as
in Hindī. As a general rule, it is silent in prose as in गुन pro-
nóunced *gun*, not *guna;* फल *phal*, not *phala*. In other terms these
words are practically monosyllables, and the final silent *a* is not
counted as a syllable in applying phonetic rules depending on the
number of syllables in a word (*see* §§ 28 and ff., 32 and ff.). Similarly
सफल *saphal* must be treated as a dissyllable, not as a trisyllable,
and so on. In transliteration this final silent *a* will be omitted in
the following pages in writing prose. In poetry it is pronounced
and will therefore be represented in transliteration.

In a few cases a final *a* is pronounced even in prose. When
there is any doubt, I shall indicate it in the Dēva-nāgarī character
by the sign o, and in transliteration I shall, when so pronounced,
always write it in full. The most important cases in which it is
pronounced are :—

(i) Original monosyllables, such as न *na*, not.

(ii) Words in which the final *a* is necessary for enunciation,
as in शास्त्र॰ *śāstra*, a holy book ; प्रिय॰ *priya*, dear ; ग्राह्य॰ *grăhya*,
acceptable (see § 26).

(iii) A few verbal forms, in which it is really *ă*, as in
देखिहैं *dekhihă*, be pleased to see ; देखि कैं *dēkhi^-kă*, having seen.

9. When two words are compounded, the final *a* of the first
member reappears and is pronounced very lightly. Thus

(फल *phal* + दायक *dāyak*) is pronounced *phalᵃdāyak*, in which the
ᵃ is hardly audible, very like the Hebrew *shᵃwā mobile.*

The same imperfect *a* also occurs in many polysyllabic words
in the syllable after the accent, when not final. Thus हमरा
hámᵃrā, me; देखबᵇह *dékhᵃbáh*, you will see (but देखब *dékhab* with
the *a* fully pronounced as it is in the final syllable); देखल *dékhal*
or देखलिऍ *dékhᵃliai*, I saw. As above shown, I represent this
imperfect vowel in transliteration by a small ᵃ above the line.
I have not thought it necessary to indicate it in the Dēva-nāgarī
character. Natives never do so.

In poetry, the final silent *a*, and this imperfect ᵃ are always
fully pronounced. We thus have, in poetry, *guṇa, phala, saphala,
phaladāyaka, hamarā, dekhabáh* (or, more usually, the older form
dekhabahu), *dēkhaba, dēkhala* and *dekhaliai.*

10. The short vowels इ *i* and उ *u*, when final in prose are
also, as a rule, only half-pronounced. They may then be compared,
in this respect, to the ' compound *shᵃwās* ' of Hebrew, which, how-
ever, occur at the beginning, not at the end, of a syllable. They are
not absolutely silent, but (as in Sindhī, Kāśmīrī, and Dravidian
languages) are barely audible. Natives make no attempt to indicate
in writing the extreme shortness of these vowels. As the matter
is of some importance, I shall in the following pages indicate
the fact by the sign for *virāma* (‿) placed under the vowel-sign.
In transliteration I shall indicate it by small letters above the line.
Thus, अछि *achⁱ*, he is; देखथु *dēkhathᵘ*, let him see. As in the case
of the final absolutely silent *a*, these imperfect *ⁱ* and *ᵘ* are not
counted as forming syllables in applying the rule of the short ante-
penultimate (§ 32). For the purposes of that rule देखथु *dēkhathᵘ*
is a word of two syllables.

There are exceptions in which a final *i* is pronounced as a full
vowel. These are :—

(i) The final *i* of the plural termination अनि *ᵃni*, as in
लोकनि *lokᵃni* (not लोकनि *lōkanⁱ*) people, the plural of लोक *lōk*, a
person.

(ii) The final *i* of masculine nouns, as in पानि *pāni*, water ;
मानि *māni*, proud (not पानि *pānⁱ*, मानि *mānⁱ*).

(iii)   A final *i* preceded by a vowel, as in **रलुकाइ** *halukāi*, lightness (not **रलुकाइ** *halukā*[i]).

These imperfect vowels are frequently nasalised by *anunāsika.* Thus **देखितइँ** *dekhitah*[i], immediately on seeing; **देखलइँ** *dekh*[a]*lah*[ä], I saw.

In poetry these imperfect [i] and [u] are fully pronounced, thus *achi, dēkhathu.*

11.   As in the case of **आ** *ā*, the vowel **ए** *ē* has two sounds, a short and a long. The long sound is the one with which we are familiar in Sanskrit, something like that of the *a* in 'mate.' The other is the corresponding short sound, something like that of the *e* in 'met.' Natives make no distinction between these two sounds in writing. In the following pages, the long sound will be represented by **ए** or, when non-initial, by ˋ, and the short sound by **ऎ** or, when non-initial, by ˉ. In transliteration I shall represent them by *ē* and *e* respectively.

It should be noted that **ऎ** *e* and **इ** *i* are freely interchangeable. Thus, we may either have **पऎतह** *paëtăh* or **पइतह** *païtăh*, he will see.   Northern Maithili, as a rule, prefers to use **ऎ** *e*.

12.   In an exactly similar way, there is a pair of long and short *o* sounds. The long is the Sanskrit **ओ** *ō*, and is sounded like the second *o* in ' promote.' The short has the sound of the first *o* in the same word, and will be represented in the following pages by **ओ** or, when non-initial, by ˋ. The corresponding transliteration will be *ō* and *o*, respectively. Native writers make no distinction between these two sounds, representing both by **ओ**. As in the case of **ऎ** *e* and **इ** *i*, **ओ** *o* and **उ** *u* are freely interchangeable, **ओ** *o* being usually preferred in the north and **उ** *u* in the south. Thus, we have either **पओलह** *paölah*[ä] or **पउलह** *paülah*[ä], I obtained.

13.   In Sanskrit the vowels **ऐ** *ai* and **औ** *au* are really diphthongs made up of **आ** + **इ** *ā + i* and **आ** + **उ** *ā + u*, respectively.   Their origin is therefore *ăi* and *ău*, and the pronunciation is distinctly long.   We may compare the pronunciation of the *ai* in the English word *aisle*, and of the *ou* in the English word ' our.' In Maithili these sounds only occur in words directly borrowed

from Sanskrit as in कंकेयी *Kānkēyī,* औषध *aūṣadh.* In Maithilī these letters *invariably* represent an older अ+र (or य) *a* (not *ā*) + *i* (or *e*) and अ + उ (or औ) *a* (not *ā*) + *u* (or *o*) respectively. In fact, at the present day native writers sometimes write ऐ and औ and sometimes अर or अय, अउ or अवो. Thus they write the present participle of the root देख *dēkh,* see, sometimes देखैत (or in this book देखैत *dekhait*) and sometimes देअर (or in this book देअरत *dekhaït*). I have even, on occasions, seen the word spelt देयिन, in which the य is merely a fulcrum for carrying the ि much as *alif* is em-ployed in Hindōstānī. Again 'I shall obtain' is written परबे (or in this book परबे *païbai*), परयबे (or in this book पयबे *paëbai*), or पैबे (or in this book पैबे *paibai*). Similarly they indicate 'he will obtain,' by पउताष (or in this book पउताष *paütǎh*), पवोताष (or in this book पवोताष *paötǎh*) or पौताष (or in this book पौताष *pautǎh*). Native writers make no distinction between the Sanskrit and Maithilī *ai* and *au.* Both *ai* sounds they represent, in the Sanskrit fashion by ऐ, and both *au* sounds by औ. As, however, the Maithilī sounds are shorter both by origin and in pronunciation, I represent the short sounds by ऄ (or, when non-initial, by ˘), and by ऒ (or, when non-initial by ˘), respectively. In translitera-tion, I represent the long sounds by *aī* and *aū,* and the short sounds by *ai* and *au.*

It is important to note that the Maithilī ऄ *ai* and ऒ *au* are merely alternative graphic representations of अर *aï* or अय *aë* and अउ *aü* or अवो *aö,* respectively. This rule must be borne in mind in counting syllables for applying the rule of the short antepenulti-mate (§ 33, ii) in which both ऄ *ai* and ऒ count each as *two* syllables. Thus, the word देखैत *dekhait,* seeing, must be considered as a word of three syllables, *viz.,* दे *de* + ख *kha* + रत *it;* and not as one of two.

As, whatever the method of writing employed may be, the

pronunciation of वर and ड़ and of वव and वौ is in each case identical, I shall in future make no distinction in transliteration.[1] I shall represent both वर and ड़ by *ai*, and both वव and वौ by *au*. वप will be represented by *ae* (pronounced, however, the same as *ai*), and ववौ will be represented by *ao* (pronounced as *au*).

14. Native scribes are by no means uniform in their methods of representing vowel-sounds in writing. In the table below I give the system of spelling adopted for this grammar, and also the more usual scribal variations.

System of spelling adopted in this Grammar.	*Variations often employed by native scribes.*
र initial (रच्छा, a wish, देवरत, seeing).	यि (यिच्छा), यौ (यौच्छा), र (रेवरत)
र medial (लिखित, written).	ई (लौखौत) (very common).
ई initial (ईंटा, a brick).	यौ (यौंटा).
उ initial (उच्छा, a torch).	यु (युच्छा), or यू (यूच्छा).
ज initial (ऊंच, high).	यू (यूँच), or यु (युँच).
ज medial (भूठ,	उ (भुठ) (very common).
प्र / र initial (प्रक, one).	बे (बेक).
प्रे / र initial (प्रेठ, twist).	बे (बेठ).
वौ / वौ initial (वौर, direction).	बो (बोर).

NOTE.—All the above are only varieties of spelling, and have nothing to do with pronunciation.

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[1] Whether the sound is really dipthongal, or whether the two elements are separately pronounced, it is difficult to say. Pronunciation varies in different mouths. In old Maithili the sound was certainly not dipthongal, and it seems to me that at the present day the vowels are beginning to coalesce, but that the custom has not yet been established.

15. The vowels ऋ *ṛ* ॠ *r̄* and ऌ *ḷ* only occur in words borrowed direct from Sanskrit. When so met, they are pronounced like *ri*, *rī*, and *li*, respectively. They are never found in pure Maithilī words.

16. The following is therefore a complete conspectus of all the Maithilī vowels. Those which are only found in Sanskrit words are marked with the letter S.

Short.	Long.
अ *a*	आँ *ȧ*
आ *ă*	आ *ā*
इ *i*	ई *ī*
उ *u*	ऊ *ū*
ऋ *ṛ* (S.)	ॠ *r̄* (S.)
ऌ *ḷ* (S.)	
ए *e*	ए *ē*
ऐ *ai*	ऐ *āi* (S.)
ओ *o*	ओ *ō*.
औ *au*	औ *āu* (S.)

17. The Sanskrit *Visarga* (:) no longer exists in Maithilī except in a few borrowed words. The character is, however, as stated above, sometimes, but rarely, employed to indicate the sound of the letter *ȧ*.

18. *Anusvāra* (˙), when immutable, is also retained in a few words borrowed from Sanskrit. It is very commonly employed (like the changeable *anusvāra* of Sanskrit) as a *compendium scripturae* for ङ *ṅ*, ञ *ñ*, ण *ṇ*, न *n*, or म *m* before another consonant of the same class. Thus बुँदा instead बुन्दा *bundā*. It will hence be represented in transliteration by *ṅ*, *ñ*, *ṇ*, *n*, or *m*, according to circumstances. Native writers very commonly employ it instead of *anunāsika*.

19. *Anunāsika* (˜) is met extremely frequently. It indicates the nasal sound which we hear in the French word ' bon.'

It will be represented in transliteration by the mark ~ placed over the nasalised vowel. Thus **आंखिया** *ākhiyā*, an eye. **मैं** *mã͠* or **मैं** *mē͠* in ; **बाँहि** *bã̄hⁱ*, an arm ; **देखलऊं** *dekhᵃlahⁱ*, I saw.

20.   *Consonants.*

क *k*, **ख** *kh*, **ग** *g*, **घ** *gh*, **ङ** *ṅ*, **च** *c*, **छ** *ch*, **ज** *j*, **झ** *jh*, **ञ** *ñ*, **ट** *ṭ*, **ठ** *ṭh*, **ड** *ḍ*, **ढ** *ḍh*, **त** *t*, **थ** *th*, **द** *d*, **ध** *dh*, **न** *n*, **प** *p*, **फ** *ph*, **ब** *b*, **भ** *bh*, **म** *m*, **य** *y*, **र** *r*, **ल** *l*, **व** *w*, **श** *ś*, **स** *s*, and **ह** *h* are usually pronounced as in Sanskrit.

21.   When **ड** *ḍ* and **ढ** *ḍh* are not initial they become **ड़** *r* and **ढ़** *rh*. These cerebral *r*-sounds, are not so definitely cerebral as in Western Hindi. They are very frequently interchanged with **र** *r* and **रह** *rh* respectively, and, indeed the latter dental sounds more nearly approach the correct pronunciation. Thus, 'a horse' is either **घोड़** *ghōr* or **घोर** *ghōr*, of which two the latter is the preferable spelling. Native custom as to writing these sounds fluctuates.

22.   The pronunciation of **ण** *ṇ* is peculiar. The cerebral nature of its sound is much more marked than in the Sanskrit of Eastern India. It has more the sound of a muffled cerebral *r* followed by a cerebral *ṇ*; e.g., **राबण** is pronounced almost like *Rābarṇ*, the *r* in *rṇ* having a peculiar muffled sound, impossible to describe in writing. **न** *n* is occasionally substituted for **ण** *ṇ* and is then pronounced as *n*.

23.   Original **य** *y* and **व** *w* always become **ज** *j* and **ब** *b* respectively, although the letters **य** and **व** are often retained in writing. In the following pages the spelling will strictly follow the pronunciation. Thus I shall write **जौबन** *jaūban*, not **यौवन** *yaūvan*, and **बात** *bāt*, not **वात** *wāt*. The only cases in which we find **य** *y* and **व** *w* with their proper pronunciations are when they are used euphonically,—like the *ya-śruti* of the Prakrit Grammarians,—as described in the following sections.

24.   When two vowels, of which the latter is short or long *ă* come together, a euphonic **य** *y* or **व** *w* is often inserted to prevent

a hiatus. The insertion is generally optional, and is merely intended to facilitate utterance. This euphonic insertion takes place between $\breve{a}$ and $\bar{a}$, between $\breve{i}$ and $\bar{a}$, between $\breve{e}$ and $\bar{a}$, between $\breve{u}$ and $\bar{a}$, and between $\breve{o}$ and $\bar{a}$.

(i) Between $\breve{a}$ and $\breve{a}$ the semi-vowel which is inserted is always w.[1] नेनआ *nen^a-ā* becomes नेनवा *nen^awā*, a boy. In this case the insertion is not optional, but is compulsory.

(ii) Between i or e and $\breve{a}$, the inserted letter is y. Thus मालिआ *măliā* or मालिया *măliyā*, a gardener. In this case the insertion of the y is quite optional, but careful writers generally insert it.

(iii) Between $\bar{i}$ or $\bar{e}$ and $\breve{a}$ it is always w which is inserted, and the insertion is compulsory. Thus माळीवा *mălīwā* for माळीआ *mălīā*, a gardener. Here it must be explained, that the w was originally really between a and $\bar{a}$. Almost the only case in which $\bar{i}$ immediately precedes $\bar{a}$ is in the redundant form of nouns (§ 41). This form properly ends in इयवा *iy^awā*, thus—मालियवा *măliy^awā* —and the इय *iy^a* is liable to be contracted to ई $\bar{i}$, so that we get माळीवा *mălīwā*.

(iv) Between $\breve{u}$ or $\breve{o}$ and $\breve{a}$, the inserted vowel is always w. The insertion is quite optional, not compulsory, but careful writers usually omit it. We thus get आँसुआ *ăsuā* or आँसुवा *ăsuwā*, a tear.

In the following pages, I shall follow the usage of the most careful writers, and shall spell upon the principles indicated by the forms नेनवा *nen^awā*, मालिया *măliyā*, माळीवा *mălīwā*, and आँसुआ *ăsuā*.

The above are the only instances in which य y and व w really occur in Maithilī, and it will be seen that, as they are euphonic additions and only appear between contiguous vowels, they can never occur at the beginning of a word, except in the case of the incorrect native spellings indicated in § 14.

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[1] In Western India, on the contrary, it is usually y.

It must, however, be mentioned that the diphthongs **ऐ** *ai* and **औ** *aū* are often written **अय** *ayᵃ* and **अव** *awᵃ* by some writers. This is only a question of spelling. Again the vowel **ए** *e* is often written **य** *ya*, and the vowel **ओ** *o* is often written **व** *wa*. Thus we find **होएब** *hōeb*, to be, written **रोयब** ; **केओ** *keō*, any one, written **क्यो** *kyō;* and **पाओल** *pāŏl*, I got, written **पावल** *pāwal*. This again is a mere matter of spelling. The pronunciation is not affected.

25. The sibilants **श** *ś* and **ष** *ṣ* only appear in words borrowed from Sanskrit. The only sibilant which Maithilī has of its own is the dental **स** *s*. **श** *ś* is pronounced as in Sanskrit; but **ष** *ṣ* when standing alone, and not compounded with another consonant is always pronounced like **ख** *kh*. Thus **षष्ठ** *ṣaṣṭh*, sixth, pronounced *khaṣṭh*. This pronunciation is universal: the vulgar even write such a **ष** *ṣ* phonetically **ख** *kh*. In the compound consonant **र्ष** *rṣ* **ष** *ṣ* is also always pronounced as **ख** *kh* ; e.g. **आकर्षण** *ākarṣaṇ* is pronounced *ākarkhaṇ* By some this **ख** *kh* sound of **ष** *ṣ* is pro- nounced as a guttural breathing, and not as a guttural check,— something, but not quite, like the Persian **ﺥ** *kh*, or the *ch* in 'loch.' The compound letter **क्ष** *kṣ* is pronounced like **च्छ** *cch*, which is occasionally written for it by the vulgar ; *e.g.* **लच्छी** is so written, and is pronounced as *Lakṣmī* by purists, but is commonly written and pronounced **लच्छमी** *Laccʰᵃmī*. The compound **ष्प** *ṣp* is peculiar. It is pronounced something like *hfp;* e.g., **पुष्प** *puṣp*, a flower, is pronounced *puhfp*. This seems to be a relic of the old Sanskrit *upadhmānīya*.

Native scribes regularly write **श** *ś* for **स** *s;* thus, they write **शागर** *śāgar*, instead of **सागर** *sāgar*, the sea. The pronunciation is, however, always that of a dental **स** *s*. In Māgadhī Prakrit every **स** *s* was pronounced as **श** *ś*. This pronunciation has long ceased to exist in Bihār, but the mode of writing has survived.

26. The letter **ह** *h*, when compound with **य** *y*, becomes **ह्य** *hy*, which, in words borrowed from Sanskrit, is pronounced in a

peculiar way. If *zh* be taken to represent the Persian ژ *zh*, the pronunciation of this compound can best be represented by *zhjy*; e.g., ग्राह्य॰, *fit to be accepted*, is pronounced *grăzhjya*, the final य *a* being retained in pronunciation, though usually inert, for the sake of euphony (§ 8).

27. The mute letters are divided into surds and sonants. Surds and sonants may each be aspirated or unaspirated. Thus—

SURDS.		SONANTS.	
Unaspirated.	Aspirated.	Unaspirated.	Aspirated.
क् *k*.	ख् *kh*.	ग् *g*.	घ् *gh*.
च् *c*.	छ् *ch*.	ज् *j*.	झ् *jh*.
ट् *ṭ*.	ठ् *ṭh*.	ड् *ḍ*, ड़् *ṛ*	ढ् *ḍh*, ढ़् *ṛh*.
त् *t*.	थ् *th*.	द् *d*.	ध् *dh*.
प् *p*.	फ् *ph*.	ब् *b*.	भ् *bh*.

In connexion with the sonants, there is an important rule.

(i) When any unaspirated sonant is preceded by *anunāsika*,[1] the nasal of the corresponding class may be substituted for the two.

(ii) When an aspirated sonant is preceded by *anunāsika*, the nasal of the corresponding class aspirated by the addition of *h* may be substituted for the two.

Thus—

(i) ग्॑ ~ *g* may become ङ् *ṅ*. Thus, चाँग *ãg* or चाङ *ãṅ* a limb.

ज्॑ ~ *j* may become ञ् *ñ*. This is, however, of very rare occurrence. Example, चाँजू *ãjū* or चाञू *ãñū*, a tear.

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[1] Traces of a somewhat similar change have been noted on Māgadhī Prakrit, e.g. *aññali* for *añjali*.

ड़ ~ *r* may become ण *n.* Thus, भाँड़ *bhā̃r* or भाण *bhāṇ,* an earthen pot.

द ~ *d* may become न *n.* Thus, नींद *nīd* or नीन *nīn,* sleep.

ब ~ *b* may become म. *m.* Thus, नीँब *nĩb* or नीम *nīm,* a *nīm*-tree.

(ii) घ ~ *gh* may become ङ *ṅh.* Thus, सींघ *sĩgh* or सीङ *sĩṅh,* a lion.

झ ~ *jh* may become ञ *ñh.* This, as in the case of ज ~ *j,* is very rare. Example माँझ *mā̃jh* or माञ *mā̃ñh,* middle.

ढ़ ~ *rh* may become ण *ṇh.* Thus, कोँढ़ *kõrh* or कोण *kõṇh,* a pumpkin.

ध ~ *dh* may become न्ह *nh.* Thus बाँध *bā̃dh* or बान्ह *bānh,* bind. Compare as a reverse example कान्ह *kānh* or काँध *kā̃dh,* a name of *Kṛṣṇa.*

भ ~ *bh* may become म्ह *mh.* Thus खाँभ *bhā̃bh* or खाम्ह *khāmh,* a pillar.

All the above changes are quite optional. Those of ड़ ~ *r.* ढ़ ~ *rh,* द ~ *d,* ध ~ *dh,* ब ~ *b,* भ ~ *bh,* are very common. The others, especially those of ज ~ *j* and झ ~ *jh,* are more rare.

There is one point to be noted. The aspirated nasals ङ *ṅh,* ञ *ñh,* ण *ṇh,* and न्ह *nh,* and म्ह *mh,* are never treated as compound letters, and do *not* make a preceding vowel long by position. They are treated exactly like aspirated mutes ख *kh,* घ *gh,* च *ch,* झ *jh,* and so on. They might indeed be added as single letters to the alphabet. Thus :—

Gutturals, क *k,* ख *kh,* ग *g,* घ *gh,* ङ *ṅ,* ङ *ṅh.*

Palatals, च *c,* छ *ch,* ज *j,* झ *jh,* ञ *ñ,* ञ *ñh.*

Cerebrals, ट *ṭ,* ठ *ṭh,* ड *ḍ,* ड़ *r,* ढ *ḍh,* ढ़ *rh,* ण *ṇ,* ण *ṇh.*

Dentals, त *t,* थ *th,* द *d,* ध *dh,* न *n,* न्ह *nh.*

Labials प *p,* फ *ph,* ब *b,* भ *bh,* म *m,* म्ह *mh.*

ACCENTUATION.

28. The stress accent exists in Maithili, but is not strongly pronounced. In counting syllables for fixing the place of an accent, the final silent *a* of words ending in a consonant, and a final imperfect *i* and *u* are not considered. On the other hand, the imperfect -*a* in the middle of a word, corresponding to the Hebrew *sheᵃwā mobile*, is counted as a syllable. For instance, in the word देखलाहु *dékhᵃlàhᵘ*, there are for our present purposes three syllables, *viz.*, दे *dé* + ख *khᵃ* + लाहु *làhᵘ*.

(i) If a word ends in a consonant (whether followed by imperfect *i* or *u* or not) preceded by a long vowel or a diphthong, the main accent is on the last syllable. Thus किसान *kisán*, a cultivator; देखलहुनि *dèkhᵃlahúnhⁱ*, you saw; देखलिऐनि *dèkhᵃliáinhⁱ*, I saw.

(ii) If a word ends in a fully pronounced vowel, and if the penultimate is long, the accent falls on the penultimate. Thus पानि *páni*, water; छोटक्का *chòṭákkā*, small.

(iii) In other cases (except in the case of words borrowed from Sanskrit) the accent falls on the antepenultimate. Thus हमरा *hámᵃrā*, me; लोकनि *lókᵃni*, people; खोपड़ी *khópᵃri* a hut; देखलाहु *dékhᵃlàhᵘ*, I saw; तितलिया *titáliyā*, a butterfly.

If a word, which has the accent on the antepenultimate, takes a suffix, the antepenultimate becomes the syllable before the antepenultimate, and may optionally retain the accent. Thus, the word तितली *titᵃlī*, a butterfly, has the accent on *ti*, the antepenultimate. The long form of तितली *titᵃlī* is made by suffixing *ā*, and we get तितलिया *titaliyā*. This ordinarily has the accent on *tá*, the new antepenultimate, according to the above rule; thus *titáliyā*, but some people retain the accent on the *ti*, and say *títaliyā*. Pronunciation in this respect fluctuates much.

(iv) In words borrowed from Sanskrit, the accent may be thrown back as far as the syllable before the antepenultimate, provided the antepenultimate and the penultimate are both short. Here again pronunciation varies. कुटिलता, deceitfulness, may be either *kúṭilatā* or *kùṭilᵃtá*.

29.   If the accent does not fall on the first syllable of a word, that syllable has a secondary accent, which I indicate by the sign , as in *kìsán, dèkh*a*lahŭnh*i*, dèkh*a*liáinh*i*, chòṭákkā, tìtáliyā* and *kŭṭíl*a*tā* given above.

30.   If a word ends in imperfect i or ⁕ and if the last syllable has not the main accent of the word, then that syllable has a secondary accent, as in देखथि *dékhàth*i*, he may see ; कारऽ* *kák*a*ràh*⁕, any one (accusative) ; देखलँऽ *dékh*a*làh*⁕*, I saw.

31.   In compound words, the first member retains its own stress-accent as a secondary accent, the stress-accent of the second member being the stress-accent of the word. Thus मुख-चंद *mùkh*a*cánd,* the moon of a girl's face.   Compound words borrowed directly from Sanskrit are often treated as simple words.   Thus विद्यापति *bidyā-pat*i*, which, according to the above rule, should be pronounced *bìdyā-pát*i* is always pronounced *bìdyápàt*i*.   The word is the name of a famous poet of Mithilā.

Rule of the Short Antepenultimate.

32.   The following rules are most important.   They are applied rigorously throughout the whole system of Maithilī Grammar, and unless they are fully grasped, much of what is in the following pages will be found obscure.

   (i)   *The rules here given apply only to Maithilī words.   They do not apply to words borrowed direct from Sanskrit, which are not subject to change.*

   (ii)   *The genius of the whole Maithilī language is adverse to the existence of a long vowel in a Maithilī word, when it would occupy a position removed more than two syllables from the end of a word.*

Note.—In counting syllables neither the final silent *a*, nor a final imperfect i or ⁕ counts as a syllable; but the medial imperfect a, corresponding to the Hebrew *sh*a*wā mobile* does so count.   Thus घर *ghar,* a house, is a word of one syllable; देखब *dèkhab,* I shall see, आओरि *āo*i*, and, सूतथु *sūtath*⁕ let him sleep, are words of two syllables ; while सुतिहँ *sutihá,* sleep thou, and देखबे *dekh*⁕*bé,* you will see, are words of three syllables.

33.   The practice of shortening a vowel is subject to the following rules :—

(i)   Whenever the vowel **बा** *a* finds itself in the antepenulti-mate syllable, *i.e.*, in the third from the end of the word, it is shortened to **बॉ** *ă*. Thus, **नाउवा** *năuā* (or, contracted **नौवा** *nauā*) long form of **नाउ** *năū*, a barber ; **बागिया** *ăgiyā*, long form of **बागि** *āgⁱ*, fire ; **पाओलॅह** *păolăh* (or, contracted, **पौलॅह** *paulăh*), 2nd plur. past of **पाएब** *păeb*, to obtain ; **मारलक** *mărᵃlak*, he struck, from **मारब** *mărab*, to strike ; **बतिया** *bătiyā*, long form of **बात** *băt*, a word.

There is a tendency to pronounce and write this shortened **बॉ** *ă* as if it were **ब** *a*, so that we sometimes hear, instead of the above ; **नउवा** *nauā* ; **बगिया** *agiyā* ; **बतिया** *batiyā*. But this is only in the case of nouns.   **बॉ** *ă* does not often become **ब** *a* in verbs, as this would tend to give rise to ambiguity. Thus, the verb *mār*, means ' strike,' while, if we shortened it to *mar*, the root would mean ' die.' Sometimes, however, we find **बा** *ā* shortened to **ब** *a*, even in verbs. In this respect, the rule is that we may have **ब** *a* if no ambiguity occurs.   Compare § 7.

(ii)   Similarly, any other vowel finding itself in the ante-penultimate, is shortened, provided a consonant which is not euphonic **य** *y* or **व** *w* follows it.   Thus, **सिखलक** *sikhᵃlak*, he learnt, from √ **सीख** *sikh*, learn ; **देखइत** *dekhaït* (or, contracted) **देखैत** *dekhaït*), seeing.   On the other hand, **चूअलॅह** *cŭᵃlăh* or **चूवलॅह** *cŭwᵃlăh*, he dripped ; **सीअलक** *sĭᵃlak* or **सीयलक** *sĭyᵃlak*, he sewed ; from roots **चू** *cŭ* and **सी** *sĭ* ; in which the long *i* and the long *ū* are retained as they are followed by vowels or by euphonic *y* or *w*.

From the above it will be noted that the contraction of *a* and *i* to *ai* does not affect the shortening.   In other words **ऎ** *ai* and **औ** *au*, for the purposes of these rules, count as two syllables each.

(iii)   Any vowel whatever, finding itself removed more than three syllables from the end of the word is shortened, whether it is

followed by a consonant or not. Thus चूरतथोंनि *cuit°thǐnh¹* (if)
he had dripped, from root चू *cū* ; होरबर *hoiai* (or, contracted होरॅ
hoiai), (if) I become, from root थो *hō*, become ; देंखितिबॅ *dekhitiaü*
(or, contracted देंखितिथों *dekhitiau*) (if) I had seen you, from root
देख *dĕkh.*

34. Amongst native writers of Maithili no fixed usage has as
yet established itself regarding the graphic representation of the
short antepenultimate. Though it is always pronounced short,
it is often *written* long. Thus we find the words given
above sometimes written नाथबा, बागिया, पाथोबर (or पौथर)
मारछक, बातिया, थीबछक, and चूरतथोंनि, and sometimes नथबा (or
नौथा), बगिया, पथोबर, मरछक, बतिया, बिथछक, and चूरतथोंनि
देंबरत and थोरॅ are, of course always written देंबरत and थोरें
as the writers have no character for short *e*, *o*, or *ai*.

35. All the above examples have exhibited the shortening of
vowels long by nature. Exactly the same principle is followed in
the case of vowels long by position. When such vowels precede a
compound consonant (usually a nasal plus a mute, or a double
mute), the nasal is weakened to *anunāsika*, and the double conso-
nant is simplified. Thus from the root बन्ध *bandh,* to bind
we have बॅधुबा *bãdhuā* or बन्हुबा *banhuā* (see § 27, ii) not बन्धुबा
bandhuā, a prisoner; and from the long form (see § 41) छोटक्का
choṭakkā, small, we have the redundant form छोटकबा *choṭak°wā.*

CHAPTER II.

VOCABULARY.

36. In the preceding pages I have more than once made
a distinction between Maithili words and Sanskrit words.

37. Maithili is an Indo-Aryan language, and though the
statement is not strictly accurate, it may conveniently be said to be
descended from Sanskrit. According to native belief it *is* so

descended.[1] In the course of its development it passed through various stages, the latest of which (before the birth of Maithilī) was that known as Māgadhī Prakrit, the colloquial language of the whole of Bihār, in various stages of development from, say, the time of Buddha (550 B.C.) down to about A.D. 1000.[2] From this Māgadhī Prakrit are directly descended not only Maithilī and the other languages of Bihār, but also Bengali, Assamese, and Oṛiyā. For our present purposes it is sufficient to remember that the Maithilī Vocabulary is descended from Sanskrit through Māgadhī Prakrit.

38. In order to supply real or fancied deficiencies in this vocabulary, writers have borrowed words from other languages,— English, Persian, Arabic, and Sanskrit. The English, Persian, and Arabic importations are very few in number, but the case is different with Sanskrit. In the vocabulary compiled for this work, out of the first hundred words, about twenty-seven may claim to be more or less distorted forms of words borrowed direct from Sanskrit, without having passed through Māgadhī Prakrit. These borrowed Sanskrit words are just as foreign to the language as are Latin words borrowed at the present day by French or Italian. Natives are quite aware of the existence of these two classes of words, and have given each class a name. They call the words borrowed from Sanskrit *Tatsamas*, *i.e.*, 'the same as It' ('It' being Sanskrit), while the true Maithilī words, which have developed naturally through Māgadhī Prakrit they call *'Tadbhavas'* *i.e.*, 'sprung from It.'

39. The distinction between these two classes of words is of importance, for *Tatsamas*, like all borrowed words in all languages, are treated as foreigners and are not subject to the phonetic rules which govern *Tadbhavas*. For instance, the rule of the short antepenultimate does not apply to *Tatsamas*. Again *Tatsamas* cannot be conjugated (with one or two rare exceptions) as verbs. For instance दर्शन *darśan* is a *Tatsama* meaning 'seeing,' but we cannot

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[1] Accurately speaking, it is descended from an ancient form of Indo-Aryan speech akin to, but not the same as, that which became fixed by ancient literary use in the form of Sanskrit.

[2] It must be understood that these limits are only approximate.

say दर्शनै-अछि *darśanai-ach[i]*, he sees. If we want to use the word we must compound it with another *Tadbhava* verb and say दर्शन करै-अछि *darśan karai-ach[i]*, he does seeing. From this it follows that the class of *Tatsama* words is confined to nouns substantive or nouns adjective, and that, as a broad rule, no verb can be a *Tatsama.*

For the future, on the following pages, I shall employ these two words, *tatsama* and *tadbhava*, in the sense explained above.

PART II.

DECLENSION.

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CHAPTER I.

40. Space will not permit us to go at any length into the question of the formation of Maithilī nouns. It must suffice to say that, with few exceptions, nouns are formed on the same principles as in Western Hindi, and in other Indo-Aryan languages. I shall first deal with—

EQUIVALENT FORMS OF NOUNS.

41. All nouns, whether substantives or adjectives, admit of various equivalent forms, *i.e.*, of various forms which do not differ appreciably in meaning. These forms are the *short*, the *long*, and the *redundant*. The *short* form may be either *weak* or *strong*. In practice every noun does not take all these four forms, only experience can teach which of the short forms (the weak or strong) is employed in the case of any particular noun ; but theoretically all nouns, and in reality some few nouns, do take both. All nouns can, at option, take the long and redundant forms.

42. The *short* form is the primary form by which the word is generally known. It is also, in most cases, the only one admissible in good and literary language.

43. Of its two varieties, the *weak* form is the shortest form of the noun, generally ending in a consonant, a short *i*, or an imperfect

⁴. Thus घोड़ *ghōṛ*, a horse; लोह *lōh*, iron; पानि *pāni*, water; मारि a beating; छोट *chōṭ*, small (masc.); छोटि *chōṭⁱ*, small (fem.).

44. The *strong* form is simply the weak form (when such exists) strengthened by the addition of आ *ā*, or by the lengthening of the final vowel. When there is no weak form, the strong form always ends in a long vowel. Thus, घोड़ा *ghōṛa*, a horse; लोहा *lōhā*, iron; मारी *mārī*, a beating; छोटा *chōṭā*, small (masc.); छोटी *chōṭī*, small (fem.); आँसू *ãsū* (no weak form), a tear; पोथी *pōthī* (no weak form), a book.

45. The *long* forms of *substantives* are made by adding one of the suffixes आ *ā*, या *yā*, or वा *wā* (sometimes vulgarly आँ *ã* or इँ *ẽ*, याँ *yã* or यँ *yẽ*, वाँ *wã* or वँ *wẽ*) to the short form, the final vowels of which, if long, are shortened. Thus घोड़वा *ghŏrᵃwā* (or -ᵃwã,-ᵃwẽ), a horse; मरिया *mŏriyā* or मरिया *mŏriā*, a beating, पोथिया *pothiyā* or पोथिया *pothiā*, a book; आँसुवा *ãsuwā* or आँसुवा *ãsuā*, a tear.

46. The *long* forms of *adjectives* are similarly made by adding one of the suffixes का *kā* or क्का *kkā* (fem. की *kī* or क्की *kī*) to the short forms. Thus, from बड़ *baṛ* or बड़ा *baṛā* (short forms), great, we have as long form बड़का *baṛᵃkā*. So from छोट *chōṭ* or छोटा *chōṭā*, small, we have छोटका *choṭᵃkā* or छोटक्का *choṭakkā*, and from भारि *bhāri* or भारी *bhārī*, heavy, भारिका *bhărikā* or भारिक्का *bhărikka*. For the long form of the feminine छोटि *chōṭⁱ*, however, we must go back to the masculine छोट *chōṭ*, and form a new feminine from the long form. Thus, छोटकी *choṭᵃkī* or छोटक्की *choṭakkī*. There is no such form as छोटिका *choṭikā* or छोटिक्का *choṭikkā* derived directly from छोटि *chōṭⁱ*.

47. The *redundant* forms of substantives and adjectives are formed from their long forms precisely as long forms of substantives are formed from their short forms, *viz.*, by adding आ *ā*, या *yā*, or वा *wā*, to the long forms; but, once these additions are made

there are frequent contractions. We thus get the following table exhibiting all the forms at one view.

Short form.		Long form.	Redundant form.
Weak.	**Strong.**		
घोड़ *ghōṛ*, a horse	घोड़ा *ghōṛā*	घोड़वा *ghoroۡwā*	घोड़ौवा *ghoṛauwā* (contracted from घोड़ववा *ghoroۡwoۡwā.*
घर *ghar*, a house (masc.)	none	घरवा *gharoۡwā*	घरौवा *gharauwā* (similarly contracted).
None	सभा *sabhā*, an assembly (fem.)	सभवा *sabhoۡwā*	सभौवा *sabhauwā.*
बात *bāt*, a word (fem.) (So all feminines ending in a consonant.)	none	बतिया *bǎtiyā*	बतियवा *bǎtiyoۡwā* (or contracted) बतीवा *bǎtīwā.*
मारि *mārⁱ*, a beating. (So any noun ending in ⁱ.)	मारी *mārī*	मरिया *mǎriyā*	मरियवा *mǎriyoۡwā* or मरीवा *marīwā.*
पानि *pānⁱ*, water. (So any noun in *i*.)	none	पनिया *pǎniyā*	पनियवा *pǎniyoۡwā* or पनीवा *pǎnīwā.*
None.	पोथी *pōthī*, a book. (So any noun in *ī*.)	पोथिया *pothiyā*	पोथियवा *pothiyoۡwā* or पोथीवा *pothīwā.*

Short form.		Long form.	Redundant form.
Weak.	**Strong.**		
None	चाँसू *ăsū*, a tear. So any noun in *ū*.	चाँसुवा *ăsuā*	चाँसुवा *ăsuᵃwā* or चाँसुवा *ăsūā*.
चोट *chŏṭ*, small. So any masculine adjective.	चोटा *chŏṭā*	{ चोटका *choṭᵃkā* चोटक्का *choṭákkā*	चोटकवा *choṭᵃkawā.* चोटकवा *choṭák ᵃwā.*
चोटि *c h ŏ ṭ i*, small. So any feminine adjective.	चोटी *chŏṭī*	{ चोटकी *choṭᵃkī* चोटक्की *choṭákkī*	चोटकिया *choṭᵃkiyā.* चोटकिया *choṭákiyā.*

48. With reference to the above table, attention must be called to the remarks in § 24 concerning the optional insertion or omission of euphonic य *y* and व *w*. For instance, instead of बतिया *băṭiyā*, we may have बतिया *baṭiā*, and instead of चाँसुवा *ăsuā*, we may have चाँसुवा *ăsuwā*. Attention is also to be called to the fact that natives very frequently substitute व *a* for वा *ă* in writing (this does not affect the pronunciation). So that, in native books, we should usually find forms like बतिया *baṭiyā*, बतीवा *baṭiwā*, पनिया *paniyā*, चँसुवा *ăsuā*, and so on. It will be noticed that the rule of the short antepenultimate (§§ 32 and ff.) comes into full force in these forms.

49. All these forms, the short weak, the short strong, the long, and the redundant, have, in theory, exactly the same meaning. The long form is, however, generally used in a non-honorific sense or to give definiteness. Thus नेनवा *nenᵃwā*, the boy (familiarly or contemptuously); घोड़वा *ghorᵃwā*, *the* horse. The long form in the feminine is frequently employed in the sense of a

diminutive. Thus नेनी *nenī*, a girl, नेनिया *neniyā*, a little girl; खाट *khāṭ*, a bed, खटिया *khaṭiyā*, a cot.

50. The redundant form is used in much the same sense as the long form, but only by the vulgar or in familiar language. The vulgar, indeed, employ both the long and the redundant forms as caprice dictates, in the sense of the short form. The use of the redundant form in this way is still more vulgar or familiar than that of the long form.

NOMINAL SUFFIXES.

51. In the following examples, as my object is here purely practical, I shall not attempt to distinguish between primary and secondary suffixes. It must be understood that अइ *ai* or अए *ae* and ऐ *ai* are always absolutely interchangeable, and so also अउ *au* or अओ *ao* and औ *au*. I have written, in each case, the forms which I have seen most frequently.

52. आ *ā* (**Masculine**). The strong short forms in आ *ā* correspond to the large class of Hindi nouns which end in आ *ā*, such as Hindī घोड़ा *ghōṛā*, a horse; but many nouns, which in Hindī are only used in the strong form, in Maithilī prefer the weak form. Thus :—

Maithilī.	*Hindī.*
आन्ह *ānh*, blind	अंधा *ā̃dhā*
ऊँच *ūc*, high	ऊँचा *ū̃cā*
कान *kān*, one-eyed	काना *kānā*
कान्ह *kānh*, the shoulder	कंधा *kā̃dhā*
गहीर *gahīr*, deep	गहिरा *gahirā*
गोर *gōr*, pale	गोरा *gōrā*
घोड़ *ghōṛ*, a horse	घोड़ा *ghōṛā*
चून *cūn*, lime	चूना *cūnā*
चूर *chūr*, a knife	छूरा *chūrā*
दहिन *dahin*, right (not left)	दहिना *dahinā*
बहीर *bahīr*, deaf	बहिरा *bahirā*

Maithili.	*Hindi.*
मूस *mūs*, a rat	मूसा *mūsā*
लोह *lōh*, iron	लोहा *lōhā*
सार *sār*, a brother-in-law	साला *sālā*
सोन *sōn*, gold	सोना *sōnā*
So (weak form in ⁱ)	
मारि *mār*ⁱ, a beating	मारी *mārī*

In some cases Maithili has the strong, as well as the weak form. Thus, घोड़ा *ghōṛā* as well as घोड़ *ghōṛ*, लोहा *lōhā* as well as लोह *lōh*, but in all the above, the weak form is the one customarily heard.

Weak nouns are of course very common in Hindi. But I think it is safe to say that they are much more common, both in the case of masculine and in that of feminine nouns, in Maithili.

53. आ *ā* (Feminine). Nearly all the feminine words in आ *ā* are *tatsamas* borrowed directly from Sanskrit, such as सभा *sabhā*, an assembly. The only Maithili *tadbhavas* which I have noted as ending in this letter are बून्द *bund* or बून्दा *bundā*, a drop, and the connected बुना *bunā*, zero, the figure 0.

54. आस *ās*, वास *wās*. These usually form desideratives as in Hindi, but are not so common as in that language. The only forms which I have met in Maithili are :—

पिआस *piās*, thirst; hence पिआसल *piⁿsal*, thirsty.

तरास *tarās*, thirst; hence तरासल *tarāsal*, thirsty.

(This word is not to be confounded with तरास *tarās*, fear).

मुतवास *mutᵃwās*, desire to make water (Hindi मुताम *mutās*).

हगवास *hᵢgᵃwās*, desire to stool (Hindi हगास *hagⁿs*).

Other words with (in form) the same suffix, but not desideratives, are such as :—

झपास *jhapās*, a violent burst of rain (so Hindi for *jhapa-vāsā*, sudden rain).

गरास *garãs*, a pole-axe (Hindi गँड़ासा *gãṛāsā*).

The derivation of the suffix in the last two words is obscure.

55. आह *āh*, (*Fem.* आहि *ah*ⁱ), weak form; आहा *āhā* (*Fem.*

āhi), **strong form.** This is a common adjectival termination in Maithili. Thus :—

अधलाह *adhᵒlāh*, bad.

पिछराह *pichᵒrāh*, slippery.

बताह *batāh* or बउराह *baurāh*, mad.

बलुआह *baluāh*, sandy.

The strong form is specially used in the following three cases :—

पछिमाहा *pachimāhā*, a man of the west.

दछिनाहा *dachināhā*, a man of the south.

उतराहा *utᵒrāhā*, a man of the north.

But पूबा *pūbā*, a man of the east.

56. As probably connected with these forms we may quote घोरहिया *ghorahiyā*, a horse-dealer, which is the long form of घोराही *ghorāhī*, a masculine noun which I have not met in the short form. Compare also बटोही *batōhī*, a wayfarer, from बाट *bāṭ*, a road.

57. र *ᶥ*, **weak short form ;** रे *ᶥ,* **strong short form ;** रया *iyā*, **long form.**

The weak short form is mainly employed to make feminines from masculine weak short forms ending in a consonant ; as गोर *gōr,* fair, fem. गोरि *gōrᶥ*. It also forms feminine nouns generally, as in गोहि *gōhᶥ*, an iguana ; डारि *ḍārᶥ*, a line ; भूइ *bhūi* (the final vowel fully pronounced being preceded by a vowel, see § 10) ; or भुइयाँ *bhuiyā̃* (long form), the ground ; लगति *laggatᶥ*, an assessment ; बाँहि *bā̃hᶥ*, an arm ; करुआरि *karuārᶥ*, an oar ; दूरि *dūrᶥ*, distance ; आगि *āgᶥ*, fire.

An important class falling under this head consists of feminine verbal nouns formed by adding र *ᶥ* to the root, as in मारि *mārᶥ*, a beating ; भूलि *bhūlᶥ*, an error.

In Hindī most of the above end in long ई *ī*, as in गोरी *gōrī*, गोही *gōhī*. Sometimes in that language the final vowel is dropped, as in बाँह *bā̃h* (fem.), an arm ; दूर *dūr* (fem.), distance ; and in the

case of Hindī verbal nouns the र *i* may be either dropped or
the strong form is used, as मार *mār* (fem.) or मारी *mārī*, a beating.

Masculine nouns of this class (when in the weak form) end in
a fully pronounced र *i*, not in र *i*. They generally represent
Sanskrit words ending in र *r* (or र्क *rka*) रक *ika*, ईय *īya*, or रन
in. Such are नाति *nāti*, a grandson; दूबि *dūbi* (masculine,* not
feminine), *dūb* grass; पानि *pāni*, water; केहरि *kehᵃri*, a lion; डारि
ḍāri, a rower सूरि *sūri*, a distiller; तेलि *tēli*, an oil-man; तमोलि
tamōli, a betel-seller; कोढि *kōṛhi*, a leper; मानि *māni*, proud.

Many of these words are also pronounced with a long ई *ī*, or, in
other words, have strong forms in use as well as the weak ones.
Thus, we have also नाती *nātī*, केहरी *kehᵃrī*, तमोली *tamōlī*, and so on,
but the forms with short र *i* are the more usual. So, for feminine
nouns, we have माटि *māṭi* or माटी *māṭī*, earth; काकरि *kākarᵢ* or
काकरी *kākᵃrī*, a cucumber; कूंजि *kūjᵢ* or कूंजी *kūjī*, a key; दहि *dahᵢ*
or दही *dahī*, curdled milk (this word is feminine, not masculine).

The strong form in ई *ī* also sometimes occurs as the only form
for feminine nouns as in माँछी *mãchī*, a fly; खरी *kharī*, chalk; लगारी
lagārī, inquisitiveness (and other similar abstract nouns, instead of
with the more usual termination आई *āī*). We sometimes meet
this feminine long ई *ī* in diminutives, as दाढ *dāṛh*, a long beard,
दाढी *daṛhī*, a beard. पुजेरी *pujērī*, a priest, and मोती *motī*, a pearl,
are examples of masculine words in ई *ī*, which do not also op-
tionally end in र *i*.

The long form is used, *quâ* long form, in the case of any of
the foregoing nouns, and then usually has a meaning either fami-
liar, contemptuous, or diminutive, as in माली *mālī*, a gardener, long
form मालिया *măliyā* or मलिया *maliyā*, the gardener (familiarly),
or (contemptuously) the wretched gardener; पोथी *pōthī*, a book,
पोथिया *pothiyā*, a small book. कोढी *kōṛhī*, leprous, कोढिया *koṛhiyā*,
a poor unfortunate leper.

The same long termination is employed to indicate (a) a man,
country, and (b) his profession.

Thus:—

(a) सेन्हिया *senhiyā*, a man of Sindh; मगहिया *magahiyā*, a man of Magah or Magadha; तिरहुतिया *tirᵃhutiyā*, a man of Tirhut or Tírabhukti; मथुरिया *mathuriyā*, a man of Mathurā; नेपालिया *nepāliyā*, a man of Nēpāl; पहाड़िया *pahāṛiyā*, a man of the *pahāṛ* or mountain, a mountaineer.

(b) अढ़तिया *aṛhatiyā*, a broker; कमरिया *kamariyā*, a blanket-wearer, a labourer; घटिया *ghaṭiyā*, a brāhmaṇ who attends ghāṭs.

Exhibiting character more generally are फुसिया *phusiyā*, a flatterer; चिकनिया *cikaniyā*, one who is always shining and clean (from चिक्कन *cikkan*, smooth); and दुखिया *dukhiyā*, one who is miserable, poverty-stricken.

58. Connected with these र *i*-suffixes is आई *āi* or आइ *āi*, **long form** अइया *aiyā*. As in Hindi, this forms abstract nouns. Thus:—भलाई *bhalāī*, goodness; खटाई *khaṭāī*, acidity; छोटाई *choṭāi*, smallness, and hundreds of others.

It is also employed to signify the wages or price of any operation, as in चराई *carāi*, the wages of a herdsman; पिसाई *pisāi*, wages of grinding; खेवाई *khēwāī*, ferry hire; ढोलाई *ḍholāi*, the cost of carriage. Connected with this are words like धोआई *dhōāi*, the art of washing (as well as the cost of it); बटनाई *baṭᵃnāi*, the art of twisting ropes; पटकनाई *paṭᵃkanāi*, a task of winnowing.

The long form in अइया *aiyā* is employed to form masculine adjectives, such as घरइया *gharaiyā*, domesticated (Hindi घरेला *gharēlā*); बनइया *banaiyā*, wild; गमइया *gamaiyā*, rustic. It also forms feminine diminutives, such as मढ़इया *maṛhaiyā*, a small hut. Compare (the short form) तलाई *talāi*, a small pond (from ताल *tāl*, a pond). In Hindi, the long form तलइया *talaiyā* is preferred.

59. इम *im* (weak form), इमा *imā* (strong form).—This suffix also occurs in Bengali and Marāṭhi. In Maithilí it is found in the word लालिम *lālim* or ललिमा *lalimā*, redness.

60. उ॒ ^u, weak short [form; उ *ū*, strong short form; उआ
uā, long form.—Where we have weak forms in Maithilī, Hindī
has strong forms. Thus:—

भालु *bhāl^u*, a bear; but Hindī भालू *bhālū*.

नाउ *nāu* § 10, iii), a barber; ,,   नाउ *nāū*.

बहु *bah^u*, a son's wife;   ,.   बहू *bahū*.

In some cases the imperfect उ ^u has altogether disappeared,
so that we have—

बालु *bāl^u* or बाल *bāl* (fem.) sand, but Hindī बालू *bālū*.

माम *mām* or even मामा *māmā*, a maternal uncle, H. मामू *māmū*.

In all these cases, the existence of the उ ^u as a termination
is due to an accident of origin, and the termination does not neces-
sarily indicate any special shade of meaning. Most उ *u*-suffixes
can be referred to the Sanskrit termination उक *uka*, which has also
survived without change, and will be found under the क *k*-suffixes.

The suffix उ *ū* of the strong form often has the force of the
agent. Thus, उजाड़ु *ujāṛū*, a destroyer; खाउ or (long form) खौआ
khauā, an eater; डाकु *ḍākū*, a shouter, hence, a robber; बिगाड़ु
bigāṛū, a spoiler; झाड़ु *jhāṛū*, a sweeper, a broom. Less distinctive-
ly nouns of agency are सहरु *sah^arū*, a citizen (from شهر
shahr, a city), and पहरु *pah^arū*, a watchman (from पहर *pahar*,
a watch, a guard). In गमारु *gamārū*, rustic; दुलारु *dulārū* or (long
form) दुलरुआ *dularuā*, a darling; मेहरारु *meh^arārū*, a woman; and
भगेड़ु *bhageṛū*, a runaway, the उ *ū*-suffix is simply pleonastic, as ex-
plained below, under the head of ल *l*- र *r*- ड़ *ṛ*-suffixes. The suffix
implies quality in भक्कु *bhakkū*, a fool (Hindī भकुआ *bhakuā*); नक्कु
nakkū, long-nosed (Hindī, the same).

As usual, the long form उआ *uā* is commonly employed con-
temptuously as in भड़ुआ *bhaṛuā*, a pimp, but not so always. In
दुलरुआ *dularuā*, quoted above, it is an affectionate diminutive, while

the meaning is unchanged in चौखा *khauā* and in नेकुआ *geruā*, a large kind of pillow.

Parallel to the वाई *āī*-suffix we have also an वाऊ *āū*-suffix, with a long form वउवा or चौवा *auā*. It forms adjectives, as in झगड़ाऊ *jhag°rāū* or झगड़ुवा *jhag°rauā*, quarrelsome; रहाऊ *rahāū*, abiding, a dweller, an old inhabitant. The long form of बिगाड़ू *bigāṛū*, quoted above, is not the regular बिगड़ुवा *bigaṛuā*, as we might expect, but is बिगड़ौवा *big°rauā*, as if formed from * बिगड़ाऊ *big°rāū*.

Most causal verbs have their roots ending in वाव *āw*, and from these a number of similar words are framed, such as जड़ाऊ *jaṛāū*, studded (with gems), jewelled. The termination वाव *āw* is often written वावो *āv*, and this gives verbal-nouns, such as अटकावो *aṭ°kāo*, the act of stopping, which should be distinguished from the वाऊ *āū*-suffix.

61. औन्ह *aunh* or औन *aun* (fem. औन्हि *aunh[i]* or औनि *aun[i]*). This termination forms adjectives generally implying a moderate degree of the quality referred to. The final consonant in every case may be either न्ह *nh* or न *n*. It agrees in sense with the Hindi termination एला *ēlā*. Just as in Hindi we have गोरा *gōrā*, fair, light-coloured, and गोरेला *gorēlā*, fairish, rather light-coloured, so we have Maithili गोर *gōr*, fair, गोरौन्ह *goraunh* or गोरौन *goraun*, fairish. Other examples are :—

अन्हरौन्ह *anh°raunh*, darkish.

अमिलौन्ह *amilaunh*, acidish.

उजरौन्ह *uj°raunh*, whitish (उज्जर *ujjar*, white).

उसरौन्ह *us°raunh*, saline (ऊसर *ūsar*, salt land).

कचौन्ह *kacaunh*, rawish.

करिऔन्ह *kariaunh*, blackish (कारि *kāri*, black).

कसौंह *kasaunh,* rather astringent.

गोबरौंह *gob⁰raunh,* brown land (the colour of गोबरे *gōbar* or cow-dung).

गोलौंह *golaunh,* globular (गोल *gōl,* round).

तितौंह *titaunh,* bitterish.

दुधौंह *dudhaunh,* milky.

धुरौंह *dhuraunh,* dusty (धूरि *dhūr⁰,* dust).

नेनौंह *nenaunh,* youthful (नेना *nēnā,* a lad).

पिरौंह *piraunh,* yellowish (पीअर *pīar,* yellow).

फटौंह *phaṭaunh,* cracked (of milk).

बुढ़ौंह *buṛhaunh,* oldish (बूढ़ *būṛh,* old).

मठौंह *maṭhaunh,* sour (मट्ठा *maṭṭhā,* buttermilk).

मेघौंह *meghaunh,* cloudy.

ललौंह *lalaunh,* reddish (लाल *lāl,* red).

In all the above न *n* may be substituted for ंह *nh.*

62. क *k.*—A number of nouns are formed by the addition of the letter क *k* preceded by a vowel.

With अक *ak,* we have common words like सरक *sarak* or सड़क *saṛak,* a road; फाटक *phāṭak,* a gate; बैठक *baiṭhak,* a seat.

Many are primary nouns,—formed from verbs whose roots end in क *k.* They are the same in form as the roots. Such are [1] अटक *aṭak,* stoppage; कड़क *kaṛak,* a crash; कचक *kacak,* a sprain; खड़क *kharak,* a clang; खटक *khaṭak,* 'pit-a-pat'; गहक *gahak,* reeling in drink; चौंक *caũk,* starting; चिलक *cilak,* चमक *camak,* झलक *jhalak,* झमक *jhamak,* दलक *dalak,* दमक *damak,* glitter; चटक *caṭak,* a crack, snap; and many others.

With आक *āk* or आँक *ãk,* are उड़ाँक *uṛãk,* one who flies (not

[1] See Mr. Beames' Comparative Grammar, Vol. II, p. 81. My list has been prepared by going through Mr. Beames' list with a native of Mithilā.

causal, one who causes to fly) ; पिआक *piāk*, a drinker ; चड़ाक *carhāk*, a rider. Adverbs are also made with this suffix, as भटाक *jhaṭāk*, suddenly ; फटाक *phaṭāk*, unawares ; तड़ाक *taṛāk*, immediately ; पटाक *paṭāk*, immediately ; खटाक *khaṭāk*, immediately.

With उक *uk*, we have मारुक *māruk*, quarrelsome, one disposed to fight.

With अइक *aik*, we have सेबइक *sebaik* (Hindī सेवाइत *sēwāit*), a worshipper.

63. गर *gar.* This suffix implies agency. Thus काँटगर *kāṭᵃgar* thorny ; हथगर *hathᵃgar*, able to use the hands ; गोड़गर *gorᵃgar*, able to use the feet. The last two examples occur in a poem describing the babyhood of *Kṛṣṇa*. As he grew big he began to be able to use his hands and his feet. I have not met the suffix elsewhere in literature, but it is very common in the colloquial language, and can be employed with almost any word in the above sense. In ordinary conversation हथगर *hathᵃgar* means 'dexterous.'

64. त *t* is mostly employed as the suffix of the present participle, usually with अइ *ai* prefixed, as in देखइत *dekhait*, seeing. When verbal roots end in vowels, the termination is lightened, as in जाइत *jāit*, going ; सिउत *siut*, sewing ; होइत *hōait* or होइत *hōit*, becoming. The suffix अइत *ait*, also occurs in words like चड़इत *carhait*, a mounted man ; डकइत *ḍakait*, a robber (these two are really present participles) ; and ननइत *natait*, a relation (from नाता *nātā*, relationship). There are several words similarly formed from nouns in Hindī, but ननइत *natait* is the only one which I have noted in Maithilī.

65. Of a quite different origin is a group of words ending in आहटि *āhaṭⁱ*, अउटी *auṭī*, or अउटी *autī*. These generally form abstract nouns. Thus : गड़बड़ाहटि *gaṛᵃbaṛāhaṭⁱ*, confusion ; गजब- जाहटि *gajᵃbajāhaṭⁱ*, confusion ; गुलगुलाहटि *gulᵃgulāhaṭⁱ*, whispering

घनघनाꞋꞋ *ghanªghanāhaṭⁱ*, a great noise; चनचनाꞋꞋ *cᶜⁿª-canāhaṭⁱ*, speaking loudly ; फरफराꞋꞋ *pharªpharāhaṭⁱ*, throbbing ; सनसनाꞋꞋ *sanªsanāhaṭⁱ*, humming in the ear, and many other similar forms. It will be observed that all these words contain reduplications, and are more or less onomatopœic. Maithilī reserves the termination आꞋꞋ *āhaṭⁱ*, for this class of words, and has no words corresponding to (*e.g.*) the Hindī खिसियाꞋ *khisiyāhaṭ*, fretfulness ; खुजलाꞋ *khujªlāhaṭ*, itching. In Maithilī these ideas are represented by खिसियाꞋꞋ *khisiyāeb* and कुड़ियाꞋꞋ *kuṛiyāeb*, respectively, the termination आꞋꞋ *āeb* (of the infinitive or verbal noun) being usually employed in the place of the Hindī आꞋꞋ *āhaṭ*. Cf. § 67.

The termination औꞋ *autī* or औꞋ *autī* which is connected with the above, is not so common as in Hindī. It forms an abstract noun in निधौꞋ *sidhautī*, uprightness (from सिद्ध *siddh*, upright). It expresses property in words like जेठौꞋ *jeṭhautī*, the share of an eldest son, and बपौꞋ *bapautī*, the share of a father. Connected with this idea is कोड़ौꞋ *choṛautī*, ransom ; while mere relationship is indicated in words like हरौꞋ *harautī*, a particular kind of bamboo with a narrow pipe (cf. Hindī हरौꞋꞋ *harauṭī*, a staff, derivation doubtful) ; सिकौꞋ *sikautī*, a reed basket, from सीक *sīk*, a reed ; चुनौꞋ *cunautī*, a box for holding lime ; कजरौꞋ *kajarautī*, a box for holding collyrium.

66. न *n* (fem. िन *nⁱ*,) **weak form; ना *nā* (fem. नी *nī*) strong form.**

Suffixes of which न *n* is the characteristic letter are common in Maithilī (even if we exclude the numerous *tatsama* words in *ana* borrowed from Sanskrit). Such suffixes are not employed to make infinitives as they are in Hindī.

Both weak and strong forms are frequently employed to make nouns of the instrument. Such are :—

(*a*) Masc. weak forms—

चपकन *cap^akan*, a close-fitting coat (√चपक *capak*, compress).

चट्टन *chaṭṭan*, a gold-washer's pan.

ढाँसन *ḍãsan*, a washerman's mallet.

दतुअन *datuan*, a tooth-brush (दाँत *dãt*, a tooth).

पटकन *paṭ^akan*, an instrument for teasing cotton.

बाढ़न *bāṛhan*, a broom.

महन *mahan*, an oil-mill pestle.

लोपन *lōpan*, a poker.

From causal roots we have—

घेरान *gherān*, a fence.

अतरावन *at^arāwan*, the reeds of a loom for keeping the threads apart (cf. Skr. अन्तर *antara*).

चपरावन *cap^arāwan*, a perforated block of iron for shaping nailheads.

लगावन *lagāwan*, a stuffed calf-skin shown to a cow to make its milk flow, literally, ' an appliance.' hence ' an imposture.'

(*b*) Fem. weak forms—

चालनि *cālanⁱ*, a sieve.

छाओनि *chāonⁱ*, an encampment (छाव *chāw*, thatch).

पीअनि *pianⁱ*, tobacco for smoking (as distinct from snuff).

लाड़नि *lāṛanⁱ*, a grain-parcher's broom.

(*c*) Masc. strong forms—

अखैना *akhainā*, a threshing rake.

आँचना *ãc^anā*, a poker.

खिखोरना *khikhor^anā*, a weaver's scraper.

करना *kar^anā*, a curd-vessel.

झपना *jhap^anā*, ढकना *ḍhak^anā*, or ढपना *ḍhap^anā*, a cover.

झारना *jhar^anā*, a broom.

पिटना *piṭᵃnā*, a cobbler's mallet.

भरना *bharᵃnā*, the stuffing of a quilt.

मोचना *mocᵃnā*, a barber's tweezers (मोंछ *mŏch*, a moustache).

From causal roots, we have—

खेलाओन *khelāon* or खेलौना *khelaunā*, a toy.

चोरौना *choraunā*, a door-key.

बिछाओन *bichāon* or बिछओना *bichaonā* or बिछौना *bichaunā*, bedding.

मिलौना *milaunā*, a potter's smoother.

हथौना *hathaunā*, a toddy-vessel.

(*d*) Fem. strong forms. These are the most common of all—

खुरचनी *khuracᵃnī*, a pot-scraper.

उबहनी *ubahᵃnī*, a well-rope.

कटरनी *kaṭarᵃnī*, a cobbler's awl.

घिरनी *ghirᵃnī*, a pulley.

चिटकनी *chiṭᵃkanī*, a door-bolt.

चेवनी *chewᵃnī*, a potter's cutting string.

चेनी *chēnī*, a chisel.

ठेकनी *ṭhekᵃnī*, a prop.

नथुनी *nathunī*, a nose-ring.

नहरनी *naharᵃnī*, a nail parer, a gouge.

बटनी *baṭᵃnī*, a silk-reel.

बैसनी *baisᵃnī*, a seat.

मथनी *mathᵃnī*, a kind of hammer.

महनी *mahᵃnī*, a churn-dasher.

From causal bases—

चलौनी *calaunī*, a windlass handle.

चलौनी *chalaunī*, the cover of an ass's pad.

तरौनी *taraunī*, a sweetmeat-stand.

The same suffixes are also employed to indicate an occupation, trade, or profession. Thus :—

कोड़न *kōṛan*, hoeing.

पिसान *pisān*, the trade of corn-grinding.

लेन देन *lēn dēn*, taking (and) giving, trade, traffic.

पटावन *paṭāwan*, irrigation.

उखटनी *uch^aṭanī*, weeding.

कटनी *kaṭ^anī*, reaping.

कमैनी *kamainī*, weeding.

करौनी *keraunī*, weeding.

टिपनी *ṭip^anī*, superficial weeding.

टूगनी *ṭūg^anī*, a special method of reaping.

फरनी *phar^anī*, the application of the ploughshare (फर *phar*), the first ploughing of the season.

डेगौनी *dēgaunī*, separating grain from the ears by beating on the ground.

I have not noted any strong masculine forms in ना *wā* in this sense.

The same suffixes are further extended to imply the *result* of any occupation, or even a more indefinite connection with the root. Thus :—

छारन *chāran*, a grass thatch.

धोअन *dhōan*, opium-washings.

बहारन *bahāran*, sweepings.

चटनी *caṭ^anī* (√ चाट *cāṭ*, lick), a relish with food, ' chutnee.'

चितनी *chit^anī*, a broken basket.

Causal bases sometimes take the suffixes to indicate a cere-monial observance. Thus we have :—

चुमावन *cumāwan*, the kissing ceremony in a marriage.

चेकौनी *chekaunī*, the stopping at the door, part of a marriage ceremony.

मुदेखौनी *mudekhauni*, presents given to a bride on showing her face.

Compare मंगनी *mãg^an̄ī*, a betrothal.

A few nouns of agency are formed with the strong form of this suffix. Those which I have noted are all vulgar and indecent abusive terms, such as हगना *hag^anā*, मुतना *mut^anā*, or पदना *pad^anā*. They all imply that the action indicated is done to excess.

67. ब *b*, अब *ab*, एब *eb*.—This forms infinitives and verbal nouns, as in देखब *dēkhab*, to see, the act of seeing. When a verbal root ends in आ *ā* or ओ *ō*, the suffix is एब *eb*, not अब *ab*. Thus पाएब *pāeb*, to obtain ; जाएब *jāeb*, to go ; होएब *hōeb*, to become. In देब *dēb*, to give, and लेब *lēb*, to take, the junction vowel is dropped.

When this suffix is added to intransitive roots in आ *ā*, it also forms abstract nouns, as in खिसियाएब *khisiyāeb*, fretfulness (from √ खिसिया *khisiyā*, to be fretful), कुड़ियाएब *kuṛiyāeb*, to be angry. Cf. § 65.

68. ल *l*- र *r*- र *r*-**suffixes.**—The letter ल *l* is characteristic of many noun forms.

The simplest is अल *al*, (fem. अलि *ali*), or (strong form) अला *alā* (fem. अली *alī*).

अल *al* forms past participles, such as देखल *dēkhal* (fem. देखलि *dēkhali*), seen. In the case of verbs ending in vowels, it is sometimes उल *ul*, इल *il*, एल *el* or ओल *ol*. Thus सिअल *sial* or सिउल *siul*, sewn ; मुइल *muil*, dead ; आएल *āel*, come ; पाओल *pāol*, obtained.

It also forms adjectives on the same lines, such as दुखाएल *dukhāel*, grieved (also a past participle) ; निनाएल *nināel*, drowsy ; डेराएल *ḍerāel*, fearful ; घमाएल *ghamāel*, perspiring ; अउंघाएल *aũgāel*, sleepy ; सरमाएल *sar^māel* (from شرم *sharm*, shame) bashful ; and many others. All these may be looked upon as participles of neuter verbs, whose roots end in आ *ā*.

The same termination is employed to make verbal nouns or

infinitives, with an oblique form in **चा** *ā*, as **देखल** *dĕkhal*, the act of
seeing; **देखला सँ** *dekhᵒlā sắ*, from seeing.

The strong form **चला** *ᵒlā* is generally employed to make dimi-
nutives, and its feminine **चली** *ᵒlī* is used for things of a still
smaller size. Thus **चकला** *cakᵒlā*, a paste-board (from **चाक** *cāk*, a
wheel); **टिकुली** *ṭikulī*, a wafer; **कोठली** *koṭhᵒlī*, a small room : **तसला**
tasᵒlā, a brass vessel, **तसली** *tasᵒlī*, a small one.

Another connected suffix is **इल** *il*, strong form **इला** *ilā*, which
is not so common in Maithilī as elsewhere. It forms possessive
adjectives from substantives. The only true Maithilī examples
which I have noted with certainty are **मांझिला** *mājhilā*, the middle
of three brothers, or the second of four brothers; and **साँझिल** *sājhil*,
the third son of a family of four or more.

Of much more frequent occurrence is the closely related **अइल**
ail, with the same meaning. It is often found where literary
Hindī has other suffixes. Thus :--

Maithilī.	*Hindī*
तोनइल *tonail*, pot-bellied	**तोंदइल** *tõdail.*
धोधइल *dhodhail*, pot-bellied	**धोंधाला** *dhõdhālā.*
दंगइल *dãgail*, a brawler	**दंगत** *dãgait.*
बोझइल *bojhail*, load-bearing	**बुझइल** *bujhail.*

In **बाँसइला** *bāsailā*, a young bamboo, the strong form, like **चला**
ᵒlā forms a diminutive.

Another form of **अइला** *ailā* is **एला** *ēlā*, which we have in
सउतेला *sautēlā*, of or belonging to a co-wife, and (feminine dimi-
nutive) **खम्हेली** *khamhēlī*, a small pillar.

Parallel to **इल** *il*, we have **उल** *ul* in **काजुल** *kājul*, a worker,
bread-winner. Its strong form **उला** *ulā*, fem. **उली** *ulī*, is more
common, and, like the other strong forms, the feminine usually is a
diminutive. Thus :—

टिकुली *ṭikulī*, a wafer.

गछुली *gaehulī*, a young tree.

कठुली *kaṭhulī*, a small wooden bowl.

खटुली *khaṭulī*, a small bamboo litter.

गेरुली *geruli*, a small pillow (गेरुआ *geruā*, a large pillow).

आँठुली *āṭhuli*, a small आँठी *āṭhī* or fruit-stone.

बातुल *bātul*, a stammerer; बतुली *batuli*, a pitiful, stammering woman.

And many others. Occasionally the उ *u* is strengthened to ओ *ō* (cf. एला *ēlā* above), as in टिकोला *ṭikōlā*, a young mango.

69. Cognate to the ल *l*-suffixes are those whose characteristic letter is ड़ *ṛ* or र *r*.

The suffix एड़ा *ᵃṛā* (fem. एड़ी *ᵃṛi*) is as pleonastic as the long form in एवा *ᵃwā*, which every noun can take. Perhaps in the masculine it adds a shade of contempt. In the feminine it gives a diminutive meaning. This suffix is not so common in Maithilī in the west, एरा *ᵃrā* (fem. एरी *ᵃri*) being more usual. An example is झाँपड़ा *jhõpᵃṛā* or खाँपड़ा *khõpᵃṛā*, a hut; feminine झाँपड़ी *jhõpᵃṛi* or खाँपड़ी *khõpᵃṛī*, a small hut. So, from मटका *maṭukā*, a large vessel, we have मटकुड़ी *maṭᵃkuṛī*, a milk-pail; टुकड़ा *ṭukᵃṛā* or टुकरा *ṭuk•rā*, a piece; टुकड़ी *ṭukᵃṛī* or टुकरी *ṭukᵃṛī*, a small piece.

The suffix is sometimes strengthened to एड़ू *ēṛū*, as in भगेड़ू *bhagēṛū*, a runaway, fugitive.

The connected एरा *ᵃrā*, (fem. एरी *ᵃri*) is used with similar meaning, and is more often met with in Maithilī. Examples are चक्की *cakki* or चकरी *cakᵃri*, a mill-stone; गठरी *geṭhᵃri*, a bundle; मूँगरी *mũgᵃri*, a small grain-mallet; टुकरा *ṭukᵃrā*, -री-*ri*, as above.

Parallel to the suffix ओला *ōlā*, we have औरी *auri* in घमौरी *ghamauri*, small heat-spots, prickly-heat, from घाम *ghām*, heat.

70. There is another pair of ल *l*- and र *r*-suffixes preceded the letter आ *ā*.—Some of the examples are merely deformed

tatsamas like किरपाल *kir⁰pāl*, Sanskrit कृपालु: *kṛpāluḥ*. But others are *tadbhavas*. The termination is आल *āl* (fem. आलि *ālⁱ*) or आर *ār* (fem. आरि *ārⁱ*). Strong forms are आला *ālā* (fem. आली *ālī*) or आरा *ārā* (fem. आरी *ārī*). This has several derivations, according to the particular words with which it is used.[1] In putting them here together, no attempt is made to consider derivation. All words formed with these suffixes are ot a very similar nature, and for practical purposes they can all be considered at the same time. The ल *l*-suffix is the less common of the pair. We have दढ़ियाल *daṛhiyāl*, bearded, from दाढ़ी *daṛhī*, a beard. With the र *r*-suffix we have दुधारि *dudhārⁱ* or दुधारी *dudhārī* (feminine), milch (of a cow); पियार *piyār* (fem. पियारि *piyārⁱ*), a beloved one, as against the Hindi प्यारा *pyārā* (fem. -री *-rī*). पेटारा *peṭārā*, a basket-box, fem. पेटारी *peṭārī*, used in a diminutive sense; गमार *gamār*, rustic; दुल्लार *dullār*, a darling (Skr. दुर्लभ: *durlabhaḥ*). The last two words often take an additional final *ū*-suffix. Thus गमारू *gamārū*, दुलारू *dulārū* (or long form employed affectionately. दुलरूआ *dularuā*), without change of meaning. So also the Sanskrit-Prakrit महिला *mahilā* becomes मेहरारू *meh⁰rārū*, a woman.

71. The suffix पन *pan* प्पन *ppan*, आपन *āpan*, is as common in Maithilī as in other Indo-Aryan vernaculars. It forms abstract nouns from adjectives or substantives. Thus :—

चुगलपन *cugal⁰pan*, backbiting.

चुधरपन *chudhar⁰pan*, meanness (चूधर *chūdhar* = शूद्र *sūdra*).

छोटपन *choṭ⁰pan*, smallness.

ठगपन *ṭhag⁰pan*, cheating.

दृढ़पन *dṛṛh⁰pan*, firmness.

धूर्तपन *dhūrt⁰pan*, knavery.

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[1] Cf. Dr. Hoernle's Gaudian Grammar, pp. 118, 129, 135, 150.

नेनपन *nen^apan*, childhood.

बलेलपन *balel^apan*, foolishness.

बचेड़पन *baher^apan*, ne'erdoweelness.

बुड़िपन *buripan*, foolishness (बूड़ि *būri*, a fool).

बुढ़पन *burh^apan* or बुढ़प्पन *burhappan*, old age.

भलापन *bhalāpan* or भलपन *bhal^apan*, honesty.

भींड़पन *bhẵr^apan* or भींड़प्पन *bhẵrappan*, roguery.

रँड़पन *rẵ^apan*, widowhood (रँड़ *rẵr*, a widow).

लंगटपन *lãgat^apan* or नंगटपन *nãgat^apan*, blackguardliness (लंगट *lãgat*, नंगट *nãgat* or नँगटा *nãg^atā*, naked).

लगरपन *lagar^apan*, inquisitiveness (लगार *lagār* = 'Paul Pry').

लड़िकपन *larik^apan*, boyhood.

सयानपन *seăn^apan*, full-ageness (when a young lady has, as we should say in England, 'her hair up,' she is सयानि *seănⁱ*).

It will be observed that the suffix is added even to *tatsama* words.

72.   वाह *wāh* (fem. वाहि *wāhⁱ*).—This is the regular termination of nouns of agency and is the equivalent in meaning of the Hindi वाला *wālā*. Thus :—

अनवाह *an^awāh*, the man in charge of the other (अन्य *anya*) or spare pair of bullocks, when ploughing is going on.

कतरवाह *katar^awāh*, one who cuts sugarcane for feeding a sugarcane press.

करिनवाह *karin^awāh*, a man who works a करीन *karin* or irrigation lever.

कोदरिवाह *kodariwāh*, a worker with a कोदारि *kodārⁱ* or mattock.

गछवाह *gach^awāh*, one who climbs trees (गाछ *gāch*, a tree).

गाँजवाह *gãj^awāh*, one who uses a गाँज *gãj*, or fish trap.

गड़िवाह *gariwāh*, a cart-driver.

गुनवाह *gun^awāh*, the man who tows a boat (गुन *gun*, a rope).

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गेबार *gaiwāh*, a tender of cows.

घोड़बार *ghoṛᵃwāh*, a groom.

चरबार *carᵃwāh*, one who grazes cattle.

भलिबार *jhaliwāh*, a cymbal-player (भालो *jhālī*, cymbals).

टोकबार *tokᵃwāh*, an asker (टोक *tŏk*, ask).

पेनबार *penᵃwāh*, a cattle-driver (पेना *painā*, a cattle-whip).

बधबार *badhᵃwāh*, a field watchman (बाध *bādh*, village lands).

मोरबार *mŏrᵃwāh*, one who drives cattle round and round in a mill (मोर *mŏr*, a turn).

लठिबार *laṭhiwāh*, a wielder of cudgels.

सुनबार *sunᵃwāh*, one who hears complaints.

हथिबार *hathiwāh*, an elephant-keeper.

हरबार *harᵃwāh*, a ploughman.

The suffix is optionally spelt and pronounced बाह *bāh*, so that we may have अनबार *anᵃbāh*, कतरबार *katarᵃbāh*, and so on. Further, an abstract noun can be formed from these nouns of agency by adding the fem. suffix इ *i*. Thus गड़िबारि *gaṛiwāhⁱ*, the profession of a cart-driver. So from the √ चार *cār*, graze (active), we have चरबार *carᵃbāh*, a cattle-grazer, and thence चरबारि *carᵃbāhⁱ*, cattle-grazing.

73. सार *sār*.—This is not a proper suffix, being simply a derivative form of साला *śālā*, a house. In Maithilī it is used as a suffix, and not as a member of a compound word. The whole compound is treated as if it were one word, with the usual shortening of the antepenultimate vowel. Thus, from—

हाथी *hāthī*, an elephant, we have हथिसार *hathisār*, an elephant-stable.

घोड़ *ghŏṛ*, a horse, we have घोड़सार *ghŏrᵃsār*, a horse-stable.

चाटि *chāṭi*, a pupil (Skr. चात्र *chātra*), चटिसार *chaṭisar*, a school.

Similarly, कनिसार *kanisār*, a furnace for parching grain, and बनिसार *banisār*, a prison.

CHAPTER II.

GENDER, NUMBER AND CASE.

74. The noun has two Genders,—Masculine and Feminine. Words derived direct from the Sanskrit, which were originally neuter, generally become masculine in Maithilī.

The most important exceptions to this last rule are आँखि *ākhⁱ*, an eye ; दहि *dahⁱ* or दही *dahī*, curdled milk ; दूरि *dūrⁱ*, distance ; and पुस्तक *pustak*, a book ; which are feminine. आगि *āgⁱ*, fire, though derived from a masculine Sanskrit word, is feminine in Maithilī.

75. There are two numbers, the singular and plural.

The plural number of nouns in Maithilī is simply formed by the addition of a noun signifying multitude. Those most commonly used are सभ *sabh* and सबहि *sabahⁱ* [1] meaning ' all,' and लोकनि *lokᵃni* meaning ' people.' The last is only used with animate objects. सभ *sabh* and सबहि *sabahⁱ* can be used indifferently either before or after the qualified noun. Thus नेना सभक *nēnā sabhak* नेना सबहिक *nēnā sabᵃhik*, सभ नेनाक *sabh nēnāk*, सबहि नेनाक *sabah nēnāk* and नेना लोकनिक *nēnā lokᵃnik* are all possible forms of the genitive plural of नेना *nēnā*, a boy. लोकनि *lokᵃni*, be it observed, can only be used *after* the qualified noun. In all circumstances, whatever be the order of the words, the postposition deciding the case comes last.

76. The same rules partially apply to pronouns : but, in addition to the word signifying plurality, many of them have entirely new bases for their plural forms.

77. Throughout the following Paradigms, I shall generally use only the word सभ *sabh* to designate the plural ; but it must always be understood that, unless specially forbidden, सबहि *sabahⁱ* and लोकनि *lokᵃni* can also be used.

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[1] The old Maithilī poet Vidyāpati sometimes has सबइ *sabah*, instead of सबहि *sabahⁱ*. Compare song l. 6.

78. *Organic cases.*—There was a case-termination फि *hi* or
फिं *hĭ* and another ह *hu* or हुं *hŭ* in Apabhraṁśa Māgadhī Prakrit.
These have survived in Maithilī in the forms फि *hⁱ*, फिं *hⁱ̃*, ह *hᵘ*
and हुं *hᵘ̃*, which can be used for practically any oblique case. They
are not often heard nowadays, except in poetry and proverbial say-
ings, but they are common in these. They are also frequently met
in the old poetry of Vidyāpati.

Examples of the use of फि *hⁱ* and फिं *hⁱ̃* in the various cases
are as follows :—

Accusative—सत्रुफिं आन *satruhⁱ̃ ān*, he brings an enemy.

पड़रुफिं मार *parᵃruhⁱ̃ mār*, beat the buffalo calves.

Instrumental—बलफि *balahⁱ*, by force, violently.

अचरफिं झारि झुरि दितहुं *acarahⁱ̃ jhārⁱ jhurⁱ ditahᵘ̃*, I would
have swept it with my body-cloth.

Ablative—नेंदफि सिख चरबाफि अहीर *nḗdahⁱ sikh carabāhⁱ ahīr*,
from boyhood cowherds learn cattle-tending.

Locative—जमुना हरदफि *jamunā haradahⁱ*, in the Jamunā-
pool.

अदंकफिं सिंदुर मेट गेल *adãkahⁱ̃ sindur mēṭ gēl*, in her aston-
ishment, the vermilion was rubbed off.

गदरी खेतफि सुखाएल *gadᵃrī khētahⁱ sukhāel*, the unripe crop
has dried up in the fields.

The following are examples of ह *hᵘ* and हुं *hᵘ̃* :—

Dative—सबहु जथोचित कैल परनाम *sabahᵘ jathōcit kail parᵃ-
nām*, to all he made meet reverence.

Ablative—ओतहु *otahᵘ*, from there.

किछु नहिं ततहुं भेल *kichᵘ nahⁱ̃ tatahᵘ̃ bhēl*, nothing came to
pass from there.

Genitive.—अकरुरहु चलाएक दौल *akᵃrūṛahᵘ calaek ḍaul*, an op-
portunity for the coming of Akrūr.

Locative.—पचरहु परम निपुन *pacaṛahᵘ param nipun*, exceedingly
skilled in wrestling.

कोपड़ कड़ नहिं भाखथि कबड़ *kōpaḥ̃ kaṭ*ᵘ *naḥⁱ bhākhathⁱ kabaḥ*ᵘ, even at any time he speaketh not harshly in anger.

Most of the above examples come from poetry, in which a final र *ⁱ* or इ *ᵘ* is fully pronounced, but I have written them as if they were prose, so as to illustrate the grammatical forms.

In modern prose Maithilī the form हिं *hⁱ* is contracted to एँ *ē̃* and is reserved for the termination of the Instrumental while हि *hⁱ* is contracted to ए *ē*, and is reserved for the termination of the Locative. Examples will be found below, in dealing with the separate cases.

79. *Inorganic cases.*—In Maithilī (except in the organic Instrumental formed by adding एँ *ē̃*, and the organic Locative formed by adding ए *ē*) cases are formed by suffixing postpositions. In Hindōstānī these postpositions are added directly to the noun without any change of the latter. Thus, फल का *phal kā*, of fruit, नारी को *nārī kō*. to the woman. But, when a *tadbhava* noun (which is not a noun of relationship) ends in आ *ā*, that आ *ā* is changed to ए *ē* before a postposition. Thus, from घोड़ा *ghōṛā*, a horse, we have घोड़े का *ghōṛē kā*, of a horse. In Maithilī the position is almost exactly reversed. *Tadbhava* nouns in आ *ā* are never changed, while certain other nouns do change before postpositions. In other words, the oblique form in Maithilī is always the same as the direct form except in the case of certain nouns in र *ⁱ.* इ *r*, न *n*, ब *b*, ल *l* and र *r*. For instance घोड़ा *ghōṛā*, a horse, has its genitive घोड़ा केर *ghōṛā kēr*, not घोड़े केर *ghōṛē kēr*.

80. The following are the rules for ascertaining the oblique form *in the singular* of those nouns which take it :—

(*i*) All verbs form a feminine verbal noun by adding र *ⁱ* to the root (see § 57). Thus देखब *dēkhab*, to see ; root देख *dēkh* ; verbal noun देखि *dēkhⁱ*, seeing, in the sense of ' the act of seeing.' All these verbal nouns in र *ⁱ* have an oblique form in ऐ *ai*, as in देखै कें

dĕkhai kē, for seeing. The oblique form itself is often used as a dative of purpose, as in बोकरा देखै गेल चलहुँ *okᵃrā dĕkhai gĕl chalahᵘ*, I had gone for seeing him, *i.e.*, to see him. Other examples of the use of this oblique form are :—

> हम चरैक (*i.e.*, चरै + क) लेल ओकरा चाड़लैं रहैत छी, *ham caraik* (*i.e.*, *carai + k*) *lĕl okᵃrā chărᵃlẽ rahait chī*, I have let it (a goat) loose for the sake of grazing (*i.e.*, to graze).

> दौड़ल सलहेस कें पकड़ै *dauṛal salᵃhĕs kẽ pakᵃṛai*, they ran to catch Salhĕs.

> चलली हरवा बेचै *calᵃlīh harᵃwā bĕcai*, she went to sell strings of beads.

> अपना चढ़ैक घोड़ी देलक *apᵃnā caṛhaik ghōṛī dĕlak*, he gave the mare of his own riding (*i.e.*, his own riding mare).

In the case of the roots दे *dĕ*, give, and ल *lĕ*, an म *m* (or sometimes ब *b*) is inserted in the oblique form. Thus, देर *dĕi*, the act of giving, oblique देमै *dĕmai*. Verbs whose roots end in र *i* insert a *a* ब *b* throughout. Thus √ पि *pi*, drink, verbal noun, पिबि *pibⁱ*, oblique पिबै *pibai*. Examples of these forms are :—

> हमरा यक बकरी लेमैक अछि *hamᵃrā ek bakᵃrī lĕmaik achⁱ*, to me of taking one she-goat there is (necessity), *i.e.*, I must get a she-goat.

In the following we have also the direct verbal noun भरि *bharⁱ*, the filling :—

> नेना सभ कें पिबैक भरि भे जाइत छैक *nĕnā sabh kẽ pibaik bharⁱ bhai jāit chaik*, there becomes the filling of the drinking for the children, *i.e.*, we get enough for the children's drinking.

Note that some people write and pronounce the final ऐ *ai* of this oblique form as if it were ॐ *åॱ*, thus चरॐक *caråk*, बेचॐ *bĕcå*, etc.

This oblique form of verbal nouns is very frequently employed in the construction of compound verbs, under the head of which several more examples will be found.

81.   (*ii*) There are two other verbal nouns ending in **ब** *b* (§ 67) and **ल** *l* (§ 68), which have the same meaning.   Thus देखब *dĕkhab*, the act of seeing, to see; देखल *dĕkhaʾ*, the act of seeing.   The former is commonly employed as an infinitive, but both are true nouns, and are thus declined :—

Nominative Singular	देखब *dĕkhab*	देखल *dĕkhal*
Oblique Singular	देखबा *dekhᵃbā*	देखला *dekhᵃlā*
Organic Instrumental Singular.	देखबे *dekhᵃbẽ*	देखले *dekhᵃlẽ*
Organic Locative Singular.	देखबे *dekhᵃbẽ*, sometimes written देखबे *dekhᵃbai*.	देखले *dekhᵃlẽ*, sometimes written देखले *dekhᵃlai*.

In the second noun **न** *n* is sometimes written for **ल**.   We thus have the compound लेलें काज्रब *lēlẽ jāeb* or लेनें काज्रब *lēnẽ jāeb*, to go by means of taking, to take away.

Examples of the employment of these two verbal nouns are :—

(*a*)   1. Direct forms—

ऊनक कानब सुनि *hunak kānab sunⁱ*, having heard his weeping.

काड़ब को रखौ *chāṟab kī rahau*, what letting go was there to you, why did you let go ?

पछताज्रब *pachᵃtāeb*, the act of regretting.   The oblique form is **पछतैबा** *pachᵃtaibā*, see below.

2. Oblique cases—

ग्रकरा मारबा में *ekᵃra mărᵃbā mẽ*, in killing it.

खोकरा तकबा में in searching for it (√ **नाक** *tāk*, direct verbal noun **नाकब** *tākab*).

पछतैबाक *pachᵃtaibāk*, of regretting.

रातुक चलब दिन में पछुँचल *rātuk calᵃbẽ din mẽ pahŭcal*, by travelling by night, he arrived in the daytime.

(*b*)   1. Direct forms—

ओ कहल करैयछि *ō kahal karaiach[i]*, he does speaking, *i.e.*, he speaks frequently.

पछताओल *pach[a]tāol* (obl. पछतौला *pach[a]taulā*), the act of regretting.

कैल *kail* or करल *karal*, the act of doing.

2. Oblique cases—

पानि बरिसला बिना *pāni baris[a]lā binā*, without water raining, *i.e.*, (owing to) the want of rain.

चरी नहि भेटला सँ *carī nah[i] bhet[a]lā sã̃*, from not getting fodder.

घुमला सँ को लाभ छहि *ghum[a]lā sã̃ kī lābh ṣh[i]*, what profit is there from wandering about.

दौर धूप कैला सँ किच्छु नहि हैत *daur dhup kailā sã̃ kicch[u] nah[i] hait*, nothing will result (*lit.* be) from running and fussing.

पछतौला सँ को मे भकैयछि *pach[a]taulā sã̃ kī bhai sakaiach[i]* what (good) can result from lamenting ?

लगलै *lag[a]lē*, on the attaching, *i.e.*, immediately.

82.   Besides the above, several other nouns (including adjectives) ending in इ *r*, ढ *rh*, न *n*, र *r*, ल *l*, and occasionally other letters also, have oblique forms in आ *ā*. I have noted the following as certain instances :—

	Oblique form	
बड़ *bar*, great		बड़ा *barā*.
अखाढ़ *akhārh*, an arena	,,	अखाढ़ा *akhārhā*.
आंगन *ãgan*, a courtyard	,,	अंगना *ãg[a]nā*.
नैन *nain*, an eye	,,	नैना *nainā*.
दोसर *dōsar*, second	,,	दोसरा *dos[a]rā*.
तेसर *tēsar*, third	,,	तेसरा *tes[a]rā*.
पहर *pahar*, a watch	,,	पहरा *pah[a]rā*.

आँचर *ãcar* or आचर *ācar*, a body cloth.	Oblique form	आँचरा *ãcᵃrā* or आचरा *acᵃrā.*
आन्हर *ānhar*, blind	,,	आन्हरा *anhᵃrā.*
ईंगुर *ĩgur*, red lead	,,	ईंगुरा *ĩgurā.*
कोर *kōr*, a lap	,,	कोरा *kōrā.*
दिबार *dibār*, a wall	,,	दिबरा *dibᵃrā.*
दुआर *duār*, a doorway	,,	दुअरा *duarā.*
पल्लर *pallar*, a plank	,,	पलरा *palᵃrā.*
बहीर *bahīr*, deaf	,,	बहिरा *bahirā.*
लिलार *lilār*, the forehead	,,	लिलरा *lilᵃrā.*
पहिल *pahil*, first	,,	पहिला *pahilā.*
बदल *badal*, exchange	,,	बदला *badᵃlā.*

To these may be added :—

अगू *agũ* or आगूं *āgũ*, front	,,	अगाँ *agã̃*, आगाँ ॱ
पछू *pachũ* or पाछू *pāchũ*, rear	,,	पछाँ *pachã̃*, पाछाँ *pāchã̃.*
ठाँई *ṭhã̃ĩ*, place	,,	ठँयाँ *ṭhãĩyã̃.*
डीह *ḍĩh*, a village-site	,,	डीहा *ḍĩhā.*
दिस *dis*, a direction	,,	दिसा *disā.*
धनुख *dhanukh*, a bow	,,	धनुखा *dhanukhā.*

It is necessary to remark that these oblique forms are not invariably employed. We often find the direct form employed instead of the oblique one.

83. Examples are :—

(1) Direct forms—

बड़ अनुरोध बड़ा पय राख *baṛ* (direct) *anurōdh baṛā* (oblique) *pay rākh*, lay (the burden of) a great favour upon the great.

आँगन सुन देखि *ãgan sun dēkhi*, seeing the courtyard empty.

नइन (*i.e.*, नैन) नोराइल *naen* (*i.e,* *nain*) *norāel*, (her) eye filled with tears.

7

दोसर रोये चन्ना *dōsar rōyē cannā,* the second one who weeps is Cannā.

तीनिक तेसर *tinik tēsar,* the third after three.

जे परि पहर सूति गेल *jē par^i pahar sūt^i gēl,* how the watch went to sleep.

चारु कन्हैया मोर आँचर *chār^u kanhaiā mōr ā̃car,* let go, O Kṛṣṇa, my body-cloth.

आन्हर कुकुर बसाँतें भूखे *ānhar kukur basā̃tē̃ bhūkhē,* a blind dog barks at the wind.

पहिल खंड हम लेब *pahil khaṇḍ ham lēb,* I shall take the first portion.

आगू थलथल *āgū thal^athal,* a pendulous front.

पाछू भारी *pāchū bhārī,* a heavy behind.

(2)   Oblique forms—

एक सै एकैस दण्ड खेलाइत अछि अखाड़ा पर *ek sai ekais ḍaṇḍ khelāit ach^i akhāṛ hā par,* he performs one hundred and twenty-one exercises upon the arena.

बड़ा पय राख *baṛā pay rākh,* as above.

कटगर तरु आँगना केओ राख *kaṭagar taru ā̃g^anā keo rākh,* does anyone keep a thorn-tree in his courtyard ?

नैना काजर पेन्हि लेलि (for लेलन्हि *lēlanh^i*) *nainā kājar pēnh^i lēl^i,* on her eyes she applied collyrium.

तेसराक अंत *tes^arāk ant,* the end of the third.

सलहेसक पहरा सँ *sal^ahēsak pah^arā sā̃,* from Salhēs's watch.

आँचरा डगरिया बहारितहुँ *āc^arā ḍagariyā bah^ăritah^ũ,* I would have swept the road with my body-cloth.

बहिराक सुतलहि की, अन्हराक जगलहि की *bahirāk sut^alah^i ki, anh^arāk jag^alah^i ki,* what of a deaf man by sleeping, what of a blind man by waking (*i.e.,* what do they respectively lose by sleeping or waking ?).

लिलरा सोभैअछि ईगुराक रोरिया *lil^arā sobʰaiach^i ī̆gurāk roriyā,* on the forehead the fragments of red lead are beautiful.

हम छूतब तोषरा कोरा ददा छूतब बबाक कोरा *ham sūtab toh^arā kōrā, dadā sūtab babāk kōrā,* I will sleep in your bosom, (my) brother will sleep in (my) father's bosom.

भद्रिक ठ‍डनी-केड़नी दिबरा षटि गेल *bhadrik ehunī-kehunī dib^arā saṭⁱ gēl,* Bhadrī's elbow, etc., (*i.e.*, elbows and knees) stuck against the wall.

दुबरा में *duarā mē̃,* in the doorway.

बगहा धिया पुता पलरा बैठल *bag^ahā dhiyā putā pal^arā baiṭhal,* the girls and boys of Bag^ahā were seated on a plank.

पहिला पानि भरि गेल ताड़ *pahilā pāni bharⁱ gēl tār,* the tank is filled by the first (fall of) rain.

ओकरा बदला में *ok^arā bad^alā mē̃,* in exchange for that.

अगाँ पछाँ बिदा भेल *agā̃ pachā̃ bidā bhēl,* they departed one behind the other.

बिच ठैयाँ बरहो बियोगवा *bic̆ē ṭhaı̆yā̃ bar^aho biyog^awā,* in the middle place (write) the separation of the twelve (months).

फोटरा बरा दीहा में गाइ भड़कबैत अछि *phoṭ^arā barā ḍīhā mē̃ gāi bhar^akabait achⁱ,* Phoṭ^arā is scaring the cattle in Barā village (or Barā Ḍih).

कोन दिसा के अबैत होइ कहहु बुझाय *kōn disā kē abait hōai kahah^u bujhāy,* tell clearly towards what direction he is coming.

मारब धनुखा देब खसाय *mārab dhanukhā dēb khāsāy,* I will strike him with my bow (*i.e.*, with an arrow from my bow) and fell him.

It will be seen subsequently that these oblique forms in *ā* are much more frequently employed in the case of pronouns than in the case of nouns substantive.

84. As there is no organic plural in Maithilī, the question of a plural oblique form does not arise.   The nouns of multitude, सभ *sabh,* सबहि *sabahⁱ*, and लोकनि *lok^ani,* are treated exactly like singular

nouns. Thus, the organic instrumental plural of नेना *nēnā*, a boy, may (amongst other forms) be नेना सभें *nēnā sabhē* or सभ नेनें *sabh nēnē̃*.

85. There are (counting the vocative) eight cases,—*viz.*, Nominative, Accusative, Instrumental, Dative, Ablative, Genitive, Locative and Vocative.

86. The NOMINATIVE is used before all kinds and before al tenses of verbs. There is no case of the Agent as in Hindōstānī.

87. The ACCUSATIVE is the same in form as the nominative. When a noun has an oblique form this is sometimes employed instead of the accusative by the vulgar. Thus, in the Song of Sal^a hēs, Mālin says बालपन अचरा बान्हलि *bāl^a pan ac^a rā* (not आचर *ācar*) *banhal^i*, (from my) girlhood I have kept my body-cloth tied (over my body), *i.e.*, have kept my bosom covered.

In cases in which Hindōstānī would employ the postposition को *kō*, Maithili employs the dative postposition के *kē*, कें *kē̃*, कैं *kai̜*, or काँ *kā̃*, as in बनौधिआ दौड़ल सलहेस कें पकड़ै *banaudhiā daur̤al Sal^a hēs kē pak^a r̤ai*, the Banaudhiās ran to seize Sal^a hēs.

Note that in old Maithili, the nominative and accusative often ends in ए *ē*, which is also an old Māgadhī Prakrit termination of the nominative case. Thus, Vidyāpatī (i, 1) says, कामिनि करए सिनाने *kāmin^i karae sinānē*, the fair one does bathing.

88. The INSTRUMENTAL denotes the instrument, means, cause, or agent, by which a thing is done. It in no way corresponds to the 'agent case' of Hindōstānī of which the suffix is ने *nē*. It is usually formed by the suffix सँ *sã̇* or सैं *sai̜* of which सउँ *saũ* and सों *sõ* are occasional varieties, which are more common in the older language.

The Organic Instrumental referred to above is formed by adding एँ *ē̃*, which is sometimes (especially in old poetry) written अरें *ai̜*. It is added as follows :—

(*a*) When the noun ends in आ *ā*, the एँ *ē̃* is substituted for the final vowel. If the noun has an oblique form ending in आ *ā*, t is added to the oblique form in the same way. Thus कथा *kathā*

·a story, instrumental कथें *kathẽ*, by a story; नेगा *nĕnā*, a boy, नेनें *nĕnẽ*, by a boy; चांचर *ācar*, a body-cloth, oblique form चंचरा *ācᵃrā*, instrumental चंचरें *ācᵃᵣẽ*.

(*b*) In the case of all other nouns, the ें *ẽ* is added without ·elision of the final vowel, but if the latter is long, it is shortened, and if it is one of the imperfect vowels ृ *i* and ॄ *u*, it is fully pronounced. Thus फल *phal*, a fruit, फलें *phalẽ*, by a fruit; पानि *pāni*, water, instrumental पानिएं *pănĭẽ*; बेटी *bĕtī*, a daughter, instrumental बेटिएं *bĕtĭẽ* (not बेटीएं *bĕtīẽ*); सबहि *sabah{i}*, all, instrumental सबहिएं *sabᵃhĭẽ*; भालु *bhāl{u}*, a bear, instrumental भालुएं *bhălŭẽ*. The following are examples of the use of this organic instrumental :—

> कमर बांधे छुरिएं कटारें *kamar bā̃dhē churĭẽ kaṭārẽ*, he binds his waist with knife and dagger.

> गोरि मागु गौरबें चान्हरि *gōr{i} māg{u} găurᵃbẽ ānhar{i}*, a fair woman is blinded by pride.

> एं कथें ई भेल *ẽ kathẽ i bhēl*, owing to this, it happened by conversation (*i.e.*, owing to the conversation). एं कथें ई *kathẽ* is not ' by this conversation, which would be एहि कथें *eh{i} kathẽ*.

> जें कानें श्रीमद्भागवत सूनल कोरान नहि सूनि सकैछी *jẽ kănẽ srīmadbhāgavat sūnal korān nah{i} sūn{i} sakaichī*, I cannot hear the Qur'ān by the ear with which I have heard the S'rīmad Bhāgavata.

89. The DATIVE is formed by suffixing the postposition के *kẽ*, कें *kẽ*, कैं *kaĩ*, or कां *kā̃*.

90. The ABLATIVE is formed by suffixing the postposition सें *sẽ* or सैं *saĩ*, of which सउं *saŭ* and सों *sõ* (more common in the older language) are varieties. Verbs of speaking and asking govern the ablative of the person addressed as in Hindōstānī.

91. The sign of the GENITIVE is क *k*, which, at the present day, is no longer a postposition, but is a suffix attached to, and forming

One word with the base. Thus नेनाक *nĕnāk*, of a boy ; पानिक *pānik*, of water ; नेना सोकनिक *nĕnā lokanik* of boys. When the base ends in an imperfect र *i* or उ *u*, this vowel is pronounced fully in the genitive. Thus सबहिक *sabahik*, of all ; भालुक *bhāluk*, of a bear. When the base ends in a consonant, the vowel अ *a* is inserted before the क *k*. Thus, फलक *phalak*, of a fruit. When a noun has a separate oblique form, the क *k* is added to this. Thus बड़ *bar*, great, oblique form बड़ा *barā*, genitive बड़ाक *barāk*, of a great man ; अपना चढ़क घोड़ा *apanā carhaik ghōṛā*, the horse of his own riding, his own riding horse.

In Southern Maithilī, a long vowel is shortened before this क *k*. Thus नेनक *nĕnak*, not नेनाक *nĕnāk*, of a boy.

The postposition केर *kĕr* is also employed to form the genitive. This is more common in poetry and in the older language. Examples are नेना केर *nĕnā kĕr*, of a boy ; फल केर *phal kĕr*, of fruit. In the case of personal pronouns, the के *kĕ* of केर *kĕr* is dropped, and the remaining र *r* becomes a suffix, as in हमर *hamar*, my.

The suffixes क *k* and केर *kĕr* of the genitive are by origin adjectival, like the Hindōstānī का *kā*, के *kĕ*, की *kī*, but when added to nouns substantives they are in modern Maithilī immutable, just as in the case of Bengali. They do not change either for gender or for case. Thus we have नेनाक बाप *nĕnāk bāp*, the boy's father ; नेनाक बाप केर *nĕnāk bāp kĕr*, of the boy's father ; नेनाक माई *nĕnāk māī*, the boy's mother ; नेनाक भाइ सभ *nĕnāk bhāi sabh*, the boy's brothers. *This rule does not hold good in the case of pronouns, the genitives of which have an oblique form.*

92. The LOCATIVE indicates the place in, or the time at, which a thing is done. It is usually formed by the postposition में *mĕ̃*, of which मँ *mã̆* and मों *mõ̆* are optional forms. Of these three मों *mõ̆* is the oldest, and is generally found in poetry. The organic form of the Locative ends in ए *ĕ*, as explained above. It is not much used in modern prose Maithilī, though it is frequent in

poetry, where it is sometimes written ঐ or এর *ai*.   In the modern
colloquial dialect it is, however, often heard in phrases such as ঘরে
ঘরে *ghare ghare*, in every house; গামে গামে *gāmē gāmē*, in every vil--
lage, and so on.   As an example from classical poetry we may
quote Vidyāpati (v. 3) জাঙ্গ ঘোঙ্গ ঘাটে *jāeb anghaṭ ghāṭē*, I shall go
on the rugged river bank.

The following examples are all taken from one folk-song,—
that of *Dīnā Bhadrī.*

ঘরি ঢ়ক চলবে পহর বিতি গেল *gharᶦ ek calᵃbē pahar bitᶦ gēl*, in
(*i.e.*, after) going for one (or two) half-hours, a watch of the day
passed.

চল্ঁর জৌরে মিলি *calåh jaurē milᶦ*, having joined in company
(with us), come along.

ঢ়ফি ঠামে *ehᶦ ṭhāmē*, in this place.

বেনা বরা ডীহে রহয়ি অনের *benā barā dīhē rahathᶦ anēr*, Bēnā
is wandering loose in Barā Ḍiḥ.

মুষাঙ্ডক দোকানে মনা পরি গেল *musāhuk dokānē manā parᶦ gēl,*
there was a prohibition (*i.e.*, they were stopped) at the shop o
Musāhu.

এক জুম তমাকূ মোরা নামে নহিঁ চঢ়াবে *ek jum tamākū mōrā nāmē
nahĩ carhābai,* they do not offer a single chew of tobacco in my
name.

সাত নৌঁদে ছুতলি চলৈক ফেকুনী *sāt nĩdē sūtalᶦ chalaik phekunī,*
Phekunī was sleeping in seven sleeps (*i.e.*, was sound asleep).

বোঝে বোঝে বোরে বোরে নোন তমাকূ তৌলৈ *bōjhē bōjhē bōrē bōrē nōn
tamākū taulai,* bundle after bundle and sack after sack (*lit.* in
bundle in bundle, in sack in sack) does he weigh salt and tobacco.

বড় ভোরে ঢেঁকল দুয়ার *bar bhōrē chĕkal duār,* in the early
morning you have obstructed my door.

93.   The VOCATIVE usually takes the same form as the nomi-
native.   In speaking to a person of lower rank or age, the long
form of the noun is preferred.   Thus, নেনা *nēnā*, a boy, becomes রৌ

नेनवा *rau nen°wā.* नेनी *nĕnī,* a girl, becomes गै नेनिया *gai neniyā.* रघू *Raghŭ,* a proper name, becomes रौ रघुआ *rau Raghuā.*

The following interjections are used with the vocative:—

(*a*) With masculine inferiors,—or familiarly, रौ *rau,* रे *rĕ.*

(*b*) With masculine equals or superiors, औ *au,* हौ *hau,* हे *hē.*

(*c*) With feminine inferiors,—or familiarly, गै *gai.*

(*d*) With feminine equals or superiors, है *hai.*

CHAPTER III.

DECLENSION OF NOUNS.

94. There is in Maithilī really only one declension, but as the forms of some classes of nouns vary slightly from each other before some of the postpositions, it will be convenient to consider nouns in three classes.

95. I. The first class will consist of all nouns ending in आ *ā* or आँ *ā̃.*

II. The second class will consist of all nouns ending in a consonant.

III. The third class will consist of all other nouns.

The difference between these three classes will be noticed on comparison of the Instrumental and Vocative singular.

96. It will be remembered that every noun has three forms, a short, a long, and a redundant (see §§ 41 ff.). In the following pages I shall only deal with the short form, As every long and redundant form ends in आ *ā* or आँ *ā̃,* they all belong to the first class. Thus, फल *phal,* a fruit, belongs to the second class. Its long form is फलवा *phal°wā,* which belongs to the first class, its instrumental singular being फलवँ *phal°wĕ.*

CLASS I.

All nouns ending in चा *ā* or वाँ *ã̄*.

97.   (1) Example of a Masculine noun ending in चा *ā*.

<div align="center">

नेना *nēnā*, a boy.

Singular.

</div>

Nom.   नेना *nēnā*, a boy.

Acc. $\left\{ \begin{array}{l} \text{नेना } n\bar{e}n\tilde{a}, \\ \text{नेना कें } n\bar{e}n\bar{a}\ k\tilde{e}, \end{array} \right\}$ a boy.

Inst. $\left\{ \begin{array}{l} \text{नेनें } n\bar{e}n\tilde{e}, \\ \text{नेना सें } n\bar{e}n\bar{a}\ s\tilde{a}, \end{array} \right\}$ by a boy.

Dat.   नेना कें *nēnā kẽ*, to a boy.

Abl.   नेना सें *nēnā sã̄*, from a boy.

Gen. $\left\{ \begin{array}{l} \text{नेनाक } n\tilde{e}n\bar{a}k, \\ \text{नेना केर } n\tilde{e}n\bar{a}\ k\bar{e}r, \end{array} \right\}$ of a boy.

Loc.   नेना में *nēnā mẽ*, in a boy.

Voc.   रौ नेनवा *rau nenᵃwā*, O boy, (*or respectfully*) औ नेना *au nēnā*.

Plural.

Nom.	नेना सभ[1] *nēnā sabh*, boys.	
Acc.	{ नेना सभ[1] *nēnā sabh*, नेना सभ कें[2] *nēnā sabh kĕ̃*,	} boys.
Inst.	{ नेना सभें[3] *nēnā sabhĕ̃*, नेना सभ सँ *nēnā sabh sã̃*,	} by boys.
Dat.	नेना सभ कें[4] *nēnā sabh kĕ̃*, to boys.	
Abl.	नेना सभ सँ[5] *nēnā sabh sã̃*, from boys.	
Gen.	{ नेना सभक[6] *nēnā sabhak*, नेना सभ केर *nēnā sabh kĕr*,	} of boys.
Loc.	नेना सभ में[7] *nēnā sabh mĕ̃*, in boys.	
Voc.	{ रौ नेनवा सभ[8] *rau nenᵃwā sabh*, औ नेना सभ *au nēnā sabh*,	} O boys.

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[1] Other forms are सभ नेना *sabh nēnā*, नेना सबहि *nēnā sabahi*, सबहि नेना *sabahi nēnā* and नेना लोकनि *nēnā lokᵒni*.

[2] Other forms are नेना सबहि कें *nēnā sabahi kĕ̃*, and नेना लोकनि कें *nēnā lokᵒni kĕ̃*.

[3] Other forms are नेना सबहिएँ *nēnā sabᵒhiĕ̃*, नेना सबहि सँ *nēnā sabahi sã̃*, नेना लोकनिएँ *nēnā lokᵒniĕ̃* and नेना लोकनि सँ *nēnā lokᵒni sã̃*.

[4] Other forms are नेना सबहि कें *nēnā sabahi kĕ̃* and नेना लोकनि कें *nēnā lokᵒni kĕ̃*.

[5] Other forms are नेना सबहि सँ *nēnā sabahi sã̃* and नेना लोकनि सँ *nēnā lokᵒni sã̃*.

[6] Other forms are नेना सबहिक *nēnā sabahik*, नेना लोकनिक *nēnā lokᵒnik*.

[7] Other forms are नेना सबहि में *nēnā sabahi mĕ̃* and नेना लोकनि में *nēnā lokᵒni mĕ̃*.

[8] Other forms are रौ नेना सबहि *rau nēnā sabahi*, औ नेना लोकनि *au nēnā lokᵒni*.

98. (2) Example of a feminine noun, ending in कथा *ā.*

कथा *kathā*, a story.

Singular.

Nom. कथा *kathā*, a story.

Acc. $\left\{ \begin{array}{l} \text{कथा } kath\bar{a}, \\ \text{कथा कें } kath\bar{a}\ k\check{e}, \end{array} \right\}$ a story.

Inst. $\left\{ \begin{array}{l} \text{कथें } kath\check{e}, \\ \text{कथा सँ } kath\bar{a}\ s\check{a}, \end{array} \right\}$ by a story.

Dat. कथा कें *kathā kě*, to a story.

Abl. कथा सँ *kathā sǎ*, from a story.

Gen. $\left\{ \begin{array}{l} \text{कथाक } kath\bar{a}k, \\ \text{कथा केर } kath\bar{a}\ k\bar{e}r, \end{array} \right\}$ of a story.

Loc. कथा में *kathā mě*, in a story.

Voc. हे कथा *hě kathā.* O story.

Plural.

Nom. कथा सभ *kathā sabh*, stories.

Acc. $\left\{ \begin{array}{l} \text{कथा सभ } kath\bar{a}\ sabh, \\ \text{कथा सभ कें } kath\bar{a}\ sabh\ k\check{e}, \end{array} \right\}$ stories.

Inst. $\left\{ \begin{array}{l} \text{कथा सभें } kath\bar{a}\ sabh\check{e}, \\ \text{कथा सभ सँ } kath\bar{a}\ sabh\ s\check{a}, \end{array} \right\}$ by stories.

Dat. कथा सभ कें *kathā sabh kě*, to stories.

Abl. कथा सभ सँ *kathā sabh sǎ*, from stories.

Gen. $\left\{ \begin{array}{l} \text{कथा सभक } kath\bar{a}\ sabhak, \\ \text{कथा सभ केर } kath\bar{a}\ sabh\ k\bar{e}r, \end{array} \right\}$ of stories.

Loc. कथा सभ म *kathā sabh mě*, in stories.

Voc. हे कथा सभ *hě kathā sabh*, O stories.

CLASS II.

99. All nouns ending in a silent consonant.

फल *phal*, a fruit.

Singular.

Nom.	फल *phal*, a fruit.

Acc. $\left\{ \begin{array}{l} \text{फल } phal, \\ \text{फल कें } phal\ k\bar{e}. \end{array} \right\}$ a fruit.

Inst. $\left\{ \begin{array}{l} \text{फलें } phal\bar{e}, \\ \text{फल सं } phal\ s\bar{a}, \end{array} \right\}$ by a fruit.

Dat.   फल कें *phal kē̃*, to a fruit.

Abl.   फल सं *phal sā̃*, from a fruit.

Gen. $\left\{ \begin{array}{l} \text{～～～ } phalak, \\ \text{फल केर } phal\ k\bar{e}r, \end{array} \right.$ of a fruit.

Loc.   फल में *phal mē̃*, in a fruit.

Voc.   हे फल *hē phal*, O fruit.

Plural.

Nom.	फल सभ *phal sabh*, fruit.

Acc. $\left\{ \begin{array}{l} \text{फल सभ } phal\ sabh, \\ \text{फल सभ कें } phal\ sabh\ k\bar{e}, \end{array} \right\}$ fruit.

Inst. $\left\{ \begin{array}{l} \text{फल सभें } phal\ sabh\bar{e}, \\ \text{फल सभ सं } phal\ sabh\ s\bar{a}, \end{array} \right\}$ by fruit.

Dat.   फल सभ कें *phal sabh kē̃*, to fruit.

Abl.   फल सभ सं *phal sabh sā̃*, from fruit.

Gen. $\left\{ \begin{array}{l} \text{फल सभक } phal\ sabhak, \\ \text{फल सभ केर } phal\ sabh\ k\bar{e}r, \end{array} \right\}$ of fruit.

Loc.   फल सभ में *phal sabh mē̃*, in fruit.

Voc.   हे फल सभ *hē phal sabh*, O fruit.

As an example of a noun with an oblique form, we may take पहर *pahar*, a watch; Acc. पहर *pahar* or पहरा कें *pah•rā kē*; Inst.

पहरें *pah°rẽ* or पहरा हुँ *pah°rā sẫ*, and so on.   The plural is पहर सभ *pahar sabh*, etc., like फल सभ *phal sabh*.

CLASS III.

All nouns not ending in आ *ā* or in a consonant.

100.   (1) Example of a masculine noun, ending in इ *i*.

<p style="text-align:center">पानि *pāni*, water.</p>

Singular.

Nom.   पानि *pāni*, water.

Acc. $\begin{cases} \text{पानि } p\bar{a}ni, \\ \text{पानि कें } p\bar{a}ni\ k\bar{e}, \end{cases}$ water.

Inst. $\begin{cases} \text{पानिएँ } p\bar{a}ni\tilde{e}, \\ \text{पानि हुँ } p\bar{a}ni\ s\tilde{a}, \end{cases}$ by water.

Dat.   पानि कें *pāni kē̃*, to water.

Abl.   पानि हुँ *pāni sẫ*, from water.

Gen. $\begin{cases} \text{पानिक } p\bar{a}nik, \\ \text{पानि केर } p\bar{a}ni\ k\bar{e}r, \end{cases}$ of ¡water.

Loc.   पानि में *pāni mē̃*, in water.]

Voc.   हे पानि *hē pāni*, O water.

Plural.

Nom.   पानि सभ *pāni sabh*, waters.

Acc. $\begin{cases} \text{पानि सभ } p\bar{a}ni\ sabh, \\ \text{पानि सभ कें } p\bar{a}ni\ sabh\ k\bar{e}, \end{cases}$ waters.

Inst. $\begin{cases} \text{पानि सभें } p\bar{a}ni\ sabh\tilde{e}. \\ \text{पानि सभ हुँ } p\bar{a}ni\ sabh\ s\tilde{a}, \end{cases}$ by waters

Dat.   पानि सभ कें *pāni sabh kē̃*, to waters.

Abl.   पानि सभ हुँ *pāni sabh sẫ*, from waters.

Gen. $\begin{cases} \text{पानि सभक } p\bar{a}ni\ sabhak, \\ \text{पानि सभ केर } p\bar{a}ni\ sabh\ k\bar{e}r, \end{cases}$ of waters.

Loc.   पानि सभ में *pāni sabh mē̃*, in waters.

Voc.   हे पानि सभ *hē pāni sabh*, O waters.

101. (2) Example of a feminine noun ending in **इ** *i.*

नेनी *nēnī*, a girl.

Singular.

Nom.   नेनी *nēnī*, a girl.

Acc.   नेनी *nēni*,
 नेनी कें *nēnī kē̃,* } a girl.

Inst.   { नेनिएँ *neniē̃,*
 नेनी सँ *nēni sā̃,* } by a girl.

Dat.   नेनी कें *nēnī kē̃*, to a girl.

Abl.   नेनी सँ *nēnī sā̃*, from a girl.

Gen.   नेनीक *nēnīk,*
 नेनी केर *nēnī kēr,* } of a girl.

Loc.   नेनी में *nēnī mē̃*, in a girl.

Voc.   गै नेनिया *gai neniyā*, O girl.

Plural.

Nom.   नेनी सभ *nēnī sabh*, girls.

Acc.   नेनी सभ *nēnī sabh,*
 नेनी सभ कें *nēnī sabh kē̃,* } girls.

Inst.   नेनी सभें *nēnī sabhē̃,*
 नेनी सभ सँ *nēnī sabh sā̃,*   by girls.

Dat.   नेनी सभ कें *nēnī sabh kē̃*, to girls.

Abl.   नेनी सभ सँ *nēnī sabh sā̃*, from girls.

Gen.   { नेनी सभक *nēnī sabhak,*
 नेनी सभ केर *nēnī sabh kēr,* } of girls.

Loc.   नेनी सभ में *nēnī sabh mē̃*, in girls.

Voc.   गै नेनिया सभ *gai neniyā sabh*, O girls.

102. (3) Example of a masculine proper noun ending ‍रु *ū*.

रघू* *Raghū*, a proper noun.

Nom.	रघू *Raghŭ*, Raghū.
Acc.	रघू कें *Raghū kĕ̃*, Raghū.
Inst.	{ रघुएं *Raghuĕ̃*, रघू सें *Raghū sĕ̃*, } by Raghū.
Dat.	रघू कें *Raghū kĕ̃*, to Raghū.
Abl.	रघू सें *Raghkū sĕ̃*, from Raghū.
Gen.	रघूक *Raghūk*, of Raghū.
Loc.	रघू में *Raghū mĕ̃*, in Raghū.
Voc.	रौ रघुआ *rau Raghuā*, O Raghū, (*or respectfully*) रौ रघू *hau Raghŭ*.

103. As an example of a verbal noun in रु *i*, with an oblique form in ‍ऐ *ai*, we may take चढ़ि *carhi*, mounting; acc. चढ़ि *carhi* or चढ़ें कें *carhai kĕ̃*; Instr. चढ़ें सें *carhai sĕ̃* (चढ़ैएं *carhaiĕ̃* is not used); and so on. Instead of चढ़ें *carhai*, we may have चढ़ा *carhā* throughout.

CHAPTER IV.

ADJECTIVES AND GENDER GENERALLY.

104. As the rules for the formation of the feminine of adjectives are the same as those for the formation of the feminine of substantives, it will be convenient to treat the whole subject of gender at the present opportunity.

105. Adjectives are liable to change for gender. That is to say, when agreeing with a feminine noun they are put in the feminine. Thus, the word ऐसन *aisan* means 'such,' and its feminine is ऐसनि *aisani*. The word झपट *jhapaṭ*, a pounce, is feminine, and

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* Usually spelt thus in Maithilī.

hence we have in the story of Sal^a hēs the phrase प्रसुनि भभपट मारै *aisan^i jhapaṭ mārai*, (the parrot) makes such a pounce (that—). I have said that adjectives are *liable* to change for gender, but in practice the change very rarely takes place. In ordinary conversation the masculine gender is quite commonly used instead of the feminine, and, indeed, except to paṇḍits grammatical gender is almost unknown ; that is to say, adjectives only become feminine when applied to female living creatures. The following rules as to gender apply to substantives, as well as adjectives.

106. It is a well-known fact that in Hindōstānī the adjectives which are *tadbhavas*, and which end in आ *ā* are in reality the only ones in that language which are affected by gender. *Tatsama* adjectives imported direct from the Sanskrit, and forming their feminines after the model of that language, do not form part of the living spoken stock of the Hindī dialect, but belong rather to the dead language of the books. The same is only partly true in Maithilī. In this language we find not only *tadbhava* but even some *tatsama* adjectives forming feminines distinctly the property of the language in which they have been adopted.

107. RULE I.—The first rule to be observed is that in Maithilī, *tadbhava words ending in a consonant form their feminine in short* इ *i*.

Examples :—

Masculine.	Feminine.
गोर *gōr*, fair	गोरि *gōr^i*.
बड़ *bar*, great	बड़ि *bar^i*.
बुधियार *budhiyār*, wise	बुधियारि *budhiyār^i*.
अधलाह *adh^alāh*, bad	अधलाहि *adh^alāh^i*.
गमार *gamār*, rustic	गमारि *gamār^i*.
टेढ़ *ṭērh*, crooked	टेढ़ि *ṭērh^i*.

108. RULE II.—The second rule is peculiar to Maithilī, and is as follows : *Many Tatsama words ending in a consonant form their feminines in* इ *i; and that, whether in Sanskrit these words form their feminines in long* ई *ī or not*.

Examples : —

Masculine.	Feminine.
सुन्दर *sundar*, beautiful	Sanskrit, सुन्दरी *sundarī*.
	Maithilī, सुन्दरि *sundari*.
भूसर *dhūsar*	S. भूसरा *dhūsarā* or भूसरी *dhūsarī*.
dusty	M. भूसरि *dhūsar*ⁱ.
अत्यंत *atyant*, excessive	S. अत्यन्ता *atyantā*.
	M. अत्यंति *atyant*ⁱ.

The following may here be noted as irregular :—

Masculine.	Feminine.
सुबोध *subōdh*, wise	S. सुबोधा *subōdhā*.
	M. सुबुधि *subudh*ⁱ.

109. RULE III.—*Tadbhava words ending in* आ *ā, form their feminines in* ई *ī.*

Examples :—

Masculine.	Feminine.
बेटा *bēṭā*, a son	बेटी *bēṭī*, a daughter.
नेना *nēnā*, a boy	नेनी *nēnī*, a girl.

110. RULE IV.—Long forms of nouns substantive and re-dundant forms of adjectives in आ ᵃ*wā* form their feminines in इया *iyā* or इआ *iā*. Redundant forms of nouns substantive in औआ *auwā* or औआ *auā*, form their feminines in इयआ *iyᵃwā*, इआआ *iawā*, or इआ *iwā*. Thus :—

Masculine.	Feminine.
घोरआ *ghor*ᵃ*wā*, a horse	घोरिया *ghoṛiyā* or घोरिआ *ghoṛiā*, a mare.
बोटकआ *choṭ*ᵃ*kawā* or *choṭak*ᵃ*wā* } small	बोटकिया *choṭ*ᵃ*kiyā* or *choṭakiyā*, or बोटकिआ *choṭ*ᵃ*kiā* or *choṭa-kiā*.

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Masculine.		*Feminine.*
घोरौआ *ghoṛauā* or ⎱	a horse	घोड़िअवा *ghoṛiyᵃwā,* घोड़िअवा *ghori-*
घोरौवा *ghoṛauwā* ⎰		*awā* or घोड़ीवा *ghoṛiwā.*

It is necessary to give further examples, as the subject has been already discussed in §§ 41 ff.

111. RULE V.—*Tadbhava words signifying colour form their feminines as follows :—*

	Masculine.			*Feminine.*
	उजर *ujar* ⎫			उजरी *ujᵃrī.*
or	उजरा *ujᵃrā* ⎬ white		or	उजरकी *ujarᵃkī.*
or	उजरका *ujarᵃkā* ⎭			
	कारी *kārī* ⎫			
or	करिआ *kariā* ⎬ black			करिक्की *karikkī.*
or	करिक्का *karikkā* ⎭			
	पीरा *pīrā* ⎫			
or	पीअर *pīar* ⎬ yellow			पिअरकी *piarᵃkī.*
or	पिअरका *piarᵃkā* ⎭			
	हरिअर *hariar* ⎱			हरिअरकी *hariarᵃkī.*
or	हरिअरका *hariarᵃkā* ⎰			
	लाल *lāl* ⎱			ललकी *lalᵃkī.*
or	ललका *lalᵃkā* ⎰			

EXCEPTION.—गोर *gōr* fair, which makes गोरि *gōrⁱ,* or गोरिआ *goriyā.* It will be observed that, in the feminine, all these adjectives prefer the long form.

Note also that नील *nīl,* dark blue, which also occurs in Sanskrit and which in that language forms its feminine नीला *nīlā,* or नीली *nīlī,* in Maithilī adopts नीली *nīlī* as its feminine form.

112. RULE VI.—The following classes of *Tatsama* words form their feminines generally as in Sanskrit :—

(*a*) Verbal adjectives in इ *i,* and ई *ī,* corresponding to Sanskrit adjectives in इन् *in,* nominative, ई *ī.*

Examples :—

	Masculine.			*Feminine in Maithilī.*
Sanskrit	मानी *mānī*	} proud	{	मानिनी *māninī*
Maithili	मानि *māni*	}	or	मानिनि *mānin'*.
S.	भावी *bhāvī*	} future	{	भाविनी *bhāvinī*
M.	भावी *bhāvī*	}	or	भाविनि *bhāvin'*.
S.	हारी *hārī*	} seizing	{	हारिणी *hāriṇī*
M.	हारी *hārī*	}	or	हारिनि *hārin'*.
S.	धारी *dhārī*	} bearing	{	धारिणी *dhāriṇī*.
M.	धारी *dhārī*	}	or	धारिनि *dhārin'*.
S.	कारी *kārī*	} doing	{	कारिणी *kāriṇī*
M.	कारी *kārī*	}	or	कारिनि *kārin'*.
S.	चिरंजीवी *chirañjīvī*	]		चिरंजीविनी *chirañjibinī*
M.	चिरंजीबी *chirañjībī*	} long-lived	or	चिरंजीविनि *chirañjibin'*
or	चिरंजिब *chirañjib*	]	or	चिरंजीबि *chirañjib'*.

As an irregular under this head falls—

	Masculine.		*Feminine in Maithilī.*
S.	सुधर्मा *sudharmā*		
M.	सुधर्मा *sudharmā*	virtuous	सुधर्मिणी *sudharmini*.

113.　(*b*) Participles of the reduplicated perfect in **वस्** *vas*, and comparatives in **ईयस्** *īyas*.

Examples :—

	Masculine.			*Feminine.*
S.	विद्वान् *vidvān*	} wise	{	विदुषी *biduṣī* (pronounced
M.	विद्वान *bidbān*	}		—*khī*, see § 25.)
S.	गरीयान् *garīyān*	} heavier		गरीयसी *gariyasī*.
M.	गरीयान *gariān*	}		
S.	लघीयान् *laghīyān*	} lighter		लघीयसी *laghiyasī*.
M.	लघीयान *laghiān*	}		

114. (*c*) *Nomina agentis* terminating in क़ल *ak.*

Examples :—

Masculine.		Feminine.
कारक *kārak*	a doer	कारिका *kārikā.*
पालक *pālak*	a protector	पालिका *pālikā.*
रक्षक *rakṣak*	a guardian	रक्षिका *rakṣikā.*
पाचक *pācak*	a cook	पाचिका *pācikā.*
सहायक *sahāyak*	a helper	सहायका *sahāyᵃkā.*

115. (*d*) Gerundials and past participles passive.

Examples :—

Masculine.		Feminine.
मंतब्य *mantabyᵃ*	to be remarked	मंतब्या *mantabyā.*
बंदनीय *bandaniyᵃ*	praiseworthy	बंदनीया *bandaniyā*
जोग्य *jōgyᵃ*	worthy	जोग्या *jōgyā.*
मान्य *mānyᵃ*	reverend	मान्या *mānyā.*
साध्य *sādhyᵃ*	easy	साध्या *sādhyā.*
जुक्त *jukt*	joined	जुक्ता *juktā.*
सुद्ध *suddh*	pure	सुद्धा *suddhā.*
आर्त *ārt*	pained	आर्ता *ārtā.*
खिन्न *khinn*	broken	खिन्ना *khinnā.*

116. (*e*) Other nouns and adjectives as :—

Masculine.		Feminine.
धूर्त *dhūrt*	a knave	धूर्ता *dhūrtā.*
स्याम *syām*	dark	स्यामा *syāmā.*
गरिष्ठ *gariṣṭh*	heaviest (venerable)	गरिष्ठा *gariṣṭhā.*
श्रेष्ठ *srēṣṭh*	excellent	श्रेष्ठा *srēṣṭhā.*
ब्रिंद *brind*	numerous	ब्रिंदा *brindā.*
आर्ज्य॰ *ārjyᵃ*	respectable	आर्ज्या *ārjyā.*

117. Rule VII.—The following anomalous forms should be noticed :—

(*a*) राजा *rājā*, a king, makes रानी *rānī*, a queen.

(*b*) Forms borrowed from Sanskrit *nomina agentis* in ऋ *tṛ*, have the following feminines :—

Examples : —

	Masculine.			Feminine.
S.	धाता *dhātā*	}	creator	धात्री *dhātrī.*
M.	धाता *dhātā*	}		धात्रि *dhātri.*
S.	ज्ञाता *jñātā*	}	knower	ज्ञात्री *jñātrī.*
M.	ग्याता *gyãtā*	}		ग्यात्रि *gyãtri.*
S.	पाता *pātā*	}	protector	पात्री *pātrī.*
M.	पाता *pātā*	}		पात्रि *pātri.*

118. Adjectives do not generally change for case. In other words, like substantives, they do not usually possess oblique forms.

119. Certain adjectives ending in ऋ *r*, न *n*, र *r* and ल *l* have, however, an oblique form in आ *ā*, which is employed when the noun with which they are in agreement is in an oblique case. In other words such adjectives follow the example of substantives. Examples of such adjectives are :—

बड़ *baṛ*, great.

ऐसन *aisan* or उएन *ehan*, such, and other pronominal adjectives ending in न *n*.

दोसर *dōsar*, second.

तेसर *tēsar*, third.

बहीर *bahīr*, deaf.

पहिल *pahil*, first.

Examples of these oblique forms will be found in §§ 82 and ff. The oblique forms are not often employed attributively except in the cases of ordinal numbers as in तेसरा पहरा में *tes°rā pah°rā mẽ*, in the third watch, and of pronominal adjectives. The latter will be discussed under the head of pronouns.

COMPARISON OF ADJECTIVES.

120. (*a*) *Comparative.* As in Hindōstānī, the comparative is formed, not by any change in the adjective, but by putting the word for the thing with which the comparison is made in the ablative case. Example, ए गाछी ओहि गाछी सँ सुंदरि छैक *i gāchī oh[i] gāchī sd̃ sundar[i] chaik*, this grove is more beautiful than that.

121. (*b*) *Superlative.* This is formed either by prefixing सभ सँ *sabh sd̃*, the ablative case of सभ *sabh*, all, or the adjective बड़ *bar* (which is liable to inflection according to gender) to the principal adjective. Examples : ए गाछी सभ सँ सुंदरि छैक *i gāchī sabh sd̃ sundar[i] chaik*, this is the most beautiful grove ; or ए गाछी बड़ि सुंदरि छैक *i gāchī bar[i] sundar[i] chaik*, this grove is very beautiful. Usually, in such sentences, gender is neglected when the adjective is employed predicatively, so that we generally meet these expressions in the following forms: ए गाछी ओहि गाछी सँ सुन्दर छैक *i gāchī oh[i] gāchī sd̃ sundar chaik;* ए गाछी सभ सँ सुन्दर छैक *i gāchī sabh sd̃ sundar chaik;* ए गाछी बड़ सुन्दर छैक *i gāchī bar sundar chaik.*

122. Certain comparatives and superlatives are also borrowed direct from the Sanskrit, which need not be noted here.

NUMERALS.

Cardinals.

123. The following are the Cardinals up to 100. It will be observed that they differ from those in use in Hindī :—

१ एक *ek.*	८ आठ *āṭh.*
२ दुइ *dui.*	९ नौ *nau.*
३ तीनि *tīn[i].*	१० दस *daś.*
४ चारि *cār[i].*	११ एगारह *egārah.*
५ पाँच *pãc.*	१२ बारह *bārah.*
६ छौ *chau.*	१३ तेरह *tĕrah.*
७ सात *sāt.*	१४ चौदह *caudah.*

१५ पन्द्रह *pandrah.*	४४ चौयालीस *cauālis.*
१६ सोलह *sôlah* or सोरह *sôrah.*	४५ पैंतालीस *paĩtālis.*
१७ सत्रह *satrah.*	४६ छयालीस *cheālis.*
१८ अठारह *athārah.*	४७ सैंतालीस *saĩtālis.*
१९ उनैस *unais.*	४८ अठतालीस *ath°tālis.*
२० बीस *bīs.*	४९ उनचास *un°cās* or उनचास
२१ इकैस *ekais.*	*unan°cās.*
२२ बाइस *bāis.*	५० पचास *pacās.*
२३ तेइस *tais.*	५१ इकावन *ekāwan.*
२४ चौबीस *caubīs.*	५२ बावन *bāwan.*
२५ पचीस *pacīs.*	५३ तिरपन *tir°pan.*
२६ छब्बीस *chabbīs.*	५४ चौवन *cauwan.*
२७ सत्ताइस *sattāis.*	५५ पचपन *pac°pan.*
२८ अठाइस *athāis.*	५६ छप्पन *chappan.*
२९ उनतीस *un°tīs.*	५७ सतावन *satāwan.*
३० तीस *tīs.*	५८ अठावन *athāwan.*
३१ इकतीस *ek°tīs.*	५९ उनसठि *un°sathi.*
३२ बत्तीस *battīs.*	६० साठि *sāthi.*
३३ तैंतीस *tĕtīs.*	६१ इकसठि *ek°sathi* or इकसट्ठि
३४ चौंतीस *caũtīs.*	*ek°satthi.*
३५ पैंतीस *paĩtīs.*	६२ बासठि *bāsathi* or बासट्ठि
३६ छत्तीस *chattīs.*	*bāsatthi.*
३७ सैंतीस *saĩtīs.*	६३ तिरसठि *tir°sathi* or तिरसट्ठि
३८ अठतीस *ath°tīs.*	*tir°satthi.*
३९ उनचालीस *un°cālis* or	६४ चौंसठि *caũsathi* or चौंसट्ठि
उनचालीस *unan°cālis.*	*caũsatthi.*
४० चालीस *cālis.*	६५ पैंसठि *paĩsathi* or पैंसट्ठि
४१ इकतालीस *ek°tālis.*	*paĩsatthi.*
४२ बेयालीस *beālis.*	६६ छेसठि *cheāsathi* or छेसट्ठि
४३ तैंतालीस *taĩtālis.*	*cheāsatthi.*
	६७ सतसठि *sat°sathi* or सतसट्ठि
	sat°satthi.

१८ बठसठि *aṭhᵃsaṭhⁱ* or बड़सठि *arᵃsaṭhⁱ* or बठसठ्ठि *aṭhᵃsaṭṭhⁱ*.

१८ उनसत्तरि *unᵃhattarⁱ*.

७० सत्तरि *sattarⁱ*.

७१ बकसत्तरि *akᵃhattarⁱ*.

७२ बहत्तरि *bahattarⁱ*.

७३ तेहत्तरि *tehattarⁱ*.

७४ चौसत्तरि *cauhattarⁱ*.

७५ पचसत्तरि *pacᵃhattarⁱ*.

७६ छेसत्तरि *chehattarⁱ*.

७७ सतसत्तरि *satᵃhattarⁱ*.

७८ बठसत्तरि *aṭhᵃhattarⁱ*.

७८ उनासी *unāsī*.

८० बस्सी *assī*.

८१ इकासी *ekāsī*.

८२ बेरासी *berāsī* or बेबासी *beāsī*.

८३ तेरासी *terāsī*.

८४ चौरासी *caurāsī*.

८५ पचासी *pacāsī*.

८६ छेबासी *cheāsī*.

८७ सतासी *satāsī*.

८८ बठासी *aṭhāsī*.

८८ नबासी *nawāsī*.

८० नब्बे *nabbai*.

८१ इक्बानबे *ekānᵃbē*.

८२ बरानबे *barānᵃbē* or बेबानबे *beānᵃbē*.

८३ तेरानबे *terānᵃbē*.

८४ चौरानबे *caurānᵃbē*.

८५ पंचानबे *pācānᵃbē*.

८६ छेबानबे *cheānᵃbē*.

८७ सनतानबे *sanᵃtānᵃbē*.

८८ बंठानबे *āṭhānᵃbē*.

८८ निनानबे *ninānᵃbē*.

१०० से *sai*.

ORDINALS.

124. Ordinals are simple in their formation and run as follows :—

पहिल *pahil*, first.

दोसर *dōsar*, second.

तेसर *tēsar*, third.

चौठ *cauṭh*, or चारिम *cārim*, fourth.

पाँचम *pā̃cam*, fifth.

छठम *chaṭham*, sixth.

सातम *sātam*, seventh.

बाठम *āṭham*, eighth.

नौम *naum*, ninth.

दसम *daśam*, tenth.

इग्यारहम *egārᵃham*, eleventh.

Etcetera ; the ordinals of the remaining numbers being formed by adding म *m* as a termination.

FRACTIONAL NUMBERS.

125.   The following are useful :—

पाओ *pāo*, a quarter.

आध *ādh*, a half.

पौन *paun*, three-quarters ; or, less by a quarter.

सवैया *sawaiyā*, one and-a-quarter ; or, plus a quarter.

डेवोढा *deŏṛhā*, one-and-a-half ; or, plus a half.

AGGREGATE NUMBERS.

126.   Note the form दुनु *dun^u*, both.

———o———
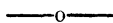
CHAPTER V.

PRONOUNS.

127.   The declension of Pronouns presents some important points of difference from that of nouns, which should be carefully noted.

128.   While most nouns remain unchanged before postpositions, almost all pronouns have an oblique form. This oblique form falls under two heads.

129.   (1) The old oblique form. This, in the case of the personal pronouns, is only found in poetry. In the case of other pronouns it is, at the present day, rarely used except when it refers to inanimate objects, or when the pronoun is employed as an adjective. Thus, the old oblique form of इ *i*, this, is एहि *eh^i*, and

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एहि कें *eh^i kĕ*, to this, is only found when 'this' is something in-animate. एहि कें *eh^i kĕ* could not be used if 'this' was a boy. But we can say एहि नेना कें *eh^i nĕnā kĕ*, to this boy, because here एहि *eh^i* is used as an adjective.

The following is a list of these old oblique forms :—

Direct Form.	Old Oblique Form.
मैं *mĕ*, (old poetic form), I	मोहि *moh^i*.
तू *tū*, thou	तोहि *toh^i*.
ई *ī*, this (non-honorific)	एहि *eh^i*, एह *eh*, or ऐह *aih*.
ई *ī*, this (honorific)	हिनि *hin^i* or हिन *hin*.
ओ *ō*, that (non-honorific)	ओहि *oh^i*, ओह *oh*, or औह *auh*.
ओ *ō*, that (honorific)	हुनि *hun^i* or हुन *hun*.
जे *jĕ*, who (non-honorific)	जाहि *jāh^i*.
जे *jĕ*, who (honorific)	जनि *jan^i*.
से *sĕ*, he (non-honorific)	ताहि *tāh^i*.
से *sĕ*, he (honorific)	तनि *tan^i*.
के *kĕ*, who ? (non-honorific)	काहि *kāh^i* (not used as an adjective).
के *kĕ*, who ? (honorific)	कनि *kan^i*.
की *kī*, what ? (substantive)	कथी *kathī*.
केओ *keo*, anyone	काहु *kāh^u*.

130.   (2) The modern oblique form.—This is never used as an adjective. It is almost always the only form employed when the pronoun is used as a substantive and refers to an animate object. It is hence the only form used at the present day for personal pronouns. It is identical with the oblique form of the genitive, which is obtained by adding आ *ā* to the direct form of that case. Thus :—

| Pronoun. | GENITIVE. | |
	Direct.	Oblique.
मं *mẽ*, I	मोर *mōr*	मोरा *mōrā.*
हम *ham*, I	हमर *hamar* or हमरा *hamᵃrā.*	
	हमार *hamār*	
तू *tū*, thou	तोर *tōr*	तोरा *tōrā.*
तोंह *tŏh* or तों *tŏ*, thou	तोहर *tōhar* or तोहरा *tohᵃrā.*	
	तोहार *tohār*	
अपनहिं *apᵃnahⁱ*, self	अप्पन *appan* or अपना *apᵃnā*	
	अपन *apan*	
इ *i̇*, this (non-honorific)	एकर *ēkar*	एकरा *ekᵃrā.*
इ *ī*, this (honorific)	हिनक *hinak*	हिनका *hinᵃkā.*
ओ *ŏ*, that (non-honorific)	ओकर *ōkar*	ओकरा *okᵃrā.*
ओ *ŏ*, that (honorific)	उनक *hunak*	उनका *hunᵃkā.*
जे *jē*, who (non-honorific)	जकर *jakar*	जकरा *jakᵃrā.*
जे *jē*, who (honorific)	जनिक *janik*	जनिका *janikā.*
से *sē*, he (non-honorific)	तकर *takar*	तकरा *takᵃrā.*
से *sē*, he (honorific)	तनिक *tanik*	तनिका *tanikā.*
के *kē*, who ? (non-honorific)	ककर *kakar*	ककरा *kakᵃrā.*
के *kē*, who ? (honorific)	कनिक *kanik*	कनिका *kanikā.*

To the remaining pronouns these observations do not apply. It will be observed that in the honorific forms the genitive ends in क *k*, while all the other genitives end in र *r*.

131. We have observed (see §§ 75, 76) that nouns substantive have no proper organic plural. When the idea of plurality has to be expressed it is done by adding new words indicating plurality, such as सभ *sabh* or सबहि *sabahⁱ*, all; लोकनि *lokᵃni*, people. The same is the case with pronouns. Their plurals are formed in

the same way. In the ancient Māgadhī Prakrit from which Mai-
thilī is descended there were distinct organic plural forms, and
(except in the case of the pronouns of the first and second persons)
these old plural forms have survived in the shape of the honorific
singulars, the old singulars being relegated to a non-honorific mean-
ing. With regard to the pronouns of the first and second persons
the case is somewhat different. In ordinary Maithilī, the old
singulars (मैं *mĕ̃*, I and तू *tū*, thou) have fallen into disuse and
are now only found in poetry. The old plural forms are now em-
ployed in the sense of the singular, and the plurals are now formed
by the addition of सभ *sabh*, etc. (as is also the case with the
honorific pronouns mentioned above) and are really by origin
double plurals.

132. It may be mentioned here that the pronoun of the
second person has also an honorific form अहाँ *ahã̃*, अहइँ *ahaĩ* or
अपने *apᵃne* which will be described later on.

133. The employment of the old oblique form varies, and the
different methods of employment will be described under each
pronoun.

134. The genitives of the pronouns are freely used as posses-
sive pronouns, and, when agreeing with a noun in an oblique case
they are put into the modern oblique form described above. It
will be convenient to give examples of this once for all here.

(*a*) DIRECT POSSESSIVE PRONOUNS AGREEING WITH NOUNS IN
THE NOMINATIVE FORM :—

> हमर रोज हरज होइत *hamar rōj haraj hōit*, my means of
> livelihood will be spoiled.

> तिया कारन मुदै तोर जुमल *triyā kāran mudai tōr jumal*, for
> the sake of a woman your enemy has come.

> अप्पन सभ धन उड़ाय भिखारि भै गेल *appan sabh dhan uṛāy
> bhikhār^i bhai gĕl*, having wasted all his substance he
> became a beggar.

> हुनक कानब सुनि *hunak kānab sun^i*, having heard her
> lamentations.

जकर बेदुली लाग्रल, तकर केहन सुरखी *jakar beduli lāel, takar kehan surᵃkhī,* how wonderful must be the beauty of her whose *beduli* you have brought.

जकर खेत तकर धान *jakar khēt, takar dhān,* whose is the field, his is the paddy-crop.

तकर अकरार लिखि दाखिल करह *takar akrār likhⁱ dākhil karᵃh,* write and file a bond to that effect (*lit.* of that).

ककर घोड़ चैक *kakar ghōṛ chaik,* whose is the horse ?

(*b*) OBLIQUE POSSESSIVE PRONOUNS AGREEING WITH NOUNS IN THE OBLIQUE CASES :—

हमरा छिरकी में *hamᵃrā sirᵃkī mē̃,* in my hut.

तोहरा घर में *tohᵃrā ghar mē̃,* in your house.

गिरंथ अपना मन में कहलक *girhasth apᵃnā man mē̃ kahᵃlᵃk,* the farmer said in his own heart.

अपना चढ़ैक घोड़ी देल *apᵃnā caṛhaik ghōṛī dēl,* he gave the mare of his own riding (*i.e.,* his own riding mare).

संग समाज सखी आइलि हुनका फुलवाड़ी *sang samāj sakhī āilⁱ hunᵃkā phulᵃwārī,* (her) companions and friends came (into) her garden.

हुनका कारन *hunᵃkā kāran,* for his sake.

These oblique forms are not always employed. The direct form is often used instead of the oblique form, but not *vice-versa.* The oblique form is never used instead of the direct form.

The following pairs are therefore both correct; though the second is the more usual :—

⎧ **हमर छिरकी में** *hamar sirᵃkī mē̃,* and
⎩ **हमरा छिरकी में** *hamᵃrā sirᵃkī mē̃.*

⎧ **अप्पन चढ़ैक घोड़ी** *appan caṛhaik ghōṛī,* and
⎩ **अपना चढ़ैक घोड़ी** *apᵃnā caṛhaik ghōṛī.*

And so for the other examples. But the following examples, in

which an oblique form is used instead of a direct form, are wrong :—

उनका कानब सुनि *hun⁰kā kānab sun^i*.

जकरा खेत तकरा धान *jak⁰rā khēt tak⁰rā dhān*, this would mean 'to whom there is a field, to him there is a paddy-crop,' conveying an altogether different meaning.

तकरा अकरार लिखि *tak⁰rā ak⁰rār likh^i*.

In phrases like हमरा सक नहिं *ham⁰rā sak nah^i*, I have no power (to do so and so), हमरा *ham⁰rā* is not a genitive. It is a dative, and the sentence literally translated is 'to me power is not.'

The above possessive pronouns do not change for gender in the modern language. 'My mother' is हमर माई *hamar māi*, not हमरि माई *hamar^i māi*. In the old language, however, we now and then come across instances of the feminine.

135. Given the oblique form, the declension of pronouns closely follows that of nouns substantive. The principal points of difference are :—

(1) The Accusative singular is rarely the same as the nominative, but is in the oblique form either by itself or with the postposition कें *kĕ̃*, added. Thus हम *ham*, I ; हमरा *ham⁰rā* or हमरा कें *ham⁰rā kĕ̃*, me. The honorific pronoun of the second person, अपने *ap⁰ne* or अहाँ *ahā̃*, and the interrogative pronoun की *kī*, what ? are the only exceptions to this general statement.

(2) The Genitives are formed according to a different series of rules, as above explained.

(3) The Dative often drops the postposition कें *kĕ̃*, an idiom which is not allowable in the case of nouns substantive. Thus हमरा कें *ham⁰rā kĕ̃* or हमरा *ham⁰rā*, to me.

(4) Pronouns have the same form whether referring to masculine or feminine nouns.

(5) With the exception of the pronouns of the second person, they all want the vocative case.

136.   There are three sets of personal pronouns, the first set referring to the first person, the second to the second person, and the third to the third.   Each of the two last sets consists of two divisions—an honorific, and a non-honorific division.   In other words, the pronouns of the second and third persons have each two forms, an honorific and a non-honorific.   To people accustomed to deal with eastern languages, I need do no more than point out the fact, except to notice *en passant*, that in no Eastern Indo-Aryan language is this distinction carried to a greater length* than in Maithilī.   The pronouns of the third person are identical with the Remote Demonstrative Pronouns, and will be dealt with under that head.

137.   In order to clear the way, I commence with the two old singular forms of the pronouns of the first and second persons which at the present day are only used in poetry.   These are मैं *mḗ*, I, and तू *tū*, thou, and are declined as follows :—

Nom.	मैं *mḗ*, I.	तू *tū*, thou.
Acc.	मोहि *mohⁱ*, me.	तोहि *tohⁱ*, thee.
Instr.	मोहि सौं *mohⁱ sṓ*, by me.	तोहि सौं *tohⁱ sṓ*, by thee.
Dat.	मोहि *mohⁱ*, to me.	तोहि *tohⁱ*, to thee.
Abl.	मोहि सौं *mohⁱ sṓ*, from me.	तोहि सौं *tohⁱ sṓ*, from thee.
Gen.	मोर *mōr*, my, of me.	तुअ *tua*, or तोर *tōr*, thy, of thee.
Loc.	मोहि मौं *mohⁱ mṓ*, in me.	तोहि मौं *tohⁱ mṓ*, in thee.

The oblique forms of the genitive are मोरा *mōrā* and तोरा *tōrā*. In Vidyāpati, lxxix. 13, मोरा *mōrā* is employed as a dative of possession.   नहि मोरा टका अछि *nahⁱ mōrā* (scanned as if it were मोर *mora*) *ṭakā achⁱ*, there is not a rupee to me, I have no money.

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* It will be seen further on, that some verbs have not only a honorific and a non-honorific form depending on the subject, but have also another pair of honorific and non-honorific forms depending on the object.

The plural forms are not used. When necessary, the modern plurals are said to be employed instead, but I have never met an example of this.

138. It will be observed how closely the declensions of the pronouns of the first and second persons agree in the above paradigm. The same is the case in the modern pronouns, which are as follows :—

Singular.

Nom. हम *ham,* I.   तोँह *tŏh,* or तोँ *tŏ̃,* thou.

Acc. ⎰ हमरा *hamᵃrā.* ⎱ me   ⎰ तोहरा *tohᵃrā,* ⎱ thee.
     ⎱ हमरा कें *hamᵃrā kĕ̃,* ⎰   ⎱ तोहरा कें *tohᵃrā kĕ̃,* ⎰

Instr. ⎰ हमरें *hamᵃrĕ̃.* ⎱ by   ⎰ तोहरें *tohᵃrĕ̃,* ⎱ by
       ⎱ हमरा सँ *hamᵃrā sã̃,* ⎰ me.   ⎱ तोहरा सँ *tohᵃrā sã̃,* ⎰ thee.

Dat. ⎰ हमरा *hamᵃrā.* ⎱ to   ⎰ तोहरा *tohᵃrā,* ⎱ to
     ⎱ हमरा कें *hamᵃrā kĕ̃,* ⎰ me.   ⎱ तोहरा कें *tohᵃrā kĕ̃,* ⎰ thee.

Abl. हमरा सँ *hamᵃrā sã̃,* from me. तोहरा सँ *tohᵃrā sã̃,* from thee.

Gen. हमर *hamar,* or हमार *hamār,* my, of me. तोहर *tŏhar,* or तोहार *tohār,* thy, of thee.

Loc. हमरा में *hamᵃrā mĕ̃,* in me. तोहरा में *tohᵃrā mĕ̃,* in thee.

Voc. ... ... हौ तोँह *hau tŏh,* O thou.

Plural.

Nom. { हम सभ *ham sabh*,
 हमरा सभ *hamᵃrā sabh*, } we.

तोंह सभ *tŏh sabh*,
 तों सभ *tŏ sabh*,
 तोहरा सभ *tohᵃrā sabh*, } ye.

Acc. हमरा सभ *hamᵃrā sabh*,
 हमरा सभ कँ *hamᵃrā sabh kẽ*, } us.

तोहरा सभ *tohᵃrā sabh*,
 तोहरा सभ कँ *tohᵃrā sabh kẽ*, } you.

Instr. { हमरा सभँ *hamᵃrā sabhẽ*,
 हमरा सभ सँ *hamᵃrā sabh sã*, } by us.

{ तोहरा सभँ *tohᵃrā sabhẽ*,
 तोहरा सभ सँ *tohᵃrā sabh sã*, } by you.

Dat. { हमरा सभ *hamᵃrā sabh*,
 हमरा सभ क *hamᵃrā sabh kẽ*, } to us.

{ तोहरा सभ *tohᵃrā sabh*,
 तोहरा सभ कँ *tohᵃrā sabh kẽ*, } to you.

Abl. हमरा सभ सँ *hamᵃrā sabh sã,* from us.

तोहरा सभ सँ *tohᵃrā sabh sã,* from you.

Gen. हमरा सभक *hamᵃrā sabhak,* our, of us.

तोहरा सभक *tohᵃrā sabhak,* your, of you.

Loc. हमरा सभ में *hamᵃrā sabh mẽ,* in us.

तोहरा सभ में *tohᵃrā sabh mẽ,* in you.

Voc. ... ...

हे तोंह सभ *hau tŏh sabh,*
 हे तोहरा सभ *hau tohᵃrā sabh,* } O ye.

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Instead of सभ *sabh* we may as usual employ सबहि *sabah^i* or लोकनि *lok^ani* throughout, except that it is not customary to use them with the direct forms हम *ham*, and तोंह *tõh* or तों *tõ*. Thus we do not hear हम सबहि *ham sabah^i*, or तोंह लोकनि *tõh lok^ani*. In the genitive plural we can, as usual, have सभ केर *sabh kēr*, instead of सभक *sabhak*.

The terminations हिं *h^i* and हूं *h^ū* are often added to these pronouns. The former gives emphasis, and the second means 'also.'

Thus हमहिं *hamah^i*, I (emphatic), I alone, as distinguished from other people; हमहूं *hamah^ū*, I also; तोंहूं *tõh^ū*, thou also; हमरहूं *ham^arah^ū* (with shortening of the final vowel of हमरा *ham^arā*), to me also.

139. तोंह *tõh* and तों *tõ* are non-honorific pronouns of the second person. There are two honorific pronouns of this person, अहाँ *ahã̄* or अहैं *ahaĩ*, and अपने *ap^ne*.

These are declined exactly like substantives, and have no oblique form. Thus, genitive अहाँक *ahã̄k*, or अहैंक *ahaĩk*, and अपनेक *ap^nek*, your. The only irregularity is the instrumental singular, the various forms of which are :—

अहैं *ahaĩ*, अहाँ सं *ahã̄ sã*, or अहैं सं *ahaĩ sã*,
and अपने सं *ap^ne sã*,
     } by you.

The plural is, as usual :—

अहाँ (or अहैं) सभ *ahã̄* (or *ahaĩ*) *sabh*, सबहि *sabah^i*, or लोकनि *lok^ani*,

अपने सभ *ap^ne sabh*, etc.

अपने *ap^ne* is more honorific than अहाँ *ahã̄*. The latter is sometimes even used when talking to inferiors. अहाँ *ahã̄*, in fact, is *polite*; while तोंह *tõh* is *rude* or *vulgar*.

In Hindōstānī आप *āp*, your honour, is construed with the verb in the third person plural, as in आप कहाँ जावे हैं *āp kahã̄ jātē*

haĩ, where is your honour going ?   In Maithilī, on the contrary,
अहाँ *ahã* and **अपने** *apᵃne*, are construed with the second person
honorific of the verb, as in **अपने बड्डत नीक कथा कहल** *apᵉne bahut
nīk kathā kahal*, your honour made a very excellent remark.

THE REFLEXIVE PRONOUN.

140.   Closely connected with the foregoing is the Reflexive
Pronoun **अपनहिं** *apᵃnahⁱ* or **अपने** *apᵘne*, self, which is employed
exactly like the Hindōstānī **आप** *āp*, genitive **अपना** *apᵃnā*, always
referring to the person of the subject of the sentence.

The genitive of **अपनहिं** *apᵃnahⁱ* is **अपन** *apan*, or **अप्पन** *appan*,
own, with an oblique form **अपना** *apᵃnā*, which is also used as an ob-
lique base. Thus, Acc. Dat. **अपना** *apᵃnā*, or **अपना कें** *apᵃnā kẽ*, to
oneself.

The nominative plural is **अपनहिं** (or **अपने**) **सभ** *apᵃnahⁱ* (or
apᵃne) *sabh*, **सबहि** *sabᵃhⁱ*, or **लोकनि** *lokᵃni*.   The oblique cases of
the plural are formed from the base **अपना सभ** *apᵃnā sabh*, etc.   Thus
Gen. plural **अपना सभक** *apᵃnā sabhak*, **अपना सबहिक** *apᵃnā sabᵃhik*,
अपना लोकनिक *apᵃnā lokᵃnik*, of selves.

The Locative plural, **अपना सभ में** *apᵃnā sabh mẽ*, or (as fre-
quently happens) with the plural suffix dropped, **अपना में** *apᵃnā
mẽ* means 'amongst themselves,' like the Hindōstānī **आपस में** *āpas
mẽ*.

The following are examples of the use of this pronoun :—

अपनहिं बिलास सें गेल सरलोगवा *apᵃnahⁱ bilās sã gĕl sarᵃ-
loyᵃwā, he himself, after enjoyment (of this life), went
to heaven.

अपने ब्राह्मनीक रूप धै कँगनिया चढ़लि *apᵃne brāhᵃmanīk rup
dhai kãyaniā caṛhalⁱ*, she herself, taking the form of a
Brāhmaṇ woman, ascended the bank.

अपन सरौटी अपने गाय गबैत चलू कोगिया गाम, *apan marautⁱ*

apᵃne gāy gabait calū jogiyā gām, having sung our own death-song let us go singing to the village of Jogiyā.

अपन बहू बेटी रखलन्हि घर सुताय *apan bahᵘ bēṭī rakhᵃlanhⁱ ghar sutāy*, he has put his own daughter-in-law and daughter to sleep at home.

बैरी अपना बस में आबि जाय *bāirī apᵃnā bas mē̃ ābⁱ jāy*, (if) an enemy come into one's own power.

अपना में मेलि कै कँ रहबाह *apᵃnā mē̃ mēlⁱ kai kā̃ rahᵃbāh*, you will remain at peace amongst yourselves, *i.e.,* with each other.

THE DEMONSTRATIVE PRONOUNS, AND PRONOUN OF THE THIRD PERSON.

141.   There are two Demonstrative Pronouns,—a Proximate, **इ** *i* or **ई** *ī*, this, and a Remote, **ओ** *ō,* that.   The Remote Demonstrative Pronoun is also used as a Pronoun of the third person, with the meaning of ' he,' ' she,' or ' it.'

142.   Each of these pronouns has two forms, a non-honorific and an honorific.   Each of these latter, again, has two oblique forms, the old, and the modern.

143.   These pronouns may be either substantives or adjectives.   When used as substantives they are declined throughout. When used as adjectives they are unchanged when the substantive with which they are in agreement is in the form of the nominative, and are put in the old oblique form when the substantive is not in that form.   Thus, **ई नेना** *ī nēnā*, this boy ; **ओ नेना** *ō nēnā*, that boy ; **ई सभ नेना** *ī sabh nēnā*, or **ई नेना सभ** *ī nēnā sabh*, these boys ; **ओ सभ नेना** *ō sabh nēnā*, or **ओ नेना सभ** *ō nēnā sabh*, those boys ; but **एहि नेनाक** *ehⁱ nēnāk*, of this boy ; **ओहि नेनाक** *ohⁱ nēnāk*, of that boy ; **एहि सभ नेनाक** *ehⁱ sabh nēnāk*, or **एहि नेना सभक** *ehⁱ nēnā sabhak*, of these boys ; **ओहि सभ नेनाक** *ohⁱ sabh nēnāk.* or **ओहि**

नेना **सभक** *ohⁱ nēnā sabhak*, of those boys. The modern oblique forms are never used in this way.

Other examples of the adjectival use of these pronouns are :—

एहि बेकूफ कें कहाँ तक नीक अकिल हैतैक, *ehⁱ bēkūph kē̃ kahā̃ tak nīk akil haitaik*, how far will wisdom come to this fool.

एहि फसिलक की रंग अछि *ehⁱ phasilak kī rang achⁱ*, what is the prospect of this harvest.

ओहि राति कें कतहूँ चलैत गेल *ohⁱ rātⁱ kē̃ katah^ū calait gēl*, that night he went away somewhere.

ओहि रसायनीक ठेकान नहिं लागल *ohⁱ rasāy^anīk ṭhēkān nahⁱ lāgal*, no trace was found of that alchemist.

144.   When used as substantives, the non-honorific pronouns have two forms,—one referring to inanimate objects and using the old oblique form, while the other refers only to animate objects and uses the modern oblique form. Thus एहि में *ehⁱ mē̃*, in this (thing) ; एकरा में *ek^arā mē̃*, in this (living creature) ; ओहि में *ohⁱ mē̃*, in that (thing), in it ; ओकरा में *ok^arā mē̃*, in that (living creature), in him, in her.

There are thus three declensions of Demonstrative Pronouns when used as substantives, *viz* :—

   (*a*) Non-honorific inanimate.
   (*b*) Non-honorific animate.
   (*b*) Honorific animate.

It stands to reason that an honorific inanimate declension is not likely to occur.   The following is the declension of Demonstrative Pronouns.

145.   (*a*) NON-HONORIFIC INANIMATE.

Singular.

	ए *i* or **ई** *ī*, this.	**ओ** *ō*, that.
Nom.	**ए** *i* or **ई** *ī*, this	**ओ** *ō*, that.
Acc.	**ए** *i*, **ई** *ī*, **एहि** *ehi*, **एहि कें** *ehi kē̃*, this.	**ओ** *ō*, **ओहि** *ohi*, **ओहि कें** *ohi kē̃*, that.
Instr.	**ए** *ē*, **एहि सँ** *ehi sā̃*, by this.	**ओहि सँ** *ohi sā̃*, by that.
Dat.	**एहि** *ehi*, **एहि कें** *ehi kē̃*, to this.	**ओहि** *ohi*, **ओहि कें** *ohi kē̃*, to that.
Abl.	**एहि सँ** *ehi sā̃*, from this.	**ओहि सँ** *ohi sā̃*, from that.
Gen.	**एकर** *ēkar*, of this.	**ओकर** *ōkar*, of that.
Loc.	**एहि में** *ehi mē̃*, in this.	**ओहि में** *ohi mē̃*, in that.

Plural.

Nom.	**ए सभ** *i sabh*, or **ई सभ** *ī sabh*, these.	**ओ सभ** *ō sabh*, those.
Acc.	**एहि सभ (कें)** *ehi sabh (kē̃)*, these.	**ओहि सभ (कें)** *ohi sabh (kē̃)*, those.
Instr.	{ **ए सभ** *ē sabh*, **एहि सभ सँ** *ehi sabh sā̃*, } by these.	**ओहि सभ सँ** *ohi sabh sā̃*, by those.
Dat.	**एहि सभ (कें)** *ehi sabh (kē̃)*, to these.	**ओहि सभ (कें)** *ohi sabh (kē̃)*, to those.
Abl.	**एहि सभ सँ** *ehi sabh sā̃*, from these.	**ओहि सभ सँ** *ohi sabh sā̃*, from those.
Gen.	**एहि सभक** *ehi sabhak*, of these.	**ओहि सभक** *ohi sabhak*, of those.
Loc.	**एहि सभ में** *ehi sabh mē̃*, in these.	**ओहि सभ में** *ohi sabh mē̃*, in those.

Instead of प्रहि *ehi*, we may have, throughout, प्रह *eh* or ऐह *aih*, and similarly for ओहि *ohi*, we may have ओह *oh* or औह *auh*. I have not noted any instrumental form of ओ *ō*, corresponding to the ए़ *ē* of इ *i*. The genitives singular एकर *ēkar* and ओकर *ōkar* are contractions of प्रहि कर *ehi kar* and ओहि कर *ohi kar* respectively. I have not met with forms like प्रहिक *ehik* or ओहिक *ohik*, as we might expect. The plural suffix may be सबहि *sabahi* instead of सभ *sabh*. लोकनि *lokani* cannot be used, as the pronouns refer only to inanimate objects.

As examples of these inanimate non-honorific pronouns, we may quote :—

ई एकर आठम बिआन थिकै *i ēkar āṭham biān thikai*, this is the eighth calving of this one (referring to a cow).

ई ले जाह *i lē jāh*, take away this.

प्रहि नहिं जनली अहाँ भद्री छी *ehi nahi janali ahā bhadri chi*, I did not know this, that your honour is Bhadri.

प्रहि सँ ई फल बहरादअहि *ehi sa i phal baharāi-achi*, from this this fruit comes out, *i.e.*, the moral of this is the following :—

ओहि में किछु लाभ नहिं *ohi mē kicchu lābh nahi*, in that there is no profit.

कौआ ओकर गुद्दा खाए गेल *kauā ōkar guddā khāe gēl*, the crow ate up its kernel.

As an emphatic form of these pronouns we have एहे *ihe*, this indeed, and उहे *uhe* or वैह *waih*, that indeed, as in दीना भद्री जिबैत चल उहे गबैत रहै *dinā bhadri jibait chal, uhe gabait rahai*, (when) Dīnā and Bhadrī were alive, that is the very song they used to sing ; वैह चोराए कै ले गेल अहि *waih corāe kai lai gēl achi*, it is he who has stolen (the property) and carried it off.

146. (b) NON-HONORIFIC ANIMATE.

This is declined like the inanimate pronoun, except that प्रकरा *ek^arā* is substituted for एहि *eh^i* and ओकरा *ok^arā* for ओहि *oh^i*. Thus :—

Singular.

Nom.　इ *i* or ई *ī*, this　　　　　　　　ओ *ō*, that.

Instr.　$\left\{ \begin{array}{l} \text{प्रकरें } ek^a r\breve{e}, \\ \text{प्रकरा सँ } ek^a r\bar{a}\ s\breve{a}, \end{array} \right\}$ by this.　ओकरा सँ *ok^arā să*, by that.

Dat.　$\left\{ \begin{array}{l} \text{प्रकरा } ek^a r\bar{a}, \\ \text{प्रकरा कें } ek^a r\bar{a}\ k\breve{e}, \end{array} \right\}$ to this.　$\left\{ \begin{array}{l} \text{ओकरा } ok^a r\bar{a}, \\ \text{ओकरा कें } ok^a r\bar{a}\ k\breve{e}, \end{array} \right\}$ to that.

Gen.　एकर *ekar*, of this.　　　　　　　ओकर *ōkar*, of that.

Plural.

Nom.　इ सभ *i sabh*, ई सभ *ī sabh*, etc., these.　ओ सभ *ō sabh*, etc., those.

Dat.　प्रकरा सभ (कें) *ek^arā sabh (kĕ)*, to these.　ओकरा सभ (कें) *ok^arā sabh (kĕ)*, to those.

Similarly for the other cases. I have not noted any instrumental form of ओ *ō*, corresponding to the प्रकरें *ek^arĕ* of ई *ī*. In the plural, instead of सभ *sabh*, we can, as usual, have सवहि *sabah^i* or लोकनि *lok^ani*. As examples of these animate non-honorific pronouns, we may quote :—

ओ आइकाल्हि गाभिनि अछि *ō āikālh^i gābhin^i ach^i*, nowadays she is in calf (referring to a cow).

ओकरा एहि तरहें घबड़ाएल देखि कँ *ok^arā eh^i tar^ahĕ ghab^arāel dĕkh^i kă*, having seen him distracted in this manner.

In the following ओकरा *ok^arā* is irregularly used to refer to an inanimate object. तखन ओ सभ ओकरा झट पट तोड़ि देलक *takhan ō sabh ok^arā jhaṭ-paṭ tōṛ^i dēlak*, then they at once broke it (*sc.* a stick).

एकर बाठम बिबान *ēkar āṭham biān,* her eighth calving.

जेहि सौं बोकर परबरश होएक से अबस्य॰ कर्तब्य॰ ठीक *jeh[i] saũ ōkar par[a]baraś hōik sē abasya kartabya thīk,* we must certainly do what is necessary for its (the child's) support.

प्रकरा सभ कें किछु कै देखाबी *ek[a]rā sabh kē̃ kich[u] kai dekhābī,* having done something, let me show it to all these (*viz.* to his sons).

प्रकरा सवहि कें हमरा लग पठाप देह *ek[a]rā sabah[i] kē̃ ham[a]rā lag paṭhāe daih,* send all these (*viz.,* dogs) to me.

हि *h[i]* added to these oblique forms gives emphasis, while हु *h[u]* when suffixed, means 'also.' Thus प्रकरहि कें *ek[a]rah[i] kē̃,* it is to *this* one; बोकरहु पठाप दिबौक *ok[o]rah[u] paṭhāe diauk,* send him also. Observe that the final बा *ā* of प्रकरा *ek[a]rā* and बोकरा *ok[a]rā* is shortened before these suffixes.

147. (c) HONORIFIC.

The old honorific oblique forms of इ *ī* and बो *ō* are हिनि *hin[i]* and हुनि *hun[i]* respectively. We meet them variously spelt. Sometimes we have हिन *hin* and हुन *hun;* sometimes हिन्हि *hinh[i]* and हुन्हि *hunh[i],* and sometimes हिन्ह *hinh* and हुन्ह *hunh.* For the sake of convenience I shall only employ हिनि *hin[i]* and हुनि *hun[i]* in the paradigms, but it should be remembered that the other forms are often met with. Indeed, the most usual form of the genitive is हिनक *hinak* and हुनक *hunak,* and not हिनिक *hinik* and हुनिक *hunik.* These old oblique forms are only employed as adjectives, and, being honorific, rarely occur in the literary style, though one hears them in conversation. We have an example in हुनि स्वामिक कारन *hun[i] swāmik kāran,* for the sake of that (respected) husband (the prospective wife is speaking), in the song of Salhēs.

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148. The modern oblique form is the oblique genitive of the old oblique form. Thus, **हिनका** *hin*°*kā* and **हुनका** *hun*°*kā*, of which **हिनिका** *hinikā*, **हिन्हका** *hinh*°*kā*, **हिन्हिका** *hinhikā*, and **हुनिका** *hunikā*, **हुन्हका** *hunh*°*kā*, **हुन्हिका** *hunhikā*, are optional varieties.

149. The declension of the honorific pronoun is the same as that of the non-honorific, substituting **हिनका** *hin*°*kā* and **हुनका** *hun*°*kā*, or any of the optional spellings, for **एकरा** *ek*°*rā* and **ओकरा** *ok*°*rā*, respectively. Thus :—

Singular.

Nom. **ए** *i* or **ई** *ī*, this. **ओ** *ō*, that.

Instr. **हिनका सँ** *hin*°*kā sä̃*, by this. **हुनका सँ** *hun*°*kā sä̃*, by that.

Dat. $\left\{\begin{matrix}\text{हिनका } hin°kā, \\ \text{हिनका कें } hin°kā kē̃,\end{matrix}\right\}$ to this. $\left\{\begin{matrix}\text{हुनका } hun°kā, \\ \text{हुनका क } hun°kā kē̃,\end{matrix}\right\}$ to that.

Gen. $\left\{\begin{matrix}\text{हिनक } hinak, \\ \text{हिनकर } hin°kar,\end{matrix}\right\}$ of this. $\left\{\begin{matrix}\text{हुनक } hunak, \\ \text{हुनकर } hun°kar,\end{matrix}\right\}$ of that.

Plural.

Nom. **ए सभ** *i sabh*, **ई सभ** *ī sabh*, etc., these. **ओ सभ** *ō sabh*, etc., those.

Dat. **हिनका सभ (कें)** *hin*°*kā sabh* (*kē̃*), to these. **हुनका सभ (कें)** *hun*°*kā sabh* (*kē̃*), to those.

Similarly for the other cases. As usual, in the plural we can use **सबहि** *sabah*ⁱ or **लोकनि** *lok*°*ni* instead of **सभ** *sabh*. Examples of the use of this form of the demonstrative pronoun are :—

हिनका फुरसति देब *hin*°*kā phursat*ⁱ *dēb*, I will give him leave to depart.

हा माए बाप गारी देलक *hun*°*kā māe bāp gārī dēlak*, have the father and mother given abuse to her (*i.e.*, have they abused her).

उनिका माता नहिं *hunikā mātā nah*[i], to him there is no mother, he has no mother.

उनक कानव सुनि *hunak kānab sun*[i], hearing her weeping.

150. The above genitives एकर *ēkar*, ओकर *ōkar*, हिनक *hinak,* or हिनकर *hin*[a]*kar* and उनक *hunuk* or उनकर *hun*[a]*kar*, are usually all put into the oblique form when agreeing with a noun in an oblique case. Examples of this will be found in § 134 *ante*.

THE RELATIVE AND CORRELATIVE PRONOUNS.

151. The Relative Pronoun is जे *jē*, who, which, and its Correlative is से *sē*, he, she, it, that.

152. As in the case of the Demonstrative Pronouns, each has two forms, a non-honorific and an honorific ; and the non-honorific form, again, may be animate or inanimate. There is, however this difference, that in the Instrumental, Ablative, and Genitive singular, and throughout the plural, the form usually employed for inanimate nouns may also be employed for animate ones.

153. When used as adjectives, the oblique forms (जाहि *jāh*[i] and ताहि *tāh*[i]) of the non-honorific inanimate declension are used when in agreement with a noun in an oblique case. Examples of the adjectival use of these pronouns are as follows :—

जे चीज वस्तु सभ अहाँक नोकसान भेल अछि, से सभ पहुँचत *jē cīj bast*[u] *sabh ahā̃k nok*[a]*sān bhel ach*[i], *sē sabh pahũcat*, all your property which has been spoilt, will arrive (*i.e.*, be restored).

जे लोक आप्रल चल से लोक गेल *jē lōk āel chal, së lōk gēl*, the man who came, went.

जाहि लोकक खेत ताहि लोकक धान *jāh*[i] *lōkak khēt, tāh*[i] *lōkak dhān*, the person who owns the field, owns the paddy.

जाहि बन चिकिषो ने डोलै ताहि बन हम्सा ै लड़ै *jāh^i ban siki-ō ne dōlai, tāh^i ban hansā chai laṛai*, (in) the forest where even the reeds are motionless, his soul is fighting.

154. When used as a substantive, the inanimate non-honorific form is declined as follows. The Instrumental, Ablative, and Genitive singular, and the whole of the plural can be also used to refer to animate nouns.

155. (a) NON-HONORIFIC INANIMATE.

Singular.

जे *jē*, which, who.   से *sē*, he, she, it, that.

Nom.   जे *jē*, which.   से *sē*, that.

Acc.   जाहि (कें) *jāh^i* (*kē̃*), to which.   ताहि (कें) *tāh^i* (*kē̃*), to that.

Instr. $\begin{cases} \text{जें } j\bar{e} \\ \text{जाहि सें } j\bar{a}h^i s\bar{d}, \end{cases}$ $\begin{cases} \text{by which,} \\ \text{by whom.} \end{cases}$ $\begin{cases} \text{तें } t\bar{e} \\ \text{ताहि सें } t\bar{a}h^i s\bar{d}, \end{cases}$ $\begin{cases} \text{by that,} \\ \text{by him.} \end{cases}$

Dat.   जाहि (कें) *jāh^i* (*kē̃*), to which.   ताहि (कें) *tāh^i* (*kē̃*), to that.

Abl.   जाहि सें *jāh^i sd*, from which,   ताहि सें *tāh^i sd*, from that,
        from whom.   from him.

Gen.   जसु *jas^u*, of which, of whom.   तसु *tas^u*, of that, of him.

Loc.   जाहि में *jāh^i mē̃*, in which.   ताहि में *tāh^i mē̃*, in that.

Plural.

Nom.   जे सभ *jē sabh*, which, who.   से सभ *sē sabh*, those, they.

Acc.   जाहि सभ (कें) *jāh^i sabh kē̃*,   ताहि सभ (कें) *tāh^i sabh* (*kē̃*),
        which, who.   those, they.

Instr.   जाहि सभ सें *jāh^i sabh sd*, by   ताहि सभ में *tāh^i sabh sd*, by
        which, by whom.   those, by them.

Dat.   जाहि सभ (कें *jāh^i sabh* (*kē̃*), to   ताहि सभ (कें *tāh^i sabh* (*kē̃*), to
        which, to whom.   those, to them.

Abl. **जाहि सभ सँ** *jāh^i sabh sã*, from **ताहि सभ सँ** *tāh^i sabh sã*, from
      which, from whom.   those, from them.

Gen. **जाहि सभक** *jāh^i sabhak*, of **ताहि सभक** *tāh^i sabhak*, of
      which, of whom.   those, of them.

Loc. **जाहि सभ में** *jāh^i sabh mē̃*, in **ताहि सभ में** *tāh^i sabh mē̃*, in
      which, in whom.   those, in them.

Instead of **जाहि** *jāh^i* and **ताहि** *tāh^i*, we sometimes find in poetry **जा** *jā* and **ता** *tā*. We also sometimes have **जेहि** *jeh^i* and **तेहि** *teh^i*, which are properly Bhojpuri. From this last we have an instrumental **जेहिं** *jeh^ĩ* and **तेहिं** *teh^ĩ*, which are used adverbially, to mean 'as,' 'so.' The Genitives **जसु** *jas^u*, and **तसु** *tas^u*, are only used in proverbs and poetry. In one place Vidyāpati has **तासि** *tās^i* (xviii, 7). I have not met forms like **जाहिक** *jāhik* and **ताहिक** *tāhik*, which we might expect. The plural suffix may, as usual, be **सबहि** *sabah^i* or **लोकनि** *lok^ani* instead of **सभ** *sabh*. As examples of this form of the honorific pronoun we may quote :—

जे आएल से गेल *je āel se gel*, he who came, went.

जाहि सँ नाम चलैन्हि से हमर किरिया करैह *jāh^i sã nām calainh^i, se hamar kiriyā karāh*, in order that (*lit.* from which) our name may continue, so perform our funeral rites.

In the following the final **f** *i* of **जाहि** *jāh^i* has been lengthened for the sake of metre.

जाही सँ किछु पाविअहँ सहिअहँ कड़ुर बेन *jāhī sã kich^u p^bia, sahiā karui bēn*, from whomsoever you would receive benefits, you must bear abusive words.

कैएक कथा सभ सिखाए दिअहु कि जाहि सँ तोहरा लाभ हैतहु *kaiek kathā sabh sikhāe diah^u, ki jāh^i sã tōh^arā lābh haitah^v*, I will teach you several sayings from which there will be gain to you.

जकरा जा सँ रीती दुरड्डक दुरि गेलँ दोगुन पिरीती *jakarā jā sð rītī durahuka duri ġēlẽ doguna pirītī*, to whom, with whom there is affection (*i.e.*, when there is mutual affection), the love is twice as strong the more distant they are from each other (Vidyāpati, xlvi. 1).

ता सम *tā sama*, like that (Vidyapati, xvi. 2).

जेहि सौँ ओकर परबरश होइक *jeh^i saũ ōkar par^abaraś hōik*, so that (*lit.* from which) its support may be, (we must take precautions for the child's support).

तेहि अबसर *teh^i abasara*, at that time (Vid. xxviii. 4).

जेहिँ ऐलाह तेहिँ गेला, *jeh^i ailăh teh^i ġēlā*, as he came, so he went.

जसु मन परम तरासे *jasu mana parama tarāsē*, in whose heart there is exceeding fear (Vid. vii. 5).

तसु साहस नहिँ सीमा *tasu sāhasa nahī sīmā*, there is no limit to her courage (Vid. vii. 4).

तासि रिपु *tāsi ripu*, his foe (Vid. xviii. 7).

156.   Several emphatic forms of these pronouns have been noted. Such are जैह *jaih*, who, सेह *seh*, सैह *saih*, सोए *sōe*, even he : सेओ *sēō*, सेहो *sēhō*, सेहओ *seh-o*, he also. Thus,—

सैह चतुर जन जैह बुभत अबधारी *saiha catura jana jaiha bujhata abadhārī*, they alone are wise who can understand it correctly (Vid. xvii. 7).

तनिका सेह पै नाह *tanikā seh pai nāh*, he alone (will be) a husband to her.

चानन लाग बिखम सर सोए *cānana lāga bikhama sura sōe*, the application of sandalwood,—even that is an intolerable arrow (Vid. xvii. 3).

सेहओ दुरि गेला *seha-o duri gēlā*, that also went far away (Vid. lxxiii. 4).

सेहो थिक ओहि ठामा *sēhō thika ohi ṭhāmā*, that also is in that place (Vid. xvii. 3).

157. It will have been noticed from the above that while से *sē* is generally employed as a correlative, it is sometimes used as an independent demonstrative pronoun. Its Instrumental singular appears under various forms, such as तैं *taĩ*, तौं *taũ*, तौ *tau*, तो *tū*, or with emphatic ई *ī*, तैई *tēĩ*, or with emphatic ओ *o*, तेओ *tēo*, तैओ *taio*, or तैअओ *taiao*, all of which are commonly used adverbially. Thus :—

तैं नहिं करथि गरासे *tẽ nahĩ karathi garāsē*, *therefore* he does not devour it (Vid. xiv. 8).

तौं नहिं कमल सुखाई *taũ nahĩ kamala sukhāī*, *therefore* the lotus does not wither (Vid. xiv. 6).

तौं पय जीबे अधर सुधा रस जौं पय पीबे *taũ paya jībē, adhara sudhā-rasa jaũ paya pibē*, *so long* will it live, as long as it sips the nectar of the lower lip (Vid. ii. 5).

तो पय जीबथि जीबे *tō paya jībathi jibē*, so long will he remain living (Vid. x. 10).

तैई बहि गेल हावा *tēĩ bahi gel hāwā*, *exactly so* did the wind blow.

तेओ धसल केस पासे *tēo dhasala kēśa pāsē*, *therefore also* my hair was disordered (Vid. xl. 7).

तैओ तुलित नहिं भेला *taio tulita nahĩ bhēlā*, *still* it did not equal (the beauty of thy face) (Vid. vi. 4).

तैअओ कुमुदिनि करय अनंदा *taiao kumudini karaya anandā*, *nevertheless* the water-lily rejoices (Vid. xlvi. 6).

158. (b) Non-Honorific Animate.

This is declined like the inanimate pronoun, except that
जकरा *jakᵃrā* is substituted for जाहि *jāhⁱ*, and तकरा *takᵃrā* for
ताहि *tāhⁱ*. Thus:—

Singular.

Nom. जे *jē*, who. से *sē*, he, she, that.

Instr. जकरें *jakᵃrēͫ*, } by तकरें *takᵃrēͫ*, } by
        जकरा सँ *jakᵃrā sāͫ*, } whom. तकरा सँ *takᵃrā sāͫ*, } him, &c.

Dat. जकरा (कें) *jakᵃrā* (*kēͫ*), to तकरा (कें) *takᵃrā* (*kēͫ*), to
      whom. him, &c.

Gen. जकर *jakar*, whose. तकर *takar*, his, her, its.

Plural.

Nom. जे सभ *jē sabh*, who. से सभ *sē sabh*, they.

Dat. जकरा सभ (कें) *jakᵃrā sabh* तकरा सभ (कें) *takᵃrā sabh*
      (*kēͫ*), to whom. (*kēͫ*), to them.

Similarly for the other cases. In the plural, as usual, सबहि
sabahⁱ or लोकनि *lokᵃni* may be substituted for सभ *sabh*. Occasion-
ally we come across जेकर *jēkar* instead of जकर *jakar*, जेकरा *jekᵃrā*
instead of जकरा *jakᵃrā*, तेकर *tēkar* instead of तकर *takar*, and तेकरा
tekᵃrā instead of तकरा *takᵃrā*. These are properly Bhojpurī
forms.

As examples of these non-honorific animate pronouns we may
quote :—

  जकर खेत तकर धान *jakar khēt, takar dhān*, whose is the field, his
    is the paddy-crop.
  जकर लाठी तकर महीस *jakar lāṭhī takar mahīs*, he who owns
    the cudgel owns the buffalo.

जकरा सँ रस चूबि रहल अछि *jakᵃrā sắ̃ ras cūbⁱ rahal achⁱ*,
(grapes) from which the juice is exuding (here the pronoun
is, exceptionally, inanimate).

जेकर बनल अखड़वा तेकर बारहो मास *jĕkar banal akhaɽᵃwā tĕkar
bărᵃho mās*, he whose (fields) are ready in *Āṣāḍh*, is ready
also all the year round.

हिं *hⁱ* (even), and हूं *hᵘ* (also), are added as in the case of
demonstratives.   Thus (Vid. l. 4).

<div align="center">

एहि अवसर पहु मिलन जेहन सुख ।

जकरहिं होए से जान ॥

</div>

ehi abasara pahu milana jehana sukha ।
jakarahĩ hoe sē jāna ॥

Only she that hath experienced them, knows the bliss of the
tryst with the beloved at such a time.

<div align="center">

159.   (*c*) Honorific Animate.

</div>

The honorific oblique forms of जे *jē* and से *sē* are जनि *janⁱ* and
तनि *tanⁱ*, respectively.   We thus get the following declension
which is exactly parallel to that of इ *ⁱ* and ओ *ō :*—

<div align="center">

Singular.

</div>

Nom.   जे *jē*, who.   से *sē*, he, she, that.

Instr. जनिका सँ *janikā sắ̃*, by whom.   तनिका सँ *tanikā sắ̃*, by him, her.

Dat.   जनिका (कें) *janikā (kẽ)*, to   तनिका (कें) *tanikā (kẽ)*, to
        whom.   him, her.

Gen.   जनिक *janik*, जनिकर *janikar*, तनिक *tanik*, तनिकर *tanikar*,
        whose.   his, hers.

13

Plural.

Nom. **जे सभ** *jē sabh*, who.   **से सभ** *sē sabh*, they.

Dat. **जनिका सभ** (**कें**) *janikā sabh* **तनिका सभ** (**कें**) *tanikā sabh*
        (*kẽ*), to whom.   (*kẽ*), to them.

And so on for the other cases. As usual, in the plural we can
use **सबहि** *sabahⁱ*, or **लोकनि** *lok^ani* instead of **सभ** *sabh*. Examples
of these honorific forms are :—

जेहन जनिकर चाकरी तेहनें सन भरि देथि *jehan janikar cāk^arī.
teh^anẽ-san bharⁱ dēthⁱ*, as is each one's (*lit.* whose) service,
exactly so he pays in full.

केओ जमानत दै कें बचलाह जनिका ममला नेही *keō jamānat dai kẽ
bac^alāh, janikā am^alā nēhī*, some, to whom there was affec-
tion on the part of the court officials, got off by giving bail.

जनिक छहन धनि *janika chana dhani*, (a man) whose wife is so
(beautiful), (Vid. li. 2).

कि कहब तनिक गेयाने *ki kahaba tanika geānē*, what shall I say
(about) his wisdom? (Vid. xxii. 2).

160. I have not noted any occurrence of the employment of
the oblique genitive of **जे** *je*, though, of course, it is commonly
heard colloquially. For **से** *sē*, we have the following pair of ex-
amples :—

Direct Genitive—

लाख गारि देलें, तकर उतर हम नहिं किछु कहलौक *lākh gārⁱ
dēlẽ, takar utar ham nahⁱ kich^u kah^alauk*, a thousand
abuses didst thou give me, but I said to thee no answer
to (*lit.* of) it.

Oblique Genitive—

तकरा बल से गुलामी जट चरबैत अछि *tak^arā bal sē gulāmī jaṭ
car^abait achⁱ*, through her might Gulāmī Jaṭ is grazing
(cattle).

161. INTERROGATIVE PRONOUNS.

There are two interrogative pronouns, *viz.*, के *kĕ*, who ? and की *kī*, what ? The former only refers to animate objects, and the latter only to inanimate.

162. When employed as adjectives के *kĕ* and की *kī* become कोन *kōn* or कौन *kaun*, but when agreeing with a noun in the nominative singular की *kī* may remain unchanged. Examples of the adjectival use of these pronouns are :—

के *kĕ*,—ओ कोन लोक थीक *ō kōn lōk thīk*, what caste is he ?

कोन लोकक घोड़ छैक *kōn lōkak ghōṛ chaik*, of what person is (this) the horse, *i.e.*, what person owns the horse ?

कौन गरू परलौ *kaun garū par²lau*, what misfortune has befallen you ?

पुछैत छैन्हि जे कौन लोगक हबेली छीक *puchait chainh² jē kaun lōgak habēlī chīk*. you are asking. ·(of a man) of what caste is this the house ? '

कौन उपाय जाऐब जोगिया नगर *kaun upāy jāeb jogiyā nagar*, by what device shall we go to Jogiyā town ?

की *kī*,—ई कोन बिआन थिकैक *i kōn biān thikaik*, what calving is this ? (*i.e.*, how many times has she calved before ?)

ओकरा में कौन गुन छैक *ok²rā mē kōn gun chaik*, what virtue is there in it ?

कोन लोटा में पानि लाऐल छाह *kōn lōṭā mē pāni lāel chǎh*, in what vessel have you brought the water ?

कौन दिसा के अबैत होऐ कहहु बुझाय *kaun disā kē abait hōai kahah^u bujhāy*, tell (me) in what direction he may be coming.

फेरि की झगड़ा अछि *phēr² kī jhag²ṛā ach²*, then what (cause of) quarrel can there be ?

की नाम छिक *kī nām chhik,* what name is it ?

163.   The declension of के *kē* (the   animate pronoun) closely
˙ws that of the animate forms of जो *jē.*

There are, as usual non-honorific and honorific declensions
They are as follows :—

Singular.

	Non-honorific.	*Honorific.*
Nom.	के *kē,* who ? which ?	के *kē,* who ? which ?
Instr.	ककरे *kak^arē,* / ककरा सँ *kak^arā sā̃,* } by whom ?	कनिका सँ *kanikā sā̃,* by whom ?
Dat.	ककरा (कँ) *kak^arā* (*kē̃*), to whom ?	कनिका (कँ) *kanikā* (*kē̃*), to whom ?
Gen.	ककर *kakar,* whose ?	कनिक *kanik,* कनिकर *kanikar,* whose ?

Plural.

Nom.	के सभ *kē sabh,* who ?	के सभ *kē sabh,* who ?
Dat.	ककरा सभ (कँ) *kak^arā sabh* (*kē̃*), to whom ?	कनिका सभ कँ *kanikā sabh kē̃,* to whom ?

and so on for the other cases.   In the plural, as usual, सबहि *sabahⁱ*
or लोकनि *lak^ani,* may be substituted for सभ *sabh.*   Occasionally we
come across केकर *kēkar* instead of ककर *kakar,* and केकरा *kek^arā* in-
stead of ककरा *kak^arā,* but these are properly Bhojpurī forms.   I
have not come across काहि *kāhⁱ* corresponding to जाहि *jāhⁱ* in the
modern language, but Vidyāpati employs it in passages such as
काहि कहब दुख *kāhi kahaba dukha,* to whom shall I tell my
distress ?   (lxi. 2.)

As examples of these animate interrogative pronouns, we may quote :—

ककर घोड़ छैक *kakar ghōr chaik,* whose horse is it ?

केकर प्रहन अमाए *kēkara ehana jamāe,* who has such a son-in-law (Vid. lxxxi. 4) ?

ककरा दे के जोगिया जाँजरि भेजब समाद *kakⁿrā dē ke jogiyā jãjarⁱ bhējab samād,* having given whom (*i.e.,* by means of whom) shall we send word to Jogiyā Jãjari.

लुबुधल नयन हटय के पार *lubudhala nayana haṭaya kĕ pāra,* who can turn aside a greedy eye ? (Vid. iv. 3).

I have not come across any instances of the honorific forms in literature, but they are occasionally heard colloquially.

164.   The inanimate interrogative pronoun is **कि** *ki* or **की** *kī,* what ?   It is often written **किय** *kia* or **किए** *kiē,* especially in poetry.   Its declension is quite irregular, and is as follows :—

Singular.

Nom.   **कि** *ki,* **की** *kī,* or **किय** *kia,* what ?

Acc.   **कथी कँ,** *kathī kĕ,* or **की** *kī,* what ?

Instr.   **कथीँ** *kathī̃,* **कथी सँ** *kathī sã,* by what ?

Dat.   **कथी लँ** *kathī lai,* **किऐ** *kiai,* **किए** *kiē,* or **किए** *kie,* to or for what ? why ?

Abl.   **कथी सँ** *kathī sã,* from what ?

Gen.   **कथीक** *kathīk,* of what ?

Loc.   **कथी मँ** *kathī mĕ,* in what ?

Plural wanting.   Note the form of the Dative.   This case has many variations.   I have noted **कि ला** *ki lā,* **कि लँ** *ki lai,* **की ला** *kī lā,* **की लँ** *kī lai,* **कथी ला** *kathī lā,* **कथी लँ** *kathī lai.*   **लँ** *lai* is often written **लय** *lay* or **लए** *lae,* and instead of **कथी** *kathī,* we often have **कथि** *kathi.*   Like the dative, the instrumental **कथीँ** *kathī̃* is used to mean ' why ? '

Examples of this pronoun are :—

कि कहब तनिक ज्ञाने *ki kahaba tanika yeānē*, what shall I say (about) his wisdom ? (Vid. xxii. 2).

अपनेक बकरी की भेल *apᵃnek bakᵃrī kī bhēl*, what has happened to your goat ?

की ऎक *kī chaik*, what is it ?

किम भेल *kia bhēl*, what has happened ?

किम कहौ हे मुसाऊ *kia kahau, hē musāhᵘ*, O Musāhu, what have you to say ?

किए बिधाता लिखि मोहि देल *kiē bidhātā likhi mohi dēl*, why hath God written (it) for me (in my fate) ? (Vid. lvii. 1).

कथी में पानि लाएल छाह *kathī mē̃ pāni lāel chāḥ*, in what have you brought the water ?

कथीँ हमरा चोर बनबैछी *kathī̃ hamᵃrā cōr banᵃbaichī*, why do you make me out a thief ?

कथि लए कंश पटकलौह मोहि *kathi lae kaṁśa patakalāhu mōhi*, why, O Kaṁśa, didst thou dash me down (Manbōdh's *Harivaṁśa*, i. 37).

फोटरा गीदर कथि ला मरद औतार लेलैँ *phoṭᵃrā gīdar kathi lā marad autār lēlɛ̃*, O Phoṭᵃrā, the jackal, why has a man taken your form ?

क्यो कह नन्द महर किए मान *kyō kaha nanda mahara kie māna*, others (*lit.* some) said, 'Why does King Nanda agree ? ' (Manbōdh, vii. 45).

INDEFINITE PRONOUNS.

165.   These are **केओ** *keo*, anyone, someone ; **किछु** *kichᵘ*, anything, something ; and **कैएक** *kaiek*, several.

166.   केयो *keo,* anyone, someone, appears under various forms.
I have noted केयो *keō,* क्यो *kyō,* and केयओ *keao.* In old poetry we
sometimes meet केदहु *kēdahu.*

167.   When used as an adjective, it usually takes the form
कोनो *kōno* or कौनो *kauno,* but we sometimes find केयो *keo* used
instead.

The following are examples of its use as an adjective :—

कोनो नेना नहिं आयल *kōno nenā nah^i āel,* no boy came.

कोनो गृहस्थक फुलवाड़ी में *kōno gṛhasthak phul^awārī mē̃,* in
the garden of a certain householder.

कोनो बातक मन में अंदेशा मति राखी *kōno bātak man mē̃ andēśā
mat^i rākhī,* do not have anxiety in your mind about any-
thing.

कौनो मुसहर ने घर से होइत अछि बाहिर *kauno musahar nē ghar
se hōit ach^i bāhir,* no Musahar comes out of the house.

कौनो बात के हरकति नहिं *kauno bāt kē har^akat^i nah^i,* there is no
inconvenience for (want of) anything.

केयो अपूर्ब ढंगक लोक *keo apūrb dhaṅgak lōk,* a man of some
extraordinary kind, or some man of an extraordinary kind.

It will be seen that when used as an adjective, it can refer to
inanimate objects as well as animate ones.

168.   When used as a substantive, it has an oblique form
ककरहुँ *kak^arah^u,* often written ककरो *kak^arō.* Its genitive is ककर
kak^arō. In poetry we sometimes find a form काहु *kāhu* instead
of ककरहुँ *kak^arah^u,* with a genitive काहुक *kāhuka.* It is there-
fore thus declined :—

Singular.

Nom. $\Big\{$ केओ *keo*, केओ *keō*, क्यो *kyō*, or केअओ *keaō*, $\Big\}$ anyone, someone.

Acc. ककरऊँ, *kak^arah^ū*, or ककरऊँ कें $\Big)$ someone, or *kak^arah^ū kē* $\Big)$ anyone.

Inst. ककरऊँ सँ *kak^arah^ū sā̃*, by anyone, etc.

Dat. $\Big\{$ ककरऊँ *kak^arah^ū*, or ककरऊँ कें $\Big\}$ to anyone, *kak^arah^ū kē* $\Big\}$ etc.

Abl. ककरऊँ सँ *kak^arah^ū sā̃*, from anyone, etc.

Gen. ककरो *kak^arō*, of anyone, etc.

Loc. ककरऊँ में *kak^arah^ū mē̃*, in anyone, etc.

The plural is the same as the singular. ककरो *kak^arō* may be used for ककरऊँ *kak^arah^ū* throughout.

Examples of the use of this pronoun are:—

केओ नहिं आएल *keo nahĩ āel*, no one came.

क्यो घर आंगना केअओ दुआरि *kyō ghara āganā keao duāri*, some (danced) in the courtyard of the house and some in the doorway (Manbōdh's *Harivaṁśā*, ii. 45).

निज भुज बल ककरऊँ नहिं गनए *nija bhuja bala kakarahũ nahi ganae*, (on account of) the strength of their own arms they esteem no one (Manbōdh, vi. 33).

किछु नहिं ततऊँ काङ्क सौं भेल *kichu nahĩ tatahũ kāhu sõ bhēla* from that quarter nothing (*i.e.*, no help) came from anyone (Manbōdh, i. 7).

क्यो नहिं मानए काङ्कक हटल *kyō nahĩ mānae kāhuka haṭala*, no one heeds the remonstrances of anyone (Manbōdh, iv. 17).

169. The indefinite pronoun inanimate is किछु *kichu* or किछु *kicch^u*. It means 'anything' and 'something.' When it means 'anything,' the oblique form is the same as the nominative, but

when it means 'something' its oblique form is कथू *kathū*. We therefore have the following declensions :—

170.   किछु *kich*, or किच्छु *kicch* anything.

Nom. किछु *kich*, anything.

Acc. किछु कें *kich kē̃*, anything.

Inst. किछु सें *kich sā̃*, by anything.

Dat. किछु कें *kich kē̃*, to anything.

Abl. किछु सें *kich sā̃*, from anything.

Gen. किछुक *kichuk*, of anything.

Loc. किछु में *kich mē̃*, in anything.

171.   किछु *kich*, or किच्छु *kicch* something.

Nom. किछु *kich*, something.

Acc. कथू कें *kathū kē̃*, something.

Inst. कथू सें *kathū sā̃*, by something.

Dat. कथू कें *kathū kē̃*, to something.

Abl. कथू सें *kathū sā̃*, from something.

Gen. कथूक *kathūk*, of something.

Loc. कथू में *kathū mē̃*, in something.

Examples of the use of this pronoun are :—

ओहि ग्राम में ककरो किछु नहिं छैक *ohi grām mē̃ kak*a*rō kich nah*i *chaik*, in that village no one has anything.

कछु अमोट पठबिहँ *kich amōṭ paṭhabihā̃*, send (me) some mango conserve.

ओ औखध कथू में धेल होतैक *ō aukhadh kathū mē̃ dhail hoṭaik*, that medicine must be put into something.

* 172. The Indefinite pronoun **केष्क** *kaiek*, some, several, is an adjective, and is not declined. An example of its use is:—

तोरा केष्क कथा सभ सिखाप़ दिष़ष़ *toh^aru kaiek kathā sabh sikhāe diah^u*, I will teach you several matters.

DERIVATIVE PRONOMINAL FORMS.

173. The following table gives in a succinct shape the various derivative pronominal forms. It explains itself, and further comment is unnecessary:—

	Near Demonstrative.	Remote Demonstrative.	Interrogative.	Relative.	Correlative.
	इ *ĭ*, this.	ओ *ō*, that.	के *kē*, who?	जे *jē*. who. which.	से *sē*. that.
Time.	एखन *ekhan*, now.	तखन *takhan*, then.	कखन *kakhan*. when?	जखन *jakhan*. when.	तखन *takhan*. then.
Place.	एतय *etay*, here.	ओतय *otay*. there.	कतय *katay*. where?	जतय *jatay*. where.	ततय *tatay*, there.
	एम्हर *ēmhar*. hither.	ओम्हर *ōmhar*. thither.	केम्हर *kēmhar*. whither?	जेम्हर *jēmhar*. whither.	तेम्हर *tēmhar*. thither.
Manner.	एना *ēnā*. thus.	ओना *ōnā*, in that way.	केना *kēnā*. how?	जेना *jēnā*, as.	तेना *tēnā*. so.
Likeness.	एहन *ehan*, or ऐसन *aisan*. like this.	ओहन *ohan*, like that.	केहन *kehan*. like what?	जेहन *jehan*, like as.	तेहन *tehan*, like the same.
Quantity or Number.	एतेक *atek*. this much.	ओतेक *otek*. that much.	कतेक *katek*, how much?	जतेक *jatek*. as much.	ततेक *tatek*, so much.

PART III.

CONJUGATION.

CHAPTER I.

PRELIMINARY.

A. General Remarks.

174. The conjugation of the verb forms the most complicated part of Maithilī Grammar. Like the verbs of many partially cultivated languages, it has few parts for which there are not two or three optional forms. These are not local peculiarities, but may often be used by the same speaker as his fancy or as the rhythm of the sentence dictates. In many cases I cannot find that they represent different shades of meaning.

175. Maithilī verbs may conveniently be divided into the two classes of *Transitive* and *Intransitive*. These differ in the conjugation of the tenses formed from the past participle. In the paradigms of the regular verb, the verb देखब *dēkhab*, to see, will be used as the example of a transitive verb, and the verb सूतब *sūtab*, to sleep, as the example of an intransitive verb. It will be observed that in both these verbs the root-vowel is long, and it must be carefully remembered that in the conjugation of all such verbs, the root-vowel is liable to be shortened, under the rules given in § 32 and ff. *ante*. It is most important to bear this in mind, as the whole system of conjugation is full of it.

176. There is one exception to this rule of the shortened antepenultimate, and this is that when ऐ *ai*, or औ *au*, is *final*, it counts as only one syllable (even when written बइ *ai*, बए *ae*, or बउ *au*, बओ *ao*, respectively) and not as two (see §§ 13, 33 *ii*). Thus under the general rule, we should expect the *ē* in the form देखइ *dēkhai*, to be shortened ; but it is not. The reason for this apparent irregularity is that in verbal forms a final ऐ *ai* always

represents an older **वहि** *ahⁱ*, and a final **औ** *au* always represents an older **वहु** *ahᵘ*, each of which, under the rule, counts only as one syllable. **देखै** *dēkhai* is for **देखहि** *dēkhahⁱ*, and **देखौ** *dekhau* is for **देखहु** *dekhahᵘ*, and in both of these older forms the long *ē* is quite regular. The apparent exception disappears when **ऐ** *ai* or **औ** ceases to be final. Thus in **देखैक** *dekhaik* (for **देखहिक** *dekhahik*) and **देखौक** *dekhauk* for **देखहुक** *dekhahuk*), the shortening of the *ē* to *e* is quite regular.

B. Root. Verbal Nouns and Participles.

177.   It will be more convenient to deal with the finite tenses after we have described the root and the various verbal nouns and participles. The **Root** of every verb is the same as the shortest form of the second person non-honorific of the Old Present. Thus the 2nd pers. non-hon. Old Present of **देखब** *dēkhab*, to see, is **देख** *dēkh*, which is also the root.

178.   The **Verbal nouns** are three in number.

(*a*)   The first verbal noun is formed by adding **इ** *ⁱ* to the root. Thus **देखि** *dēkhⁱ* the act of seeing (see § 57). The final **इ** *ⁱ* is often omitted in writing and pronunciation, so that we have **देख** *dēkh* instead of **देखि** *dēkhⁱ*. Its oblique form is **देखै** *dēkhai* or **देखँ** *dēkhă*, and the rules for its declension together with examples are given in § 80 *ante*. Some roots ending in vowels are irregular in the formation of the first verbal noun.

179.   (*b*) The second verbal noun is usually formed by adding **अब** *ab* to the root (see § 67) and is generally employed as the infinitive; thus **देखब** *dēkhab*, the act of seeing, to see. Its oblique form is **देखबा** *dekhᵃbā*, and the rules for its declension together with examples are given in § 81 *ante*.

Verbs whose roots end in **आ** *ā* form their infinitives in **एब** *eb*. Thus from **जा** *jā*, we have **जाएब** *jāeb*, to go.

Those whose roots end in **आब** *āb*, also form their infinitives in **एब** *eb*, but with the elision of the **ब** *b* of the root. Thus

from the root पाब *pāb*, obtain, we have the infinitive पाएब *pāeb*, to obtain. In poetry we often find ओब *ob* instead of एब *eb* in this case. Thus पाओब *pāob*.

Those verbs whose roots end in इ *i* or ई *ī*, form the infinitive in अब *ab* or उब *ub*. Thus, सि *si*, sew, makes सिअब *siab* or सिउब *siub*.

Those verbs whose roots end in ऊ *ū*, form the infinitive in अब *ab* or इब *ib*. Thus चू *cū*, drip, makes चूअब *cūab*, or चूइब *cuib*, to drip.

Those verbs whose roots end in ओ *ō*, form the infinitive in अब *ab* or एब *eb*. Thus the root धो *dhō*, wash, makes धोअब *dhōab* or धोएब *dhōeb*, to wash.

Irregular are :—

✓ हो *hō*, become, Infinitive होएब *hōeb* or हैब *haib*.

✓ दे *dë* give, Infinitive देब *dēb*.

✓ ले *lē* take, Infinitive लेब *lēb*.

This verbal noun is derived from the Sanskrit future passive participle in तव्य *tavya*, and is hence employed in the formation of the future tense.

180. (c) The third verbal noun is formed by adding अल *al* to the root (see § 68), thus देखल *dēkhal*, the act of seeing. The oblique form is देखला *dekhᵃlā*, and the rules for its declension together with examples are given in § 81, *ante*. This verbal noun is generally the same as the past participle, but when the latter is irregular the verbal noun sometimes takes the regular form. Thus the ✓ जा *jā*, go, has its past participle (irregular) गेल *gēl*, but its third verbal noun is जाएल *jāel*. From this example it will be seen that (compare the second verbal noun), it ends sometimes in एल *el* instead of अल *al*. The rule is the same as in the case of अब *ab*.

The instrumental or locative of this verbal noun (or perhaps of the past participle) in वल *al*, is often used absolutely to indicate continued action.   Thus :—एक गैमारि गोबारिनि माथ पर मट्कुरी घेंलें चलि जाइचलि *ek gamār^i goārin^i māth par mat^akurī dhailẽ cal^i jāichal^i*, a foolish milkmaid, *by placing a curd-pot on her head*, was going along.   That is to say, she was going along with a curd-pot on her head.

Similarly we have from the √ लॆ *lě*, take, लॆलॆं जाएब *lělẽ jāeb*, to take away with one, लॆलॆं आएब *lělẽ āeb*, to bring with one.   In such common phrases न *n* is often substituted for ल *l*, so that we have लॆनॆं जाएब *lěnẽ jāeb* or even नॆनॆं आएब *něnẽ āeb*.   These forms are different in meaning from forms such as लॆ जाएब *lai jāeb* (Hindi लॆ जाना *lě jānā*) to take away or लॆ आएब *lai āeb* (Hindi लॆ आना *lě ānā*) or आएब *lāeb* (Hindi लाना *lānā*) to bring.   They correspond rather to the Hindi लिये जाना *liyě jānā*, to take away *with one*.

Examples of such forms are :—

> हमरो समाद नैहर लॆनॆं जाहू *hamarō samādu naihara lěnẽ jāhū*, take away with you a message for my father's house also (*Vid.* lxxix. 10).

> अहिरा गोआर समाद नॆनॆं अबैत छैक *ahirā goār samād něnẽ abait chaik*, Ahirā Goār is bringing the news with him.

> लॆ जाह सल्हेस कॆं ... कचे बाँस कॆ फठा सौं पीठि ओदारि देब *lai jāh salahěs kẽ ... kacě bās ke phaṭhā saũ pīṭhi odār^i děb*, take away Salhēs ... with a split piece of green bamboo flay his back. (बाँस कॆ *bās ke* is not a Maithili form. It is borrowed, as often happens in folktales, from another dialect, *viz.*, Bhojpuri. The correct Maithili would be बाँसक *bāsak* or बाँस केर *bās kěr*.)

> जकर बॆदुली लाएल तकर तिरिआ कॆहन सुरखी *jakar bedulī lāel takar tiriā kehan surakhī*, how fair must the woman who owns the spangle which you brought !

181. **The Noun of Agency,** corresponding to the Hindi noun in बाला *wālā*, is formed by adding बाह *bāh* or बाह *wāh* to the root. Thus देखबाह *dekhᵃbāh* or देखवाह *dekhᵃwāh*, a seer, one who sees. See § 72.

182. The **Present Participle** is formed by adding प्रैत *ait*, often written बइत *ait* or बयित *ayit*, to the root (see § 64). Thus देखैत *dekhait*, देखइत *dekhait*, or देखयित *dekhayit*, seeing. The प्रै *ai* of this termination is very unstable. Thus with verbs whose roots end in a long vowel, the termination becomes इत *it*, as in जाइत *jāit*, going ; होप्रैत *hōait*, or होइत *hōit*, becoming. The √ सि *si*, sew, has सिप्रैत *siait*, सिउत *siut*, and सिइत *siit*, but √ पी *pī*, drink, makes पिबैत *pibait*, just as √ पाब *pāb*, obtain, has पबैत *pabait*. The √ दे *dē*, give, and the √ ले *lē*, take, have, respectively, देत *dait* and लेत *lait* for their present participles. In the Past Conditional tense, which is formed from this participle, the प्रैत *ait* is, as a rule, similarly weakened. Thus देखितहुं *dekhitahᵘ*, (if) I had seen.

183. By adding the oblique termination हि *hⁱ* to the weakened present participle we get a form called the "**Adverbial Participle.**" Thus देखितहिं *dekhitahⁱ*, on seeing, in the act of seeing, immediately on seeing, equivalent to the Hindī देखते-ही *dēkhᵃtē-hī*. The following are examples of the employment of these participles :—

कनैत खिजैत धामी आप्रल *kanait* (√ कान *kān*) *khijait* (√ खीज *khīj*) *dhāmī āel*, Dhāmī came weeping and feeling angry (note the shortening of the antepenultimate vowel).

हमरा सबहिक देखैत स्वामि-धन हृया नष होइछ *hamᵃrā sabᵃhik dekhait swāmi-dhan vṛthā naṣṭ hōich*, in our presence [lit. (in the) seeing of us] our master's property is being destroyed.

दीना राम के धरितहिं भद्रीक एहुनी केहुनी छुटि गेल *dīnā rām kē dharitahⁱ bhadrīk ehunī kehunī chuṭⁱ gēl*, immediately on (Phoṭᵃrā's) seizing Dīnā Rām, Bhadrī's knees and elbows were freed.

184.   The **Past Participle** is usually formed by adding चल *al* to the root (see § 68). When the root ends in a vowel, or in चाब *āb*, the vowel of the suffix is liable to change, much as the termination चब *ab* of the second verbal noun is changed. Thus : —

Verbs whose roots end in चा *ā*, add एल *el*. Thus √ घबड़ा *ghabᵃrā*, to be agitated, past participle घबड़ाएल *ghabᵃrāel*.

Verbs whose roots end in चाब *āb*, add चोल *ol*. Thus, from √ पाब *pāb*, obtain, पाचोल *pāol*.

Verbs whose roots end in इ *i* or ई *ī*, add चल *al* or उल *ul*. Thus from √ सि *si*, sew, सिचल *sial* or सिउल *siul*, from √ पी *pī*, drink, पीउल *pīul*.

Verbs whose roots end in ऊ *ū* take चल *al* or इल *il*. Thus, from √ चू *cū*, drip, चूचल *cūal* or चूइल *cūil*.

Verbs whose roots end in चो *ō* take चल *al* or एल *el*. Thus, from √ धो *dhō*, wash, धोचल *dhōal* or धोएल *dhōel*.

Six verbs have irregular past participles as follows : —

√ कर *kᵃr*, do	Past Participle	कैल *kail*.
√ धर *dhar*, seize, place	.,	धैल *dhail*.
√ मर *mar*, die	..	मरल *maral* or मुइल *muil*.
√ दे *dē*, give	.,	देल *dēl*.
√ ले *lē*, take	.,	लेल *lēl*.
√ हो *hō*, become	..	भेल *bhēl*.

The past participle भेल *bhēl*, added to another past participle, imparts to it more of the character of an adjective, and, at the same time, adds completeness to the idea. Thus, सूतल भेल, *sūtal bhēl*, asleep ; देखल भेल *dēkhal bhēl*, seen.

The instrumental of the past participle is employed in conjugation to form the perfect and pluperfect tenses.

I have not come across many good instances in literature of the use of the past participle as an adjective. It is, of course,

extremely commonly employed in the formation of the tenses. The
following may be taken as examples of the adjectival use :—

> प्रक गरीब परोसिया आड़क मारल घर सँ निकसि चाप्रल, *ek garīb*
> *parosiyā jārak māral ghar sã nikas^i āel*, a poor neighbour,
> struck of (*i.e.* by) cold, came forth from (his) house.

> प्रक कंगाल कोनो पञ्चल अतीथि सँ पुछलक, *ek kaṅgāl kōno pahũ-*
> *cal atith^i sã puchalak*, a beggar once asked from a certain
> arrived pilgrim (*i.e.* a pilgrim who had arrived).

185. **The Conjunctive Participle** corresponds to the Hindi
देख कर *dēkh kar*, having seen, and is properly the same in form
as the first verbal noun. Thus, देखि *dēkh^i* (or देख *dēkh*), having
seen. This is the form we generally find in poetry or proverbs.
but in the modern language it is usual to add the suffixes के *ke*,
कँ *kaĩ*, कँ *kã̃*, or कँकँ *kaikã̃*. Thus देखि के *dēkh^i ke*, देखि कँ *dēkh^i*
kaĩ, देखि कँ *dēkh^i kã̃*, or देखि कँकँ *dēkh^i kaikã̃*, having seen. A
poetical form of कँ *kã̃* is कहुँ *kah^ñ*, thus डूबि कहुँ *dūb^i kah^ñ*, having
dived. The following verbs have irregular conjunctive participles.
Only the short form is given in each case. The suffixes can be
added as usual :—

- ✓ कर *kar*, do   Conj. Part. करि *kar^i*, कँ *ke*, कँ *kai*, or कय *kay*,
                    कए *kae*, कँ *kã̃*.
- ✓ धर *dhar*, seize, ..   धरि *dhar^i*, धँ *dhai*, or धय *dhay*. धए
     place.   *dhae*, धँ *dhã̃*.
- ✓ आ *ā*, come   ..   आबि *āb^i*, आइ *āi*, or आय *āy*.
- ✓ दे *dē*, give   ..   दे *dē*, दँ *dai*, दय *day*, दए *dae*, दँइ *dei*,
                          दँ *dã̃*.
- ✓ ले *lē*, take   ..   ले *lē*, लँ *lai*, लय *lay*, लए *lae*, लँइ *lei*,
                          लँ *lã̃*.
- ✓ हो *hō*, become   ..   होइ *hoi*, भै *bhai*, भय *bhay*, भए *bhae*.

C. Finite Tenses.

186. **Gender.**—As in the case of nouns, the Maithilī verb
has two genders, Masculine and Feminine. Feminine forms are,

as a rule, only used when the subject is a feminine animate being. The first person never shows any distinction of gender, nor do those forms (see § 188, below) in which respect is shown to the object. It follows that only those forms of the 2nd and the 3rd persons, whose objects are non-honorific (Groups I and II below), ever change for the feminine gender. Even in these persons there are many forms which are of common gender.

187. **Long and Redundant Forms.** Verbs have short, long, and redundant forms just like nouns. I have not discovered any difference in their meaning. The long form is most often made by adding ऐ *ai* to the short form, and the redundant form by adding क *k* to the long form. Thus we have (short form) देखैछी *dekhaichī*, I see, of which the long form is देखैछिऐ *dekhaichiai*, and the redundant form is देखैछिऐक *dekhaichiaik*. Similarly, we have (short form) देखलक *dekhᵃlak*, he saw, long form देखलकै *dekhalᵃkai*, redundant form देखलकैक *dekhalᵃkaik*. In some forms of the second person the long form is made by adding आँह *áh* or आहु *ahᵘ* and the redundant form by adding आँहक *ᵃháḳ* or आहुक *ᵃhuk* with variations of spelling, which will appear in the paradigms. Thus, देख *dēkh*, thou seest, long form देखाँह *dēkháh* or देखाहु *dēkhahᵘ*, redundant form देखाँहक *dekhᵃháḳ* or देखाहुक *dekhᵃhuk*.

These long and redundant forms are confined to those groups of inflexions in which the object is non-honorific (*vide* § 188). Even then, there is no long or redundant form for the third person when the subject is honorific. They are thus confined to the following cases.

First and second persons—Subject non-honorific, object non-honorific (Group I), or subject honorific, object non-honorific (Group II).

Third person—Subject non-honorific, object non-honorific (Group I).

These groups are described below in § 188.

Examples of the employment of these long and redundant forms are as follows :--

1st Person. Short Form :—मारब धनुखा देव खँसाव, *márab*

dhanukhā, dēb khãsāy, I will strike him (with an arrow) from the bow, I will fell him.

Long Form :— एहि बेरिया मारबै धरती देबै लोटाय, *chⁱ beriyā mắrªbai, dharªtī dēbai loṭāy,* at this time I will strike him, I will cause him to roll upon the ground.

*Redundant Form :—*ताहि ठाम देबैक धुनी खंसाय, *tāhⁱ ṭhām debaik dhunī khãsāy,* at that place we shall set (*lit.* cause to fall) our fire (on the ground).

*3rd Person. Short Form :—*घड़ि प्रक चलबे पहर बि'ⁱ गेल *gharⁱ ek calªbē pahar bi'ⁱ gēl,* after travelling a few (*lit.* one) half-hours, a watch (of the day) passed.

*Long Form :—*तखन गेल गंगुआ हजमुआ, *takhan gēlai Gãguā hajamuā,* then Gangū the barber went.

*Redundant Form.—*सात नींदे सुतलि चलैक फेकुनी कांचे नींद में उठलैक चिहाय, *sāt nĩdē sutalⁱ chalaik phekunī, kãcē nĩd mẽ uthªlaik cihāy,* Phekuni was sleeping in seven sleeps (at once), and in drowsiness she started up.

188. Number. Non-honorific and Honorific forms.— Before going further it must be explained once for all that the Maithilī verb does not change for number. There is no distinction between singular and plural. On the other hand, there is a distinction between the non-honorific and honorific forms (which, indeed, by derivation, are respectively singular and plural). In the finite tenses there are thus four groups of forms for each person, according as the subject or as the object is treated honorifically.

These four groups are :—

(1) Subject non-honorific ; object non-honorific. *E.g.,* he (a slave) or it sees him (a slave) or it.

(II) Subject honorific ; object non-honorific. *E.g.,* he (a king) sees him (a slave) or it.

(III) Subject non-honorific ; object honorific. *E.g*, he (a slave) or it sees him (a king).

(IV) Subject honorific ; object honorific. *E.g.,* he (a king) sees him (a king).

Except in the case of the 3rd person of group IV, all the

forms of groups III and IV (in which the object is honorific)
are made from the long forms of groups I and II (in which it is
non-honorific) respectively, by lengthening the final vowels when
necessary, and adding निह *nhⁱ*.

In the case of the 3rd person of group IV, there is no long
form of the 3rd person of group II from which to make it. It is
therefore made from the short form of the 3rd person of group II,
in a manner similar to that of the formation of the other persons
of group IV.

Examples of these third and fourth groups are:—

1st person : long form, groups I and II, देखैचिऐ *dekhaichiai*,
I see; groups III and IV, देखैचिऐनिह *dekhaichiainhⁱ*.

2nd person : long form, group I, देखैचऊ *dekhaichahᵘ*. you
see; group III, देखैचहूनिह *dekhaichahūnhⁱ*.

2nd person : long form, group II, देखैचिऐ *dekhaichiai*, you
(honorific) see ; group IV, देखैचिऐनिह *dɩkhaichiainhⁱ*.

3rd person : long form, group I, देखैचै *dekhaichai*, he sees;
group III, देखैचैनिह *dekhaichainhⁱ*.

3rd person : short form, group II, देखैचथि *dekhaichathⁱ*, he
(honorific) sees ; group IV, देखैचथीनिह *dekhaichathīnhⁱ*.

In the above explanations I have employed the words "slave"
and "king" to illustrate the non-honorific and honorific forms
respectively, but, in common use, the distinction is not nearly
so marked as this. As a practical guide, we may say that human
beings are generally referred to by honorific forms, unless they are
distinctly inferior, such as low-caste people, slaves, etc. On the
other hand, inanimate things and irrational animals are almost
always referred to as non-honorific.

In regard to Groups III and IV, I have said that the *object*
must be honorific. The object may be the direct object or may be
the indirect object. Either has the same effect on the verbal form.
Thus, in the second, fourth and sixth of the following examples,
of the use of these forms, the honorific object is indirect :—

**First person (Groups I and II) and second person (Group
II) (long forms)** (as will be seen from § 190, these three

are always the same in form). प्रि बेरिया मारबे धरती देबे
लोटाय, *ehⁱ beriyā mǎrᵃbai, dharᵃtī dĕbai loṭāy,* this time
I will strike him and cause him to roll over (on) the
ground.

**First person (Groups III and IV) and second person
(Group IV).** सभ मशाला लक्ष्मी दाइ के अपने चुप्पे देबैन्हि, *subh
maśālā Lachᵃmī Dāi kē apᵃne cuppē dᵉbainhⁱ,* your Honour
will give all the spices privately to (the respected)
Lakṣmī Dāī.

Second person (Group I) (long form). कोन दिसा के अबैत
होइ कहहु बुझाय, *kōn disā kē abait hōai kahahᵘ bujhāy,* ex-
plain and tell in what direction he is coming.

Second person (Group III). कालू सदा अम्मा निरसो के कहहुन्हि
जोगिया जाइ, *Kālū Sadā Ammā Nirᵃsō kē kahᵃhunhⁱ Jogiyā
jāī,* say to (the respected) Kālū Sadā and mother Nirsō,
'go to Jogiyā.'

Third person (Group I) (long form). ओकरा प्रि तरहे
घबड़ाएल देखि कँ प्रक मनुष्य॰ कहलकै, *okᵃrā ehⁱ tarᵃhē ghabᵃ-
rāel dēkhⁱ kū̃ ek manuṣya kahalᵃkai,* seeing him (the fool)
thus agitated a certain man said to him – .

Third person (Group III). मोनशी कहलथीन्हि मर्जि चो, अर्जी
लिखैछी । ओ कहलकैन्हि तँ हमरो सही के दिर्थ, *monᵃśī
kahalᵃthīnhⁱ* (Group. IV), '*nahⁱ hau, arjī likhaichī.'
Ō kahalᵃkainhⁱ, 'tā̃ hamᵃrō sahī kai diā,* the (respected)
scribe I said (politely) to (the unknown and respected
stranger), 'it is not (what you think it is, – *hau* not *hai,*
see § 191), l am writing a petition.' He (*i.e.* the stranger
who was an impudent fool) said (to the respected scribe).
' then please to put my signature also.'

Third person (Group II) (short form). देहि दुनू भाइ चोड़ि
देलथि, *dēhⁱ dunū bhāⁱ chōrⁱ dēlathⁱ,* the two (famous)
brothers (the heroes of the story) left their bodies.

Third person (Group IV). कालू सदा दीना भद्री के बैसे देलथीन्हि,
Kālū Sadā Dīnā Bhadrī kē baisai delᵃthīnhⁱ, (the respect-

ed) Kālū Sadä made (the two famous brothers) Dīnā
and Bhadrī sit down.

Another example occurs above under 'Third person
(Group III).'

189.   So far we have been dealing only with transitive verbs.
Intransitive verbs have only an indirect object, and, in their case,
the use of Groups III and IV is rather lax. They are, of course,
employed when the indirect object is honorific, but they are also
found when the verb has no object at all and when the *subject*,
not the object is honorific. Thus :

तखन गंगा-जी कहे लगलथीन्हि, *takhan Gaṅgā-jī kahai lagal^a-*
thīnhⁱ, then they began to say to (the holy) Ganges.

बहुत दिन भेलैन्हि अहाँ लोकनि तकाजा नहिं करैछिप्रैन्हि, *bahut din*
bhelainhⁱ ahā̃ lok^ani takājā nahⁱ karaichiainhⁱ, many
days (have) passed (since) you (*honorific*) have pressed
(the respected Bhōlā Sāhu) (for the money he owes).

In the former of these two examples it will be seen that the
honorific object is indirect. In the second example the close
connection with a sentence having an honorific subject and an
honorific direct object as well, is responsible for the form of **भेलैन्हि**
bhelainhⁱ.

Instances of intransitive verbs with an honorific subject are
much more common, especially when the subject is plural. In
fact we have here a survival of the old plural signification of these
forms (see the first paragraph of § 188).

Thus : —

दीना भद्री मरि गेलैन्हि, *Dīnā Bhadrī marⁱ gelainhⁱ* (Group
III), Dīnā and Bhadrī are dead. Here, if the verb were
transitive, the subject would be non-honorific, as the form
belongs to Group III. In an intransitive verb it is
honorific plural.

जाहि सँ नाम चलैन्हि से हमर किरिया करह, *jāhⁱ sã nām calainhⁱ*
sē hamar kiriyā karah, perform our funeral rites that our
(famous) names may be current (*i.e.* endure).

कोनो धनिक कें दुइ बेटा रहैन्हि । जखन हुनक बाप मरि गेलथीन्हि

kōno dhanik kē̃ dui bēṭā ṛahainh[i] (Group III). *Jakhun hunak bāp mar*[i] *gelᵃthīnh*[i], to a certain (respected) rich man there were two (respected) sons. When the (respected) father of (the respected) them died ....

190. **Persᴏn.**—It is in denoting the persons that the complex character of the Maithili verb is most manifest. There are many forms for each person. The following is a brief sketch of personal terminations.

In the first case we must note that the first person is the same whether the subject is honorific or not ; also that the second person honorific is always the same as the first person. Thus देखैछी *dekhaichī* means I or we (non-honorific), or I or we (honorific) see, or thou (honorific) seest, or you (honorific) see.

191. **The rule of attraction.**—In the case of some of the personal terminations, there is an important rule to be applied. It is called *the rule of attraction*, and is peculiar to Bihāri. We have seen that when the object of a verb is honorific certain special forms are used. Similarly, there are special forms when the object is in the second person. These forms only occur in the case of forms with a non-honorific object whose terminations contain the letter इ *ai*, and are made by changing इ *ai* to औ *au*. Thus देखलक *dekhᵃlak*, देखलकै *dekhalᵃkai*, or देखलकैक *dekhalᵃkaik*, he saw, but देखलक *dekhᵃlak*, देखलकौ *dekhal ᵃkau*, or देखलकौक *dekhalᵃkauk*, he saw *you*. The relationship of the second person with the object need not be very direct, as will be seen from the fourth of the following examples :—

- मुरता नेना कें मारलकै, *Murᵃtā nēnā kē̃ mᵃralᵃkai*, Murtā struck the boy.
- मुरता तोहरा कें मारलकौ, *Murᵃtā tohᵃrā kē̃ mᵃralᵃkau*, Murtā struck you.
- ओकरा गाड़ी में कोन माल छै, *okᵃrā gāṛī mē̃ kōn māl chai*, what goods are there in his cart ?
- तोहरा गाड़ी में कोन माल छौ, *tōhᵃrā gāṛī mē̃ kōn māl chau*, what goods are there in your cart ?

Note further, as to spelling, that the ऐ *ai* is quite frequently written अइ *ai*, अए *ae* or even अय *ay*, so that instead of कै *chai* in the penultimate example we may have कइ *chai*, कए *chae* or कय *chay*. Similarly instead of औ *au*, we may have अउ *au* or अओ *ao*. Thus instead of कौ *chau* we sometimes see written कउ *chau* or कओ *chao*. Historically, these औ *au* terminations are contractions of अहु *ahᵘ*, and we sometimes come across this spelling, especially in poetry. Thus for दिऔ *diau*, let me give you, I have met दिअहु *diahᵘ*, which has the same meaning.

192. It will be remembered that the 2nd person honorific is always the same as the first person. With regard to this there is one reservation, viz., *that the rule of attraction does not apply to the second person.* Thus देखैचिओ *dekhaichiau*, means only ' I, or we, see you ' ; it does not mean ' you (honorific) see you.' In the second person the termination औ *au* is only used to refer to the subject. Thus in the *Gīt Dīnā-bhadrī* (149), we have जैबौ जोगिया जहँ गाम *jaibau Jogiyā jahā̃ gām*, you will go to where is the village of Jogiyā. In the first person जैबौ *jaibau* would mean ' I will go to your (house, or some such word).' Moreover ' you see you ' would be an impossible idea in Maithilī. We should have to say ' you see (your) self,' which is a different thing altogether and does not bring in the rule of attraction. It thus follows that the rule of attraction only applies to the first and third persons. Examples are :- -

First person, देखलिऐ *dekhᵃliai*, देखलिऐक *dekhᵃliaik*, 1 or we saw ; देखलिओ *dekhᵃliau* or देखलिओक *dekhᵃliauk*, I or we saw you.

Third person, non-honorific subject, non-honorific object देखलकै *dekhalᵃkai* or देखककैक *dekhalᵃkaik*, he or they saw ; देखलकौ *dekhalᵃkau* or देखलकौक *dekhalᵃkauk*, he or they saw you.

I have very rarely come across forms like देखलकौन्हि *dekhalᵃkaunhⁱ* (from देखककैन्हि *dekhalᵃkainhⁱ*), he (non-honorific) saw you

(honorific) (Group III), but I doubt if they were correct. I have never met such in conversation. At the same time it may be noted that in the present conjunctive there is a form in चोंन्हि *aunh^i*, which is peculiar to this tense, and which has no special reference to the 2nd person. It has nothing to do with the rule of attraction.

On the other hand, just as a redundant form is obtained by changing ऎ *ai* to ऎक *aik*, so a redundant form is quite commonly made by changing चो *au* to चोक *auk*. Thus the redundant form of देखलिचो *dekh^aliau* is देखलिचोक *dekh^aliauk*, as in the above examples.

193. **Other Personal Terminations.**—Before taking up the general aspect of this question, we may notice the frequently occurring terminations अथि *ath^i* and अन्हि *anh^i*. These are peculiar in the third person in the second group, in which the subject only is honorific. *In the tenses formed from the past participle,* अथि *ath^i* is used only with transitive verbs, but अन्हि *anh^i* is not subject to this restriction.

In the case of intransitive verbs, we have आह *äh*, instead of अथि *ath^i*, in the tenses formed from the past participle. But आह *äh* is not confined to the 3rd person. In the 3rd person it is honorific like अथि *ath^i*, but it can also be employed for the second person *non-honorific*. Thus सुतलाह *sut^aläh* means either 'he or they (honorific) slept,' or else 'thou or you (non-honorific) slept.'

आह *äh*, is also used honorifically in the third person of the future of both transitive and intransitive verbs.

आह *äh* has a feminine form इह *īh* or इहि *īh^i*. Thus सुतलीह *sut^alīh* or सुतलीहि *sut^alīh^i*, she or they (fem.) (honorific) slept or thou or you (fem. non-hon.) slept. अथि *ath^i* and अन्हि *anh^i* have no special feminine forms. They are of common gender.

We may give the following examples of the use of these terminations :—

अन्हि *anh*ⁱ.

> *Past Conditional* (formed from present participle)—**कौतन्हि दुरागमन करैतन्हि जमैया जाँजरि,** *autanh*ⁱ (intransitive), *durāgaman karaitanh*ⁱ (transitive) *jamaiyā Jā̃jar*ⁱ (if) (the two famous) sons-in-law had come, they would have performed (the ceremony of) *durāgaman* at Jānjari.

> *Past Indicative* (formed from past participle)—**बड़ फभैंत दीना भद्री कैलन्हि दुनू भार,** *bar phajhait Dinā Bhadːī kailanh*ⁱ (transitive) *dunū bhāi*, great indignity did the two (famous) brothers, Dīnā and Bhadrī (to me).

> *Perfect* (formed from past participle) **फेर ऐलन्हि अछि से देखलक लोग सभ,** *pher ailanh*ⁱ *ach*ⁱ *sē dekhᵘlak lōg sabh*, the people saw (that) (the respected Dīnā and Bhadrī) have come back.

In old poetry, this termination is often written as a suffix, without the disappearance of the initial **अ** *a*. Thus, we have in Manbōdh's *Haribans* :—

> **कनक मुकुट झलकल-अन्हि द्वार,** *kanaka mukuṭa jhalakala-anhi dwāra*, the golden diadem gleamed in the doorway.

> **जनि झपटल-अन्हि बाज बटेरि,** *jani jhapaṭala-anhi bāja baṭēⁱi*, as a falcon swooped upon a quail

In the old poetry we even find this termination suffixed to the termination **आह** *āh* as in the following passage from the same poem : —

<div align="center">

कहु खन नाचथि गाबथि गीत ।

खैताह-अन्हि से परलए बीत ॥

Kahu khana nācathi gābathi gīta,

Khaitāha-anhi sē paralae bīta.

</div>

(The child Kṛṣṇa) sometimes danceth and sometimes singeth songs, (if) he will eat (transitive future), a whole age

passeth away (*i.e.*, an age used to pass even in getting him away from his play to eat).

So we have it added to the termination **अथि** *ath⁴*, in the following from the same :—

पूछथि-अन्हि तौ भदबा कहब, *pūchathi-anhi taū bhadabā kahaba*, if he (Kṛṣṇa) ask you, then you will say that it is an unlucky day.

अथि *ath⁴.*

Old Present (formed from the root) :—

कनक धामी के कहिहौन्हि बुझाय । दुनू बेटीक कहिहौन्हि जे कोहबर कर्थि तैयार । दुनू जमाय मारल गेलैन्हि ।

Kanak Dhāmī kē kahihaunh⁴ bujhᵃy, dunū bēṭīk kahihaunh⁴ jē kohᵃbar karath⁴ (transitive) *taiyār, dunū jamāy māral gelainh⁴,*

Tell and explain to (the respected) Kanak Dhāmī. Tell him that the two (respected) sons-in-law for whom he (the respected one) is preparing the marriage bowers of his two daughters, have been slain.

कालू सदा बैठल रहथि दरबाजा, *Kālū Sadā baiṭhal rahath⁴* (intransitive) *darᵃbᵃjā* (the respected) Kālū Sadā was (*lit.* remains) seated at his doorway.

Past indicative (formed from past participle) :—

देहि दुनू भाद कोड़ि देलथि, *dēh⁴ dunū bhāi chōrⁱ dēlath⁴,* the two (famous) brothers left their bodies

आह *āh. Third person honorific.*

Future Indicative (transitive or intransitive) :—**राजा भीम सेन कहताह हाल हम नहि जानी**, *rājā Bhīm Sain kahᵃtăh hāl, ham nah⁴ jānī,* Rājā Bhim Sēn will tell (transitive) the affair, we do not know.

आहि तरह जाति में रहताह से उपाय के देबहिन्हि, *jⁿh⁴ tarah jāt⁴ mē̃ rahᵃtăh sē upᵃy ke debᵃhinh⁴,* you will arrange so that they may remain (intransitive) in caste.

Past Indicative (only intransitive) :—भद्रीक आगू सल्हेस में गेल्ाद
ठार्दि, *Bhadrik āgū Salhēs bhai gelāh ṭhārhⁱ*, before Bhadri
(the famous) Salhēs took his stand.

Feminine examples are :—डेगे डेगे चललीद जोजन भरि जाइ
जुमलीद अपना फुलवाड़ी, *dēgē dēgē calᵃlīh, jōjun bharⁱ jāi
jumᵃlīh apᵃnā phulᵃwārī*, step by step she went, having
gone a full league she arrived at her garden.

धामीक सबद सुनि उठलीहि दीना भद्रीक माइ चिहाय, *Dhāmīk subad
sunⁱ uṭhᵃlīhⁱ Dīnā Bhadrīk māi cihāy*, hearing Dhāmī's
voice, the mother of Dīnā and Bhadrī started up.

Second person non honorific : कोन गरू परल जे सुतलाद खटबारि,
kaun garū paral jē sutᵃlah khaṭᵃbᵃrⁱ, what calamity has
befallen (you) that you are sleeping on your bed ?

194. **Tenses.** The tenses of the Maithilī verb are the same
as in Bengali, and are conjugated very similarly in their main
principles.

We may divide them into —

 (*a*)—Tenses formed from the root.

 (*b*)—The Future.

 (*c*)—Tenses formed from the Present Participle.

 (*d*)—Tenses formed from the Past Participle.

The first three classes are conjugated in the same way whether
a verb is transitive or intransitive ; but the tenses formed from
the past participle are conjugated differently according to whether
the verb is transitive or intransitive. In this respect, we may
note that the verb substantive is treated as intransitive.

The following is a list of the more usual tenses :- -

 (*a*) (1) Old Present Indicative

  (2) Present Conditional

  (3) Imperative

    formed from the root.

 (*b*) (4) Future Indicative

    of mixed formation.

(c) (5)   Past Conditional

(6)   Present Indicative

(7)   Imperfect Indicative

formed from the present participle.

(d) (8)   Past Indicative

(9)   Perfect Indicative

(10)   Pluperfect Indicative

formed from the past participle.

195.   I now proceed to give the personal terminations of these tenses in the case of regular verbs whose roots end in consonants.   When a root ends in a vowel, the addition of the termination causes some anomalies which will be discussed under the head of Vocalic Roots in Chapter IV.   Similarly, there are a few irregular verbs which will be specially dealt with in Chapter V.

Some of the examples which I give of the various terminations, are instances of these anomalous formations.   I had to do this when no other examples were available.   In such cases I have invariably drawn attention to the fact, or have given a reference to the section where the anomaly is dealt with.

When there are two or more forms in use for one person of one group or section of a group, I put the one most commonly employed first.   The order of forms in the following paradigms has nothing to do with derivation.   In fact, the oldest forms, being seldom employed, usually come last.   For instance, the termination *iah^u* of the long form of the first person, Groups I and II with the object in the second person, of the Old Present, is certainly the original of the termination *iau*.   But I put *iau* first because it is the one commonly met with.   *Iah^u* is seldom heard, and the third termination given in the paradigms, *iä*, only occurs in poetry.   Unless feminine forms are specially given, all forms are of common gender.

196.   The three tenses formed from the root,—the Old Present, the Present Conditional, and the Imperative,—are all really variants of one tense.   Custom has, however, ordained slight variations in the conjugation according to the use to which the tense is put.   It will be seen (§ 201) that this tense is also employed as a future.

(a) (1) The **Old Present** is not much used now-a-days, except in poetry and proverbs and in idiomatic phrases, such as को कही *ki kahī*, what am I to say? It is conjugated by adding the personal terminations to the root direct. These are as follows:—

PERSON	SHORT FORM		LONG FORM		REDUNDANT FORM			
	GROUP I.	GROUP II.	GROUP I.	GROUP II.	GROUP I.	GROUP II.	GROUP III.	GROUP IV.
	(Subject: non-honorific. Object: non-honorific.)	(Subject: honorific. Object: non-honorific).	(Subject: non-honorific. Object: non-honorific).	(Subject: honorific. Object: non-honorific).	(Subject: non-honorific. Object: non-honorific).	(Subject: honorific. Object: non-honorific).	(Subject: non-honorific. Object: hon-honorific).	(Subject: honorific. Object: hono-rific).
1	ĭ,	{ Same as 1st person.	*iai* Or (with object in 2nd person). *iău, iăhᵘ,* or *•iă.*	Same as 1st person, but no forms for object in 2nd person.	*iăik.* Or (with object in 2nd person). *iauk.*	Same as 1st person, but no forms for object in 2nd person.	*iăinhⁱ* {	Same as 1st person.
2	(The bare root).	Same as 1st person.	*ăh, ahᵘ, au ;* fem. *ahĭ, ăhĭ.*	Same as 1st person, but no forms for object in 2nd person.	*ăhăĭ, ahuk, ăhĭk.*	Same as 1st person, but no forms for object in 2nd person.	*ăhănⁱlⁱ*	Same as 1st person.
3	*ĭ, *a, *ĭu, •ăhĭ.*	*athⁱ.*	*ai (ae).* Or (with object in 2nd person.) *au* (or *ahᵚ*).	......	*aik.* Or (with object in 2nd person.) *auk.*	......	*ainhⁱ*	*athinhⁱ* *athănhⁱ.*

In the above, forms which are chiefly employed in poetry are marked
with an asterisk Besides these we may mention a non-honorific first person
singular in *ŏ* occasionally used by the vulgar, and an old form of the second
person in *asi,* found in Vidyāpati. Thus : —

पुरबहि बन्दौं सुरुज *purubahĩ bandŏ suruj,* in the East I worship the sun.

मृगमद पंक करसि अंग राग *mṛga-mada paṅka karasi āgaɪāgã,* with paste
of musk dost thou anoint (thy) limbs Vid. xii. 2)

As examples of the use of this tense, we may quote the
following : —

First Person : **मरी पिच्यास पिच्याबङ्ग पानि,** *marī piñsa piñbahu*
pāni, I die of thirst, give me water to drink (Vid.
xii, 2).

आज देखिप्रे सखि बड़ि अनुमनि सनि, *ăja* (for *āja*) *dekhiai*
sakhi bari anumani sani, to-day, O friend, I see her
very melancholy (Vid. xxxiv, 1).

कहियो न जनिओ पंचा उधार, *kahiyŏ na janiau (√ jñn)*
pañca udhār, never do we know (of) borrowing or
taking (things) on credit from you.

देखिअ तुअ अपरुब सभ साज, *dekhiă tua aparuba sabha sāja,*
I see thee arrayed in wondrous raiment (Vid. xii, 1).

दौरी गाम सुनिप्रेक, *Daurī gɾm suniaik,* I hear (the name of)
the village Daurī.

Second Person : —(I have not come across any instance of the
second person of this tense used in literature There are
examples of this person in the Present Conditional, and
in the Imperative.)

Third Person : **नहिं नहिं करे नयन ढर लोरे,** *nahĩ nahĩ karē*
nayana dhara lŏrē, she says ' no, no,' and tears flow from
her eyes (Vid. xxviii, 5).

साजनि ताक जिबन थिक सार। जे मन दइ करु पर उपकार *sājani*
tāka jibana thɪka sāra, jē mann dai karu para upakāra,
O friend, behold, his life is precious, who willingly ren-
dereth assistance to others (Vid. iii, 3).

राङ्ग दूरि बसु निअरो न आबथि तें नहिं करथि गरासे, *Rāhu dūri*
basu niaro na ābathi, tē̃ nahĩ karathi garāsē, Rāhu (the

demon of eclipse) (*i.e.*, her hair) dwelleth afar off, and doth not approach (the sun and moon, *i.e.*, her eyes), and therefore he doth not eclipse them (Vid. xiv, 8).

कटला तरु जक खसु अररात्र, *kaṭalā taru jaka khasu ararāya*, she falls screaming like a severed tree (Man. ii, 52).

भनिं विद्यापति, *bhanahĩ Bidyāpati*, saith Vidyāpati (Vid. passim).

आगु आगु डोली चले पाछू पाछू दुनू भाइ, *āgū āgū ḍolī calai, pāchū pāchū dunū bhāi*, in front go the litters (and) behind the two brothers.

हाथ माथ मींड़े पीटें, *hāth māth mĩṛai pīṭai*, she wrings her hands and beats her head (in sorrow).

दौरी गाम सुनिऐक बसैक हिरिया तमोलिनि जिरिया लोहाइनि, *Daurī gām suniaik basaik Hiriyā Tamōlin^i Jiriyā Lohāin^i*, I hear (the name of) a village called Daurī, (where) dwell Hīrā Tamōlini and Jīrā Lohāini.

इतनी लिखैक मिनतिया, *it^anī likhaik minatiyā*, so much (in the way of) respectful salutations he writes.

दीना भद्रीक कनैन्हि जोगिया दोस्त महीम, *Dīnā Bhadrīk kanainh^i (√ kān) Jogiyā dōst mahīm*, the friends and lovers of (the respected) Dīnā and Bhadrī all weep in Jogiyā.

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198. (a) (2). The **Present Conditional** is only a variant of the Old Present, from which it is derived. It prefers to substitute औ *au* for ऎ *ai*, in the third person. In this case the औ *au* (also written बड़ *aʰu* or बो *ō*) does not indicate that the object is in the second person. The forms in ऎ *ai* of the Old Present are also occasionally met in this tense. The following are the terminations. Those marked with an asterisk are chiefly used in poetry :—

PERSON	SHORT FORM		LONG FORM		REDUNDANT FORM			
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP III. (Subject: non-honorific. Object: honorific.)	GROUP IV. (Subject: honorific. Object: honorific.)
1	ĭ		*iai* Or (with object in 2nd person). *iau, iaʰu, *ia.*		*iaik* Or (with object in 2nd person). *iauk*		*iainhĭ*	
2	(The bare root).	Same as 1st person.	*āh, ahʷ, au;* fem. *aʰĭ, āhĭ.*	Same as 1st person, but no forms for object in 2nd person.	*ohāk, ahuk, ohik.*	Same as 1st person, but no forms for object in 2nd person.	*othũnhĭ.*	Same as 1st person.
3	*ē, *a, *ʷ.*	*athĭ, athʷ.*	*au, ahʷ, ō,* (sometimes *ai*).	...	*auk* (sometimes *aik*)	...	*ainhĭ, aunhĭ.*	*othinhĭ, othãnhĭ.*

The following are examples of the use of this tense :—

*First person :—*आठम दीन चोर माल हाजिर करी नहिं हाजिर
करी तो नौम दीन तोहरा सौं बिबाह करी, *āṭham dīn cōr māl*
hājir karī (future) ; *nahĩ hājir karī* (pres. conditional),
tau naum dīn tohₐrā saũ bibāh karī (future), on the
eighth day I will produce the thief (and) the stolen),
property ; (if) I do not produce (them), then on the
ninth day I will marry you.

की कहिचौक *ki kahiauk*, what am I to say (on your
behalf).

*Second person :—*जखन अपने चाही तखन तोड़वा लेल जाई, *jakhan*
apₐne cāhī, takhan torₐwā lēl jāī, when you, sir, may desire,
then have (the fruit) plucked and take it away.

सत्य॰ पूछी *satya pūchī*, (if) your honour ask the
truth.

*Third person :—*आगि लागल झोंपड़ी जे निकसे से लाभ, *agⁱ lāgal*
jhõpₐrī, jē nikₐsē sē lābh, when a cottage is on fire
whatever may come out (may be rescued), that is (clear)
profit.

कौन दिसा के अबैत होइ कहह बुझाय, *kaun disā kē abait hŏai*
kahahᵘ bujhāy, tell clearly in what direction he is (*lit.*
may be) coming.

नहिं पतियाहु तो आबिहें, *nahĩ patiyāhᵘ (√ patiyā + ahᵘ) to*
ăbihē̃, if she do not believe you, then come.

जाहि सँ नाम चलैन्हि से हमर किरिया करह, *jāhⁱ sằ nām calainhⁱ*
sē hamar kiriyā karăh, perform our funeral rites that
our name may endure.

199. (*a*) (3). The **Imperative** is again a variant of the Present Conditional. The first person usually ends in ऊ *ū*, instead of ई *ī*, although the latter is also used. There are a number of alternative forms of the second person. The following are the terminations. To these the termination गा *gā*, also employed for the future, is often added without affecting the sense. Terminations marked with an asterisk are chiefly used in poetry.

PERSON.	SHORT FORM. GROUP I. (Subject: non-honorific.) (Object: non-honorific.)	SHORT FORM. GROUP II. (Subject: honorific.) (Object: non-honorific.)	LONG FORM. GROUP I. (Subject: non-honorific.) (Object: non-honorific.)	LONG FORM. GROUP II. (Subject: honorific.) (Object: non-honorific.)	REDUNDANT FORM. GROUP I. (Subject: non-honorific.) (Object: non-honorific.)	REDUNDANT FORM. GROUP II. (Subject: honorific.) (Object: non-honorific.)	REDUNDANT FORM. GROUP III. (Subject: non-honorific.) (Object: honorific.)	REDUNDANT FORM. GROUP IV. (Subject: honorific.) (Object: honorific.)
1	*ū* (sometimes *ī*)	*ū* (sometimes *ī*)	*iai* — Or (with object in 2nd person,) *iau, iahu.* **iā*	*iai* — Or (with object in 2nd person,) *iau, iahu.* **iā*	*iauk* — Or (with object in 2nd person,) *iauk*	*iauk* — Or (with object in 2nd person,) *iauk*	*iainhi.*	*iainhi.*
2	(The bare root.) also *ē.*	Same as 1st person.	*āh, ahu̇ au, aū;* fem. *ahē, āhī*	Same as 1st person, but no forms for object in 2nd person.	*ahāk (ahōk), ahuk ahīk, auk.*	Same as 1st person, but no forms for object in 2nd person.	*ahinhi.*	Same as 1st person.
3	*ē, *a, *u.*	*athī, athu.*	*au, ahu̇ ō,* (sometimes *ai.*)	...	*auk,* (sometimes *aik.*)	...	*aunhi.*	*athinhi athinhi.*

The following are examples of the use of this tense:—

First Person :—चलू तीनू मामा भगिना कटैया सिकार, *calū tīnū mãmā bhaginā Kaṭaiyā sikār*, let us three, uncle and nephews, go to hunt in the Kaṭaiyā forest.

बाप माइ के कहू-गं ठेकान, *bãp mãi kē kahū-gå ṭhekān*, let us tell our father (and) mother our whereabouts.

तीर खैंचि मुसाहु बनियाँ के मारी, *tīr·khaॅi Musāhᵘ Baniyā̃ kē mãrī*, drawing an arrow let me kill Musāhu Baniyā

किच्छु सीखि लेर तँ पठाय दिऐक, *kicchᵘ sīkhⁱ lēē, tå paṭhāy diaik*, let him learn something (first), and then let me send him.

Second Person :- जेहि मुँहे धैले कटैया ओहि मुँहे घर अपना बाप के, *jehⁱ* (for *jãhⁱ*) *mūhɛ̃ dhailɛ̃ Kaṭaiyā, ohⁱ mūhɛ̃ dhar apᵃnā bãp kē*, with the mouth with which you (non-honorific) seized (me) (in) Kaṭaiyā, with the same mouth seize your own father (an abusive phrase).

अपना अपना घर में सुम्र खाएक कर-गं, *apᵃnā apᵃnā ghar mɛ̃ sunnar khãek karɛ̃-gå*, each in your own house prepare beautiful food. (A mother-in-law is addressing her daughters-in-law. Hence non-honorific terms are used).

आबि के अप्पन मुदे बान्हू, *ãbⁱ kai appan mudai bãnhu*, having come, bind your foe. (A wife is addressing her husband respectfully).

चलू सामी भोजन करू, *calū sãmī bhōjan karū*, come, my husband, make your meal.

एहन बात मति कहंह बहुत तामस मति करंह, *ehan bãt matⁱ kahåh, bahut tãmas matⁱ karåh*, say not such words, make not much anger. (One brother addresses another familiarly).

ताकइ मामा हरिन सुगरक ठाठ, *tãkahᵘ, mamā, harin sugarak ṭhãṭh*, look, uncle, for herds of deer and boar.

एक बेरि हुकुम दिह, *ek bērⁱ hukum dihᵘ*, give (me) the order but once (cf. the example of दिअ *diå*, in § 200).

भनथि विद्यापति सुनिष्ट मनाइनि, *bhanahĭ Bidyāpati suniai Manāini*, saith Vidyāpati, 'hear, O Manāini.' (Vid. lxxxii., 8).

कहषक जे जातिक योगी थी, *kah*ᵃ*hăk jē jātik Jōgĭ chĭ*, say 'we are Jōgĭs by caste.'

पुछुक जे कोन लोग थी, *puch*ᵃ*huk jē kōn lōg chĭ*, ask (them), 'what is your Honours' caste ?'

बहोरन ममा के लाबहोक बोलाय, *Bahōran mamā kē lăb*ᵃ*hōk bolāy*, call and bring Bahōran (our) uncle.

हमरा बालकक संग ओकरहूँ पठाय दिऔक, *ham*ᵃ*rā bālakak sang okaroh*ᵘ *pathāy diauk*, send him also with my boy.

कालू सदा अम्मा निरसो के कहहुनि जोगिया जाइ, *Kālū Sadā ammā Nir*ᵃ*sō kē kah*ᵃ*hūnh*ⁱ *Jogiyā jāĭ*, say to the respected Kālū Sadā and mother Nirsō 'go to Jogiyā.'

Third Person :—किच्छु सीखि लेय तँ पठाय दिऔक, *kicch*ᵘ *sĭkh*ⁱ *lēē tŏ pathāy diaik*, let him learn something, then let me send him.

जाहि मुँहें धैलक फोतरा गीदर जेठ भाइ के ताहि मुँहें धरौ हमरा के, *jāh*ⁱ *mūhē dhailak Phot*ᵃ*rā gĭdar jēth bhāi kē, tāh*ⁱ *mūhē dharau ham*ᵃ*rā kē*, with the mouth with which Photrā the jackal has seized my elder brother, with the same mouth let him seize me.

200.   There are various forms of a respectful imperative in the second person, made by adding रहे *ihē*, रयँ *iă̐* (or रयँ *iyă̐*), रयँ *idh*, रहँ *ihă̐*, रऔक *iauk*, रहौक *ihauk*, रहौनि *ihaunh*ⁱ, रहथि *ihath*ⁱ, or बहीनि *bahīnh*ⁱ to the root. These I call **Mild Imperatives**. There are also some periphrastic respectful forms made by combining the 2nd verbal noun in ल *l*, with the Imperative or Future of the √ जा *jā*, go, which I call the **Respectful Imperative** and the **Respectful Future** respectively. Examples of these are as follows :—

नहि पतियाउ तो आबिहें, *nah*ⁱ *patiyāh*ᵘ, *to ăbihē*, if she do not believe you, then please to come.

दौस निगम दुर आनि मिलाबिय ।
तांहि दिस बिधि मुख आध ॥

Dīsa nigama dui āni milābiya (m.c. for *milābiyá*).

Tăhi dia (m.c. for *diă*) *Bidhi-mukha ādha* (Vid. xvii., 4).

Join the (ten) directions to the (four) vēdas, and to that add half the (four) faces of Brahmā.

प्रक बेरि ड्डुकुम दिर्ष, *ek bēr³ hukum diă*, please give (me) the order but once. (cf. the example of दिड्ड *dih^u*, in § 199).

हम तोहरा प्रक कहिनी सुनबैचिअड् जकरा सभ दीन मन रखिष्मंर, *ham toh^arā ek kahinī sun^abaichiah^u jak^arā subh dīn man rakhiăh*, I tell you a story, which please remember all your days.

तहां तों बैसिर्हं हम जाइत ची दौरी गाम, *tahã tõ baisihă, ham jāit chī Daurī gām*, please sit there, I am going to Dauri village.

चढ़िचौक ममा परसाक गाछ, *carhiauk mamā par^asāk gāch*, O uncle please climb up the *parsā* tree.

दादा हो अहिरा गोआर के कहिहौक जाई बथान, *Dādā hō, Ahirā Goār kĕ kahihauk jāĭ bathān*, O brother, say to Ahirā Goār, 'go to (your) cow-shed.'

दुनू बेटीक कहिहौन्हि जे कोहबर करथि तैयार दुनू जमाय मारल गेलैन्हि, *dunū bēṭīk kahihaunh³ jē koh^abar karath³ taiyār, dunū jamāy māral gelainh³*, please tell (him) that the two sons-in-law for whom he is preparing the marriage bowers of his two daughters have been killed.

से हो सारा मानिहथि हमर दिनमा, *sē hō sārā mănihath³ hamar din^amā* (for *din^awā*), therefore, O brother-in-law, accept (or, 'let my brother-in-law accept ') my day (*i.e.*, the date fixed by me).

प्रक सेर अन्न घटि नहिं देबहिन्हि, *ek sēr ann ghaṭ³ nah³ deb^ahīnh³*, please do not give one seer of grain less (than the right amount).

Respectful Imperative :—जखन अपने चाही तखन तोड़बा लेल जाय, *jakhan ap^ne cāhī, takhan tor^abā lēl jāy*, when you, sir, may desire, then be good enough to have the fruit plucked and take it.

Respectful Future :—देखल जाप्रत, *dēkhal jāet*, you will be pleased to see, *i.e.*, be good enough to look and see.

NOTE.—The Respectful Imperative and Respectful Future are really impersonal passives. लेल जाय *lēl jāy,* is, literally, 'let it be taken.' So देखल जाएत *dēkhal jāet,* is, 'it will be seen (by you).' This use of the impersonal passive as a form of respect, is carried to great lengths in the Naipālī language spoken immediately to the north of Mithilā.

201 (*b*). The **Future** tense in Maithili is formed in three ways. In the first place it may be the same as the present conditional. We often find the forms of the present conditional or imperative employed in the sense of the future. It may be noted that, in the cognate Kāśmīrī language, the only form of the future is made in the same way.

In the second place, a number of the forms of the future are based on the second verbal noun, which ends in ब *b* (देखब *dēkhab,* to see).

In the third place, a number of the forms of the future are based on the present participle, ending in ऐत *ait* (देखैत *dēkhait,* seeing). In this case the termination of the participle is lightened by changing ऐत *ait* to अत *at* (देखत *dēkhat*) or इत *it* (देखित *dēkhit*).

202. The idea of future time can be emphasized by adding गं *gă* (in old Maithilī गै *gai* or गए *gae*) to any of these forms. The addition of this termination is quite optional, and is most common in conversation. Examples of the use of this termination taken from literature are as follows. Those of गै *gai* and गए *gae* are in poetry and are taken from Manbōdh's Haribans :—

एहि दही कें बेचब-गं आओर कंचा सबहि सँ आम कीनि लेब, *ehᵢ dahī kē bēcab-gă, āor kañcā sabahᵢ să ām kīnᵢ lēb,* I'll sell these curds, and with the pice (I get for them) I will buy mangoes. (This example shows how purely optional the use of गं *gă* is. It is employed with one future and not with the other).

बाप माइ के कह्र-गं ठेकान, *bāp māi-kē kahū-gă ṭhekān,* we shall (*i.e.,* let us) inform (our) parents as to (our) whereabouts.

अपना अपना घर में सुन्नर खाएक करें-गं, *ap°nā ap°nā ghar mē sunnar khāek karē̃-gă,* you will prepare beautiful food each in her own room.

मारब-गे हम काल्हि बथान, *māraba-gai hama kālhi bathāna*, to-morrow will I destroy the cowsheds.

तखनुक हरख कहब-गए काहि, *takhanuka harakha kahaba-gae kāhi*, to whom shall I tell the joy of that moment ?

The second and third of the above examples have also been given as examples of imperatives. Grammatically, the termination नं *gā* shows that they are futures, used in the sense of polite imperatives. They are the first form of the future, which is identical with the present conditional and imperative.

It is hardly necessary to point out the correspondence of this termination with the Hindī गा *gā* in forms such as देखूँ-गा *dēkhū̃-gā*, I shall see.

It is unnecessary to give a table of the terminations of the first form of the future. They are identical with those of the present conditional and imperative. One example may be given in which the same word is used once as a future conditional, and once as a future indicative :—

नहिं हाजिर करी तौ नौम दीन तोहरा सौं बिबाह करी, *nahⁱ hājir karī, tau naum dīn tohᵃrā saũ bibāh karī*, If I shall not produce (the thief) then I will marry you on the ninth day.

Other examples are :—

एहि उपकारक बदला तोहरा कैएक कथा सिखाय दिअहु, *ehⁱ upᵃkārak badᵃlā tohᵃrā kaiek kathā sikhāy diahᵘ*, in return for this favour I will teach you (object in second person) certain things.

किच्छु सीखि लेय तँ पठाय दिएक, *kicchᵘ sīkhⁱ lēē, tā̃ pathāy diaik*, let him learn something, and then I will send him (to school).

203. (*b*, 4). **Future Indicative**, second form, based on the second verbal noun in ब *b*. The terminations are added directly to the root. Vulgarly, we often hear म *m* instead of ब *b*. Thus देखमौक *dekhᵒmauk* instead of देखबौक *dekhᵒbauk*, I shall see you. This second form only occurs in the first and second persons. After roots ending in vowels, the junction vowel is often some other vowel instead of ᵒ, following in this the second verbal noun.

PERSON	SHORT FORM		LONG FORM		REDUNDANT FORM			
	GROUP I. (Subject: non-honorific.) (Object: non-honorific.)	GROUP II. (Subject: honorific.) (Object: non-honorific.)	GROUP I. (Subject: non-honorific.) (Object: non-honorific.)	GROUP II. (Subject: honorific.) (Object: non-honorific.)	GROUP I. (Subject: non-honorific.) (Object: non-honorific.)	GROUP II. (Subject: honorific.) (Object: non-honorific.)	GROUP III. (Subject: non-honorific.) (Object: honorific.)	GROUP IV. (Subject: honorific.) (Object: honorific.)
1	ab, ᵒbaliŭ, ᵒbō̃,	Same as 1st person.	ᵒbai Or (with object in 2nd person.) ᵒbau, ᵒbaliĭ.	ᵒbǎh, ᵒbau, ᵒbaiṣ; fem. ᵒbaliĭ.	ᵒbaik Or (with object in 2nd person.) ᵒbauk	Same as 1st person, but no forms for object in 2nd person.	ᵒbainh‡	Same as 1st person.
2	ᵒbē̃	Same as 1st person.	Same as 1st person, but no forms for object in 2nd person.		ᵒbaliăk; ᵒbahik.	Same as 1st person, but no forms for object in 2nd person.	ᵒbahŭnh‡.	Same as 1st person.
3	Wanting.	Wanting.	Wanting.	Wanting.	Wanting.	Wanting.	Wanting.	Wanting.

The following are examples of this form of the future :—

First Person : नहिं पतियाड़ तो आबिचें देबहूँ गोआही गुजराय,
nah̐ patiyāh̐ᵘ to ăbih̐ᵉ̃, dēbah̐ᵘ (dē + ᵃbah̐ᵘ) goăhī gujarāy,
if she do not believe you, please come, (and) I will bear
testimony.

सभ के देबों चम चारि सेर बोनि, *sabh kē dēbŏ̃ (dē + ᵃbŏ̃)
ham cārⁱ sēr bonⁱ,* to all will I give four seers (of grain)
as daily wages.

मारब धनुखा देब खसाय, *mārab dhanukhā, dēb khasāy,*
I will smite him with (an arrow from my) bow and fell
him.

कजरा नदी कैसन उतरब पार, *Kaj ᵃrā nadī kaisan utᵃrab
pār,* how shall we cross the river Kaj ᵃrā ?

[*N.B.*—This form in चब *ab* is the one in general use].

नहिं हो मामा घुरबे चलब कठैया सिकार, *nah̐, hō māmā,
ghurᵃbai; calăh Kaṭaiyā sikār,* we will not return, O
uncle ; come to hunt in Kaṭaiyā.

दुरमति लागल रे चौंड़ा पूत तोरा प्रक थापड़ मारबौ,
durᵃmatⁱ lāgal rē chaŭrā pūt, tōrā ek thāpaṛ mărᵃbau, are
you mad, you son of a boy ? I will give you a slap.

घर में चोरी भेल चोर माल पकड़ि कै हाजिर कै दंब तखन
तोहरा फुरसति देबड़ बीच में नहिं देबड़, *ghar mē̃ cōrī bhēl ;
cōr māl pakaṛⁱ kai hājir kai dăh, takhan tohᵃrā phurᵃsatⁱ
dēbah̐ᵘ ; bīc mē̃ nah̐ dēbah̐ᵘ,* a theft has taken place in
(my) house ; arrest the thief and his booty, then will I
release you ; till then I will not set you free.

उनटि कें चम नहिं किछु कहबैक, *unaṭⁱ ke ham nah̐
kicchᵘ kahᵃbaik,* I will make no reply (to her).

Second Person : चमरा गाइक दूध पीबें, *hamᵃrā gāik dūdh pībē̃,*
will you drink the milk of *my* cow ? (a rude question.)

निरसो चम्मा के कहबौ बुझाय, *Nirᵃsō ammā kē kahᵃbau
bujhāy,* you will explain to mother Nirsō.

बाबाक धारि तोरि मांठी चौंक हो मामा । मांठी बैठत

हमरा देह पर । कहब हवाल । परसाक गाह पर से हेंठ होनहो,
dhๅbāk dhār^i tōr^i mๅ̃chi haũk, hō māmๅ. Mๅ̃chi baiṭhat
(3rd person) *ham^arๅ dēh par. Kahab* (1st person) *habๅl.
Par^asāk gāch par sē hๆ̃ṭh hob^ahō* (2nd person), tear off a
branch of the *dhābā* tree, and drive off the flies. The
flies will settle on our corpses. I will tell you a circum-
stance (that concerns us). Will you come down from
the *parsā* tree ?

तखन जाय पुछबहुन्हि सखी कें, *takhan jๅy puch^abahūnh^i
sakhī kๆ̃*, (one girl addresses another) then you will go
and ask our (respected) friend.

आधा आधा सभ मशाला लछमी दाइ कें अपने चुप्पे देबैन्हि,
*ādhā ādhā sabh maśālā Lach^amī Dāi kๆ̃ ap^ane cuppē
debainh^i*, your Honour will give half of each of the deli-
cacies privately to the respected Lachmī Dāi.

The following is an example of the suffix बन्हि *anh^i* as used
by Manbōdh (see § 193).

कहलन्हि कुबलय पिड़ लै आनि ।
द्वार धरब-बन्हि भिनसरे जानि ॥

*kah^alanhi kubalae piṛa lai āni,
dwāra dharaba-anhi* (for *dhar^abainh^i*) *bhinasara jāni.*

He said, " having brought (the Elephant) Kuvalaya Piḍa at
dawn, warily you will place him at the door."

204. (b) (4). **Future**, third form, based on the present participle ending in फैन *ait*, of which the फ *ai* is usually weakened to ष *a*, but sometimes to र *i*. The terminations are to be added to the root direct. This form is mainly used in the third person. In the first person it is only found in groups I and II, and in the 2nd person only in group II, and even here it is not common.

PERSON.	SHORT FORM. GROUP I. (Subject: non-honorific.) (Object: non-honorific.)	SHORT FORM. GROUP II. (Subject: honorific.) (Object: non-honorific.)	LONG FORM. GROUP I. (Subject: non-honorific.) (Object: non-honorific.)	LONG FORM. GROUP II. (Subject: honorific.) (Object: non-honorific.)	REDUNDANT FORM. GROUP I. (Subject: non-honorific.) (Object: non-honorific.)	REDUNDANT FORM. GROUP II. (Subject: honorific.) (Object: non-honorific.)	REDUNDANT FORM. GROUP III. (Subject: non-honorific) (Object: honorific.)	REDUNDANT FORM. GROUP IV. (Subject: honorific.) (Object: honorific.)
1	*itahñ.*	Same as 1st person.	*atai* Or (with object in 2nd person.) *atiau, atiahñ.*	Same as 1st person, but no forms for object in 2nd person.	*ataik* Or (with object in 2nd person,) *atauk.*	Same as 1st person, but no forms for object in 2nd person.	Wanting.	Wanting.
2	Wanting.	Same as 1st person.	Wanting.	Same as 1st person, but no forms for object in 2nd person.	Wanting.	Same as 1st person, but no forms for object in 2nd person.	Wanting.	Wanting.
3	*at ;* fem. *att.*	*atathñ, atathu; ath ;* fem. *atih or atiñ.*	*atai* Or (with object in 2nd person). *atau, atahñ.*	.....	Or (with object in 2nd person.) *atauk.*	.....	*atauhñ*	*athihñ, athinhñ.*

Examples of this form of the future as follows. Only one example has been noted in literature of the 1st person, and none of the 2nd person. The example of the first person will be found in the third sentence below :—

Third Person : जिब जाएत परान बचत तैयो ने परसा गाछ पर से हेठ होबो, *jïb jāet, parān bacat, taio nē par^asā gāch par sē hĕ̃th hōbŏ,* (whether) my life will go (*i.e.,* will be lost), (or whether) my life will be saved, still I will not descend from the Parsā tree.

मधुपुर रमनि जखन हरि देखति ।
हरखित जनम कृतारथ लेखति ॥

madhupura ramani jakhana hari dekhati,
harakhita janama kṛtāratha lekhati. (Manbōdh.)

When a damsel of Madhupur will see Hari,
She will rejoice and will consider her life's desire fulfilled.

सामी सल्हेस जौं मिलतथि सामी सल्हेस लै राज भोगितऊं । नहिं मिलताह हिआ हारि घुरब । सोग सन्ताप सौं पानि धसि खसब, *sāmī sal^ahēs jaũ mil^atathⁱ, sāmī sal^ahēs lai rāj bhogitah^ũ* (1st person). *Nahⁱ mil^atăh, hiā hārⁱ ghurab. Sōg santāp saũ pāni dhasⁱ khasab,* (if) my lord Salhēs will be met (by me), with my lord Salhēs will I enjoy the kingdom. If he will not be met (by me), losing my heart (heart-broken) will I return. In sorrow and affliction will I plunge into water (and drown myself).

[Note in this example two different forms of the first person and two different forms of the third person honorific. In each case the two forms of each pair are quite identical in meaning.]

निरसो देलन्हि बजर केवाड़ ठोकि जे बाबू सुतले रहताह नहिं जैताह *Nir^asō dēlanhⁱ bajar kewāṛ thōkⁱ, jē bābū sut^alē rah^atăh nahⁱ jaităh,* Nirsō shut adamantine doors (*i.e.,* shut the door tightly) saying, 'my sons will remain asleep, and will not depart.'

मोरंग हेक पनियाँ कुपनियाँ बहिरे धरतै साहुक कलबुज, *Mōraṅg chaik paniyã̄ ku-paniyã̄, bahirē dhar^atai sāhuk kal^abuj,* in the

Mōrang the water is bad water, and will seize from without the body of the Sāhu (and fill him with disease).

ताहिर मीयाँक बेटी छै बड़ जोगतान ।   एक थापड़ मारतौ पानि नहिं पीबें, *tāhir mīyãk bēṭī chai baṛ jōgᵃtān. Ek thāpaṛ mărᵃtau pāni nahⁱ pībẽ*, Tāhir Miyã's daughter is a great sorceress. She will give you one slap and you will never drink water (again) (*i.e.*, you will be killed).

पाँचो मिलि के करतङ्ग सन्स्कार, *pā̃cō milⁱ ke karᵃtahᵘ sanskār*, the five will unite and perform your funeral ceremonies.

तोहरा सभक केसो टेढ़ नहिं हैतङ्ग, *tohᵃrā sabhak kēs-ō ṭeṛh nahⁱ haitahᵘ* (indirect obj. in 2nd pers.), not even a hair of one of you will be bent.

बरख बारह लगतैक खेपवा, *barakh bārah lagᵃtaik khepᵃwā*, the expedition will last twelve years.

As an example of Manbōdh's suffix **अन्हि** *anhⁱ*, we have **खैताह-अन्हि**, *khaităh-anhi*, already quoted in § 193.

205. (*c*) (5). The **Past Conditional** is formed from the present participle, to which the personal terminations are added directly. In the short form of group I, no termination is added in the third person, the bare present participle being here employed alone.

The present participle ends in **ऐत** *ait*, as in **देखैत** *dekhait*, seeing. When personal terminations are added, this termination is usually lightened to **इत** *it*, thus **देखित** *dēkhit*. This lightening is not however obligatory, and we sometimes hear the **ऐ** *ai* retained. This is not a peculiarity of any particular form, but depends entirely on the personal equation of the writer or the speaker. Sometimes the **ऐत** *ait* is lightened to **अत** *at* (**देखत** *dēkhat*), instead of **इत** *it*. This also is a case of personal equation.

The following are the terminations of this tense. I have included the lightened participial termination in each instance, so that the terminations as given, are to be added to the root direct. In every instance *ai* or *ᵃ* may (as has been explained) be substituted for the initial *i* of the termination. The terminations commencing with *i* are, however, much the most usual.

206. (c) (5) **Past Conditional.** The terminations are added to the root direct.

PERSON	SHORT FORM		LONG FORM		REDUNDANT FORM			
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP III. (Subject: non-honorific. Object: honorific.)	GROUP IV. (Subject: honorific. Object: honorific.)
1	*itáḥ***, *iti* (seldom used).	Same as 1st person.	*itái* / Or (with object in 2nd person.) *itáu, itáḥ*.*	Same as 1st person, but no forms for object in 2nd person.	*itáik* / Or (with object in 2nd person). *itáuk.*	Same as 1st person, but no forms for object in 2nd person.	*itiainhí.*	*itiainhí.*
2	*itē.*	Same as 1st person.	*itáḥ;* fem. *itáḥ²* or *itā́ḥ².*	Same as 1st person, but no forms for object in 2nd person.	*itiháik, itihik.*		*itihúnhí*	Same as 1st person.
3	*ait;* fem. *aití.*	*itátí, itánhí.*	*itái* / Or (with object in 2nd person.) *itáu, itáḥ*.*	......	*itáik* / Or (with object in 2nd person.) *itáuk.*	......	*itáinhí.*	*itehínhí* / *itehúnhí.*

* or *aitaḥ²* or *etaḥⁱ* and so throughout except in the short form of the 3rd person of group I.

The following are examples of the use of this tense :—

First Person :—जौं हमहूँ तोहरा जकाँ बनीज-ब्यापार करितहूँ बाबोर
बन्न तौलितहूँ तखन बार पाबो भरि बन्न एम्हर बोम्हर सँ
माँगि नहिं खैतहूँ, *jaü hamah^u toh^arā jakā̃ banīj-byāpār karitah^u,
āor ann taulitah^u, takhan ā̃i pāo bhar^i anñ ēmhar ōmhar s^d
mā̃g^i nah^i khaitah^u* (for *khā + itah^u*), if I also, like you, had
done trading and had weighed out food, I should not have
eaten to-day a quarter of a seer of food begged from here
and there.

जनितहूँ तो बगहा में बरदी तमाकू लदबतिऐ, *janitah^u to bag^ahā
mē̃ bar^adī tamākū lad^abaitiai,* if I had known, I would have
loaded a bullock in Baghā with tobacco.

Second Person (also *Third Person*) :—जौं नौं हमरा नहिं चाड़ितंब
बाबोर मारि दितंब तखन बो मोती तोहरा हाथ लगैत, *jō tō ham^arā
nah^i chā̃ritāh āor mār^i ditāh, takhan ō mōtī toh^arā hāth lagait,*
if you had not let me go and had killed me, then that pearl
would have come into your hand.

Third Person :—जिबैत रहैत तो जोगिया अबैत पलटि, *jibait rahait to
jogiyā abait palaṭ^i,* if they had been alive they would
have come back to Jogiyā.

आन केबो रहितथि मारितहूँ मुक्का दितहूँ खंसाय, *ān keo rahitath^i māri-
tah^u mukkā ditah^u khāsāy,* if it had been any other person (than
you, our respected mother), we should have struck him with
a blow of the fist, and knocked him down.

औतनहि दुरागमन करैतनहि जमैया जाँजरि, *autanh^i durāgaman karai-
tanh^i jamaiyā jā̃jar^i,* if they had come to Jā̃jari his sons-
in-law would have performed the ceremony of *durāgaman.*

Sometimes the imperfect tense indicative is employed in
the sense of the past conditional. An example is जो जिबैत चलाह
दीना भद्री जोगिया नगर कौनो मुसहरनी नहिं कैलक सिंगार, *jo jibait
chalāh dīnā bhadrī jogiyā nagar, kauno musahar^anī nah^i kailak
sīgār,* if Dīnā and Bhadrī had been alive in Jogiyā town, no Musa-
har's wife would have dared to adorn herself. In this example
the past tense indicative is also employed in the apodosis in the
sense of the past conditional.

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207. (c) (6) **Present Indicative.**
(c) (7) **Imperfect Indicative.**

These two tenses are formed by combining the present parti-
ciple with Auxiliary Verbs. They will be dealt with under the
head of periphrastic tenses (Chapter III).

208. (d) (8) **Past Indicative.**—This tense is formed from
the past participle in अल *al* (देखल *dēkhal*), which in the case
of transitive verbs is a passive. Thus देखल, *dēkhal*, means 'seen,'
and when we want to say 'I saw' we must say 'seen by me.'
We have observed that nouns and pronouns have nothing corres-
ponding to the agent case in Hindī. The 'by me,' 'by you,' or 'by
him,' etc., which forms the subject of the verb, is therefore indi-
cated by the terminations suffixed in conjugating the tense.
देखलहुँ, *dekhᵃlahᵘ*, means 'seen by me,' 'I saw'; देखलैं, *dekhᵃlăh*,
means 'seen by you', 'you saw'; देखलक *dekhᵃlak*, means 'seen by
him,' 'he saw'; and so on.

On the other hand the past participle of an intransitive
verb is not necessarily passive. सुतल, *sūtal* means 'slept,' and in
conjugation 'I slept' may be represented by either 'it was slept
by me' or by 'slept I.' In Maithilī both principles are followed
in conjugating intransitive verbs. This is most manifest in the
periphrastic tenses formed from the past participle, the perfect and
the pluperfect, but we also see clear traces of it in the conjugation
of the past indicative. Here there is a mixture of forms. For
'I slept' we usually say 'it was slept by me'; but for 'you slept'
we do not say 'it was slept by you' (सुतलैं *sutᵃlăh*) but we say
सुतलैं *sutᵃlăh*, i.e., slept you. It thus follows that the conjuga-
tion of the past tense of an intransitive verb sometimes agrees
with that of the past tense of a transitive verb, and sometimes
differs.

At the present day all sense of the *reason* for this difference
has disappeared from the language. No native of Mithilā, when
employing the past tense of a transitive verb, is aware that he
is using a passive idiom. To him the pasts of both kinds of verbs
are conjugated in as straightforward a manner as the English, I
loved, thou lovedst, he loved. All that he is conscious of is that
in the tenses formed from the past participle, the conjugation of

transitive verbs differs from that of intransitive ones, and, for practical purposes this is all that need be known. It is unnecessary to consider देखलहुँ *dekhᵃlahᵘ* as meaning 'it was seen-by-me,' and it is quite sufficient to consider it as meaning 'I saw,' just as सुतलहुँ *sutᵃlahᵘ* means 'I slept'; but it is useful to know the origin of the difference, and for that reason the above explanation has been given.

We commence with giving the terminations of the past tense of the **transitive** verb.

209. (d) (8) **Past Indicative** of a **Transitive** verb. The terminations to be added to the root direct.

PERSON	SHORT FORM.		LONG FORM.		REDUNDANT FORM.		GROUP III.	GROUP IV.
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	(Subject: non-honorific. Object: honorific.)	(Subject: honorific. Object: honorific.)
1	*alahũ, al, alī*; fem. *alī.*	Same as 1st person.	*alai, alai* Or (with object in 2nd person) *alau, alahũ, aliau, aliahũ*	Same as 1st person, but no forms for object in 2nd person.	*alaik, alai* Or (with object in 2nd person.) *alauk, aliauk.*	Same as 1st person, but no forms for object in 2nd person.	*alainhi, aliainhi.*	Same as 1st person.
2	*alẽ, alai.*	Same as 1st person.	*alãh; fem. aliahĩ, alĩhĩ.*	Same as 1st person, but no forms for object in 2nd person.	*alahãik, alahĩk.*	...	*alahũnhĩ.*	
3	*alak (al; fem. alĩ.)*	*alanhĩ (alathĩ.)*	*alõkai* Or (with object in 2nd person.) *alakau.*	...	*alõkaik* Or (with object in 2nd person.) *alõkauk.*		*alõkainhĩ.*	*alathinhĩ. alathinhĩ.*

In the above paradigm the termination *al* (fem. *al^i*) properly
belongs to the first person in the short form of Group I. In the
case of intransitive verbs, it is not used in the first person, but is
used in the third person of the same group. In old (*e.g.*, in
Manbōdh's *Haribans*) poetry, and in the speech of the illiterate
(*e.g.*, in the song of Salhēs), this termination is, however, also used
in the third person of the transitive verbs. I have, therefore,
inserted it also under the third person, placing it within marks
of parenthesis to show that its use in this person is not regular.

In the third person of Group II, the termination *°lanh^i* is
the one in common use. I have only noted one occurrence in
literature of the form *°lath^i*.

The following are examples of the use of this tense :—

First Person :—भन मनबोध पछाँ किछु रहल ।

कथा प्रसंग आगु हम कहल ॥

Bhana Manabōdha pachā̃ kichu rahala.[1]
Kathā prasaṅga āgu hama kahala.[1]

> Saith Manbōdh, ' this occurred (intransitive, 3rd person)
> somewhat subsequently. In the order of (my) tale
> I said (transitive, 1st person) it too soon.'

कहियो न देखल गेहुमनक फेंच पर खंजन फहराइत *kahiyō na dēkhal*
gehumanak phēc par khañjan phah°rāit, never (before) did I see a
khañjan-bird hovering over the hood of a cobra.

गोड़ लगैत छी, पैयाँ परैत छी, एहि नहि जनली अहाँ भद्री छी *gō̆r*
lagait chī, pai̯yā̃ parait chī, eh^i nah^i jan°lī ahā̃ bhadrī chī, I clasp
(your) legs, I fall at (your) feet, I did not know this, that Your
Honour was Bhadri.

जनम सँ पुजलहुँ मोकामा गढ़ में, *janam sā̆ puj°lah° mokāmā gaṛh*
mē̆, from (my) birth, did I worshipped (thee) in Mokāmā fort.

बाल्पन अथरा बान्हलि पर एहेब गुँथ नहि देखलि जनम पाछ बिन्दुर
नहि सांग परिरहलि । उनका कारन काँचे बाँसक कोठवर बान्हलि लाछ
पछेस एभ रंग बेज कोशाकोलि छिकिया चीरि के बनिया बनाकोलि,

---

1 *i.e.*, *rahal, kahal.* Being in verse, the final *a* is pronounced. See § 9.

*bāl*ᵃ*pan ac*ᵃ*rā bānhal*ⁱ*, par purukh mūh nah*ⁱ *dēkhal*ⁱ*, janam pāe
sindur nah*ⁱ *mā̃g pahiral*ⁱ *; hun*ᵃ*kā kāran kā̃cē bā̃sak koh*ᵃ*bar bānhal*ⁱ*,
lāl palaṅg sabh rang sēj ochāol*ⁱ (for *ochāb + al*ⁱ), *sikiyā cīr*ⁱ *kai
beniyā banāol*ⁱ (*banāb + al*ⁱ), (a woman speaks) I tied up my
girlhood with my body-cloth, the face of another man I did not
see, from my birth I did not wear vermilion on the parting of my
hair. For him did I build a bridal arbour of fresh bamboos, on a
crimson bed did I overspread a mattress of varied colours, and
with a split reed did I apply silver spots to my brow.

लाख अपराध कैलौक । लाख गारि देलैं । तकर जतर एम नहि
किछु कहलौक, *lākh ap*ᵃ*rādh kailauk, lākh gār*ⁱ *dēlĕ̃, takar ūtar
ham nah*ⁱ *kich*ᵘ *kah*ᵃ*lauk,* I committed a hundred thousand faults
against you ; a hundred thousand abusive words did you give
me ; (and yet) no answer of that (abuse) did I say to you.

Second Person : जाहि मरद लै जोबन सेबलैं से मरद बैसल चौक देबहा
नदीक धार, *jāh*ⁱ *marad lai jōban seb*ᵃ*lĕ̃, sē marad baisal chauk
deb*ᵃ*hā nadīk dhār,* the man for whom you have kept your
virginity, is seated for you by the stream of the river Debhā.

कौन गरू परलौ बड़ भोरे छैंकल दुआर, *kaun garū par*ᵃ*lau bar
bhōrē chĕ̃kal duār,* what misfortune has befallen you that your
Honour has obstructed my door very early in the morning ?

बिनु अपराधैं गरदनियाँ देलैंह, *bin*ᵘ *ap*ᵃ*rādhĕ̃ gar*ᵃ*daniyā̃ dēlăh,*
without fault (*i.e.,* for no fault) you gave them neck-thrusting (*i.e.,*
you thrust them away by the neck).

Third Person : केयो नहि चिन्हलक जोगियाक लोग, *keo nah*ⁱ *cinh*ᵃ*lak,
jogiyāk lōg,* none of the people of Jogiyā recognised them.

देखलक सल्हेस जे बड़ अजगुत भेल, *dekh*ᵃ*lak salhēs jĕ bar aj*ᵃ*gut
bhĕl,* Salhēs saw that (something) very extraordinary (had)
happened.

चटि दे धैलक पटि दे मारलक बान्हलक पछुआरि धै के, *cat*ⁱ *dē
dhailak, pat*ⁱ *dē măr*ᵃ*lak, bănh*ᵃ*lak pachuăr*ⁱ *dhai ke,* giving abrupt-
ness (*i.e.,* suddenly) he seized (him), giving instantaneousness
(*i.e.,* instantly) he struck (him), seizing him from behind he bound
him.

This termination ᵃ*lak* is very common.

The following are examples of the irregular omission of the final *ak*.

हँसि हँसि कुशल पुछल ब्रजनाथ, *hāsi hāsi kusala puchala braja-nātha,* smilingly Vrajanāth asked his welfare. (Manbōdh, vii, 28)

<div style="text-align:center">

कै देब सबै सबहूँ एह कहल ।

निज अनुचर सभ कहल हकार ।

</div>

' *kai deba sabai*' *sabahũ eha kahala,*......
nija anucara sabha kahala hakāra. (Manbōdh, ii, 34, 35).

All of them said this 'we will do everything '............His attendants all uttered a howl.

बाजै लागल भद्री दीना सौं साजल जबाब, *bājai lāgal* (intransitive) *bhadrī, dinā saũ sājal* (for *sāj*lak*) *jabāb,* Bhadrī began to speak, to Dīnā he arranged his answer.

तखन दौना मालिनि दछिनक चीर पहिरि लेलि पाटी सम्हारि लेलि नैना काजर पेन्हि लेलि ... ... असले कसबीनि भेलि, *takhan daunā mālin* dachinak cīr pahir* lēl** (transitive), *pātī samhār* lēl*, nainā kājar pēnh* lēl*............ās*lē kas*bīn* bhēl** (intransitive), then Daunā Mālin apparelled herself in garments of the south, arranged her flat temple-locks, (and) applied collyrium to her eyes............(in appearance) she became a real harlot.

[It will be seen that in the last two examples, taken from modern prose, the irregular form of the transitive verbs seems to be suggested by the neighbourhood of an intransitive verb with the same subject.]

फेर मारलन्हि दौना राम फोठरा के देलन्हि खसाय, *pher măr*lanh* dīnā rām phot*rā kē dēlanh* khasāy,* again (the respected) Dīnā Rām smote Phoṭrā and dashed him down (*dēlanh** for *dē + *lanh**).

अपन बहू बेटी रखलन्हि घर सुताय । हमर बेटी पुतुहु देखलन्हि नाँगट उघारि, *apan bah** *bēṭī rakh*lanh* ghar sutāy, hamar bēṭī putuh* dekh*lanh* nãgaṭ ughār*,* he (the respected one) put his own daughter-in-law and daughter to sleep in his house, and (came here and) having uncovered them saw my daughter and daughter-in-law naked.

[As an example of Manbōdh's method of employing the suffix **बन्हि** *anhⁱ* (§ 193), we may quote:—

सबड़ देखल-बन्हि जे चल जागल, *sabahu dekhala-anhi jē chala jāgala*, every one who was awake saw (what happened).]

[The solitary example of the form in *^alathⁱ* which I have noted occurs in the song of Dinā Bhadrī. It is as follows:—

देहि दुनू भाइ छोड़ि देलथि, *dēhⁱ dunū bhāi chōrⁱ dēlathⁱ* (for *dē + ^alathⁱ*), the two brothers left their bodies (and disappeared).]

कथा सभ सौं बड़त बुझौलकइ परंतु केओ किच्छु नहि मानलकइ, *kathā sabh saũ bahut bujhaul^akai* (for *bujhāb + al^akai*), *parant^u keo kicch^u nahⁱ mănal^akai*, he remonstrated much with them by words, but no one heeded (him) at all.

ददा हो नहि बुझलकौ, दुनू पुतुड़ के फजिहति कैलक, *dadā hō, nahⁱ bujhal^akau; dunū putuh^u kē phajihatⁱ kailak*, brother, she did not understand you; she has done indignity to her daughters-in-law.

तखन औकरा सभक बाप कहलकैक, *takhan ok^arā sabhak bāp kahal^akaik*, then their father said to them.

ऊ कहलकैन्हि हमरो नमस्कार लिखि दिऔन्हि । मोनसी कहलथीन्हि नहि हौ *ū kahal^akainhⁱ ' ham^arō namaskār likhⁱ diaunhⁱ '; mon^asī kahal^athĭnhⁱ ' nahⁱ hau*,' he (the ignorant fool, not respected) said (politely to the respected scribe) ' please write my compliments also.' The (respected) scribe said (politely, to the fool, whom he treated with respect) ' it is not (what you think).'

210. (*d*) (8) **Past Indicative** of an **Intransitive** verb.   The terminations to be added to the root direct.

PERSON	SHORT FORM — GROUP I. (Subject: non-honorific. Object: non-honorific.)	SHORT FORM — GROUP II. (Subject: honorific. Object: non-honorific.)	LONG FORM — GROUP I. (Subject: non-honorific. Object: non-honorific.)	LONG FORM — GROUP II. (Subject: honorific. Object: non-honorific.)	REDUNDANT FORM — GROUP I. (Subject: non-honorific. Object: non-honorific.)	REDUNDANT FORM — GROUP II. (Subject: honorific. Object: non-honorific.)	REDUNDANT FORM — GROUP III. (Subject: non-honorific. Object (indirect: honorific.))	REDUNDANT FORM — GROUP IV. (Subject: honorific. Object (indirect: honorific.))
1	ᵃlahⁿ	ᵃli.	ᵃliai / Or (with indirect object in 2nd person.) ᵃliau, ᵃliahⁿ.	*(Same as 1st person, but no forms for object in 2nd person.)*	ᵃliaik / Or (with indirect object in 2nd person.) ᵃliauk.	*(Same as 1st person, but no forms for object in 2nd person.)*	ᵃliainhⁱ	ᵃliainhⁱ
2	ᵃlē, ᵃlai.	Same as 1st person.	ᵃldh; fem. ᵃlih, ᵃlihⁱ.	Same as 1st person, but no forms for object in 2nd person.	ᵃlahāk, ᵃlahik.	Same as 1st person, but no forms for object in 2nd person.	ᵃlahinhⁱ	Same as 1st person.
3	ᵃl; fem. ᵃlt.	ᵃldh (fem ᵃlih, ᵃlihⁱ); ᵃlanhⁱ.	ᵃlai / Or (with indirect object in 2nd person.) ᵃlau, ᵃlahⁿ.	…	ᵃlaik / Or (with indirect object in 2nd person.) ᵃlauk.	…	ᵃlainhⁱ	ᵃlᵒthinhⁱ ᵃlᵒthinhⁱ.

Regarding the employment of those forms of Groups I and II which refer to the object in the second person, and the forms (Group III and IV) in which the object is honorific, reference should be made to §§ 191, 192 and § 189.

The following are examples of the use of this tense :—

First Person:—चान दिन भरि क्या उतरलहुँ पार, *ān din bharⁱ chawā utaralah^u pār*, on other days I crossed (the river) (with the water only) up to the calves of my legs.

बारह बरख जोगिया जाँजरि बसलहुँ, *bārah barakh jogiyā jā̃jarⁱ bas^alah^u*, for twelve years lived we in Jogiyā Jānjari.

बारह बरिस नैहर सासुर बसली, *bārah baris naihar sāsur has^alī*, for twelve years did we live in our fathers' houses and in those of our fathers-in-law.

Second Person :—रे गमार तौं हमर तीनू कथा एखनहिं बिसरि गेलैं, *rē gamār, tō̃ hamar tīnū kathā ekhanahⁱ bisarⁱ gēlē̃* (for *gē + ^alē̃*) O fool, you already forgot my three statements.

कौन गरू परल जे सुतलाह खटबारि, *kaun garu paral jē sut^alăh khaṭ^abārⁱ*, what calamity befell (you) that you (the respected one) slept (*i.e.*, art lying prone) upon (your) bed.

Third Person :—अम्माक सबद सुनि दीना भद्री उठल चिहाय, *ammāk sabad sunⁱ dīnā bhadrī uṭhal cihāy*, when they heard their mother's words, Dīnā and Bhadrī started up.

गोसाँउनीक घर पैसलि दीना भद्रीक सिरमा बैसलि, *gosā̃unīk ghar paisalⁱ ; dīnā bhadrīk sir^amā baisalⁱ*, she entered the shrine of the family Goddess ; she sat by the head of Dīnā and Bhadrī's bed.

चललाह भद्री गुलामी के उदेस, छौँड़ाक रूप धैलक। भद्री चलल बरा डीह बथान, *cal^alăh bhadrī gulāmī kē udēs : chaũṛāk rūp dhailak bhadrī calal barā ḍih bathān*, (the respected) Bhadrī went to search for Gulāmī : he took the shape of a little boy : (now no longer respected, being but a village lad) Bhadrī went to the cowshed in Barā Ḍih.

चिया चारि के चललीह मालिनि। कनैति चललीह मालिनि खामीक उदेस। डेगे डेगे चललीह। आेजम भरि आय जुमलीह अपना फुलबारी। फूल देखि भरनी भसलीह सुरहाय। तखन कोठि कोठि कानै लगलीह फुलबारी में। ऊनक कानब सुनि संग समाज सखी बन्हीन भोर सोहत बाढलि,

*hiyā hār^i kai cal^alīh mālin^i : kanait^i cal^alīh mālin^i swāmĭk udēs :
ḍēgē ḍēgē cal^alīh : jōjan bhar^i jāy jum^alīh ap^anā phul^abārī : phūl
dēkh^i dhar^atī khas^alīh mur^achāy : takhan lōṭ^i lōṭ^i kānai lag^alīh
phul^abārī mē̃ : hunak kānab sun^i saṅg samāj sakhī bahīn bhōr
hōit ael^i,* broken-hearted went (the respected) Mālin : weeping
went Mālin to search for her husband : step by step she went :
she travelled for a whole league and arrived at her garden : see-
ing the flowers she fell fainting : then, rolling on the ground, she
began to weep : hearing the sound of her weeping her (not res-
pected) companions, female friends, (and) sisters came at dawn.

As a specimen of Manbōdh's use of the suffix *anh^i* (§ 193),
we may quote :—

पैर परल-ष्लि प्रेम जनाप्र । *paira parala-anhi prēma janāe*
(The respected) Akrūra expressing (his) affection fell at (Krṣṇa's)
feet (Man. vii, 27).

Similarly भपटल-ष्लि *jhapaṭala-anhi*, he swooped (Man. x,
17), and भललल-ष्लि *jhalakala-anhi,* he glittered (Man. ix, 11).

कानै लगलै बरुषा षारू गुनबें, *kānai lag^alai baruā* (long form of
bār, a boy) *cārū gun^abē̃,* the boy began to weep in a pretty way.

कौन गरू परलौ, *kaun garū par^alau,* what misfortune has be-
fallen you ?

किछु बाकी रहलैक कालि सोम दिन के ले जैहें, *kich^u bākī rah^alaik,
kālh^i sōm din kē lē jaihē̃,* something remained wanting (to com-
plete the full weight), let her take that away on Monday.

फोटरा के देखि षजगुत भेलौक, *phoṭ^arā kē dēkh^i aj^agut bhelauk,*
having seen Phoṭrā, it was wonderful to you.

दीना भद्री मरि गेलैन्हि, *dinā bhadrī mar^i yelainh^i,* (the res-
pected) Dinā and Bhadrī (have) died.

तखन गंगा-जी कहै लगललीन्हि जे नाषो गेल भसिया, *takhan gaṅgā-
jī kahai lagal^a thīnh^i jē 'nāo gēl bhasiyā,'* then the holy Ganges
began to say that 'the boats were washed away.'

211. In order to make the Transitive and Intransitive conju-
gations of this tense quite clear, the student may be reminded
that some terminations are common to transitive and intransitive
verbs, while others are peculiar to transitive, and others again to
transitive verbs. This is made plain in the two following tables :—

(*d*) (8). **Past Indicative.**　Terminations common to Transitive and to Intransitive verbs.

PERSON	SHORT FORM GROUP I (Subject: non-honorific. Object: non-honorific)	SHORT FORM GROUP II (Subject: honorific. Object: non-honorific.)	LONG FORM GROUP I (Subject: non-honorific. Object: non-honorific.)	LONG FORM GROUP II (Subject: honorific. Object: non-honorific.)	REDUNDANT FORM GROUP I (Subject: non-honorific. Object: non-honorific.)	REDUNDANT FORM GROUP II (Subject: honorific. Object: non-honorific.)	REDUNDANT FORM GROUP III (Subject: non-honorific. Object: honorific.)	REDUNDANT FORM GROUP IV (Subject: honorific. Object: honorific.)
1	*ali, alahã.*		*aliai* *aliau, alahũ.* Or (with object in 2nd person)		*aliaik* *aliauk.* Or (with object in 2nd person.)		*alahũnhí.*	*alaunhí.*
2	*alẽ, alaī.*	Same as 1st person.	...	Same as 1st person, but no forms for object in 2nd person.	*alahãk* *alahík.*	Same as 1st person, but no forms for object in 2nd person.	*alahũnhí.*	Same as 1st person.
3	...	*alaṅhí.*			...	...	...	*alathinhí, alathũnhí.*

(d) (8). Past Indicative. Terminations used only by Transitive or by Intransitive verbs, respectively.

PERSON	SHORT FORM — GROUP I. (Subject: non-honorific.) (Object: non-honorific.)	SHORT FORM — GROUP II. (Subject: honorific.) (Object: non-honorific.)	LONG FORM — GROUP I. (Subject: non-honorific.) (Object: non-honorific.)	LONG FORM — GROUP II. (Subject: honorific.) (Object: non-honorific.)	REDUNDANT FORM — GROUP I. (Subject: non-honorific.) (Object: non-honorific.)	REDUNDANT FORM — GROUP II. (Subject: honorific.) (Object: non-honorific.)	GROUP III. (Subject: non-honorific.) (Object: honorific.)	GROUP IV. (Subject: honorific.) (Object: honorific.)
1	Transitive: *al* : fem. *ali*	Same as 1st person.	Transitive: *alai* Or (with object in 2nd person.) Transitive: *alau, alaḥ*	*(same as Group I)*	Transitive: *alaik* Or (with object in 2nd person.) Transitive: *alauk.*	*(same as Group I)*	Transitive: *alainḥ*	Same as 1st person.
2	…	Same as 1st person.	Transitive: *alᵉh*; fem. *alīhi, alīhi* — Intransitive: *alᵉh*; fem. *alᵉh, aliñḥ*	Same as 1st person, but no forms for object in 2nd person.	…	Same as 1st person, but no forms for object in 2nd person.	…	Same as 1st person.
3	Transitive: *alak* — Intransitive: *al*; fem. *ali*	*alathi* — *alᵉh*; fem. *alīh, alīhi*	Trans. *alᵒkai.* Intrans.: *alai* Or (with object in 2nd person.) Trans.: *alᵒkau.* Intrans.: *alau.*	…	Trans.: *alᵒkaik* Intrans.: *alaik.* Or (with object in 2nd person.) Trans.: *alᵒkauk.* Intrans.: *alauk.*	…	Transitive: *alᵃkainḥ* — Intransitive: *alainḥ*	…

212. (d) (9). **Perfect Indicative.**

(d)(10). **Pluperfect Indicative.**

These two tenses are formed by combining the past participle with auxiliary verbs. They will be dealt with under the head of periphrastic tenses (Chapter III).

CHAPTER II.

VERBS SUBSTANTIVE AND AUXILIARY VERBS.

213. The Verb Substantive is freely employed in the formation of periphrastic tenses;—*viz.* of the Present Indicative, the Imperfect Indicative, the Perfect Indicative, and the Pluperfect Indicative. There are several forms of the verb substantive, all of which are in common use.

214. The verb substantive most frequently met with is that formed from the root अछ *ach,* be. It is defective in its conjugation, the only parts used being the present and past tenses and the present participle. Moreover, in the modern language, except in one form of the 3rd person of the present, and in the present participle, the initial अ *a* is always dropped, so that the word for 'I am' is छी *chī,* not अछी *achī.* In the older language, however, of poetry and occasionally in folktales, the initial अ *a* is commonly preserved. In poetry, moreover, the final ऐ *ai* of the long form of the first person (including the 2nd person honorific), is often weakened to अ *a,* so that we have छिअ *chia* for छिऐ *chiai* for 'I am,' 'you are.' In the following paradigm such poetical forms are given within marks of parenthesis.

The conjugation of the present tense of this verb is based on the conjugation of the old Present (see § 197) of the regular verb, but presents a few abnormal forms. The conjugation of the past tense follows that of the past tense of the regular intransitive verb. This verb is conjugated as follows :—

√ अछ *ach,* be.

Present Participle :—अछैत *achait;* fem. अछैति *achaiti,* being.

215. Present, I am, &c.

PERSON	SHORT FORM		LONG FORM			REDUNDANT FORM.			
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)		GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: hono-rific. Object: non-honorific.)	GROUP III. (Subject: non-honorific. Object: honorific.)	GROUP IV. (Subject: honorific. Object: honorific.)
1	छी *chi,* (छथी *achi.*)		छिछे *chai,* (छिच्, *chia*) ___ Or (with object in 2nd person.) छिबौ *chiau,* छिबड़ु *chiah*.	Same as 1st person, but no forms for object in 2nd person.		छिऐक *chiaik* Or (with object in 2nd person.) छिबौक *chiauk.*	*chiaik*	छिछैनि *chiainhi.*	*chiainhi.*
2	छे *chĕ,* छै *chai.*	Same as 1st person.	छए *chaih ;* fem. छफि *chahî.*	Same as 1st person, but no forms for object in 2nd person.		छबक *chahǎk,* छफिक *chahaik.*	Same as 1st person, but no forms for object in 2nd person.	छफैनि *chahǎnhi.*	Same as 1st person.
3	छथि *achi* ; or छिक *chik,* छैक *chik* ; fem. छकि *chikǐ.*	छथि *chathî.*	छए *chai,* छिक chikai (छथ *achai*) Or (with object in 2nd person.) छिचौ *chichau,* छग्छह *chichah*. छिकौ *chikau,* छिबड़ु *chikah*.	...		छैक *chaik,* छिकक *chikaik.* Or (with object in 2nd person.) छौक *chauk,* छिचौक *chichauk.*	...	छैनि *chainhi.*	छथैनि *chathǎnhî,* छथूनि *chathunhi*

216. **Past.** I was, &c.

PERSON	SHORT FORM GROUP I. (Subject: non-honorific. Object: non-honorific.)	SHORT FORM GROUP II. (Subject: honorific. Object: non-honorific.)	LONG FORM GROUP I. (Subject: non-honorific. Object: non-honorific.)	LONG FORM GROUP II. (Subject: honorific. Object: non-honorific.)	REDUNDANT FORM GROUP I. (Subject: non-honorific. Object: non-honorific.)	REDUNDANT FORM GROUP II. (Subject: honorific. Object: non-honorific.)	REDUNDANT FORM GROUP III. (Subject: non-honorific. Object: honorific.)	REDUNDANT FORM GROUP IV. (Subject: honorific. Object: honorific.)
1	चलहुँ *chalahũ*, चली *chali.*		चलिउँ *chalaũ* Or (with object in 2nd person.) चलिऔ *chaliau*, चलिहु *chaliah*ᵘ		चलिऔक *chaliaik* Or (with object in 2nd person.) चलिऔक *chaliauk*	चलिऔक *chaliaik* Or (with object in 2nd person.) चलिऔक *chaliauk*	चलिऔहिँ *chalaⁱhũhi*	चलिऐन्हि *chaliainhi*
2	चलें *chalẽ*, चलैं *chalaĩ.*	Same as 1st person.	चलाह *chalah*; fem. चलिहि *chalih* चलिही *chalihī*.	Same as 1st person; but no forms for object in 2nd person.	चलहक *chalahak* चलहिक *chalahⁱik*	Same as 1st person, but no forms for object in 2nd person.	चलहिँ *chalⁱhũhi*	Same as 1st person.
3	चल *chal*; fem. चलि *chali.*	(acc*lⁱh*) fem. चलिहि *chalih* चलिही *chalihī*.	चलै *chalai* Or (with object in 2nd person.) चलौ *chalau*, चलहि *chalah*ⁱ	चलाह *chalah*; fem. (अचिलिह *achⁱlⁱh*) चलिहि *chalih* चलिही *chalihī*.	चलैक *chalaik* Or (with object in 2nd person.) चलौक *chalauk*	चलैक *chalaik* Or (with object in 2nd person.) चलौक *chalauk*	चलैन्हि *chalainhi*	चलोथिन्हि *chalathⁱnhi*, चलथिन्हि *chalⁱthⁱnhi*

The following are examples of the use of this verb, as a verb substantive. Many other examples will be found under the head of the periphrastic tenses.

217. **Present.** *First Person :*—जातिक जोगी छी, *jātik jōgī chī,* by (lit. of) caste we are Jōgīs.

हम धरमक बेटा छी, *ham dharᵃmak bēṭā chī,* I am the son of Virtue (*i.e.,* I am telling the truth).

<div align="center">

हम हलधर अनुचर छिय जकर ।

चउदह भुवन हुकुम चल तकर ॥

</div>

hama haladhara anucara chia jakara ।
caudaha bhuban hukuma cala takara ॥　(Man. ix, 66.)

The fourteen worlds move at His commands, whose servants I and Haladhara are.

Second Person :—कोन लोग छी, *kōn lōg chī,* what caste are Your Honours ?

एहि नहिं जनली अहाँ भद्री छी, *ehⁱ nahⁱ janᵃlī ahā̃ bhadrī chī,* this I did not know (that) Your Honour is Bhadrī.

Third Person :—कखन आएत दिन कत अछि बेरि, *kakhana jãeta* (m.c. for *jãet*) *dina kata achi bēri,* when will the day go how much time is (left) ? (Vid. xii, 3).

एहि अछि काली फनि दुरबार, *ehi achi kālī phani durabāra,* (in) this (place) is the invincible snake Kālī (Man. iv, 19).

चारिम एक कथा आओर अछि, *cārim ek kathā āor achⁱ,* there is one more, a fourth, statement (which I am going to tell you).

हमरा बेटा जेहन छथि से खूब जनेछी, *hamᵃrā bēṭā jehan chathⁱ sē khūb jɑnai-chī,* you know well what sort (of temper) there is to my (respected) son.

कमल भमर जग अछए अनेक, *kamala-bhramara jaga achae* (for *achai*) *anēka,* lotus(-loving) bees there are many in (this) world (Vid. xlv, 1).

सन्तति ओकर आज धरि अछए, *santati ōkara ăja* (m. c. for *āja*) *dhari achae* (for *achai*), his descendants exist to this day (Man. xiii, 18).

21

तािहर मीयाँक बेटी के बड़ जोगतान, *tāhir miyằk bēṭi chai baṛ jōgᵃtān*, Tāhir Miyā̃'s daughter is a great sorceress.

जे काल घेलक अहि तोहरा से छौ लगे में, *jē kāl dhailak ahⁱ tohᵃrā sē chau lagē mẽ*, the death (*i.e.*, the murderer) which has seized you is still close to you.

तोहरा घर में प्रक चन्द्रहार छइ, *tohᵃrā ghar mẽ ek candrahār chahᵘ*, in your house there is to you a necklace.

बकस में छौ-टा रुपैया छैक थी मसाला सभ छैक, *bakas mẽ chau-ṭā rupaiā chaik ō masālā sabh chaik*, in the box are six rupees, and there are dainties.

की नाम छिक । कालू सदा नाम छीक, *kī nām chik ? kālū sadā nām chīk*, what is (your) name ? (my) name is Kālū Sadā.

श्री लछमी देवि के नेना छोट छैन्हि, *śri lachᵃmī dēbⁱ kẽ nēnā chōṭ chainhⁱ*, to the respected Lakṣmī Dēvī there is a little baby (not respected), *i.e.*, she has had a baby.

सामीक घरजल चथीन्हि कुटुम भल, *sāmīk arᵃjal chathīnhⁱ kuṭum bhal*, the welfare of (a respected wife's) relations is the gain of (the respected) husband.

218. **Past.** *First Person :*—नान्हि-टा चली चम बाप माइक नाम नर्हि जनली, *nānhi-ṭā chalī ham bāp māⁱk nām nahⁱ janᵃlī*, (a man is speaking) I was a baby, and did not know the name of my father and mother.

चम तोहर बैरी चलिअइ, *ham tōhar bāⁱri chaliahᵘ*, I was to you your enemy.

Second Person :—I have not come across any example of this person in literature.

Third Person :—हमरा पेट में मुर्गीक अंडउ सँ पैघ प्रक मोती चल, *hamᵃrā pēṭ mẽ murgīk aṇḍa-hᵘ sằ paigh ek mōtī chal*, in my belly there was a pearl bigger than even a hen's egg.

गोबिंद गमन सुनल ब्रज-नारि ।
जे चलि जतए बैसलि हिय हारि ॥

gōbĭda gamana sunala braj-nāri ।
jē chali jatae baisali hia hāri ॥

When the women of Braj heard of the departure of Kṛṣṇa,
they all sat down broken-hearted (Man. ᴄ̄ii, 33).

<center>चलहाद मोट बोट जे भेल ।</center>

<center>कोट गेलाद नहिं लाजक लेल ॥</center>

achalăha mŏṭa chŏṭa jē bhēla ।
kŏṭa gelăha nahĭ lājaka lēla ॥

Those who had been (lit. were) (so) stout (and valiant, and)
had (now) become (so) small, out of shame did not re-
turn to the fortress (Man. x, 50).

प्रक चिलहोरिक लोल में प्रक घौंघा चले, *ek cil*ᵃ*hŏrik lŏl mĕ ek ghŏ̆ghā*
chalai, there was a shell-fish in the beak of a kite.

भाद जेठ चलहु से मारल गेल कटैया, *bhāi jēṭh chalah*ᵘ *sĕ māral gēl*
kaṭaiyā, he who was to-you your eldest brother has been
killed in Kaṭaiyā.

Present Participle. तोहरा अछैत घर में चोरौ भेल, *toh*ᵃ*rā achait*
(a sort of 'ablative absolute') *ghar mĕ cŏrī bhēl,* while you were
present (*i.e.,* while you were in charge) a theft took place in
the house.

<center>निज धनि अछैति नद उपभोगब ।</center>

<center>केवल परहिक आसे ॥</center>

nija dhani achaiti nai upabhōgaba ।
kēbala parahi-ka āsē ॥

You, while having your own wife, will not be content with her
but your hope is only for another's wife (Vid. li, 6).

अछैत बस्तु न करिय निरासे *achaita bastu na karia* (m. c. for
kariā) *nirāsē,* do not disappoint him as long as any thing
remaineth (to thee) (Vid. iii, 4).

This verb is very frequently used with a genitive or dative
of possession to mean 'to have.' Thus from Manbōdh (vi,
34, 35).

<center>चानुर मुष्टि हमर अछि माल ।......</center>

<center>करि वर अछि मोहि कुबलाए पीड़ ।</center>

cānura muṣṭi hamara achi māla ।......
kari bara achi mohi kubalae pīṛa ।

Of me are (*i.e.*, I have) (two) wrestlers, Cānura and Muṣṭi...
to me is (*i.e.*, I have) an excellent elephant (named) Kuvalaya
Pīḍa. Similarly Vidyāpati (lxxix, 7).

नहिं मोरा टका अछि नहिं धेनु गाई *nahĩ mōrā ṭakā achi nahĩ
dhēnu gāī*, I have no money and no milch cow.

√ अह *ah*, be.

219.   Another form of the verb substantive which we frequent-
ly hear in conversation is connected with the Hindī है *hai*, is, and
may be said to be based on the root अह *ah*, be. It is still more
defective than the root अछ *ach* ; indeed, I have only met two
forms of it, *viz.* :

> अहि *ahⁱ*, he is.
>
> हौ *hau*, he is (object in 2nd person).

The latter form would postulate the existence of है *hai*, but I have
not come across it. Examples of the use of these two forms are :—

थोरेक आम हमरा संग अहि *thōrek ām hamᵃrā saṅg ahⁱ*, a few
mangoes are in my possession.

देस देस आओर गाम गाम घुमला सँ की लाभ अहि *dēs dēs āor gām
gām ghumᵃlā sã kī lābh ahⁱ*, what profit is there from wandering
about from country to country and from village to village ?

मौनसी कहलथौन्हि नहिं हौ *monᵃsī kahᵃlᵒthīnhⁱ* ' *nahⁱ hau*,' the
(respected) scribe said (politely) ' it is not (what you think).'

The use of this root is regular in the Magᵃhī and Bhojᵃpurī
dialects of Bihārī. In them the verb is much more fully conju-
gated.

√ थिक *thik*, be.

220.   Instead of the verb √ अछ *ach*, the verb √ थिक *thik*
may be substituted, but only in the present tense.

221.   The √ थिक *thik* is by origin the strong form of the
√ *थि *thi*, which is derived from the Sanskrit स्थित *sthita*, stood.
स्थित *sthita* is the past participle of the Sanskrit intransitive
√ स्था. *sthā*, stand. It should therefore be remembered that √ थिक
thik is by origin a past participle of an intransitive verb.

Although, therefore, it is now only used in the sense of the present tense, it takes the terminations of the past tense of an intransitive verb, the letter ল *l* being omitted. It will be remembered that this ল *l* is the sign of the past tense, and in this case it is not required, as the √ থিক *thik* is already in the past.

The following is therefore the conjugation of the √ থিক *thik* in the present tense. It is not used in any other tense.

222. **Present.** I am, &c.

PERSON.	SHORT FORM. GROUP I. (Subject: non-honorific. Object: non-honorific.)	SHORT FORM. GROUP II. (Subject: honorific. Object: non-honorific.)	LONG FORM. GROUP I. (Subject: non-honorific. Object: non-honorific.)	LONG FORM. GROUP II. (Subject: honorific. Object: non-honorific.)	REDUNDANT FORM. GROUP I. (Subject: non-honorific. Object: non-honorific.)	REDUNDANT FORM. GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP III. (Subj.: non-honorific. Object: honorific.)	GROUP IV. (Subject: honorific. Object: honorific.)
1	चिकहुँ *thikahũ*	Same as 1st person.	चिकिऎ *thikiai* Or (with object in 2nd person.) चिकिऔ *thikiau*, चिकिअहु *thikiahu*		चिकिऎक *thikiaik* Or (with object in 2nd person.) चिकिऔक *thikiauk*		चिकिऐन्हि *thikainhĩ*	Same as 1st person.
2	चिक *thik*, fem. चिकी *thikai.*	चिकाह *thikah*; fem. चिकीह *thikih,* चिकीहि *thikihĩ.*	चिकी *thikai*	चिकाह *thikah* : fem. चिकीह *thikih,* चिकीहि *thikihĩ.*	चिकैक *thikaik*	चिकहँ *thikahãk* चिकोक *thikãhik*	चिकहि *thikainhĩ.*	Same as 1st person, but no forms for object in 2nd person.
2	Same as 1st person.		Same as 1st person, but no forms for object in 2nd person.					
3	चिक *thik*, चोक *thik*; fem. चोकि *thikĩ.*	चिकाह *thikah*, fem. चिकीह *thikih,* चिकीहि *thikihĩ.*	चिकै *thikai* Or (with object in 2nd person.) चिकौ *thikau,* आङ्रु *thikah*	...	चिकैक *thikaik.* Or (with object in 2nd person.) चिकौक *thikauk*	...	चिकहि *thikainhĩ*	चिकयोहि *thikaĩthĩnhĩ,* चिकयूहि *thikaũthĩnhĩ.*

The following are examples of the use of this form of the present of the Verb Substantive.

First Person :—पहिल खंड हम लेब किटैक-तँ हम अंगछक राजा थिकहुँ *pahil khaṇḍ ham lēb, kiaik-tã̃ ham jaṅgalak rājā thikahᵃ*, the first portion I shall take because I am king of the forest.

जाति के हम नटिन थिकहुँ *jāti kē ham naṭin thikahᵃ*, by caste I (fem.) am a *naṭin.*

Second Person :—के तों थिकाह ककर कुल जानि ।
बिनु परिचय नहिं देब पिढ़ि पानि ॥
थिकहुँ पथुकजन राज कुमार ।
धनिक बिछोग भरमि संसार ॥

kē tõ̃ thikãha kakara kula jāni ।
binu paricaya nahĩ deba piṛhi pãni ॥
thikahũ pathukajana rāja-kumāra ।
dhani-ka biõga bharami (m.c. for bharamī) sansãra ॥

' Who are you (respected) and of what family ? Without previous acquaintance I give no man a seat or water.'

' I am a traveller and a Rājpūt; and, separated from my love, I roam over the world ' (Vid. lxxx, 2, 3).

Third Person :—दीना भद्रीक गीत सपनौतौ थिक *dīnã bhadrīk gīt sapᵃnautī thik*, the song of Dinā (and) Bhadrī is (like) a dream (to us).

बिद्यापति एह गाओल सजनी गे
ई थिक नब रस रीतौ ।
बयस जुगल सम चित थिक सजनी गे
दुहु मन परम हुलासे ॥

bidyāpati eha gāola, sajani gē,
ī thika naba rasa rītī ।
bayasa jugala, sama cita thika, sajani gē,
duhu mana parama hulāsē ॥

(Saith) Vidyāpati, ' this I sang, O friend. This is the way of new delights. Their ages are equal, their souls are in unison,

O friend. In the hearts of both is supremest rapture.' (Vid. xxiii, 11, 12).

তখন সল্হেস কহৈত ছথীন্হি জে কোন চোর থীক *takhan sal°hēs kahait chathīnh* je 'kōn cōr thīk,'? then Salhēs says, 'who is the thief'?

ধৈলক তরহ জেহন গোট থীক *dhailaka taraha jehana goṭa thīka*, he took every form which was (possible for him to take). (Man. vii, 3).

তো-হুঁ থীকি মোর মায় *tō-hũ thīk^i mōr māi*, my mother is you also (*i.e.*, you also are my mother).

হমর সক নহিঁ থীকি *hamar sak nah^i thīk^i*, my power is not (*i.e.*, I am not able). Here, quite exceptionally, an inanimate word is treated as a feminine, and has a feminine verb after it.

ঈ কোন বিয়ান থিকৈক । ঈ একর আঠম বিয়ান থিকৈ *ī kōn biān thikaik? ī ēkar āṭham biān thikai*, what calving (of the cow) is this? It is her eighth calving.

> চানন সোঁ অনুরাগল থিকইন্হি
>
> ভসম চঢ়াবথি অঙ্গ ।
>
> ভনহিঁ বিদ্যাপতি সুনিত্রে মনাইনি
>
> থিকাহ দিগম্বর ভঙ্গ ॥

cānana sō anurāga^la thikainhi,
bhasama carhābathi aṅga |
bhanahī bidyāpati suniai manāini
thikāha digambara bhaṅga ॥

He is painted with sandal-wood,
  He smears ashes on his body.
Saith Vidyāpati, 'hear, O Mēnā,
  It is the god Digambar Bhang.'

(Vid. lxxxii, 6, 8).

√ রহ *rah*, remain.

223. Instead of the verb √ অছ *ach*, the verb √ রহ *rah* may be substituted, but only in the past tense. That is to say, instead of চলী *chalī*, I was, we may say রহী *rahī*.

The verb √ रह *rah* means literally ‘ remain,’ and when used as a verb substantive this meaning is retained. The verb is taken to signify ‘ I was such and such, and I remain so.’ Hence ‘ I remain ’ is considered as equivalent to ‘ I was.’ When used in the sense of ‘ I was ’ although the signification is one of past time, the verb is therefore conjugated in the old present and not in the form of the past tense.

The following is therefore the conjugation of the verb √ रह *rah* in the sense of the past tense of the verb substantive. It is not used for any other tense of the verb substantive. In the sense of ‘ remain ’ this verb is conjugated throughout, and is quite regular.

224. Old Present for Past. 'I was,' &c.

PERSON	SHORT FORM		LONG FORM		REDUNDANT FORM			
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP III. (Subj.: non-honorific. Object: honorific.)	GROUP IV. (Subject: honorific. Object: honorific.)
1	रही *rahī.*	Same as 1st person.	रहिइ *rahiai.* Or (with object in 2nd person.) रहिऔ *rahiau,* रहिऐहि *rahiāhī.*	Same as 1st person.	रहिऐक *rahiaik.* Or (with object in 2nd person.) रहिऔक *rahiauk.*	रहिऐक *rahiaik*	रहिऒनि *rahainhī.*	रहिऐनी *rahiainhī.*
2	रह *rah.*	रहथि *rahathī*	रहैंह *rahāh;* fem. रहिहि *rahāhī,* रहिहि *rahāhī.*	Same as 1st person, but no forms for object in 2nd person.	रहेक *rahohāk* रहोक *rahaik*	Same as 1st person, but no forms for object in 2nd person.	रहइनि *rahahinhī*	Same as 1st person.
3	रहे *rahē,* *रह *raha.*	रहथि *rahathī*	रहै *rahai* Or (with object in 2nd person.) रहौ *rahau,* रहह *rahah.*	…	रहैक *rahaik* Or (with object in 2nd person.) रहौक *rahauk.*	…	रहिनि *rahainhī.*	रहथिनि *rahathinhī,* रहथिनि *rahathinhī.*

The following are examples of the use of the √ रह *rah* as a Verb Substantive.

First Person :—I have not noted any instances of the use of this person as a verb substantive. It occurs as an auxiliary verb.

Second Person :—The same remarks apply.

Third Person : प्रलए काल तहँ रह नहिं घाटि, *pralae kāla tahā raha nahĩ ghāṭi*, (the crash) was not less than (that at) the time of the general destruction of the universe (Man. v, 39).

रहथि मिथिला में बीरेश्वर नामक मन्त्री, *rahath[i] mithilā mē bīreśwar nāmak mantrī*, in Mithilā there was a prime-minister named Vireśwara.

गुड़कल गुड़कल भिड़कल जाए ।
जतए रहए दुर ब्रिच्छ अकाए ॥

guṛakala guṛakala bhiṛukala jāe ।
jatae rahae (for rahai) dui briccha akāe ॥

Rolling, rolling, bouncing, it goes to where were two huge trees (Man. iii, 10).

जखन धै लेलें चलें तखन चाड़ब की रहौ, *jakhan dhai lēlē chalē takhan chāṛab kī rahau*, (lit.) when you had seized me, then what letting go was there (to you) (*i.e.* why did you let me go) ?

चाड़ जे मुँच में रहैक से-हो गमौलक, *hāṛ jē mũh mē rahaik, sē-hō gumaulak*, the bone which was in his mouth, he lost that also.

कोनो धनिक कें दुर बेटा रहैन्हि, *kōnō dhanik kē dui bēṭā rahainh[i]*, to a certain rich man there were two (respected) sons.

225.   It is thus seen that there are several forms of the verb substantive. All these can also be used as auxiliary verbs in the formation of periphrastic tenses. The √ चह *ach* is the one generally employed, but we frequently meet the others used instead of it. This should be borne in mind, as, in the paradigms, I shall in the main confine myself to the forms with √ चह *ach*.

The following summary of the short forms of the 3rd person will serve as a reminder.

अछि *ach^i*,
or
अहि *ah^i*, } he is
or
थिक *thik*

चल *chal*,
or
रहे *rahē* } he was.

226.   The √ हो *hō*, become, as a Verb Substantive, and as an Auxiliary Verb.

It will have been observed that the Verbs Substantive just described are all defective, possessing amongst them all only two finite tenses,—the present indicative, and the past indicative. The remaining tenses, when required, are furnished by the corresponding forms of the √ हो *hō*, become. This verb is also employed in the formation of some of the rarer periphrastic tenses (see § 241).

The verb √ हो *hō* is anomalous in several of its forms, and will be fully described under the head of irregular verbs (§ 322).

For our present purposes it is sufficient to note here the following tenses, which are employed as auxiliaries :—

(2)   *Present Conditional :*—होइ *hōi*, (if) I become, (if) I be.

(4)   *Future Indicative :*—हेब *haib* or होएब *hoeb*, I shall become, I shall be.

(5)   *Past Conditional :*—होइतहुँ *hōitah^u*, (if) I had become, (if) I had been.

The past is भेलहुँ *bhĕlah^u*, I became. It is not employed either as a Verb Substantive or as an Auxiliary Verb.

CHAPTER III.

PERIPHRASTIC TENSES.

227. In the list of tenses given in § 194, the following are periphrastic :—

  (*c*) (6) Present Indicative
     (7) Imperfect Indicative
             Formed from the Present Participle.
  (*d*) (9) Perfect Indicative
     (10) Pluperfect Indicative
             Formed from the Past Participle.

Besides these there are six rare tenses, which can theoretically be made with the aid of the √ हो *hō*, become, as an auxiliary verb. They run parallel to the corresponding tenses in Hindī, but I have met only one instance of them in my reading. They are dealt with in § 241.

228. (*c*) (6) The **Present Indicative** is formed by conjugating the present tense of the auxiliary verb with the present participle. Thus देखैत *dekhait*. seeing ; ची *chī*, I am ; देखैत ची *dekhait chī*, I see. Or we may have देखैत अछि *dekhait aḣⁱ*, he sees (there is no first person for this form of the auxiliary) ; or देखैत थिकहुँ *dekhait thikahⁱ̃*, I see. Of course, instead of ची *chī*, we can have छिऐ *chiai*, छिऔ *chiau*, छिऐक *chiaik*, and so on. In all cases that goes without saying.

In this tense (and also in the imperfect) it is very common to drop the final त *t* of the present participle, and to write it as one word with the auxiliary. Thus देखैची *dekhai-chī*, I see, and so throughout. Here, although *written* in the Nāgari character as one word, the two do not form a real compound This is seen in cases in which the present participle does not end in ऐत *ait*, but, as is the case with some vocalic roots, in इत *it* preceded by a long vowel (see Chapter IV). In such cases the suffixed auxiliary does not bring in the rule of the short antepenultimate, as it would if it was really compounded with the participle. Thus, the present participle of the √ खा *khā*, eat, is खाइत *khāit*, and the present indicative

is चा�खी *khāi-chī,* not खखी *khaichī,* I am eating. In transliteration, I, therefore, insert a hyphen between the participle and the auxiliary as shown above.

In the short form of Group I in the 3rd person there is a further slight optional irregularity. For " he sees," the usual (but not, by any means, the only) form is देखर्छि *dekhaïch[i]* or even देखर्छ *dekhaïch,* as well as देखत छि *dekhait achh[i]* or देखेछि *dekhai-achh[i].* It should be noted carefully that this is always pronounced *dekha-ichh[i]* or *dekha-ichh,* and that the *a* and the *i* never coalesce into ऐ *ai* as is usually the case (see § 13). Here the two letters always form two distinct syllables.

In the feminine, the feminine of the present participle (देखैति *dekhait[i]*) should be used. The final ति *t[i]* is elided exactly like the masculine त *t.*

It will be remembered that there are various ways of spelling the present participle. We may have देखैत *dekhait,* or देखत *dekhaït* or देखएत *dekhaet,* or देखयित *dekhayit.* As explained in § 13, this is only a matter of spelling, not of pronunciation.

The following are therefore the terminations of this tense :—

229 (c) (6). **Present Indicative.** Uncontracted form. The terminations to be added to the root direct.

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.		GROUP III. (Subject: non-honorific. Object: honorific.)	GROUP IV. (Subject: honorific. Object: honorific.)
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)		
1	*ait chī; fem. aitⁱ chī.*		*ait chūi; fem. aitⁱ chiai* Or (with object in 2nd person.) *ait chiau; fem. aitⁱ chiau.*		*ait chūik; fem. aitⁱ chiaik* Or (with object in 2nd person.) *ait chiauk; fem. aitⁱ chiauk.*		*ait chiainhⁱ; fem. aitⁱ chiainhⁱ.*	
2	*ait chē; fem. aitⁱ chē.*	Same as 1st person.	*ait chāh; fem. aitⁱ chāhⁱ.*	Same as 1st person, but no forms for object in 2nd person.	*ait chahāk; fem. aitⁱ chahāk*	Same as 1st person, but no forms for object in 2nd person.	*ait chahānhⁱ; fem. aitⁱ chahānhⁱ.*	Same as 1st person.
3	*ait achⁱ; fem. aitⁱ achⁱ.*	*ait chathⁱ; fem. aitⁱ chathⁱ.*	*ait chai; fem. aitⁱ chai* Or (with object in 2nd person.) *ait chau; fem. aitⁱ chau.*	......	*ait chaik; fem. aitⁱ chaik* Or (with object in 2nd person.) *ait chauk; fem. aitⁱ chauk*	......	*ait chainhⁱ; fem. aitⁱ chainhⁱ.*	*ait chathīnhⁱ; fem. aitⁱ chathīnhⁱ.*

230. (*c*) (6) **Present Indicative.** Contracted forms. The terminations to be added to the root direct. All forms are common gender, unless special feminine forms are given.

PERSON	SHORT FORM		LONG FORM		REDUNDANT FORM			
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP III. (Subject: non-honorific. Object: honorific.)	GROUP IV. (Subject: honorific. Object: honorific.)
1	*ai-chŭ.*		*ai-chiai* Or (with object in 2nd person.) *ai-chiau.*		*ai-chiaik* Or (with object in 2nd person.) *ai-chiauk.*		*ai-chiainhĭ.*	
2	Same as 1st person.		*ai-chăh*, fem. *ai-chahĭ.*	Same as 1st person, but no forms for object in 2nd person.	*ai-chăhăk.*	Same as 1st person, but no forms for object in 2nd person.	*ai-chahănhĭ.*	Same as 1st person.
3	*ai-achĭ* or (more usually) *aichĭ* or *aich.*	*ai-chathĭ.*	*ai-chai* Or (with object in 2nd person.) *ai-chau.*	...	*ai-chaik* Or (with object in 2nd person.) *ai-chauk.*	...	*ai-chainhĭ.*	*ai-chathinhĭ.*

23

In the above paradigms I have omitted duplicate forms of the Verb Substantive. They can easily be supplied.

It is unnecessary to do more than remind the student that any other form of the verb substantive (**अहि** *ahᵢ*, **हौ** *hau*, **थिकहुँ** *thikah*, &c.), can be used instead of those given above.

The following are examples of the use of this tense :—

First Person :—**गोड़ लगैत छी पैंयाँ परैत छी एहि नहिं जनली अहाँ भद्री छी**, *gōṛ lagait chī, paᵢyā̃ parait chī, ehᵢ nahᵢ janᵃlī ahā̃ bhadrī chī*, I clasp (your) legs, I fall at (your) feet, this I did not know that your Honour is Bhadrī.

भाइ चिट्ठी लिखैछी, *bhāi citṭhī likhai-chī*, brother, I am writing a letter.

देखैत अछी सूखल डारि पर बादिल कागा बोलैत अछि मरन मरन, *dekhait achī* (old form of *chī*) *sūkhal ḍārᵢ par bādil kāgā bolait achᵢ maran maran*, I see on a branch the fearful crow is saying 'Death, Death.'

भेद बताए दैति छी, *bhᵉd batāe daitᵢ chī*, I (fem.) tell an artifice.

एहि कथा पर हम तोहरा एक कहिनी सुनबैछिअहु, *ehᵢ kathā par ham tohᵃrā ek kahinī sunᵃbai-chiahᵘ*, on this account I (fem.) cause you to hear (*i.e.*, tell you) a story.

हम रे अहिरा पुछैत छिऔक बड़ साधु भाव, *ham, rē ahirā, puchait chiauk bar sādhᵘ bhāb*, I am asking you, O cowherd, in a very gentle manner.

आन दिन देखिऔक कठैया बड़ सोहाबन आजू कठैया देखैछिऔक बड़ भयाबन, *ān din dekhiauk* (old present) *kaṭaiyā bar sohāban, ājū kaṭaiyā dekhai-chiauk bar bhayāban*, on other days I see (*i.e.*, used to see) the Kataiyā (forest) (about which you speak) very pleasant. To-day I see it very terrible.

Second Person :—**कहलनि जे अहिरा कहाँ जाइछैं**, *kahᵃlanhᵢ jē 'ahirā, kahā̃ jāi-chai'* (the present participle of √**जा** *jā* is *jāit*, not *jāait*, see §§ 282, 310), (the respected Bhadrī) said, 'O cowherd, where are you (not respectful) going.'

जाहि मरद लाय प्रतेक मगरूमी देखबैति छ" ताहि मरद के हम बरा

डीहे देखब, *jāh[i] marad lāy etek mag[a]rūmī dekh[a]bait[i] chai̯, tāh[i] marad kē ham barā ḍīhē dēkhab*, the man on whose account you (fem.) show so much pride, I will see at Barā Ḍih.

हे बाबू हबेलीक की पुछैत छी ? मुसहरक हबेली छीक, *hē bābū, habē-lik kī puchait chī ? Musah[a]rak habēlī chīk*, O gentlemen, Are you asking (the caste) of the house ? It is the house of a Musahar.

हमरा बेटा जेहन चथि से खूब जनैछी, *ham[a]rā bēṭā jehan chath[i], sē khūb janai-chī*, you (fem.) know well what sort of (temper) there is to my son (*i.e.*, what a temper he has).

केना के मारैत छह हो भगिना फोटरा फेर भेल तैयार, *kenā ke mărait chǎh, hō bhaginā, phoṭ[a]rā pher bhēl taiy̆ār*, how are you hitting (him), O Nephews ? Phoṭarā is again ready (to attack you).

एक ठाम रहि कँ स्वामी में लय किऐ नहिं लगबैछह आओर कोनो मठ म्में बैसि कँ दाताक गुन किऐ नहिं गबैछह, *ek thām rah[i] kǎ̃ swāmī mē̃ lay kiai nah[i] lag[a]bai-chǎh ? Āor kōnō maṭh mē̃ bais[i] kǎ̃ dātāk gun kiai nah[i] gabai-chǎh*, why do you not remain in one place and devote yourself to the contemplation of the Master ? Why do you not sit in some temple and sing the goodness of the Giver ?

किऐक सबछु होइछिय मति मूढ़, *kieka sabahu hoi-chia* (the present participle of √हो *hō* often takes the form होइत *hoit*, see § 322) *mati mūṛha*, why are you all of foolish mind (Manbōdh, v. 22) ?

अहाँ लोकनि तकाजा नहिं करैछिऐन्हि, *ahā̃ lok[a]ni takājā nah[i] karai-chiainh[i]*, you (respected people) are not pressing (the respected person) (to pay his debts).

Third person :—ओकर नाम केओ ने बाट बटोही धरैत अछि, *ōkar nām keo nē bāṭ baṭōhī dharait ach[i]*, no traveller on the road takes (*i.e.*, utters) his name.

फोटरा बरा ढीहा में गाइ भड़कबैत अछि, *phoṭ[a]rā barā ḍīhā mē̃ gāi bhar[a]kabait ach[i]*, Phoṭarā is scaring the cattle in Barā Ḍīh.

सदा भूकि भूकि कै हमरा सभ कें भड़कबैअछि, *sadā bhūk[i] bhūk[i] kai ham[a]rā sabh kē̃ bhar[a]kabai-ach[i]*, always on the bark (the dogs) are scaring us (*or* causing us to quarrel).

भड्री के पाँच सै फजिहति करैति बड़ि, *bhadrī kē pā̃c sai phajihat^i karait^i ach^i,* to Bhadrī she makes use of five hundred infamies (*i.e.,* abuses him).

तिरिया पुछैबड़ि जातिक ठेकान, *tiriyā puchai-ach^i jātik ṭhekān,* a woman is asking (fem.) information as to (our) name.

> बिद्यापति भन इहो न निक थिक ।
>
> जग भरि करइछि निंदा ॥
>
> *Bidyāpati bhana ' ihō na nika thika* ।
> *jaya bhari karaïchi nindā '* ॥

Saith Vidyāpati, 'this also is not right, the whole world blames it' (Vid. xxxv, 6).

> जनि जल-हीन मीन जक फिरइछि ।
>
> अहोनिसि रहइछि जागी ॥
>
> *jani jala-hīna mīna jaka phiraïchi* ।
> *ahonisi rahaïchi jāgī* ॥

Like a fish without water, she twists and turns, and day and night she remains awake (Vid. lxxvi, 8).

अपनेक खोतय कतेक मोट चलैबड़ि, *ap^anek otay katek mōṭ calai-ah^i,* how many well-buckets are working in your (farm) ?

स्वामि-धन बृथा नष्ट होइछ, *swāmi-dhan bṛthā naṣṭ hoïch* (the present participle of √हो *hō* is होइत *hoit,* see § 322), my master's property is being needlessly wasted.

केवल आलसी कौ स्वामी वस्तु देबवयित बड़ि कपट सौं निरालसी लोक भी खायित बड़ि, *kēbal āl^asī kā̃ swāmī bast^u deabayit chath^i; kapaṭ sō̃ nirālasī lōk bhī khāyit chath^i,* (my) master is causing goods (*i.e.,* food) to be given only to lazy people; (but) by means of deceit people who are not lazy are also eating. (This and the preceding are from Candā Jhā's version of the *Puruṣa Parīkṣā,* p. 51. Note the spelling of the present participle).

दीना राम कहैत बड़ि. *dinā rām kahait chath^i,* Dinā Rām says (so and so).

बो लोकनि ममार थिकाह जे वैरो कँ सत्यबादी बुझैरुथि, *ō lok^ani ga-mār thikăh, jē bāirī kē satyabādī bujhai-chathⁱ*, those people are fools who consider enemies as speakers of the truth.

माज्लिनि कर जोरि मिननी करैरुथि, *mālinⁱ kar jōrⁱ min^atī karai-chathⁱ*, (the respected) Mālini (name of a woman) is making supplication with hands joined together.

चबैति को गोबाबी गुजराब, *abaitⁱ chau goāhī guj^arāb*, she is coming to make you bear testimony.

चम्मा निरसो कालू सदा बो चहिरा गोबार समाद नेनँ चबैत चैक, *ammā nir^asō, kālū sadā, o ahirā goār samād nēnē abait chaik*, Mother Nirsō, Kālū Sadā, and Ahirā the cowherd, are coming with the news.

प्रक जानबर दक्खिन सौं चबैत चौक, *ek jān^abar dacchin saũ abait chauk*, an animal is coming towards you from the south.

दीना भद्री ठाढ़ भेलाह पुछैत चैन्हि जे कोन लोगक चबेल्री चीक, *dīnā bhadrī thārh bhēlăh, puchait chainhⁱ jē ' kōn, lōyak habēlī chĭk,'* Dinā Bhadri stood, they are asking (politely) ' of what caste is (this) the house ? '

कालू सदा के कहैत चथौन्हि जे हमहूँ मुसहर ची, *kālū sadā kē ka-hait chathĭnhⁱ jē hamah^ũ musahar chĭ*, they (the respected ones) say (politely) to Kālū Sadā that, ' we also are Musahars.'

तखन पुछैचथौन्हि चंपा *takhan puchai-chathĭnhⁱ campā*, then (the respected) Campā (name of a woman) asks (politely).

No example of the use of the √थिक *thik* as an auxiliary occurs in the above examples. I have failed to find such in literature, where it seems to be only used as a verb substantive. We, however, occasionally hear it employed as an auxiliary in conversation.

231. (c) (7). The **Imperfect Indicative** is formed by conjugating the past tense of the Auxiliary Verb with the present participle. Thus देखैत *dekhait*, seeing ; चलहुँ *chalah^ũ*, I was ; देखैत चलहुँ *dekhait chalah^ũ*, I was seeing. Or we may say देखैत रही *dekhait rahī*.

As in the present tense it is very common to drop the final न *t* of the present participle, and to write it as one word with the auxiliary. Thus देखैचलहुँ *dekhai-chalah^ŭ*, and so throughout.

In the feminine, the feminine of the present participle (देखैति *dekhaitⁱ*) should be used. The final ति *tⁱ* is elided exactly like the masculine न *t*.

As in the Present Indicative (see § 228) there are the usual variations of spelling of the present participle.

The following are therefore the terminations of this tense :—

232. (*c*) (7). **Imperfect Indicative.** Uncontracted form. The terminations to be added to the root direct.

PERSON	SHORT FORM — GROUP I. (Subject: non-honorific. Object: non-honorific.)	SHORT FORM — GROUP II. (Subject honorific. Object: non-honorific.)	LONG FORM — GROUP I. (Subject: non-honorific. Object: non-honorific.)	LONG FORM — GROUP II. (Subject: honorific. Object: non-honorific.)	REDUNDANT FORM — GROUP I. (Subject: non-honorific. Object: non-honorific.)	REDUNDANT FORM — GROUP II. (Subject: honorific. Object: non-honorific.)	REDUNDANT FORM — GROUP III. (Subject: non-honorific. Object: honorific.)	REDUNDANT FORM — GROUP IV. (Subject: honorific. Object: honorific.)
1	*ait chalahū̃ ; fem. aitŧ chalahū̃.*		*ait chalai; fem aitŧ chalai* Or (with object in 2nd person.) *ait chaliau; fem. aitŧ chaliau.*		*ait chalaik ; fem. aitŧ chaliaik* Or (with object in 2nd person.) *ait chaiauk ; fem. aitŧ chaliauk.*		*ait chalainhi ; fem. aitŧ chalainhī.*	
2	*ait chalē ; fem. aitŧ chalē.*	Same as 1st person	*ait chalāh ; fem. aitŧ chalih.*	Same as 1st person, but no forms for object in 2nd person.	*ait chalahāk ; fem. aitŧ chalahāk*	Same as 1st person, but no forms for object in 2nd person.	*ait chalahāin-hī; fem aitŧ chalahāinhī*	Same as 1st person.
3	*ait chal ; fem aitŧ chalē.*	*ait chalah ; fem aitŧ chalih.*	*ait chalai ; fem. aitŧ chalaⁱ* Or (with object in 2nd person.) *ait chalau ; fem. aitŧ chalau.*	.....	*ait chalaik ; fem. aitŧ chalaik* Or with object in 2nd person *ait chalauk ; fem. aitŧ chalauk.*	.....	*ait chalainhī ; fem aitŧ chalainhī*	*ait chalathin-hī ; fᵉm aitŧ chalathinhī.*

233. (c) (7). **Imperfect Indicative.** Contracted form. Terminations to be added to the root direct. All forms are common gender, unless feminine forms are given.

PERSON	SHORT FORM		LONG FORM		REDUNDANT FORM			
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP III. (Subject: non-honorific. Object: honorific.)	GROUP IV. (Subject: honorific. Object: honorific.)
1	*ai-cholahǎ.*		*ai-cholai* Or (with object in 2nd person.) *ai-cholau.*		*ai-cholaik* Or (with object in 2nd person.) *ai-cholauk.*		*ai-cholainhi.*	
2	*aicholě.*	Same as 1st person.	*ai-cholah;* fem. *ai-cholih.*	Same as 1st person but no forms for object in 2nd person.	*ai-cholahak.*	Same as 1st person but no forms for object in 2nd person.	*ai-cholahinhi.*	Same as 1st person.
3	*ai-chal;* fem. *ai-chali.*	*ai-cholah;* fem. *ai-cholih.*	*ai-cholai* Or (with object in 2nd person.) *ai-cholau.*	......	*ai-cholaik* Or (with object in 2nd person.) *ai-cholauk.*	... ...	*ai-cholainhi.*	*ai-chala-thinhi.*

24

In the course of my reading, I have only noted this tense in the third person. All three persons are heard in conversation. The following are examples of the third person :—

ओ बाहर ठाढ़ भेल हाथ मिड़ैत चल, *ō bāhar ṭhāṛh bhēl hāth miṛait chal*, he stood outside (and) was wringing his hands.

दीना भद्री जिबैत चल उहे गबैत रहे, *dīnā bhadrī jibait chal uhe gabait rahai*, (when) Dīnā (and) Bhadrī were living, they were singing (*i.e.*, used to sing) that very song.

एक मोनसी बजार में बैसल चिट्ठी लिखैचल, *ek monᵃsī, bajār mē baisal, ciṭṭhī likhai-chal*, a scribe, seated in the market, was writing a letter.

एक गमारि गोआरिनि माथ पर मटकुरी धैले चलि जाइचलि, *ek gamār¹ goārin¹ māth par maṭᵃkurī dhailē cal¹ jāi-chal¹* (the present participle of the √आ *jā* is जाइत *jāit*, see §§ 282, 310), a foolish milkmaid was going along with a pot of curds on her head.

234. (*d*) (9). **Perfect Indicative.**—This tense is conjugated in two ways. The first form is the one most commonly met with, and is made on the same principle both for transitive and intransitive verbs. All that is necessary is to take the corresponding form of the past indicative and to suffix to it the third person of the present of the auxiliary verb,—usually in the form अछि *ach¹* or अहि *ah¹*. Note that in whatever person the verb may be, the auxiliary is always in the third person. Thus :—

Past, देखलहुँ *dekhᵃlahū*, I saw.

Perfect, देखलहुँ अछि *dekhᵃlahū ach¹* or देखलहुँ अहि *dekhᵃlahū ah¹*, I have seen.

Past, देखल *dēkhal*, I saw.

Perfect, देखल अछि *dēkhal ach¹* or देखल अहि *dēkhal ah¹*, I have seen.

Past, देखलह *dekhᵃlāh*, you saw.

Perfect, देखलह अछि *dekhᵃlāh ach¹* or देखलह अहि *dekhᵃlāh ah¹* you have seen.

Past,   देखलक *dekh⁰lak*, he saw.

Perfect,   देखलक अछि (or अहि) *dekh⁰lak ach^i* (or *ah^i*), he has seen.

Past,   सुतलहुँ *sut⁰lah^u*, I slept.

Perfect,   सुतलहुँ अछि (or अहि) *sut⁰lah^u ach^i* (or *ah^i*) I have slept.

Past,   सुतलाह *sut⁰lăh*, you slept.

Perfect,   सुतलाह अछि (or अहि) *sut⁰lăh ach^i* (or *ah^i*) you have slept.

Past,   सुतलै *sut⁰lai*, he slept.

Perfect,   सुतलै अछि (or अहि) *sut⁰lai ach^i* (or *ah^i*) he has slept.

It will be remembered that the short form of the third person of the past tense of transitive verbs ends in *⁰lak* (thus देखलक *dekh⁰lak*, he saw), while in the case of intransitive verbs it ends in *al* (सूतल *sūtal*, he slept). We never say सुतलक *sut⁰lak*. In the perfect tense, however, the form सुतलक *sut⁰lak* is regularly employed, and is, indeed, the customary form. Thus सुतलक अछि (or अहि) *sut⁰lak ach^i* (or *ah^i*), he has slept.

The origin of this mode of forming the perfect is well illustrated by this last form. It will be remembered that all the terminations of the past of transitive verbs and most of those of the past of intransitive verbs are really pronouns in the case of the agent. अहुँ *ah^u*, means 'by me,' अक *ak*, means 'by him,' and so on. Thus देखल+अहुँ *dekh⁰l + ah^u*, means 'seen-by-me,' *i.e.*, I saw, and देखल+अक *dekh⁰l + ak* means 'seen by him,' he saw. Adding अछि *ach^i* (or अहि *ah^i*) we get देखल+अहुँ अछि *dekh⁰l + ah^u ach^i*, (it) is seen by me, a sort of impersonal verb with the resultant meaning 'I have seen.' Similarly देखल+अक अछि *dekh⁰l+ak ach^i* is, 'it is seen by him,' *i.e.*, he has seen. In the case of intransitive verbs, सूतल *sūtal*, meaning simply 'asleep,' is a past participle, employed like the Hindī past participle सोया *sōyā*,

to mean 'he slept.' But if we want to say 'he has slept,' we must make an impersonal verb सुतल+अक अछि *sut°l + ak achⁱ*, it is slept by him, *i.e.*, 'he has slept.' सूतल अछि *sūtal achⁱ* (see below) would mean rather 'he is asleep.'

This one case of the use of सुतलक *sut°lak* instead of सूतल *sūtal* is the only instance in which the conjugation of this form of the perfect differs from that of the past (omitting, of course, consideration of the added अछि *achⁱ* or अहि *ahⁱ*), and it is quite unnecessary to give a table of the terminations.

235. The following are examples of this form of the perfect :—

First Person :—एक बकस पठाओल अछि से अहाँक हेतु, *ek bakas pathᵃol* (see § 273) *achⁱ, sē ahā̃k hētᵘ*, I have sent a box, it is for you.

सूपत बेंचि के देली अहि, *sūpat bḗcⁱ ke dēlī* (see § 314) *ahⁱ*, I have given in barter (*lit.* having sold) the full weight.

रोपलहुँ अछि, *rop°lahū̃ achⁱ*, I have planted (see below).

अहाँ के खोलाओलि अछि, *ahā̃ kē kholāolⁱ* (see § 273) *achⁱ*, I (fem.) have caused you to be freed.

Second Person :—कोन जिआन भेल अछि जे हमरा बाँधि देल अछि से हाल कह, *kōn jiᵃn bhēl achⁱ jē hamᵃrᵃ bā̃dhⁱ dēl* (see § 314) *achⁱ, sē hāl kah*, explain what fault has occurred that you have bound me.

एहि बेरि कुसिआर रोपलहुँ अछि बा नहि। कुसिआर तँ रोपलहुँ अछि, *ehⁱ bērⁱ kusiār rop°lahū̃ achⁱ* (2nd person) *bā nahⁱ ? Kusiār tẵ rop°lahū̃ achⁱ* (1st person), this time have you planted any sugarcane or no ? I have indeed planted sugarcane (but it has not turned out well).

Third Person :—केबार अम्मा निरसो ठोकलक अहि, *kebār ammᵃ nirᵃsō thok°lak ahⁱ*, Mother Nirsō has shut the door.

दीना भद्री मरि गेलैन्हि तखन फेर ऐलन्हि अछि, *dinᵃ bhadrī marⁱ gelainhⁱ, takhaᵘ pher ailanhⁱ achⁱ*, Dinā and Bhadrī died (*past*), then (*i.e.*, now) they have come (*perfect*) back again.

सौदा देइ पुराय बौरो बकिर रचलोक अछि, *saudā dĕh^u purāy, auro bakiĕ rah^luuk ach^i*, give the goods in full weight, more also has remained in arrear (with you) (*i.e.*, you have still to give more to make full weight).

236. The second form of the perfect is not so common as the first form. It is made in exactly the reverse way to the method of making the first form. Here it is the present tense of the auxiliary verb which is conjugated with the past participle. In the case of transitive verbs the participle is put in the instrumental case,—thus देखलॆ चौ *dekh^lĕ chī*, I have seen—or in the locative,—thus देखले चौ *dekh^lĕ chī*. In both of these forms न *n* is often substituted for ल *l*, especially by the vulgar,—thus देखनॆ चौ *dekh^nĕ chī* or देखने चौ *dekh^nē chī*. The past participle, whether in the instrumental or in the locative, does not change for gender.

In the case of intransitive verbs, the past participle is in the nominative form, and is liable to inflection for gender. Thus खतल चौ *sūtal chī*, fem. खतलि चौ *sutal^i chī*, I have slept. This form of intransitive verbs has very often (in fact generally) very little of the *meaning* of the perfect tense about it. खतल चौ *sūtal chī*, for instance, generally means 'I am asleep' rather than 'I have slept.' Sometimes, however, the sense of the perfect is quite plain. Examples of both uses will be found below.

It is unnecessary to give tables of the termination of this form of the perfect. In transitive verbs the past participle (in the instrumental or locative) is unchangeable (either for person or for gender). In intransitive verbs it is only changeable for gender. The only thing that changes for person is the auxiliary verb, and of this any appropriate form may be used.

237. The following are examples of this form of the perfect of transitive verbs :—

First Person :—अपनेक खोतय कतेक मोट चलै अछि । तौनि मोट तं लधलॆ चौ, *ap^nek otay katek mŏṭ calai-ah^i ? Tin^i mŏṭ tă ladh^lĕ chī*, how many well-buckets (worked by cattle) are in use in your (farm) ? Well, I have yoked three well-buckets.

हम �म मारबा में बडुत दौड़-धूप कैलें ो, *ham ek^arā măr^abā mễ bahut dauṛ-dhūp kailễ* (see § 306) *chī,* I have made great exertions in killing it.

Second Person :—ई कहिनी नहिं सुनलें ंन्च, *ī kahinī nahⁱ sun^alễ chāh,* have you not heard this saying ?

I have not noted in literature any instance of the occurrence of the third person of this form of the perfect of a transitive verb.

The following are examples of the use of this tense in an intransitive verb :—

First Person :—सबेरेक चलल ी, *sabērēk calal chī,* I have started (*i.e.,* I started) at dawn.

सुनह गंगा चोरि कै आएल ो, *sunăh gangā, cōrⁱ kai āel* (see § 312) *chī,* hear, O Ganges, having committed theft, I have come (*or* am come).

I have not come across any example of the second person.

Third Person :—पानि बरिसला बिना बड़ हानि भेल अछि, *pāni baris^alā binā baṛ hānⁱ bhẽl* (see § 322) *achⁱ,* owing to the rain not falling there has been great loss.

अंगूर सभक एहन गुच्छ सभ पाकल टट्टी में लटकि रहल अछि कि जकरा सँ रस चूबि रहल अछि, *āgūr sabhak ehan gucch sabh pākal taṭṭī mễ lḁtakⁱ rahal achⁱ, ki jak^arā sễ ras cūbⁱ rahal achⁱ,* such ripe bunches of grapes having hung from the trellis have remained (*i.e.,* are there), that the juice has remained dripping (cf. § 342) (*i.e.,* keeps dripping).

से जनमल अछि (*v.l.* चथि) मारत तोहि, *sē janamala achi* (or *chathi*) *mārata tōhi,* he has taken birth (who) will kill thee (Man. i. 377).

जाहि मरद लै जोबन सेबलें से मरद बैसल चौक देबहा नदीक धार, *jāhⁱ marad lai jōban seb^alễ, sē marad baisal chauk deb^ahḁ nadīk dhār,* the man for whom you kept your virginity, that man is seated (for you) by the stream of the river Debhā.

238. The **Pluperfect Indicative** is formed on the same principles as the second form of the perfect, substituting the past tense of the verb substantive for the present of the verb substan-

tive.   Thus दॆखलॆं *dekh*ᵃ*lē*, (दॆखलॆ *dekh*ᵃ*lē;* दॆखनॆं *dekh*ᵃ*nē*, दॆखनॆ *de-kh*ᵃ*nē*) चलहुँ *chalah*ᵘ, I had seen ; सूतल चलहुँ *sūtal chalah*ᵘ, I had slept.   Instead of चलहुँ *chalah*ᵘ, etc., we may as usual have रही *rahī*, etc.   There is nothing corresponding to the first form of the perfect ; we never meet forms like दॆखलहुँ चल *dekh*ᵃ*lah*ᵘ *chal.*

This tense not only has the sense of a pluperfect, but is also used to signify that the action happened a long time ago.   Thus, दॆखलॆं चलहुँ *dekh*ᵃ*lē chalah*ᵘ means either 'I had seen,' or 'I saw a long time ago.'

I have given सूतल चलहुँ *sūtal chalah*ᵘ (fem. सूतलि चलहुँ *sūtal*ⁱ *chhalah*ᵘ) as the form of the pluperfect of an intransitive verb. It is necessary to add that natives of Mithilā tell me that (in this tense only) intransitive verbs may also be treated as if they were transitive so that we can also have सूतलॆं चलहुँ *sut*ᵃ*lē chalah*ᵘ. I have, however, never met such a form in literature.

It is unnecessary to give a table of the terminations of this tense.   The following are examples of its use in literature :—

239.   (*a*) Transitive verbs—

First Person :—हम तोहरा पहिलॆ हसी मॆं उड़ौनॆ रहिअहु, *ham toh*ᵃ*rā   pahilē hassī mē uṛaunē* (see § 273 ff.) *rahiah*ᵘ, formerly (long ago) I ridiculed you in sport.

Second Person :—जखन धॆ लॆंॆं (or लॆनॆं or लॆनॆ) चलॆं तखन चारब की रही, *jakhan dhai* (see § 314) *lēlē* (or *lēnē* or *lēnē*) *chalē takhan chārab ki rahau,* when you had caught me, then what letting go was there to you (*i.e.*, why did you let me go) ?

Third Person :—जतवा जनि कर लॆनॆं चलि सुन्दरि ।
से सभ सोपलक ताही ॥

> *jatawā jani kara lenē chali sundari ।*
> *sē sabha sopalaka tāhī ॥*

The fair one made over everything to those from whom she had taken them (Vid. x. 2).   Here लॆनॆं *lēnē* is shortened to लॆनॆं *lenē* for the sake of metre.

240.　(*b*) Intransitive verbs—

First Person :—रात्रि **षम सूतल चलहुँ षप्पन** (for **षपना**) **षिरकी में**, *rāt^i ham sūtal chalah^a appan* (for *ap^anā*) *sir^akī mĕ*, at night I was asleep in my own tent.

गेल चलहुँ *gēl chalah^a*, I had gone.　See next example.

Second Person :—**कथी लै षोतय गेल चलहुँ । षोतय षमर षेत षछि । षोकरा देखे गेल चलहुँ**, *kathī lai otay gēl chalah^a ? otay hamar khēt ach^i. Ok^arā dēkhai gēl chalah^a*, why had you gone there? My field is there. I had gone to see it.

Third Person :—**षपन सभ धन उड़ाय भिखारि में गेल चल**, *apan sabh dhan ur̥āy bhikhāri bhai gēl chal*, having squandered all his property, he had become a beggar.

राम राम कहि के उठल चलाह, *rām, rām, kah^i ke uṭhal chalăh*, crying ' Rām, Rām ' he was arisen (*i.e.*, arose).

षहिरा गोषार गेल कटैया भद्री बैसल रहै, *ahirā goăr gēl kaṭaiyā, bhadrī baisal rahai*, Ahirā Goăr went to Kaṭaiyā ; Bhadrī was seated (there).

सात नींदे सूतलि चलि फेकुनी, *sāt n̆idĕ sūtal^i chal^i phekunī*, Phekunī (name of a woman) was asleep in seven sleeps.

It will be noted that, as in the case of the perfect, many of the examples of the intransitive verb are not true pluperfects (so far as sense goes) at all.

The √**षो** *h^ō* as an Auxiliary.

241.　In Hindī there is a set of periphrastic tenses formed with the √**षो** *h^ō*, become, as the auxiliary.　Most of them are very rare.　As given in the grammars, under various fancy names, they are :—

　　　　चलता षोऊँ, *cal^atā h^ōŭ*, I may be going.
　　　　चलता षोऊँगा, *cal^atā h^ŏŭgă*, I shall be going.
　　　　चलता षोता, *cal^atā h^ōtă*, had I been going.
　　　　चला षोऊँ, *calā h^ōŭ*, I may have gone.
　　　　चला षोऊँगा, *calā h^ōŭgă*, I shall have gone.
　　　　चला षोता, *calā h^ōtā*, had I gone.

It would be, no doubt, possible to concoct parallel tenses in Maithilī, but I have never met any example of any of them except one of the first, which, also, I may add, is the one which is most common in Hindī.

The one example which I have noted is :—

कोन दिसा के अबैत होऐ कहऽ बुभाय, *kōn disā kē abait hōai kahah͞ᵘ bujhāy*, having explained tell (*i.e.*, tell clearly) in what direction he may be (*i.e.*, is probably) coming.

It will be sufficient to dismiss this and the other connected tenses with these remarks. I shall not refer to them again. If met with they will be easily recognized.

In the following chapter I give a complete paradigm of the conjugation of the regular transitive and of the regular intransitive verb, with roots ending in consonants. The roots chosen as examples are √देख *dēkh*, see, and √सूत *sūt*, sleep.

CHAPTER IV.

CONJUGATION OF THE REGULAR VERB.

242. In the following paradigms attention must be again called to the regular shortening of the antepenultimate vowel as explained in §§ 32 and ff and § 176. When the vowel of the root is आ *ā*, the practice is to shorten it to अ *a*, not to आ *ă*, unless this would cause ambiguity. Thus one form of the third person past indicative of the √लाग *lāg*, begin, is लगलै *lag͞ᵃlai*, not लागलै *lāg͞ᵃlai*, because in Maithilī there is no √लग *lag*, begin, with which it can be confused. But the long form of the first person of the same tense of the √मार *mār*, strike, is मारलै *mār͞ᵃlai*, not मरलै *mar͞ᵃlai*, because the latter might be confused with the मरलै *mar͞ᵃlai*, he died, the long form of the third person of the √ मर *mar*, die.

25

A. TRANSITIVE VERB.

√देख *dēkh*, see.

243. (a) (1) **Old Present**, 'I see,' &c.

PERSON.	SHORT FORM. GROUP I. (Subject: non-honorific. Object: non-honorific.)	SHORT FORM. GROUP II. (Subject: honorific. Object: non-honorific.)	LONG FORM. GROUP I. (Subject: non-honorific. Object: non-honorific.)	LONG FORM. GROUP II. (Subject: honorific. Object: non-honorific.)	REDUNDANT FORM. GROUP I. (Subject: non-honorific. Object: non-honorific.)	REDUNDANT FORM. GROUP II. (Subject: honorific. Object: non-honorific.)	REDUNDANT FORM. GROUP III. (Subject: non-honorific. Object: honorific.)	REDUNDANT FORM. GROUP IV. (Subject: honorific. Object: honorific.)
1	देखी *dēkhī*, *देखौं *dēkhaũ*.	Same as 1st person.	देखिऐ *dekhiai* Or (with object in 2nd person.) देखिऔ *dekhiau*, देखिअड़ *dekhiau* *देखिव *dekhiā*.	Same as 1st person.	देखिऐक *dekhiaik* Or (with object in 2nd person.) देखिऔक *dekhiauk*.	Same as 1st person.	देखिऔन्हि *dekhiainhi*	देखिऔन्हि *dekhiainhi* (Same as 1st person)
2	देख *dēkh*, *देखसि *dēkhasi*	Same as 1st person.	देखह *dēkhah*, देखहः *dēkhahũ*, देखौ *dēkhau*; f. देखिहिँ *dēkhahi*, देखिहिँ *dēkhahĩ*		देखहक *dekhəhək* देखुक *dekhəhuk* देखहि *dekhəhi*	देखहौक *dekhəhak* Same as 1st person, but no form for object in 2nd person.	देखहौन्हि *dekhəhuinhi*	Same as 1st person
3	देखे *dēkhē*, *देख *dēkha*, *देखु *dēkhu*, देख *dēkhai* *देखहि *dēkhahi*	देखथि *dēkhathi*	देखै *dēkhai* Or (with object in 2nd person.) देखौ *dēkhau*, देखड़ *dēkhaũ*		GROUP I. देखक *dekhaik* देखंक *dekhank* Or (with object in 2nd person.) देखंक *dekhank*		देखहि *dekhainh*	देखथिन्हि *dekhəthinhĩ*, देखुन्हि *dekhəthinhĩ*

* Chiefly used in poetry, or in the old language. Regarding the long ē in देखे *dēkhai*, देखौ *dēkhau*, see § 176.

244. (*a*) (2) **Present Conditional,** '(if) I see, I may see,' &c.

PERSON	SHORT FORM GROUP I. (Subject: non-honorific. Object: non-honorific.)	SHORT FORM GROUP II. (Subject: honorific. Object: non-honorific.)	LONG FORM GROUP I. (Subject: non-honorific. Object: non-honorific.)	LONG FORM GROUP II. (Subject: honorific. Object: non-honorific.)	REDUNDANT FORM GROUP I. (Subject: non-honorific. Object: non-honorific.)	REDUNDANT FORM GROUP II. (Subject: honorific. Object: non-honorific.)	REDUNDANT FORM GROUP III. (Subject: non-honorific. Object: honorific.)	REDUNDANT FORM GROUP IV. (Subject: honorific. Object: honorific.)
1	देखूँ *dekhũ.*	Same as 1st person.	देखिउँ *dekhiũ* Or (with object in 2nd person.) देखिऔ *dekhiau,* देखिबह् *dekhiauh dekhiahũ* *देखिबँ *dekhiã.*		देखिऐक *dekhiak* Or (with object in 2nd person.) देखिऔक *dekhiauk.*		देखिऐन्हि *dekhiainhi*	Same as 1st person.
2	देख *dekh.*	Same as 1st person.	देखँ *dēkhãĩ,* देखह *dēkhah,* देखौ *dēkhau;* f. देखिँ *dēkhahĩ* देखेँ *dēkhãĩ.* Same as 1st person, but no forms for object in 2nd person.		देखक *dekhohã,* देखुक *dekhahuk* देखोक *dekhohik* Same as 1st person, but no form for object in 2nd person.		देखइन्हि *dekhohinhi*	Same as 1st person.
3	देखे *dēkhē,* *देख *dēkha,* *देखु *dēkhu.*	देखथि *dēkhathi,* देखथ *dēkhathu.*	देखौ *dēkhau,* देखह *dēkhah,* (sometimes) देख *dēkhai,* देखो *dēkhō,* (sometimes) देख *dēkhai*		देखौक *dekhauk,* (sometimes) देखक *dekhaik.*		देखैन्हि *dekhainhi,* देखौन्हि *dekhaunhi.*	देखोथिन्हि *dekhothinhi,* देखुथिन्हि *dekhothinhi,* देखुथौन्हि *dekhothãnhi*

* Chiefly used in poetry or in the old language.

245. (*a*) (3) **Imperative,** 'let me see, see thou,' &c.

PERSON	SHORT FORM		LONG FORM		REDUNDANT FORM			
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP III. (Subject: non-honorific. Object: honorific.)	GROUP IV. (Subject: honorific. Object: honorific.)
1	देखूँ *dēkhū̃*, (sometimes) देखी *dēkhī.*	} Same as 1st person.	देखिऔ *dekhiai* Or (with object in 2nd person.) देखिऔ *dekhiau.* देखिअड़ु *dekhiau.*ᵘ *देखिबु *dekhā.*	देखिऐक *dekhiaik* Or (with object in 2nd person.) देखिऔक *dekhiauk.*	देखिऐक *dekhiaik* Or (with object in 2nd person.) देखिऔक *dekhiauk.*	देखिऔक *dekhiauk*	देखिऔन्हि *dekhiainhi*	} देखिऔन्हि *dekhiainhi.* Same as 1st person.
2	देख *dēkh*, देखें *dēkhē̃*	} Same as 1st person.	देखह *dēkhãh*, देखह *dēkhah.*ᵘ देखौ *dēkhau*, देहि *dēhi*, देखहिं: f. देखहिं *dēkhaũ*: f. देखहिं *dēkhaĩ*, देखहीं *dēkhaĩ.*	Same as 1st person, but no forms for object in 2nd person.	देखह *dekhohãk*, देखौक *dekhohōk*, देखड़क *dekhohuk*, देखौक *dekhohik*, देखौक *dekhohuk.*	Same as 1st person, but no form for object in 2nd person.	देखड़न्हि *dekhohinhi.*	} Same as 1st person.
3	देखे *dēkhē*, *देख *dēkha*, *देखु *dēkhu.*	देखथि *dēkhathi.* देखथु *dēkhath.*ᵘ	देखौ *dēkhau*, देखड़ *dēkhah*, (sometimes) देखो *dēkhō*, (sometimes) देखइ *dēkhai*	देखौक *dekhauk.* (sometimes) देखक *dekhaik.*	देखौक *dekhauk.* (sometimes) देखक *dekhaik.*	देखौक *dekhauk*	देखौन्हि *dekhaunhi*	देखौन्हि *dekhothinhi* देखौन्हि *dekhothanhi.*

* Chiefly used in poetry, or in the old language.

246. **Mild Imperative.**

Second person.—देखिहैं *dekhihē̃*, देखिहं *dekhiă*, देखियं *dekhiyă*, देखिअंच *dekhiăh*, देखिहं *dekhihă*, देखिऔक *dekhiauk*, देखिऔक *dekhihauk*, देखिहौंनि *dekhihaunh[i]*, देखिहथि *dekhihath[i]*, देखबहौंनि *dekhᵃbahīnh[i]*, please to see.

247. **Respectful Imperative.**

Second person.—देखल जाइ *dekhal jāi*, देखल जाओ *dekhal jāo*, be pleased to see.

248. **Respectful Future.**

Second person.—देखल जाप्त *dekhal jāet*, देखल जाप्त-गं *dekhal jāet-gă*, you will be pleased to see, be good enough to see.

249. **Future Indicative.**

First Form.—This is the same as the present conditional (*a*) (2), to which the termination गं *gă* (poetically गं *gai* or गप्र *gae*) may optionally be added. Thus देखौ *dēkhī* or देखौ-गं *dēkhī-gă*, I shall see.

250. (*b*) (4) **Future Indicative.** Second form. 'I shall see,' &c. The termination म gā̊ (म yai or मए gae) may be added throughout.

PERSON.	SHORT FORM. Group I. (Subject: non-honorific. Object: non-honorific.)	Group II. (Subject: honorific. Object: non-honorific.)	LONG FORM. Group I. (Subject: non-honorific. Object: non-honorific.)	Group II. (Subject: honorific. Object: non-honorific.)	REDUNDANT FORM. Group I. (Subject: non-honorific. Object: non-honorific.)	Group II. (Subject: honorific. Object: non-honorific.)	Group III. (Subject: non-honorific. Object: honorific.)	Group IV. (Subject: honorific. Object: honorific.)
1	देखब *dēkhab*, देखबहुँ *dekhᵃbah̃*, देखबौ *dekhᵃbõ*.	Same as 1st person.	देखबै *dekhᵃbai* Or (with object in 2nd person.) देखबौ *dekhᵃbau*, देखबहिँ *dekhᵃbahĩ*.	Same as 1st person, but no forms for object in 2nd person.	देखबक *dekhᵃbaik* Or (with object in 2nd person.) देखबौक *dekhᵃbauk*.	Same as 1st person, but no form for object in 2nd person.	देखबैन्हि *dekhᵃbainh*.	
2	देखबे *dekhᵃbē*.	Same as 1st person.	देखबह *dekhᵃbah*, देखबहो *dekhᵃbahõ*; fem. देखबहिँ *dekhᵃbãhĩ*.	Same as 1st person, but no forms for object in 2nd person.	देखबहक *dekhᵃbahak*, देखबहिक *dekhᵃbahik*.	Same as 1st person, but no form for object in 2nd person.	देखबहिन्हि *dekhᵃbahinh*.	Same as 1st person.
3	Wanting.	Wanting.	Wanting.	Wanting.	Wanting.	Wanting.	Wanting.	Wanting.

251. (b) (4) **Future Indicative.** Third Form. 'I shall see,' &c. The termination म gā (ग gā, or गु gue) may be added throughout.

PERSON	SHORT FORM		LONG FORM		REDUNDANT FORM		GROUP III.	GROUP IV.
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	(Subject: non-honorific. Object: honorific.)	(Subject: honorific. Object: honorific.)
1	देखिहूँ *dekhihū̃*.		देखिहौं *dekhotai* Or (with object in 2nd person.) देखिबौ *dekhotiau,* देखिबहु *dekhotiahu.*	देखिहइ *dekhotai* Same as 1st person, but no forms for object in 2nd person.	देखितिऊक *dekhotiaik* Or (with object in 2nd person.) देखितबूक *dekhotiauk.*	देखितिऊक *dekhotiaik* Same as 1st person, but no form for object in 2nd person.	Wanting.	Wanting.
2	Wanting.	Same as 1st person.	Wanting.	Same as 1st person, but no forms for object in 2nd person.	Wanting.	Same as 1st person, but no form for object in 2nd person.	Wanting.	Wanting.
3	देखत *dekhat;* fem. देखति *dekhati.* देखिहि *dekhotathi,* देखिहु *dekhotathu,* देखिहाँ *dekhotāh;* f. देखति *dekhotih,* देखिहिँ *dekhotih.*		GROUP I. देखत *dekhotai* Or (with object in 2nd person.) देखिहौ *dekhotiau,* देखतहु *dekhotiah.*		GROUP I. देखतक *dekhotaik* Or (with object in 2nd person.) देखतोक *dekhotiauk.*		देखैतिन्हि *dekhotiainhi.*	देखयोन्हि *dekhothinhi,* देखयुन्हि *dekhothũnhi.*

PERSON.

252. (c) (5) **Past Conditional**, '(if) I had seen,' &c. : 'I should have seen,' &c.

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.			
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP III. (Subject: non-honorific. Object: honorific.)	GROUP IV. (Subject: honorific. Object: honorific.)
1	देखितहुँ *dekhitahů*; देखिती *dekhiti* (rare).		देखितिऔं *dekhitai* Or (with object in 2nd person.) देखितिबो *dekhitiau*, देखितिचह *dekhitiah"*	(Subject: honorific. Object: non-honorific.)	देखितिऐक *dekhitiak* Or (with object in 2nd person.) देखितिबोक *dekhitiauk*.		देखितिऐन्हि *dekhitiainhi*.	(Subject: honorific. Object: honorific.)
2	देखितैं *dekhitě*.	Same as 1st person.	देखितहिं *dekhitahi*; fem. देखितहि *dekhitahi*, देखितहि *dekhi-tahi*.	Same as 1st person, but no forms for object in 2nd person.	देखतहिक *dekhitahik*, देखतहिक *dekhitahik*.	Same as 1st person, but no form for object in 2nd person.	देखितहुन्हि *dekhitahůnhi*.	Same as 1st person.
3	देखत *dekhait*; fem. देखैति *dekhait*. देखितन्हि *dekhitanhi*.	देखितन्हि *dekhitath*, देखितन्हि *dekhitanhi*.	GROUP I. देखित *dekhitai* Or (with object in 2nd person.) देखत *dekhitah"*.		GROUP I. देखतक *dekhitauk* Or (with object in 2nd person) देखतोक *dekhitauk*.		देखितन्हि *dekhitainhi*.	देखितयोन्हि *dekhita ŏthinhi*, देखितयुन्हि *dekhita ŏhůnhi*.

* Or देखैतहुँ *dekhaitahů* or देखतहुँ *dekhatahů*, and so throughout, except in the short form of the 3rd person of Group I.

253. (c) (6) **Present Indicative.** Uncontracted form. 'I see,' &c.; 'I am seeing,' &c.
(The Auxiliary verb does not change for gender, except in the second person of the long form of Group I.)

PERSON	SHORT FORM		LONG FORM		REDUNDANT FORM		GROUP III.	GROUP IV.
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	**GROUP II.** (Subject: honorific. Object: non-honorific.)	**GROUP I.** (Subject: non-honorific. Object: non-honorific.)	**GROUP II.** (Subject: honorific. Object: non-honorific.)	**GROUP I.** (Subject: non-honorific. Object: non-honorific.)	**GROUP II.** (Subject: honorific. Object: non-honorific.)	(Subject: non-honorific. Object: honorific.)	(Subject: honorific. Object: honorific.)
1	देखैत छी *dekhait chí*; fem. देखैत छी *dekhaití chí.*	Same as 1st person.	देखैत छिऐ *dekhait chiai.* देखैत छिऐ *dekhaití chiai.* Or (with object in 2nd person.) देखैत छियौ *dekhait chiau*; fem. देखैत छियौ *dekhaití chiav.*	Same as 1st person, but no forms for object in 2nd person.	देखैत छिऐक *dekhait chaik*; fem. देखैत छिऐक *dekhaití chaik.* Or (with object in 2nd person.) देखैत छियौक *dekhait chiauk*; fem. देखैत छियौक *dekhaití chiauk.*	Same as 1st person, but no forms for object in 2nd person.	देखैत चिऐन्हि *dekhait chiainh*; fem. चिऐन्हि *dekhaití chiainh.*	Same as 1st person.
2	देखैत छँ *dekhait ché*; fem. छँ *dekhaití ché.*	देखैत छथि *dekhait chathí*; fem. देखैत छथि *dekhaití chathí.*	देखैत छँ *dekhait chá̃h*; fem. देखैत छँ *dekhaití chá̃h.*	Same as 1st person.	देखैत छँक *dekhait chahák*; fem. देखैत छँक *dekhaití chahák.*	Same as 1st person, but no forms for object in 2nd person.	देखैत छँहि *dekhait chahính*; fem. छँहि *dekhaití chahính.*	Same as 1st person.
3	देखैत अछि *dekhait achí*; fem. देखैत अछि *dekhaití achí.*	देखैत छथि *dekhait chathí*; fem. देखैत छथि *dekhaití chathí.*	देखैत ऐ *dekhait chai*; fem. देखैत ऐ *dekhaití chai.* Or (with object in 2nd person.) देखैत ओ *dekhait chiau*; fem. देखैत ओ *dekhaití chiau.*		देखैत ऐक *dekhait chaik*; fem. देखैत ऐक *dekhaití chaik.* Or (with object in 2nd person.) देखैत ओक *dekhait chiauk*; fem. देखैत ओक *dekhaití chiauk.*		देखैत ऐन्हि *dekhait chainh*; fem. देखैत ऐन्हि *dekhaití chainh.*	देखैत ऍथिन्हि *dekhait chathinh*; fem. देखैत ऍथिन्हि *dekhaití chathinh.*

254. (c) (6) **Present Indicative.** Contracted form. 'I see,' &c.; 'I am seeing,' &c. (The feminine is the same as the masculine, except in the second person of the long form of Group I.)

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.			
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP III. (Subject: non-honorific. Object: honorific.)	GROUP IV. (Subject: honorific. Object: honorific.)
1	देखबी *dekhai-chī.*	Same as 1st person.	देखिबिए *dekhai-chiai* Or (with object in 2nd person) देखिबिऔ *dekhai-chiau.*	Same as 1st person.	देखिबिएक *dekhai-chiaik* Or (with object in 2nd person.) देखिबिऔक *dekhai-chiauk.*	Same as 1st person.	देखिबिऐन्हि *dekhai-chiainhi.*	Same as 1st person.
2	देखह *dekhai-chẽ*	Same as 1st person.	देखबह *dekhai-chah;* fem. देखबिहि *dekhai-chahī.*	Same as 1st person, but no forms for object in 2nd person.	देखह *dekhai-chahẽ* देखबहक *dekhai-chahak.*	Same as 1st person, but no forms for object in 2nd person.	देखबहुँनि *dekhai-chahūnhī.*	Same as 1st person.
3	देखचि *dekhai-achi:* more usually, देखाइछ *dekhaichẽ,* देखतछ *dekhaitch.*	देखबथि *dekhai-chathī.*	देखब *dekhai-chai* Or (with object in 2nd person.) देखबौ *dekhai-chau.*	GROUP I.	देखबक *dekhai-chaik* Or (with object in 2nd person.) देखबौक *dekhai-chauk.*	GROUP I.	देखबहि *dekhai-chainhi.*	देखबथिन्हि *dekhai-chathinhi.*

In both the above forms of the Present Indicative, any optional form of the present tense of the auxiliary verb may be employed, as explained in § 230.

255. (c) (7) **Imperfect Indicative.** Uncontracted form. 'I was seeing,' &c. (The auxiliary verb does not change for gender, except in the third person of the short form of Group I and of Group II. and in the long form of the second person of Group I).

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.			
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP III. (Subject: non-honorific. Object: honorific.)	GROUP IV. (Subject: honorific. Object: honorific.)
1	देखत छलहुँ *dekhait chalahũ* ; देखैत छलहुँ *dekhaitⁱ chalahũ.*		देखत छलिऐ *dekhait chaliai* ; fem देखैत छलिऐ *dekhaitⁱ chaliai.* Or (with object in 2nd person.) देखत छलिऔ *dekhait chaliau* ; f. देखैत छलिऔ *dekhaitⁱ chaliau.*	Same as 1st person, but no forms for object in 2nd person.	देखत छलिऐक *dekhait chaliaik* ; f. देखैत छलिऐक *dekhaitⁱ chaliaik.* Or (with object in 2nd person.) देखत छलिऔक *dekhait chaliauk* ; f. देखैत छलिऔक *dekhaitⁱ chaliauk.*	देखत छलिऐक *dekhait chaliaik* ; देखैत छलिऐक *dekhaitⁱ chaliaik.* f. देखैत छलिऔक *dekhaitⁱ chaliauk.* Same as 1st person, but no forms for object in 2nd person.	देखत छलिऐन्हि *dekhait chaliainhí* ; fem. देखैत छलिऐन्हि *dekhaitⁱ chaliainhí.*	Same as 1st person.
2	देखत छलह *dekhait chalah* ; fem. देखैत छलह *dekhaitⁱ chalah.*	Same as 1st person.	देखत छलाह *dekhait chalāh* ; f. देखैत छलाह *dekhaitⁱ chalāh.*	Same as 1st person, but no forms for object in 2nd person.	देखत छलह *dekhait chal'ah* ; f. देखैत छलह *dekhaitⁱ chal'ah.*	Same as 1st person, but no forms for object in 2nd person.	देखत छलह *dekhait chal'ahũhí* ; f. देखैत छलह *dekhaitⁱ chal'ahũhí.*	Same as 1st person.
3	देखत छल *dekhait chal* ; fem. देखैत छलि *dekhaitⁱ chalih.*	देखत छलाह *dekhait chalāh* ; f. देखैत छलिह *dekhaitⁱ chalih.*	देखत बला *dekhait chalai* ; fem. देखैत बली *dekhaitⁱ chalai.* Or (with object in 2nd person.) देखत बलौ *dekhait chalau* ; fem देखैत बलौ *dekhaitⁱ chalau.*	देखत बलैक *dekhait chalaik* ; fem देखैत बलैक *dekhaitⁱ chalaik.*	देखत बलक *dekhait chalaik* ; f. देखैत बलक *dekhaitⁱ chalaik.* Or (with object in 2nd person.) देखत बलौक *dekhait chalauk* ; fem देखैत बलौक *dekhaitⁱ chalau.*	देखत बलैक *dekhait chalaik* ; f. देखैत बलैक *dekhaitⁱ chalaik.*	देखत बलैन्हि *dekhait chalainhⁱ* ; f. देखैत बलैन्हि *dekhaitⁱ chalainhⁱ.*	देखत बलथिन्हि *dekhait chalathinhⁱ* ; f. देखैत बलथिन्हि *dekhaitⁱ chalathinhⁱ.*

256. (c) (7) **Imperfect Indicative.** Contracted Form. 'I was seeing,' &c. (The feminine is the same as the masculine, except in the third person of Group I and of Group II, and in the long form of the second person of Group I.)

PERSON	SHORT FORM.			LONG FORM.			REDUNDANT FORM.				
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)		GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)		GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)		GROUP III. (Subject: non-honorific. Object: honorific.)	GROUP IV. (Subject: honorific. Object: honorific.)
1	देखइतहुँ *dekhai-chaḷahũ*			देखलिऐ *dekhai-chaḷai* Or (with object in 2nd person.) देखलिऔ *dekhai-chaḷiau.*			देखलिऐक *dekhai-chaḷaiak* Or (with object in 2nd person.) देखलिऔक *dekhai-chaḷiauk.*			देखलिऐन्हि *dekhai-chaḷ-ainhi.*	
2	देखलॆ *dekhai-chaḷē.*	Same as 1st person.		देखलाह *dekhai-chaḷāh,* देखलैह *dekhai-chaḷaih.*	Same as 1st person, but no forms for object in 2nd person.		देखलैक *dekhai-chaḷaiak,*	Same as 1st person, but no forms for object in 2nd person.		देखलैह्हि *dekhai-chaḷ-hinhi.*	Same as 1st person.
3	देखलक *dekhai-chaḷ;* fem. देखलि *dekhai-chaḷi.*	देखलाह *dekhai-chaḷāh;* fem. देखलैह *dekhai-chaḷih.*		देखलै *dekhai-chaḷai* Or (with object in 2nd person.) देखलौ *dekhai-chaḷau.*			GROUP I. देखलैक *dekhai-chaḷaik* Or (with object in 2nd person.) देखलौक *dekhai-chaḷauk.*	GROUP II. देखलैक *dekhai-chaḷaik* देखलौक *dekhai-chaḷauk.*		देखलैन्हि *dekhai-chaḷ-ainhi.*	देखलथिन्ह *dekhai-chaḷa-thinhi.*

In both the above forms of the Imperfect Indicative any optional form of the past tense of the auxiliary verb may be employed, as explained in § 231.

257. (d) (S) **Past Indicative.** 'I saw,' &c.

	SHORT FORM.		LONG FORM.		REDUNDANT FORM.			
PERSON.	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP III. (Subject: non-honorific. Object: honorific.)	GROUP IV. (Subject: honorific. Object: honorific.)
1	देखलिअहँ dekhⁱalahṅ, देखलि dekhⁱali; f. देखलौं dekhⁱali instead of देखल dēkhal.	देखल dēkhal, देखलि dēkhⁱali. Same as 1st person.	देखलि dekhⁱalai, देखलिऐ dekhⁱaliai. Or (with object in 2nd person.) देखलिऔ dekhⁱalau, देखलिऔ dekhⁱalⁱau, देखलिबड़ dekhⁱaliⁿu.	देखलिऐक dekhⁱalaik, देखलिऐक dekhⁱaliaik. Or (with object in 2nd person.) देखलिऔक dekhⁱalⁱauk, देखलिऔक dekhⁱaliauk.	देखक देखलिऐक dekhⁱalaik, dekhⁱaliaik. Or (with object in 2nd person.) देखलोक dekhⁱalⁱauk, देखलिऔक dekhⁱaliauk.	देखलिऐक dekhⁱalaik. Or (with object in 2nd person.) देखलिऔक dekhⁱaliauk.	देखलिऐहि dekhⁱalainhi, देखलिऐहि dekhⁱaliainhi.	(Subject: honorific. Object: honorific.)
2	देखलैं dekhⁱalaṅ, देखलै dekhⁱalaī.	Same as 1st person.	देखलि dekhⁱalih; fem. देखलिहि dekhⁱalihⁱ देखलिहि देखलिहि dekhⁱalⁱhⁱ deklⁱathⁱ. Or (with object in 2nd person.) देखलौ dekhⁱalⁱkau देखलकौ deklⁱakⁱ. Same as 1st person, but no forms for object in 2nd person.		देखलक dekhⁱalⁱhāk, देखलीक dekhⁱalⁱhik. Same as 1st person, but no forms for object in 2nd person.		देखलऽहि dekhⁱalathinhⁱ	Same as 1st person.
3	देखलक dekhⁱalak. *देखल dēkhal; f. *देखलि dēkhalⁱ	देखलंहि dekhⁱalⁱanhⁱ, *देखलथि deklⁱalⁱthⁱ	GROUP I. देखलक dekhⁱalⁱkⁱ Or (with object in 2nd person.) देखलकौ dekhⁱalⁱkau		GROUP I. देखलकक dekhⁱalⁱkⁱk Or (with object in 2nd person.) देखलकोक dekhⁱalⁱkauk.		देखलकैहि dekhⁱala.kainhⁱ	देखलथिंहि dekhⁱalⁱathⁱnhⁱ, देखलथिंहि dekhⁱalⁱathⁱnhⁱ.

* These forms are peculiar to poetry. In the modern language they are only used by the vulgar.

258. (*d*) (9) **Perfect Indicative.** First Form. 'I have seen,' &c.

PERSON	SHORT FORM — GROUP I. (Subject: non-honorific. Object: non-honorific.)	SHORT FORM — GROUP II. (Subject: honorific. Object: non-honorific.)	LONG FORM — GROUP I. (Subject: non-honorific. Object: non-honorific.)	LONG FORM — GROUP II. (Subject: honorific. Object: non-honorific.)	REDUNDANT FORM — GROUP I. (Subject: non-honorific. Object: non-honorific.)	REDUNDANT FORM — GROUP II. (Subject: honorific. Object: non-honorific.)	REDUNDANT FORM — GROUP III. (Subject: non-honorific. Object: honorific.)	REDUNDANT FORM — GROUP IV. (Subject: honorific. Object: honorific.)
1	देखल बिह *dekhꞏalaik̐ achi*.	देखल बिह *dekhꞏalaĩ achi*.	देखल बिह *dekhꞏalai achi*. Or (with object in 2nd person.) देखलो बिह *dekhꞏalau achi*.	(Same as 2nd person. Or with object in 2nd person.) देखलो बिह *dekhꞏalau achi*.	देखलक बिह *dekhꞏalaik achi*. Or (with object in 2nd person.) देखलोक बिह *dekhꞏalauk achi*.	देखलक बिह *dekhꞏalaik achi*. Or (with object in 2nd person.) देखलोक बिह *dekhꞏalauk achi*.	देखलिन्ह बिह *dekhꞏalainhi achi*.	देखलैन्ह *dekhꞏalainhi*
2	देखल बिह *dekhꞏalẽ achi*.	Same as 1st person.	देखल बिह *dekhꞏalãh achi*; देखलिल्ह बिह *dekhꞏalilhi achi*.	Same as 1st person; for object in 2nd person.	देखलक बिह *dekhꞏalaẽk achi*,	Same as 1st person, but no forms for object in 2nd person.	देखलन्हि बिह *dekhꞏala-hinhi achi*.	Same as 1st person
3	देखल बिह *dekhꞏalak achi*.	देखलन्हि बिह *dekhꞏalanhi achi*.	देखलक बिह *dekhꞏalakai achi*. Or (with object in 2nd person.) देखलोक बिह *dekhꞏalakau achi*.	GROUP I. देखलक बिह *dekhꞏalakaik achi*. Or (with object in 2nd person.) देखलोक बिह *dekhꞏalakauk achi*.	GROUP I. देखलक बिह *dekhꞏalakaik achi*. Or (with object in 2nd person.) देखलोक बिह *dekhꞏalakauk achi*.	देखलनैन्ह बिह *dekhꞏalakainhi achi*.	देखलोन्हि बिह *dekhꞏala-thinhi achi*.	

Any other optional form of the preterite indicative may be substituted for those given above. Thus देखल बिह *dēkhal achi*, देखलिछ बिह *dēkhꞏliui achi*, etc. Also, instead of बिह *achi* we may substitute any other optional form of the third person of the present of the auxiliary verb; but the ones in ordinary use are बिह *achi* and बिह *ahi*.

259. (*d*) (9) **Perfect Indicative.** Second Form. 'I have seen,' &c.

PERSON	SHORT FORM — GROUP I (Subject: non-honorific. Object: non-honorific.)	SHORT FORM — GROUP II (Subject: honorific. Object: non-honorific.)	LONG FORM — GROUP I (Subject: non-honorific. Object: non-honorific.)	LONG FORM — GROUP II (Subject: honorific. Object: non-honorific.)	REDUNDANT FORM — GROUP I (Subject: non-honorific. Object: non-honorific.)	REDUNDANT FORM — GROUP II (Subject: honorific. Object: non-honorific.)	REDUNDANT FORM — GROUP III (Subject: non-honorific. Object: honorific.)	REDUNDANT FORM — GROUP IV (Subject: honorific. Object: honorific.)
1	दॆखॆ ब *dekhalē chi.* (Same as 1st person)		दॆखॆ बिड़ *dekhalē chiai* — Or (with object in 2nd person.) दॆखॆ बिथो *dekhalē chiau.*	दॆखॆ बिड़ *dekhalē chiai* — Or (with object in 2nd person.) दॆखॆ बिथो *dekhalē chiau.*	दॆखॆ बिठॆक *dekhalē chiaik* — Or (with object in 2nd person.) दॆखॆ बिठौक *dekhalē chiauk.*	दॆखॆ बिठॆक *dekhalē chiaik*	दॆखॆ बठिन्हि *dekhalē chahīnhī.* / दॆखॆ बिन्हि *dekhalē chainhī.*	दॆखॆ बठिन्हि *dekhalē chathīnhī.* / दॆखॆ बठौन्हि *dekhalē chathōnhī.*
2	दॆखॆ बॆ *dekhalē chē.*	Same as 1st person.	दॆखॆ बॆ *dekhalē chē;* दॆखॆ पुथि *dekhalē chahi.* — Same as 1st person, but no forms for object in 2nd person.		दॆखॆ बठक *dekhalē chaik* — Same as 1st person, but no forms for object in 2nd person.		दॆखॆ बठिन्हि *dekhalē chahīnhī;* दॆखॆ बिन्हि *dekhalē chainhī.*	Same as 1st person.
3	दॆखॆ भिक *dekhalē achī.*	दॆखॆ बिथ *dekhalē chathī.*	GROUP I. दॆखॆ बॆ *dekhalē chai* — Or (with object in 2nd person.) दॆखॆ बो *dekhalē chau.*		GROUP I. दॆखॆ बक *dekhalē chaik* — Or (with object in 2nd person.) दॆखॆ बौक *dekhalē chauk.*			

Instead of दॆखॆ *dekhalē*, we often hear दॆखॆ *dekhalē*. The vulgar often substitute दॆखॆनॆ *dekhalōnē* or दॆखॆ *dekhalōnē*, and these forms are also occasionally used by the educated.

Any optional form of the present tense of the auxiliary verb may be employed, as explained in § 236.

260. (d) (10) **Pluperfect Indicative.** 'I had seen,' &c.; 'I saw a long time ago,' &c.

PERSON	SHORT FORM		LONG FORM		REDUNDANT FORM			
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP III. (Subject: non-honorific. Object: honorific.)	GROUP IV. (Subject: honorific. Object: honorific.)
1		देखॅ कॅल्हॅ *dekhⁿlẽ chalahẽ.*	देखॅ कॅलिठि *dekhⁿlẽ chalahi* Or (with object in 2nd person.) देखॅ कॅलिठॆ *dekhⁿlẽ chaliau*	Same as 1st person.	देखॅ कॅलिठॅक *dekhⁿlẽ chaliaik* Or (with object in 2nd person.) देखॅ कॅलिठॆक *dekhⁿlẽ chaliauk*	Same as 1st person.	देखॅ कॅलिठॆन्हि *dekhⁿlẽ chalainhi.*	Same as 1st person.
2	देखॅ कॅल *dekhⁿlẽ chalẽ.*	Same as 1st person.	देखॅ कॅल्ठि *dekhⁿlẽ chalⁿh* ; f. देखॅ कॅल्ठिह *dekhⁿlẽ chalih.*	Same as 1st person, but no forms for object in 2nd person.	देखॅ कॅल्हॅक *dekhⁿlẽ chalⁿhⁿk.*	Same as 1st person, but no forms for object in 2nd person.	देखॅ कॅल- हुनि देखॅ *dekhⁿlẽ chalⁿhunhⁿ.*	Same as 1st person.
3	देखॅ कॅल *dekhⁿlẽ chal* ; f. देखॅ कॅलिठि *dekhⁿlẽ chalih* ; देखॅ कॅलॆ *dekhⁿlẽ chalih.*	देखॅ कॅल्हॅ *dekhⁿlẽ chalah.*	देखॅ कॅल *dekhⁿlẽ chalai* Or (with object in 2nd person.) देखॅ कॅलॆ *dekhⁿlẽ chalau.*	GROUP I.	देखॅ कॅलॆक *dekhⁿlẽ chalaik* Or (with object in 2nd person.) देखॅ कॅलॆक *dekhⁿlẽ chalauk.*	GROUP I.	देखॅ कॅलॆन्हि *dekhⁿlẽ cha-lainhⁿ.*	देखॅ कॅल्हॆन्हि *dekhⁿlẽ chala-thinhⁿ.*

As in the perfect देखॅ *dekhⁿlẽ,* देखनॆ *dekhⁿlⁿnẽ* or देखनॅ *dekhⁿlⁿne* are found instead of देखॅ *dekhⁿlẽ.*

Any optional form of the past tense of the auxiliary verb may be employed, as explained in § 238.

261. Verbal Nouns and Infinitives.

(1) देखि *dēkh^i* (or देख *dēkh*) (oblique form, देखे *dēkhai* or देखा *dēkha*), the act of seeing.

(2) देखब *dēkhab* (obl. form, देखबा *dekh^bā*), the act of seeing, to see.

(3) देखल *dēkhal* (obl. form, देखला *dekh^lā*), the act of seeing.

262. Noun of Agency.

देखबाह *dekh^bāh* or देखवाह *dekh^wāh*, one who sees.

263. Participles.

Present :—देखैत *dekhait* (fem. देखैति *dekhait^i*), seeing.

Past :—देखल *dēkhal* (fem. देखलि *dēkhal^i*), seen.

Conjunctive :—देखि *dēkh^i* (देख *dēkh*), देखि कै *dēkh^i kai*, देखि कॅ *dēkh^i kâ*, or देखि कैकॅ *dēkh^i kaikâ*, having seen.

Adverbial :—देखितहि *dekhitah^i*, on seeing, in the act of seeing, immediately on seeing.

B.   INTRANSITIVE VERB.

√सूत *sūt*, sleep.

264.   It is only necessary to give paradigms of those tenses of the intransitive verb which are formed from the past participle. In the other tenses it is conjugated exactly like the transitive verb.

As the intransitive verb has no direct object, those forms of the verb which have special reference to the object, *viz.*, Groups III and IV, and the long forms in औ *au* of Groups I and II can only refer to the indirect object.   The mode of their employment is explained in § 189.

265. (*d*) (8) **Past Indicative.** 'I slept,' &c.

PERSON	SHORT FORM		LONG FORM		REDUNDANT FORM		GROUP III.	GROUP IV.
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	(Subject: non-honorific. Object (indirect) honorific.)	(Subject: honorific. Object (indirect): honorific.)
1	सुतलहुँ *sutalahũ̃*, सुतली *sutali*.		सुतलिऐ *sutaliai* Or (with indirect object in 2nd person.) सुतलियौ *sutaliau*, सुतलियह *sutaliah*.		सुतलिऐक *sutaliaik* Or (with indirect object in 2nd person.) सुतलियौक *sutaliauk*.	सुतलिऐक *sutaliaik*	सुतलिऐन्हि *sutaliainhi*.	सुतलिऐन्हि *sutaliainhi*.
2	सुतलँ *sutalẽ*, सुतलऽ *sutalaẽ*.	Same as 1st person.	सुता(ह *sutā(ḍh* fem. सुताहि *sutāih*, सुतालिहि *sutāihĩ*.	Same as 1st person, but no forms for object in 2nd person.	सुतलहँक *sutalahãk*, सुतलहिक *sutalahik*.	Same as 1st person, but no forms for object in 2nd person.	सुतलहुन्हि *sutalahũnhĩ*.	Same as 1st person.
3	सुतल *sutal*; fem. सुतलि *sutali*.	सुतलाह *sutalāh* (fem. सुतलिह *sutalih*, सुतलिथि *sutalithĩ*); सुतलन्हि *sutalanhĩ*.	सुतल *sutal*. Or (with indirect object in 2nd person.) सुतलौ *sutalau*, सुतलह *sutalah*.		सुतलैक *sutalaik* Or (with indirect object in 2nd person.) सुतलौक *sutalauk*	सुतलैक *sutalaik*	सुतलैन्हि *sutalainhĩ*.	सुतलथिन्हि *sutalathinhĩ*, सुतलन्हि *sutalathinhĩ*.

266. (*d*) (9) **Perfect Indicative.** First form. 'I have slept,' &c.

PERSON	SHORT FORM — GROUP I. (Subject: non-honorific. Object: non-honorific.)	SHORT FORM — GROUP II. (Subject: honorific. Object: non-honorific.)	LONG FORM — GROUP I. (Subject: non-honorific. Object: non-honorific.)	LONG FORM — GROUP II. (Subject: honorific. Object: non-honorific.)	LONG FORM — GROUP III. (Subject: non-honorific. Object (indirect): honorific.)	LONG FORM — GROUP IV. (Subject: honorific. Object (indirect): honorific.)	REDUNDANT FORM — GROUP I. (Subject: non-honorific. Object: non-honorific.)	REDUNDANT FORM — GROUP II. (Subject: honorific. Object: non-honorific.)	REDUNDANT FORM — GROUP III. (Subject: non-honorific. Object (indirect): honorific.)	REDUNDANT FORM — GROUP IV. (Subject: honorific. Object (indirect): honorific.)
1	सुतॱछुॖ वुॆछि *suₐlₐh achᵢ*	Same as 1st person.	सुतलिछॕ वुॆछि *suₐlₐih achᵢ* — Or (with ind. obj. in 2nd person.) सुतलिछी वुॆछि *suₐlₐiau achᵢ*	सुतलिछॕ वुॆछि *suₐlₐiai achᵢ*	सुतलिछॕणि वुॆछि *suₐiainhᵢ achᵢ*	Same as 1st person.	सुतलिछॖक वुॆछि *suₐlₐlak achᵢ* — Or (with ind. obj. in 2nd person.) सुतलिछीक वुॆछि *suₐlₐlauk achᵢ*	सुतलिछॕक वुॆछि *suₐiaik achᵢ*	सुतलिछॕणि वुॆछि *suₐiainhᵢ achᵢ*	Same as 1st person.
2	Same as 1st person.	Same as 1st person.	Same as 1st person, but no forms for object in 2nd person.		Same as 1st person, but no forms for object in 2nd person.		Same as 1st person, but no forms for object in 2nd person.		Same as 1st person, but no forms for object in 2nd person.	
3	सुतछॱॖक वुॆछि *suₐlak achᵢ*	सुतछॱॖरॕ वुॆछि *suₐlᵢh achᵢ*; fem. सुतछॱॖरॕ वुॆछि *suₐlih achᵢ*	सुतछॕ वुॆछि *suₐlai achᵢ* — Or (with ind. obj. in 2nd person.) सुतछॕॖ वुॆछि *suₐlau achᵢ* *suₐlᵘlahⁿ achᵢ*	सुतछॕ वुॆछि *suₐlai achᵢ*	सुतछॕणि वुॆछि *suₐlainhᵢ achᵢ*	सुतछॕणि वुॆछि *suₐlathinhᵢ achᵢ*	सुतछॱॖक वुॆछि *suₐlaik achᵢ* — Or (with ind. obj. in 2nd person.) सुतछीक वुॆछि *suₐlauk achᵢ*	सुतछॱॖक वुॆछि *suₐlaik achᵢ*	सुतछॕणि वुॆछि *suₐlainhᵢ achᵢ*	सुतछॕणि वुॆछि *suₐlathinhᵢ achᵢ*

Any optional form of the Past Indicative may be substituted for those given above. Thus सुतॖलॖ वुॆछि *sutₐli achᵢ*, I have slept, instead of सुतॖछुॖ वुॆछि *sutₐlₐh achᵢ*.

Also, instead of वुॆछि *achᵢ* we may substitute any of the optional forms of the third person of the present of the auxiliary verb; but the ones in ordinary use are वुॆछि *achᵢ* and छि *ahᵢ*.

267. (*d*) (9) **Perfect Indicative.** Second Form. 'I have slept, &c.; 'I am asleep,' &c.

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.			
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP III. (Subject: non-honorific. Object (indirect): honorific.)	GROUP IV. (Subject: honorific. Object (indirect): honorific.)
1	सूतल छी *sūtal chī;* fem. सूतलि छी *sūtali chī.*	Same as 1st person.	सूतल छिअ *sūtal chiai;* fem. सूतलि छिअ *sūtali chiai;* Or (with indirect object in 2nd per.) सूतल छिऔ *sūtal chiau;* fem. सूतलि छिऔ *sūtali chiau.*	Same as 1st person, but no forms for object in 2nd person.	सूतल छिऐक *sūtal chiaik;* fem. सूतलि छिऐक *sūtali chiaik;* Or (with indirect object in 2nd per.) सूतल छिऔक *sūtal chiauk;* fem. सूतलि छिऔक *sūtali chiauk.*	Same as 1st person, but no forms for object in 2nd person.	सूतल छिऔन्हि *sūtal chiainh;* fem. सूतलि छिऔन्हि *sūtali chiainh.*	Same as 1st person.
2	सूतल छ *sūtal chĕ;* fem. सूतलि छ *sūtali chĕ.*	Same as 1st person.	सूतल छह *sūtal chăh;* fem. सूतलि छह *sūtali chăhĕ*	Same as 1st person, but no forms for object in 2nd person.	सूतल छहक *sūtal chahăk;* f. सूतलि छहक *sūtali chahăk.*	Same as 1st person, but no forms for object in 2nd person.	सूतल छहिन्हि *sūtal chahĭnh;* f. सूतलि छहिन्हि *sūtali chahĭnhĭ.*	Same as 1st person.
3	सूतल अछि *sūtal achĭ;* fem. सूतलि अछि *sūtali achĭ.*	सूतल छथि *sūtal chathĭ;* f. सूतलि छथि *sūtali chathĭ.*	GROUP I. सूतल छ *sūtal chai;* f. सूतलि छ *sūtali chai* Or (with ind. obj. in 2nd person.) सूतल छो *sūtal chau;* f. सूतलि छौ *sūtali chau.*		GROUP I. सूतल छऽक *sūtal chaik;* f. सूतलि छऽक *sūtali chaik* Or (with ind. obj. in 2nd person.) सूतल छऽक *sūtal chauk;* f. सूतलि छऽक *sūtali chauk.*		सूतल छन्हि *sūtal chainhĭ;* fem. सूतलि छन्हि *sūtali chainhĭ.*	सूतल छथिन्हि *sūtal chathĭnhĭ;* fem. सूतलि छथिन्हि *sūtali chathĭnhĭ.*

Any optional form of the present tense of the auxiliary verb may be employed, as explained in § 236.

268.   (*l*) (10) **Pluperfect Indicative.**   'I had slept,' &c.; 'I slept a long time ago,' &c.; 'I was asleep,' &c.

PERSON	SHORT FORM		LONG FORM				REDUNDANT FORM.				GROUP III. (Subject: non-honorific. Object (indirect): honorific.)	GROUP IV. (Subject: non-honorific. Object indirect): honorific.)
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)			GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)				
1	सूतल* बछूँ *sūtal chalũ̃* ; f. सूतलि* बछूँ *sūtalī chalũ̃*.		सूतल बछिउँ *sūtal chaliũ̃* ; fem. सूतलि बछिउँ *sūtalī chaliai* Or (with ind. obj. in 2nd person) सूतल बछिअउँ *sūtal chaliau* ; fem. सूतलि बछिअउँ *sūtalī chaliau*.	सूतल बछिअउक *sūtal chaliaik*; fem सूतलि बछिअउक *sūtalī chaliaik* Or (with ind. obj. in 2nd person.) सूतल बछिअउक *sūtal chaliauk* ; f. सूतलि बछिअउक *sūtalī chaliauk*.			सूतल बछअँक *sūtal chalaũk*; f सूतलि बछअँक *sūtalī chalaũk*.	Same as 1st person, but no forms for object in 2nd person.			सूतल बछिएँहि *sūtal chaliainhĩ* ; fem. सूतलि बछिएँहि *sūtalī chaliainhĩ*.	सूतल बछिएँहि *sūtal chaliainhĩ*; fem. सूतलि बछिएँहि *sūtalī chaliainhĩ*.
2	सूतल बछें *sūtal chalẽ*; fem. सूतलि बछें *sūtalī chalẽ*.	Same as 1st person.	सूतल बछाह *sūtal chalãh*; f. सूतलि बछीह *sūtalī chalīh*.	Same as 1st person, but no forms for object in 2nd person.			सूतल बछहँक *sūtal chalahãk* ; f सूतलि बछहँक *sūtalī chalahãk*.	Same as 1st person, but no forms for object in 2nd person.			सूतल बछहँहि *sūtal chalahũ-nhĩ*; f. सूतलि बछहँहि *sūtalī chalahũnhĩ*.	Same as 1st person
3	सूतल बछ *sūtal chal* ; fem सूतलि बछि *sūtalī chali*.	सूतल बछाह *sūtal chalãh*, fem. सूतलि बछीह *sūtalī chalīh*.	GROUP I. सूतल बछ *sūtal chalai*; fem सूतलि बछ *sūtalī chalai* Or (with ind. obj. in 2nd person.) सूतल बछी *sūtal chalau*; fem. सूतलि बछी *sūtalī chalau*.	GROUP I. सूतल बछक *sūtal chalaik*; fem. सूतलि बछक *sūtalī chalaik* Or (with ind. obj. in 2nd person) सूतल बछौक *sūtal chalauk*; fem. सूतलि बछौक *sūtalī chalauk*.			GROUP I. सूतल बछक *sūtal chalaik*; fem. सूतलि बछक *sūtalī chalaik* सूतल बछौक *sūtal chalauk*; fem. सूतलि बछौक *sūtalī chalauk*.				सूतल बछनि *sūtal chalai-nhĩ*; f. सूतलि बछनि *sūtalī chalainhĩ*.	सूतल बछनि *sūtal cha-linhĩ*; fem. सूतलि बछनि *sūtalī chalinhĩ*, or पुतल सुअनें *sutal suʼanẽ*.

* Or (both masc. and fem.) सूतल *sutʼaʼ̃*, or (less commonly, and mostly by the uneducated) पुतल *sutalẽ*, पुतल *sutalẽ*, or पुतल *suʼanẽ*.
   Any optional form of the past tense of the auxiliary verb may be employed, as explained in § 238.

CHAPTER V.

Vocalic Roots.

269. The roots of the verbs conjugated in the preceding chapter end in a consonant. If a root ends in a vowel, the same terminations are added, but when these commence with a vowel, changes, which require explanation, occur in the method of suffixing them to the root.

The same is the case with verbs whose roots end in आब *āb*, in which the ब *b* represents an older semi-vowel व *v*, which is, as a general rule, ultimately derived from a Sanskrit प *p*. The conjugation of these verbs runs parallel with that of verbs in आ *ā*, but at the same time differs from them in certain particulars. Owing to the nature of these roots in आब *āb*, I class them as vocalic roots for convenience of treatment.

Vocalic roots may end in आ *ā*, आब *āb*, इ *i*, ई *ī*, ए *ē*, ऊ *ū* or ओ *ō*. They will be dealt with in that order.

Roots in आ *ā* and आब *āb*.

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270. Of all vocalic roots these are by far most common. Verbs whose roots end in आ *ā* include all potential passives (see § 333), a large number of intransitive verbs, and the transitive verb √ खा *khā*, eat.

Verbs whose roots end in आब *āb* include nearly all causals and double causals (see §§ 334 and ff), a certain number of transitive verbs, and the intransitive verbs √गाब *gāb*, sing., √पछताब *pachᵃtāb*, repent, and √आब *āb*, come. √आब *āb* is irregular in some of its forms and will be dealt with in § 312, although in this chapter I have freely used regular forms in the examples. √गाब *gāb* follows the other roots in आब *āb*, except that as they are transitive and it is usually intransitive, it in such cases takes the intransitive forms of the past tenses. When used as a tran-

sitive verb it is conjugated as such. Thus,—गायोल *gāol*, he sang (intransitive); but (Vid. xxiii, 11) यह गायोल *eh gāol*, I sang this (transitive).

271. As a great many verbs have both potential passive and causal forms, we frequently notice pairs of each conjugation running side by side. Thus from the √देख *dēkh*, see, we have the potential passive √देखा *dēkhā*, be visible, and the causal √देखाब *dēkhāb*, cause to see, show. The past participle of the former would be देखाएल *dekhāel* and of the latter देखायोल *dekhāol*. देखैलहुँ *dekhailah̄* would mean 'I was visible,' देखौलहुँ *dekhaulah̄* would mean 'I caused to see.'

The following are examples of these roots, with the past participle in each case :—

A. Verbs in या *ā*.

Root.	Past Participle.
देखा *dēkhā*, be visible,	देखाएल *dekhāel*.
अघा *aghā*, be satiated,	अघाएल *aghāel*.
घबड़ा *ghabᵃrā*, be confused,	घबड़ाएल *ghabᵃrāel*.
हड़बड़ा *harᵃbarā*, be flurried,	हड़बड़ाएल *harᵃbarāel*.
खा *khā*, eat,	खाएल *khāel*.

B. Verbs in याब *āb*.

देखाब *dēkhāb*, show,	देखायोल *dekhāol*.
पाब *pāb*, obtain,	पायोल *pāol*.
गाब *gāb*, sing,	गायोल *gāol*.
पछताब *pachᵃtāb*, repent,	पछतायोल *pachᵃtāol*.

272. As usual (*vide* §§ 32 ff) the termination या *ā* or याब *āb* is liable to be shortened in the antepenultimate. It is usually, however, retained long before a final ऐ *ai* or औ *au*. Thus पाबै *pābai*, पाबौ *pābau*, as explained in § 176. Before ऐत *ait* of the

present participle खाब *āb* is as usual shortened, as in पबैत *pabait*. Verbs in खा *ā*, on the other hand, make the present participle as in खाइत *khāit* or खायित *khāyit*.

When the final vowel of a root in खा *ā* comes before a termi-nation beginning with अ *a*, the two together become खाए *āe*. Thus खा *khā* + अल *a* becomes खाएल *khāel* (really for खायल *khāyal*, with euphonic य *y* inserted), eaten or I ate ; खा *khā* + अब *ab* becomes खाएब *khāeb*, to eat or I shall eat. Before ऎ *ai*, it usually remains unchanged, as in देखाऎ *dekhāai*, he sees, but in the present participle, the termination ऐत *ait* becomes इत *it*, and before the इ *i* the खा *ā* either remains unchanged or inserts a य *y* ; thus, as above, खाइत *khāit* or खायित *khāyit*, eating. As usual (see §§ 11, 14) इ *i* is often employed for ऎ *e*, and *vice versa*, so that we may meet forms such as खाइल *khāil*, खाइब *khāib* or खाएत *khāet*. In all these cases, when the खा *ā* is shortened under the ante-penultimate rule, the two vowels together become ऎ *ai* (often written, as usual अइ *ai* or अए *ae*, see § 13). Thus खैलहुँ *khailah*ⁿ. I ate, खैबै *khaibai*, I shall eat, खैतहुँ *khaitah*ⁿ (if) I had eaten.

273. With roots ending in खाब *āb*, the procedure is some-what different. As a general rule, before अ *a*, the खाब *āb* plus अ *a* becomes खाओ *āo*. Thus देखाब *dekhāb* + अब *ab* becomes देखाओब *dekhāob* (poetical form ; for the usual form see below), I shall show ; देखाब *dekhāb* + अल *al* becomes देखाओल *dekhāol*, I showed. In the form देखाबथि *dekhābath*ⁱ (3rd person, Short Form, Group II, Old Present), the ब *b* is preserved unchanged.

Before terminations commencing with ऎ *ai* or औ *au* the ब *b* is usually retained. Thus देखाबै *dekhābai*, देखाबौ *dekhābau* (3rd per-son, Long Form, Group I, Old Present) ; Present Participle देखबैत *dekh*ᵃ*bait*, with shortening of the antepenultimate. Before इ *i* or ई *ī*, खाब *āb* remains unchanged, as in देखाबी *dekhābī*, I show.

274.   In the modern language there is a tendency to assimilate the conjugation of roots in आब *āb* to that of those in आ *ā*.   A glance at the paradigm will show that many optional forms are borrowed from the latter conjugation.   In the 2nd verbal noun and in the future the conjugation in आ *ā* has almost ousted the original one.   We have just seen that the old poetical form of the first person future was देखाओब *dekhāob*, I shall show.   In the modern language it is, however, always देखाएब *dekhāeb*.   A reference to the paradigm will show how completely the original *o*-conjugation has disappeared in the future.   It has only survived in the third form of the tense.

On the other hand, the past tense, the one most frequently employed, strongly preserves the *o*-conjugation.   The conjugation of roots in आ *ā*, has here entirely failed to gain a footing.   In this tense, and elsewhere in similar circumstances, when आओ *ā-o* becomes अओ *a-o*, under the antepenultimate rule, the two adjacent vowels coalesce, and are usually written औ *au*.   Thus, देखाओल *dekhāol* or देखौलहुँ *dekhaulahⁿ*, I showed.

275.   In the following paradigms, I take as the model of a root in आ *ā* the √देखा *dēkhā*, be visible, and as the model of a root in आब *āb*, √देखाब *dēkhāb*, show.   I only give the short and long forms of Groups I and II.   The redundant forms of these two groups, and the forms of Groups III and IV can be made from these without any difficulty.   In cases where any difficulty is likely to arise, I solve it in additional notes.   It is only necessary to give the four simple tenses, the verbal nouns, and the participles.   The periphrastic tenses can easily be made from these materials.   Even for the four simple tenses, I only give the most common forms.

One other remark should be made.   I have throughout spoken of roots ending in आब *āb*.   This termination is very often written आव *āw* or *āv*, and is even so pronounced in South Mithilā. Thus, instead of देखाबी *dekhābī*, we hear देखावी *dekhāwī* or *dekhāvī*,

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and so throughout. There is no doubt that in the best standard Maithili the correct forms are those with ब *b*, though व *w* forms will often be found in literature (generally due to careless writing).

276. (a) (1) **Old Present.**

'I am visible,' &c.   'I show,' &c.

PERSON	SHORT FORM.		LONG FORM.		SHORT FORM.		LONG FORM.	
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP I. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non- honorific.)	GROUP II. (Subject: honorific. Object: non- honorific.)
1	देखाइ *dekhāi,* देखाञ *dekhāñ.*	Same as 1st person.	देखइ *dekhaï* Or (with object in 2nd person.) देखबौ *dekhaïau.*	Same as 1st person, but no forms for object in 2nd person.	देखाबी *dekhābī* (देखाइ *dekhāi*), देखाञ *dekhābū* (देखाञ *dekhāū*).	Same as 1st person.	देखबिउ *dekhābiau* (देखइ *dekhaiai*) Or (with obj. in 2nd pers.) देखबिबौ *dekhābiau* (देखबौ *dekhaiau*).	Same as 1st person, but no forms or object in 2nd person.
2	देखा *dekhā.*	Same as 1st person.	देखाह *dekhāh.*	Same as 1st person, but no forms for object in 2nd person.	देखाब *dekhāb.*	Same as 1st person.	देखाबह *dekhābāh,* Red. form देखाबक *dekhābauāk.*	Same as 1st person or object in 2nd person.
3	देखाए *dekhāe,* (often spelt देखाय *dekhāy*), देखाथि *dekhāthi,* देखाओ *dekhāo* (देखाव *dekhāv*).		देखाउ *dekhāu* Or (with object in 2nd person) देखाबौ *dekhāau,* देखाइ *dekhāh.*		देखाबे *dekhābē* (देखाप *dekhāe.*)	देखाबथि *dekhābathi.*	देखाबइ *dekhābai* Or (with object in 2nd person.) देखाबौ *dekhābau.*	

For ā-verbs, in Groups III and IV, we have (1) देखइनि *dekhaiainhi* ; (2) देखाइनि *dekhāïnhi* ; (3) देखाएनि *dekhāïnhi* ; *dekhāainhi* ; देखाथिनि *dekhāthinhi.*

277. (*b*) (4) **Future Indicative.** Second Form.

'I shall be visible,' &c.   'I shall show,' &c.

PERSON	I shall be visible — SHORT FORM		I shall be visible — LONG FORM		I shall show — SHORT FORM		I shall show — LONG FORM	
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)
1	देखाएब *dekhaēb.*	Same as 1st person.	देखब *dekhaibai* Or (with object in 2nd person.) देखबौ *dekhaibau.*	Same as 1st person, but no forms for object in 2nd person.	देखाएब *dekhaēb* (poetical) देखाओब *dekhaōb.*	Same as 1st person.	देखब *dekhaibai* Or (with object in 2nd person.) देखबौ *dekhaibau.*	Same as 1st person, but no forms for object in 2nd person.
2	देखब *dekhaitē.*	Same as 1st person.	देखबह *dekhaibāh.*		देखब *dekhaitē.*	Same as 1st person.	देखबह *dekhaibāh.*	
3	Wanting.	GROUP I. Wanting.	Wanting.		Wanting.	GROUP I. Wanting.	Wanting.	

278. (b) (+) **Future Indicative.** Third Form.

	'I shall be visible,' &c.				'I shall show,' &c.			
	SHORT FORM.		LONG FORM.		SHORT FORM.		LONG FORM.	
PERSON.	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)
1	देखैतहु॑ *dekhaitaḥ*		देखैतिष्ठ *dekhaitiai* — Or (with object in 2nd person). देखितिबो *dekhaitiau*		देखौतहुँ *dekhautaḥ*		देखौतिष्ठ *dekhautiai* — Or (with obj. in 2nd person.) देखौतिबो *dekhautiau*	
2	Wanting.	Same as 1st person.	Wanting.	Same as 1st person, but no forms for object in 2nd person.	Wanting.	Same as 1st person.	Wanting.	Same as 1st person, but no forms for object in 2nd person.
3	देखैत *dekhāit*	देखताह *dekhaitāḥ*	GROUP I. देखतै *dekhaitai* — Or (with object in 2nd person.) देखतो *dekhaitau*		देखौत *dekhāot*	देखौताह *dekhautāḥ*	GROUP I. देखौत *dekhautai* — Or (with obj. in 2nd person.) देखौतो *dekhautau*	

279. (c) (5) Past Conditional.

'If I had been visible,' &c.; 'I should have been visible,' &c.

PERSON	SHORT FORM — GROUP I. (Subject: non-honorific. Object: non-honorific.)	SHORT FORM — GROUP II. (Subject: honorific. Object: non-honorific.)	LONG FORM — GROUP I. (Subject: non-honorific. Object: non-honorific.)	LONG FORM — GROUP II. (Subject: honorific. Object: non-honorific.)
1	देखैत *dekhaitah̃*		देखैतहुँ *dekhaitai* / Or (with object in 2nd person.) देखितियौ *dekhaitiau*	Same as 1st person.
2	देखैते *dekhaitẽ*	Same as 1st person.	देखैताह̃ *dekhaitāh̃*	Same as 1st person, but no forms for object in 2nd person.
3	देखैत *dekhaït.*	देखैतथि *dekhaitathi.*	देखैत *dekhaitai* / Or (with object in 2nd person.) देखैतौ *dekhaitau.*	GROUP I.

'If I had shown,' &c.; 'I should have shown,' &c.

PERSON	SHORT FORM — GROUP I. (Subject: non-honorific. Object: non-honorific.)	SHORT FORM — GROUP II. (Subject: honorific. Object: non-honorific.)	LONG FORM — GROUP I. (Subject: non-honorific. Object: non-honorific.)	LONG FORM — GROUP II. (Subject: honorific. Object: non-honorific.)
1	देखबतहु *dekhabitalh̃*, देखातहु *dekhautah̃.*	देखबितह̃ *dekhabaitah̃*, देखबितहु *dekhautah̃.*	देखबितौ *dekhabitah̃*, &c. / Or (with obj. in 2nd pers.) देखबितियौ *dekhabaitiau*	(Subject: honorific. Object: non-honorific.) देखबितौ *dekhabaitau*, &c.
2	देखबत *dekhabailẽ*, &c.	Same as 1st person.	देखबत *dekhabailẽ*, &c.	Same as 1st person, br. no forms for object in 2nd person.
3	देखबत *dekhabait.*	देखबतथि *dekhabaitathi*, &c.	देखबत *dekhabaitai* / Or (with obj. in 2nd pers.) देखबतौ *dekhabaitau*, &c.	GROUP I.

Optional forms for ā̆b-verbs throughout as in the first person, except in the short form of the 3rd person of Group I.

280. (*d*) (8) **Past Indicative.**

	'I became visible,' &c.				'I showed,' &c.			
	SHORT FORM.		**LONG FORM.**		**SHORT FORM.**		**LONG FORM.**	
PERSON	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subj. non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)
1	देखैलहुँ *dekhailahũ*, देखैली *dekhailī.*		देखैलिहुँ *dekhailiũ* Or (with object in 2nd person.) देखैलिअन्ह *dekhailiau.*	देखैलिऔ *dekhailiai*	देखैलौं *dekhāol,* देखौली *dekhaulē.*	देखौलह **dekhaulah**,* देखौली *dekhaulī.*	देखौली *dekhaulai,* देखौलिऔ *dekhauliai* Or (with obj. in 2nd person.) देखौलौ *dekhaulau,* देखौलिऔ *dekhauliau.*	देखौलिऔ *dekhaulai,* देखौलिऔ *dekhauliai*
2	देखैलह *dekhaile.*	Same as 1st person.	देखैलह *dekhailäh.*	Same as 1st person, but no forms for object in 2nd person.	देखौले *dekhaulē.*	Same as 1st person.	देखौलाह *dekhaulāh.*	Same as 1st pers., but no forms for obj. in 2nd pers.
3	देखाएल *dekhāel.*	देखैलह *dekhailäh.*	GROUP I. देखैलि *dekhailai* Or (with object in 2nd person.) देखैलिअन्ह *dekhailau.*	देखैलिऔ *dekhailiai*	देखौलक *dekhaulak.*	देखौलन्हि *dekhaulanhi.*	GROUP I. देखौलक *dekhaulakai* Or (with obj. in 2nd person.) देखौलकौ *dekhaulakau.*	देखौलकै *dekhaulakai*

* Here and elsewhere the diphthong is often written as in देखैलिहुँ or देखैलहुँ (see § 13).

281. Verbal Nouns and Infinitives.

(1)

देखाय *dekhāy* (an optional and usual spelling of देखाइ *dekhāi* or देखाए *dekhāe*), the condition of being visible ; obl. देखाए *dekhāe* or देखाय *dekhāy*.

देखाबि *dekhāb^i* or देखाय *dekhāy* (often spelt देखाइ *dekhāi* or देखाए *dekhāe*), the act of showing. The oblique form of देखाबि *dekhab^i* is देखाबै *dekhābai* (with the usual variations of spelling), or देखाबे *dekhāba*. That of देखाय *dekhāy* is देखाए *dekhāe* or देखाय *dekhāy.*

(2)

देखाएब *dekhāeb;* obl. देखैबा *dekhaibā :* the condition of being visible, to be visible.

देखाएब *dekhāeb ;* obl. देखैबा *dekhaibā :* the act of showing, to show.

(3)

देखाएल *dekhāel ;* obl. देखैला *dekhailā ;* the condition of being visible.

देखाओल *dekhāol ;* obl. देखौला *dekhaulā ;* the act of showing.

282. Participles.

Present.

देखाइत *dekhāit,* seeing.

देखबैत *dekh^abait,* showing.

Past.

देखाएल *dekhāel,* seen.

देखाओल *dekhāol,* shown.

283. The following are examples of the use of verbs whose roots end in आ *ā.*

(*a*) (1) **Old Present** :—

फोटरा के तीर चढ़ाय कै भद्री मारै । मरि जाय, *phot^arā kē tīr carhāy*

ke bhadrī mārai ; marⁱ jāy, Bhadrī having aimed an arrow strikes Phoṭrā. He dies.

अम्मत आंगूर के खाओ, *ammat āgūr kē khāo,* who eats sour grapes ?

से कोन ठाम जतै नहिं जाथि। कै बेरि आंगनहुँ सों बहराथि॥

कै बेरि साँप धरएं लै जाथि। कै बेरि चून दही बदि खाथि॥

sē kona ṭhāma jatai nahĩ jāthi ǀ kai beri āganahũ sõ baharāthi ǁ
kai beri sãpa dharaᵉ lai jāthi ǀ kai beri cūna dahī badi khāthi ǁ

What place is there where he does not go ! How often does he go outside the court-yard ! How often does he catch hold of a snake and carry it away (thinking it a piece of rope) ! How often does he eat lime thinking it is curds. (Man. iii, 2, 4).

(*a*) (2) **Present Conditional** :—

नहिं पतियाङ्क तो आबिहें, *nahⁱ patiyāh^u to ābihẽ.* (if) she do not have faith in you, then come.

(*a*) (3) **Imperative** :—

यार राखू मोर बात जाङ्क जोगिया घर ... ... आहाँ घुरि जाउ *yār rākhū mōr bāt, jāh^u jogiyā ghar ... ahā̃ ghuri jāu,* friend, heed my word, go home to Jogiyā ... let Your Honour return (home).

कहलकेन्हि हे अम्मा जाह जाह घर, *kahal^akainhⁱ,* ' *hē ammā, jāh jāh ghar,*' he said respectfully, ' O mother, go, go home.'

खाह पिबह चैन करह, *khāh, pibah, cain karah,* eat, drink, be happy.

*Precative Form :—*कालि्हक दिन ले जैहें *kālhik din lē jaihẽ,* please take (it) away tomorrow.

(*b*) (4) **Future Indicative** :—

तीनु ममा भगिना जाएब कटैया सिकार, *tīnū mamā bhaginā jāeb kaṭaiyā sikār,* we three, uncle and nephews, will go to Kaṭaiyā to hunt.

हमरो समधिया ले कें जैबौ जोगिया, *ham^arō samadhiyā lē ke jaibau jogiyā,* having taken our message also, you will go to Jogiyā.

हमरा पेटक आगि एहि सें नहिं मिझाएत (for **मिझाइत,** § 271) *ham^arā pēṭak āgⁱ ehⁱ sẽ nahⁱ mijhāet* (for *mijhāit*), the fire of my belly cannot be extinguished (potential passive) by this.

वाबू सुतले रहतार्ह नहिं जैतार्ह, *bābū sutᵃlē rahᵒtăh ; nahⁱ jaitäh,*
(my) sons will remain asleep; they wil! not go.

खैतार्ह-अन्हि से परलए बीत, *kaitäha-anhi sē paralae bīta,* (if)
he will eat, a whole age passeth away (see § 193).

(*c*) (5) **Past Conditional** :—

जौं इमहुँ तोइरा अकाँ अन्न तौलितहुँ तखन आइ पाओ भरि हम्हर
ओम्हर सँ माँगि नहिं खैतहुँ, *jaū hamahᵘ tohᵃrā jakā̃ ann taulitahᵘ
takhan āi pāo bharⁱ ēmhar ōmhar sā̃ mā̃gⁱ nahⁱ khaitahᵘ*, if, like you,
I had (traded and) weighed out food, I should not to-day have
eaten after begging a quarter of a seer (of food) from here and
there.

(*c*) (6) **Present Indicative** :—

कइलन्हि जे 'अहिरा कहाँ जाइचैं । कइलक जे जाइ-छी गाइक बथान,
kahᵃlanhⁱ jē 'ahirā kahā̃ jāichaĩ ?' kahᵃlak jē jāi-chī gāik bathān,
he (honorific) said, ' O Ahirā, where are you (non-honorific) go-
ing ? ' he (non-honorific) said, ' I am going to (my) cowshed.'

ठेहनी धैनँ जाइत अछि उरसीक डीह, *thehᵃnī dhainẽ jāit achⁱ
urᵃsīk ḍīh,* taking his crutch along with him, he is going to Ursī
village.

(*d*) (8) **Past Indicative** :—

चित्ता आओर हुँड़ार नाँगुड़ि सुटकाप्र कँ पड़ाप्रल, *cittā āor hūṛār nā̃-
gᵃrⁱ sutᵃkāe kā̃ parāel,* the leopard and the wolf, hiding their tails,
ran away.

तखन सबछु मिलि खाप्रल तार, *takhana sabahu mili khāela tāra,*
then all, having united, ate (poetic for खैलक *khailak*) the *tāl*
fruits. (Man. v, 11).

अग्नि प्रज्वलित देखि धूर्त सभ पड़यलार्ह (for पड़ैलार्ह) *agnⁱ prajwabit
dēkhⁱ dhūrt sabh parayᵃlăh* (for *parailăh*), seeing the fire blazing,
the knaves ran away.

(*Note.*—Here we have an honorific form used in its original
signification of a non-honorific plural. This sometimes occurs in
literature).

जत पौलन्हि खैलन्हि सभ बस्तु, *jata paulanhi* (√पाब *pāb*) *khailanhi*
(√खा *khā*) *sabha bastu,* all the things that he could get he ate.
(Man. v, 30).

Verbal Nouns.

एतवाँ वचन सुनि दीना भद्री गेल खिसियाय, *et*^{a}*bã̃ ba*c*an sun*^{i} *dīnā bhadrī gēl khisiyãy,* so much words having heard, Dīnā and Bhadrī became angry. (See § 342).

The genitive of खाय *khāy,* the act of eating, *viz.,* खाएक *khāek,* is used to mean "food." Thus अपना अपना घर में सुन्नर खाएक करें-गा *ap*^{a}*nā ap*^{a}*nā ghar mē̃ sunnar khāek karē̃-gā,* you will, each in your own house, prepare beautiful food.

ओना लेनें जैबे तो लोग कहतौ जे उढ़रा उढ़री छी, *onā lēnē̃ jaibē to lōg kah*^{a}*tau jē urh*^{a}*rā urh*^{a}*rī chī,* in taking them away with us (*i.e.,* if we take them away with us) in that way people will say to you that we are each a pair in concubinage.

नेरु हेरैनें जेहन धेनु गाइ, *nēru herainẽ* (for *herailẽ*) *jehanu dhenu gāi,* like a cow on losing her calf. (Man. iii, 17).

Present Participle :—See *Present Indicative.*

Cf. also निरालसी लोक भोज्य खायित छथि, *nirāl*^{a}*sī lōk bhōjya khāyit* (for *khāit*) *chathi,* people who are not lazy are eating food. (*Purush Parīkṣā,* p. 51).

Past Participle : See Past Indicative.

Conjunctive Participle :

धामीक सबद सुनि उठलीहि दीना भद्रीक माइ चिह्माय, *dhāmīk sabad sun*^{i} *uth*^{a}*līh*^{i} *dīnā bhadrīk māi cihāy,* having heard the voice of Dhāmī, the mother of Dīnā and Bhadrī, being startled, rose up.

284. The following are examples of the use of verbs whose roots end in खाब *āb.*

(1) (*a*) (*b*) **Old Present,** and **Present Conditional** :—

जँ एकरा सभ कें किच्छु कै देखाबी तँ चाही जे बुझि जाय, *j̃d ek*^{a}*rā sabh kē̃ kicch*^{u} *kai dekhābī t̃d cāhī jē bujh*^{i} *jāy,* if, having done something I show it to them, then they ought to understand.

अबैति छौ गोआही गुजराब, *abait*^{i} *chau goāhī guj*^{a}*rāb,* she is coming to you (that) she may cause you to bear testimony.

बीचि बान कै फल सभ पाए, *bichi bāna kai phala sabha pāe,* they all obtain as the fruit arrows (sharp as) scorpions. (Man. x, 52).

सूति उठि नित दिन सुरज के हाँथ उठाबे, *sūtⁱ uthⁱ nit din suruj kē hā̃th uthābai,* daily, when they go to rest, and when they rise, they raise their hands to the sun (and pray).

(1) (*c*) **Imperative** :—

रे धिया पुता ताहिर मियाँक हबेली देखाब, *rē dhiyā putā, tāhir miyā̃k habēlī dekhāb,* hulloa, girls and boys, show (me) Tāhir Miyā̃'s house.

चलह हो दादा धूनी उठाबह, *calăh, hō dādā, dhŭnī uthābăh,* come, O brother, lift up the brazier (of fire).

बहोरन ममा के लाबहोक बोलाय, *bahōran mamā kē lăbᵃhōk bolāy,* having called uncle Bahōran, bring him (here).

(*b*) (4) **Future** :—

(*Old forms*) :—

<div align="center">

आठम भए हम अपनहिं आओब ।

जेहन बनत पुनु तेहन बनाओब ॥

</div>

āthama bhae hama apanahⁱ̃ āob ।
jehana banata punu tehana banāoba ॥

I myself will come, having become (incarnate as) the eighth (child), as it will become (necessary), so will I bring it to pass. (Man. i, 32).

<div align="center">

गाए महिसि सरकार लगाओब ।

लुटब सकल ब्रज जत धन पाओब ॥

</div>

gāe mahisi sarakāra lagāoba ।
lutaba sakala braja jata dhana pāoba ॥

I will confiscate to government his cows and she-buffaloes, and plunder all Vraja of all the wealth I can find (in it). (Man. vi, 28).

नन्दी सँ रस रीति बचाओब, *nandī sẵ rasa rīti bacāoba,* thou wilt (*i.e.,* shouldest) conceal the way of love from (thy) sister-in-law. (Vid. xl, 12).

(*Modern forms*) :—

खूब अकड़ि.अपन गहना कपड़ाक सुनरताई आओर मूहक चमक-चिमक
देखाएब, *khūb akaṛ*[i] *apan gah*[a]*nā kap*[a]*rāk sunar*[a]*tāi āor mūhak camak-cimak dekhāeb*, with much swagger I shall display the beauty of (my) ornaments and clothes, and the glory of my countenance.

हम अपनेक भल मानब आओर सदा गुन गाएब, *ham ap*[a]*nek bhal mānab āor sadā gun gāeb*, I shall revere you, and ever sing your praises.

अलदी रूपैया असूल करू। नहिं तँ पीछू पछताएब, *jal*[a]*dī rupaiā asūl karū ; nah*[i] *tầ pīchu pach*[a]*tāeb*, realize (honorific) the money quickly ; otherwise you (honorific) will afterwards repent.

एकर उचित फल पैबह काल्हि, *ekara ucita phala paibaha* (for *paibăh*) *kāli*, on the morrow shalt thou obtain the fitting fruit of this.   (Man. i, 38).

> कहलक सोभ हमर जौं आओत ।
> जिबैत जाए एकौ नहिं पाओत ।
>
> *kahalaka sōjha hamara jõ āota ।*
> *jibaita jāe ekau nahĩ pāota ।*

said they, ' if they shall come before us, not one will obtain (permission) (*i.e.*, be able) to go away alive.'   (Man. viii, 43).

चारू दीस बाट तकथि जे कोन दीस सौं सलहेस आओतह, *cāru dīs bāṭ tākath*[i] *jē kōn dīs saũ sal*[a]*hēs aotăh*, they watch the roads in the four directions, (to see) from what direction Salhēs will come.

(*c*) (5) **Past Conditional** :—

जनितहुँ तो बगहा में बरदी तमाकू लदबैतिऐ, *janitah*[u] *to bag*[a]*hā mẽ bar*[a]*dī tamākū lad*[a]*baitiai*, if I had known, I should have loaded a bullock with tobacco in Baghā.

जौहरी एकरा पबैत तो अत्यन्त खुसी होइत, *jauh*[a]*rī ek*[a]*rā pabait*, to *atyant khusī hoit*, (if) a jeweller had found this, he would have been very happy.

आओतन्हि दुरागमन करैतैन्हि जमैया जाँजरि, *autanh*[i]*, durāgaman karaitainh*[i] *jamaiyā jằjar*[i], (if) they had come to Jẵjari, his sons-in-law would have celebrated the *durāgaman* ceremony.

(*c*) (6) **Present Indicative** :—

मार बापक नाम छिपबैत छी, *maĩ bāpak nām chip^abait chī*, we are concealing the names of our father and mother.

हम तोहरा एक कहिनी सुनबैछिअह, *ham toh^arā ek kahinī sun^abai-chiah^u*, I am causing you to hear (telling you) a story.

कनौली में सात से पट्ठा अखाड़ा में खेलबैत अछि, *kanaulī mē̃ sāt sai paṭṭhā akhārhā mē̃ khel^abait ach^i*, in Kanauli he causes seven hundred athletes to play (*i.e.*, do gymnastics) on his arena.

But :—

एक से एकैस डण्ड खेलाइत अछि अखाड़ा पर, *ek sai ekais ḍaṇḍ khelāit ach^i akhārhā par*, he *performs* one hundred and twenty exercises (*cognate accusation of an intransitive verb*) on the arena.

सदा भूंकि भूंकि कैं हमरा सभ कैं भड़कबैअछि, *sadā bhũk^i bhũk^i kaĩ ham^arā sabh kē̃ bhar^akabai-ach^i*, they make us quarrel by their continual barking.

तीनु गोटे अबैत छथि *tīnū gōṭē abait chath^i*, the three (respected people) are coming.

अबैति छौ *abait^i chau*, she is coming to you. (See under Old Present).

पानि बिनु अबैत छौक तेजैत अबैत छौक परान, *pāni bin^u abait chauk, tejait abait chauk parān*, without water (*i.e.*, athirst) he is coming to you, he is coming to you giving up his life (*i.e.*, at the point of death).

(*d*) (8) **Past Indicative** :—

बिद्यापति एह गाओल सजनी गे ।

ई थिक नव रस रीती ॥

bidyāpati eha gāola, sajanī gē ।
ī thika naba rasa rītī ॥

(Saith) Vidyāpati, ' I sang this, O ʿ ʾend,
This is the way of young ʾ (Vid. xxiii, 11).

चौदह कोस पकड़िआ चौकीदारी लि   चोरक बनार नहिं

पाओल, *caudah kōs pakaṛiā caukīdārī l*   *cōrak banār nah^i*

pāol, I caused (letters) to be written to the police of fourteen *kōs* (round) Pakariā, and I found no trace of the thief.

की कहि कै हमरा बन्ध खोलौलिहि, *kī kah[i] kai ham^arā bandh kholaulīh[i]*, saying what (on what pretext) did you (fem.) get me released (from my) bonds ?

एक दिन ओ अपना बेटा सभ कें बजौलक, *ek din ō ap^anā bēṭā sabh kē̃ bajaulak*, one day he summoned his sons.

जत पौलन्हि खैलन्हि सभ बस्तु, *jata paulanhi khailanhi sabha bastu*, he (Kṛṣṇa) ate all the articles (of food) which he found. (Man. v, 30).

कथा सभ सँ बहुत बुझौलकै, *kathā sabh sā̃ bahut bujhaul^akai*, he remonstrated much (with them) with many words.

(*a*) (9) **Perfect Indicative** :—

एक बकस पठाओल अछि से अहाँक हेतु, *ek bakas paṭhāol ach[i], sē ahā̃k hēt^u*, I have sent a box, it is for you.

तखन अहाँ कें खोलाओलि अछि, *takhan ahā̃ kē̃ kholāol[i] ach[i]*, then I (fem.) have released you.

(*d*) (10) **Pluperfect Indicative** :—

हम तोहरा पहिले हस्सी में उरौने रहिअह, *ham toh^arā pahilē hassī mē̃ uraunē* (for *uraulē*) *rahiah^u*, formerly I ridiculed you in sport.

Verbal Nouns :—

(1) (Obl.) **आबए नहिं पाबए से करब,** *ābae nah[i] pābae sē karab*, you will do that (by which) he will not get (power) to come (*i.e.* be able to come, *ābae* for *ābai*, obl. of *āb[i]*). (Man. viii, 46).

(3) **पछतौला सँ की भै सकैअछि,** *pach^ataulā sā̃ kī bhai sakai-ach[i]*, what can happen from regretting ?

Participles :—

Present :—See Present Indicative.

Past :—**सगरो बनल बनाओल घर बिगड़ि गेल,** *sag^arō banal banāol ghar bigar^i gēl*, all (her) ready-made house (*i.e.*, castle in the air) went to pieces.

Conjunctive :—

भद्री आबि के कहैत छथि, *bhadrī āb*[i] *ke kahait chath*[i], Bhadrī, having come, is saying.

सभ मिलाए कँ तीनि सँ सँ किच्छु बढ़ि जाएत, *sabh milāe kā̃ tīn*[i] *sai sā̃ kicch*[a] *baṛh*[i] *jāet,* adding all together there will be something over three hundred.

हाथ घे कँ लेलक उठाय, *hāth dhai ke lēlak uthāy,* seizing by the hand, raising (them) up, he took (them) (*i.e.,* he lifted them up).

<div align="center">Roots in र *i* and ई *ī.*</div>

285.   Roots in र *i* and ई *ī* are conjugated exactly similarly, the only difference being that, according to the usual rule, the long ई *ī* is shortened to र *i* when it falls in the antepenultimate.   Indeed the two most important roots of this class, पि *pi* or पी *pī*, drink, and जि *ji* or जी *jī*, live, may have the *i* either long or short.

As the model verb, I take the √सि *si*, sew.   It will be observed that in the case of the √सि *si* there are a number of optional forms, in which the letter ब *b* is inserted between two concurrent vowels.   In the case of the two verbs √पि *pi* or पी *pī*, drink, and √जि *ji* or जी *jī*, live, it is important to note that they almost invariably employ the forms with ब *b*.   Indeed, I may say, that I have never seen or heard the forms without the ब *b* in the case of these two verbs, though natives tell me they can be used.   The fact is that in these two verbs the ब is not inserted, but really belongs to the root, as will be seen when we compare the Sanskrit forms पिबति *pibati*, he drinks, and जीवति *jīvati*, he lives. It should also be noted that these verbs have their present participles पिबैत *pibait* and जिबैत *jibait* respectively, and insert ब *b* in other places, where they are not found in the case of √सि *si*. In order to illustrate the peculiarities of these two verbs, I give the conjugation of √पि *pi* or पी *pī* alongside of that of √सि *si*,

to facilitate comparison. In the case of √पि *pi* or पी *pī,* when
there are two forms, one with long ई *ī* and the other with short
रै *i,* I only give the one with long ई *ī,* and it must be remem-
bered that a form with short रै *i* can also be used.   √जि *ji* or जी
jī, live, is conjugated exactly like √पि *pi* or पी *pī.*

286. (1) (*a*) Old Present.

'I sew,' &c.

PERSON	SHORT FORM — GROUP I. (Subject: non-honorific. Object: non-honorific.)	SHORT FORM — GROUP II. (Subject: honorific. Object: non-honorific.)	LONG FORM — GROUP I. (Subject: non-honorific. Object: non-honorific.)	LONG FORM — GROUP II. (Subject: honorific. Object: non-honorific.)
1	सि *si.*	Same as 1st person.	सिबिऐ *sibai* — Or (with object in 2nd person.) सिबिऔ *sibiau*	Same as 1st person, but no forms for object in 2nd person.
2	सिअ *siah,* सिबह *sibāh.*	Same as 1st person.	**GROUP I.** सिऐ *siai,* सिबि *sibai* — Or (with object in 2nd person.) सिऔ *siau,* सिबौ *sibau.*	
3	सिए *siē.*	सिअथि *siathi.* सिबथि *sibathi.*		

'I drink,' &c.

PERSON	SHORT FORM — GROUP I. (Subject: non-honorific. Object: non-honorific.)	SHORT FORM — GROUP II. (Subject: honorific. Object: non-honorific.)	LONG FORM — GROUP I. (Subj.: non-honorific. Object: non-honorific.)	LONG FORM — GROUP II. (Subject: honorific. Object: non-honorific.)
1	पीबी *pibi.*	Same as 1st person.	पिबिऐ *pibiai* — Or (with obj. in 2nd person.) पिबिऔ *pibiau.*	Same as 1st pers., but no forms for object in 2nd person.
2	पी *pī.*	Same as 1st person.	पीबह *pibāh.*	Same as 1st person.
3	पीबे *pibē.*	पीबथि *pibathi.*	**GROUP I.** पीबे *pibai* — Or (with obj. in 2nd person.) पीबो *pibau.*	

287. (b) (4) **Future Indicative.** Second Form.

'I shall sew,' &c.   'I shall drink,' &c.

PERSON.	SHORT FORM.		LONG FORM.		SHORT FORM.		LONG FORM.	
	GROUP I.	GROUP II.	GROUP I.	GROUP II.	GROUP I.	GROUP II.	GROUP I.	GROUP II.
	(Subject: non-honorific. Object: non-honorific.)	(Subject: honorific. Object: non-honorific.)	(Subject: non-honorific. Object: non-honorific).	(Subject: honorific. Object: non-honorific.)	(Subject: non-honorific. Object: non-honorific.)	(Subject: honorific. Object: non-honorific)	(Subject: non-honorific. Object: non-honorific.)	(Subject: honorific. Object: non-honorific.)
1	सिअब् *siab.*		सिअबि *siabai,* सिबि *sibai* Or (with object in 2nd person) सिबौ *siabau.* सिबी *sibau.*		पीउब् *piub.*		पीउबि *piubai.* पीब *pibai* Or (with obj. in 2nd person.) पीउबौ *piubau,* पीबी *pibau.*	
2	सिबैं *siabĕ̃,* सिबें *sibĕ̃.*	Same as 1st person.	सिअबि *siabăih,* सिबीह *sibăih.*	Same as 1st person, but no forms for object in 2nd person.	पीउब *piubĕ̃,* पीबें *pibĕ̃.*	Same as 1st person.	पीउबि *piubăih* पीबीह *pibăih.*	Same as 1st person, but no forms for object in 2nd person.
3	Wanting.	Wanting.	Wanting.	Wanting.	Wanting.	Wanting.	Wanting.	

288. (*b*) (4) **Future Indicative.** Third Form.

'I shall sew,' &c.   'I shall drink,' &c.

PERSON.	**'I shall sew'** SHORT FORM. GROUP I. (Subject: non-honorific. Object: non-honorific.)	SHORT FORM. GROUP II. (Subject: honorific. Object: non-honorific.)	LONG FORM. GROUP I. (Subject: non-honorific. Object: non-honorific.)	LONG FORM. GROUP II. (Subject: honorific. Object: non-honorific.)	**'I shall drink'** SHORT FORM. GROUP I. (Subject: non-honorific. Object: non-honorific.)	SHORT FORM. GROUP II. (Subject: honorific. Object: non-honorific.)	LONG FORM. GROUP I. (Subject: non-honorific. Object: non-honorific.)	LONG FORM. GROUP II. (Subject: non-honorific. Object: non-honorific.)
1	सिअतः *sitah*, सिअहु *sitah*.	सितहु *sitah*.	सिअतिऐ *siatiai*. सिलिऐ *sitiai*	Or (with object in 2nd person.) सिअतिबौ *siatiau*, सिलिबौ *sitiau*.	पिबितहु *pibitah*, पिअतहु *piutah*	Same as 1st person.	पिअतिऐ *piutai*	Or (with obj. in 2nd person.) पिअतिबौ *piutiau*.
2	Wanting.	Same as 1st person.	Wanting.	Same as 1st person, but no forms for object in 2nd person.	Wanting.	Same as 1st person.	Wanting.	Same as 1st person, but no forms for object in 2nd person.
3	सिअत *siat*, सिअत *siut*.	सिअतथि *siatath*, सितथि *sitath*.	GROUP I. सिअत *siatai*, सित *sitai*	Or (with object in 2nd person.) सिअतौ *siatau*, सितौ *sitau*.	पीजत *piut*.	पिजतथि *piutath*.	GROUP I. पिजत *piutai*	Or (with obj. in 2nd person.) पिजतौ *piutau*.

289. (c) (5) **Past Conditional**.

'Had I sewn,' &c.; 'I should have sewn,' &c.　　　　'Had I drunk,' &c.; 'I should have drunk,' &c.

PERSON.	SHORT FORM.		LONG FORM.		SHORT FORM.		LONG FORM.	
	GROUP I.	GROUP II.	GROUP I.	GROUP II.	GROUP I.	GROUP II.	GROUP I.	GROUP II.
	(Subject: non-honorific. Object: non-honorific.)	(Subject: honorific. Object: non-honorific.)	(Subject: non-honorific. Object: non-honorific.)	(Subject: honorific. Object: non-honorific.)	(Subject: non-honorific. Object: non-honorific.)	(Subject: honorific. Object: non-honorific.)	(Subj.: non-honorific. Object: non-honorific.)	(Subject: honorific. Object: non-honorific.)
1	सिउतूँ *siitahũ*, सिलूँ *sitahũ*		सिउतिउ *sittai*, सिलिउ *sitai* — Or (with object in 2nd person.) सिउतिबो *sittiau*, सिलिबो *sittiau*.		पिबितूँ *pibitahũ*		पिबितिउ *pibitai* — Or (with obj. in 2nd person.) पिबितिबो *pibitiau*.	
2	सिउतुबि *siitê*, सिलु *sitê* Same as 1st person.		सिउतुब *siitâh*, सिलुब *sitâh*. Same as 1st person, but no forms for object in 2nd person.		पिबितु *pibitê*. Same as 1st person.		पिबितुब *pibitâh*. Same as 1st person, but no forms for object in 2nd person.	
3	सिउत *siit*.		GROUP I सिउत *sittai*, सिल *sitai* — Or (with object in 2nd person.) सिलो *sittau*, सिलो *sitau*.		पिबत *pibait*.		GROUP I. पिबित *pibitai* — Or (with obj. in 2nd person.) पिबितो *pibitau*.	

290. (8) Past Indicative.

'I sewed,' &c. (Intransitive).   'I drank,' &c. (Transitive).

PERSON	INTRANS. SHORT FORM — GROUP I (Subject: non-honorific. Object: non-honorific.)	GROUP II (Subject: honorific. Object: non-honorific.)	INTRANS. LONG FORM — GROUP I (Subject: non-honorific. Object: non-honorific.)	GROUP II (Subject: honorific. Object: non-honorific.)	TRANS. SHORT FORM — GROUP I (Subject: non-honorific. Object: non-honorific.)	GROUP II (Subject: honorific. Object: non-honorific.)	TRANS. LONG FORM — GROUP I (Subj.: non-honorific. Obj.: non-honorific.)	GROUP II (Subject: honorific. Obj.: non-honorific.)
1	सिअल *siălẵ*, सिउल *siŭlẵ*	सिअलहुँ *siălăh̃*, सिउलहुँ *siŭlăh̃*	सिअलिहि *siălai*, सिउलिहि *siŭlai*. Or (with object in 2nd person.) सिअलिअनि *siăliau*, सिउलिअनि *siŭliau*.	Same as 1st person, but no forms for object in 2nd person.	पीउल *piŭlĕ*.	पिउलहुँ *piŭlăh̃*.	पीउलि *piŭlai*. Or (with obj. in 2nd person.) पीउलौ *piŭlau*.	Same as 1st person, but no forms for object in 2nd person.
2	सिअलें *siălĕ*, सिउलें *siŭlĕ*.	Same as 1st person.	सिअलह *siălăh*, सिउलह *siŭlăh*.	Same as 1st person, but no forms for object in 2nd person.	Same as 1st person.	Same as 1st person.	पीउलह *piŭlăh*.	Same as 1st person.
3	सिअल *siăl*, सिउल *siŭl*.		GROUP I. सिअलि *siălai*, सिउलि *siŭlai*. Or (with object in 2nd person.) सिअलौ *siălau*, सिउलौ *siŭlau*.		पीउलक *piŭlak*.		GROUP I. पीउलकि *piŭlăkai* Or (with obj. in 2nd person.) पीउलकौ *piŭlăkau*.	

291. Verbal Nouns.

(1) सि *si* ; obl. सिप्ठे *siai* or सिबे *sibai* ; the act of sewing.

(2) सिअब *siab* ; obl. सिअबा *siabā*, सिबा *sibā* ; the act of sewing, to sew.

(3) सिअल *sial* ; obl. सिअला *sialā*, सिला *silā* ; the act of sewing.

(1) पीबि *pībi* ; obl. पीबे *pībai* ; the act of drinking.

(2) पीअब *piub* ; obl. पीअबा *piubā* ; the act of drinking, to drink.

(3) पीअल *piul* ; obl. पीअला *piulā* ; the act of drinking.

292. Participles.

Present.

सिअत *siut*, सिरत *siit*, सिप्ठेत *siait*, sewing.

पिबेत *pibait*, drinking.

Past.

सिअल *sial*, सिअल *siul*, sewn.

पिअल *piul*, drunk.

293. It must be added that the root सि *si* also sometimes takes the forms of √ पि *pi* or पी *pī* (compare Sanskrit सीव्यति *sīvyati*, he sews), but those given above are the usual ones. These three roots (सि *si*, पि *pi*, जि *ji*) are the only roots in र *i* which I have come across.

294. I have met no examples of √ सि *si* in literature, but the following are examples of the two others :—

(*a*) (1) **Old Present** :—

भनहिं बिद्यापति तौ पय जीबे ।

अधर सुधा-रस जौं पय पीबे ॥

bhanahĩ bidyāpati taũ paya jībē ।
adhara sudhā-rasa jaũ paya pībē ॥

Saith Vidyāpati, ' it (the bee) will live, so long as it drinketh the nectar of (your) lower lip.' (Vid. ii, 5).

लोभित मधुकर कौसल अनुसर ।

नब रस पिबु अबगाही ॥

lōbhita madhukara kausala anusara ।
naba rasa pibu abagāhī ॥

The bee, tempted (by its sweetness), cleverly searcheth for
it, and, diving (into the lotus) sips the fresh honey. (Vid.
xxix, 2).

जाइ पिआबिऐ अधर सुधा रस ।

तौं पय जीबथि जीबे ॥

jāi piăbiai adhara sudhā rasa ।
taũ paya jībathi jībē ॥

Having gone (to her), cause her to drink (*causal verb*) the
nectar of thy lower lip; then may she indeed live (present
conditional) (*lit.*, live with life). (Vid. x, 10).

जमुना ह्रद बिखबत के जानि ।

पसू पच्छि क्यो पिबै न पानि ॥

jamunā hrada bikhabata kai jāni ।
pasū pacchi kyō pibai na pāni ॥

Knowing the pool (in) the Jamunā (to be) like poison, no
beast (or) bird drinks (its) water. (Man. iv, 20).

ता पर भमर पिबय रस सजनी गे ।

बैसल पंख पसारि ॥

tā para bhamara pibaya (for *pibai*) *rasa, sajanī gē ।*
baisala pankha pasāri ॥

On it, O friend, a bee drinks nectar, seated with outspread
wings. (Vid. xv, 6).

(*a*) (3) **Imperative** :—

खाइ पिबह चैन करह, *khāh, pibăh,· cain karăh,* eat, drink, be
happy.

जुग जुग जिबथु बसथु लख कोस ।

हमर अभाग जनक कोन दोस ॥

juga juga jibathu, basathu lakha kōsa ।
hamara abhāga hunaka kona dōsa ॥

May he live for ages (even though) he dwell a hundred thousand *kōs* (away from me). It is my misfortune. What fault is it of his ? (Vid. lviii, 2).

(*b*) (4) **Future** :—

तों हमरा गारक दूष पीबें ।   मुंह भेलौक पिबैक ।   नहिं रे अहिरा दूष पीबै देबें तो एक जुम तमाकू दे, '*tō hamᵃrā gāik dūdh pībȇ! mūh bhelauk pibaik!*' '*nahⁱ, rē ahirā, dūdh pībai dēbȇ, to ek jum tamākū dē,*' 'you will drink the milk of my cow! you have made (*lit.*, to you there is become) a mouth for (*lit.* of) drinking!' 'If you will not, O cowherd, give me milk to drink, then give me one mouthful of tobacco.' (Also example of 1st Verbal noun).

माधब आब न जीउति राही, *mādhaba āba, na jiuti rāhī,* O Mādhava, come. The fair one (*fem.*) will live no (longer) (Vid. x, 1).

(*c*) (6) **Present Indicative** :—

सीना गारक दूष लै पिबैत अछि गुलामी जट, *sīnā gāik dūdh lai pibait achⁱ gulāmī jaṭ,* Gulāmī Jaṭ takes and drinks the milk of the cow Sinā.

(*c*) (7) **Imperfect Indicative** :—

दीना भद्री जिबैत बल उहे गबैत रहै, *dīnā bhadrī jibait chal uhē gabait rahai,* when Dīnā and Bhadrī were living, they used to sing that (song).

जो जिबैत चलाह दीना भद्री जोगिया नगर कौनो मुसहरनी नहिं केलक सिंगार, *jō jibait chalāh dīnā bhadrī jogiyā nagar, kauno musaharᵃnī nahⁱ kailak sīgār,* if Dīnā and Bhadrī were living in Jogiyā town, not one Musahar's wife would (have dared to) adorn herself. (Here the Past Indicative is employed in the sense of the Past Conditional).

(*d*) (8) **Past Indicative** :—

प्रथम बप्पस तेजि पङ परदेस गेल ।
कुसुम पिउल मकरंदा ॥

ehana baesa teji pahu paradesa gela ।
kusuma piula (for *piulak*) *makarandā ॥*

At such (a tender) age my lord left me and went to a far
country. (There) drank he the nectar of the flower. (Vid.
lxvi, 8).

हरि भरि पेट पिउल दुध हरखि, *hari bhari pēṭa piula* (for *piulak*)
dudha harakhi, Hari joyfully drank his bellyful of milk. (Man.
ii, 51).

Verbal Nouns :—

(1) For पीबे *pībai* (obl.) and पिबेक *pibaik* (genitive), see
example of future. So also किच्छु दूध देति अछि । नेना सभ कें पिबेक
भरि भै जाइत छैक, *kicch[u] dūdh dait[i] ach[i] ? nēnā sabh kē pibaik bhar[i]
bhai jāit chaik,* does she give any milk ? There becomes the fill
of drinking for the children (*i.e.,* she gives all that is wanted for
the children).

जिबए दिच्यो बरु बालक लेब, *jibae* (for *jibai*) *diao baru bālaka
lēb,* allow (her) to live, but, rather take the child. (Man. ii, 8).

आबह बैसह पिबि लह पानि, *ābahu* (for *ābåh*) *baisaha* (for
baisåh) *pibi laha* (for *låh*) *pāni,* come, sit down, take a drink of
water (*pib[i] låh* is an intensive compound, see § 342). (Vid.
lxxx, 4).

Present Participle :—

जिबइत जाए एकौ नहिं पाओत, *jibaita jāe ekau nah[ĩ] pāota,* not
one will be able to go away living. (Man. viii, 43).

जिबैत रहैत तो जोगिया अबैत पलटि, *jibait rahait to jogiyā abait
palaṭ[i],* (if) they had remained living, then they would have re-
turned back to Jogiyā.

देखलि सलहेस कें कलालक भट्ठी पर दारू पिबैत, *dēkhal[i] sal[a]hēs kē
kalālak bhaṭṭhī par dārū pibait,* I (fem.) saw Salhēs drinking
spirits at a grog-maker's still.

Conjunctive Participle :—

बौरम नदी में पानि पीबि के ऊपर होइ, *bauram nadī mē pāni
pib[i] ke ūpar hŏai,* he is (coming) up, having drunk water in the
river Bauram.

Roots in ए *ē.*

295.   Only two roots end in ए *ē, viz.* √दे *dē*, give, and ले *lē*, take. · They are irregular throughout, and their conjugation will be given in chapter VI (§§ 314 ff).

Roots in ऊ *ū* and ओ *ō.*

296.   These are conjugated as follows. It will be seen that, as in the case of verbs in इ *i, a* ब *b* is often optionally inserted. Sometimes we find य *y* instead of ब *b*. This is practically the only irregularity.

The model verbs are √चू *cū*, drip (intransitive) and √धो *dhō*, wash (transitive).

The most important of the roots in ओ *ō* is the √ हो *hō*, become. This is very irregular, and will be conjugated in chapter VI (§§ 322 ff).

297. (1) (a) Old Present.

PERSON	'I drip,' &c. SHORT FORM — GROUP I. (Subject: non-honorific. Object: non-honorific.)	SHORT FORM — GROUP II. (Subject: honorific. Object: non-honorific.)	LONG FORM — GROUP I. (Subject: non-honorific. Object: non-honorific.)	LONG FORM — GROUP II. (Subject: honorific. Object: non-honorific.)	'I wash,' &c. SHORT FORM — GROUP I. (Subject: non-honorific. Object: non-honorific.)	SHORT FORM — GROUP II. (Subject: honorific. Object: non-honorific.)	LONG FORM — GROUP I. (Subj.: non-honorific. Obj.: non-honorific.)	LONG FORM — GROUP II. (Subject: non-honorific. Obj.: non-honorific.)
1	चूँ *cũ*, चूबी *cũbī.*		चूबए *cuiai*, चूबिऐ *cubiai.*	चूबिऐ *cubiai.*	धोँ *dhõ*, धोबी *dhobī.*	धोबी *dhobī.*	धोबए *dhõiai*, धोबिऐ *dhobiai.*	धोबिऐ *dhobiai.*
2	चूँ *cũ.* { Same as 1st person. }		चूबह *cũãh*, चूबिह *cũbãh.* { Same as 1st person, but no forms for object in 2nd person. }		धो *dhã.* { Same as 1st person. }		धोबह *dhõãh*, धोबिह *dhõbãh.* { Same as 1st person, but no forms for object in 2nd person. }	
3	चूए *cũ̃*, चूबे *cũbẽ.*	चूबिथ *cũãthẻ*, चूबिथि *cũbãthẻ.*	चूबए *cũiai*, चूबै *cũbai.* GROUP I.		धोए *dhõẻ*, धोबे *dhõbẽ*, धोबए *dhõyẻ*, धोय *dhõÿ.*	धोबिथ *dhõãthẻ*, धोबिथि *dhõbathẻ.*	धोबए *dhõai*, धोबै *dhõbai.* GROUP I.	

298. (b) (4) **Future Indicative.** Second form.

'I shall drip,' &c.

'I shall wash,' &c.

PERSON.	'I shall drip,' &c.				'I shall wash,' &c.			
	SHORT FORM.		**LONG FORM.**		**SHORT FORM.**		**LONG FORM.**	
	GROUP I.	GROUP II.	GROUP I.	GROUP II.	GROUP I.	GROUP II.	GROUP I.	GROUP II.
	(Subject: non-honorific. Object: non-honorific.)	(Subject: honorific. Object: non-honorific.)	(Subject: non-honorific. Object: non-honorific.)	(Subject: honorific. Object: non-honorific.)	(Subject: non-honorific. Object: non-honorific.)	(Subject: honorific. Object: non-honorific.)	(Subj.: non-honorific. Object: non-honorific.)	(Subject: honorific. Object: non-honorific.)
1	चूब *cūab*, चूइब *cūib*		चूबइ *cūabai*, चूइब *cūibai*, चू *cūbai*.		धोब *dhōab*, धोएब *dhōeb*.		धोबइ *dhōabai*, धोएब *dhōebai*, धोब *dhōbai*.	
2	चूबे *cūabē*, चूबे *cūibē*, चूबे *cūbē*.	Same as 1st person.	चूबाह *cūabāh*, चूइबाह *cūibāh*, चूबाह *cūbāh*.	Same as 1st person, but no forms for object in 2nd person.	धोबै *dhōabē*, धोएबै *dhōebē*, धोबै *dhōbē*.	Same as 1st person.	धोबाह *dhōabāh*, धोएबाह *dhōebāh*, धोबाह *dhōbāh*.	Same as 1st person, but no forms for object in 2nd person.
3	Wanting.	Wanting.	Wanting.	Wanting.	Wanting.	Wanting.	Wanting.	Wanting.

299. (*b*) (4) **Future Indicative.** Third Form.

'I shall drip,' &c.

PERSON	SHORT FORM		LONG FORM	
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)
1	चूअब *cūatah*,* चूलब *cūtah*,* चूब *cūi*.	चूलब *cūtah*,* चूब *cūi*.	चूअतिअ *cuatiai*, चूतिअ *cutiai*.	चूतिअ *cutiai*.
2	Wanting.	Same as 1st person.	Wanting.	Same as 1st person, but no forms for object in 2nd person.
3	GROUP I. चूअत *cūat*, चूअय *cūet*.	चूअलथि *cūatathi*, चूलथि *cūtathi*, चूथि *cūtathi*.	GROUP I. चूअतै *cuatai*, चूतै *cuitai*, चूतै *citai*.	

* Or चूबितह *cūbitah*, and so throughout.

'I shall wash,' &c.

PERSON	SHORT FORM		LONG FORM	
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subj.: non- honorific. Object: non- honorific.)	GROUP II. (Subject: honorific. Object: non- honorific.)
1	धोअब *dhoatah*,* धोब *dhotah*,* धोअतह *dhoetah*,* धोतह *dhotah*.	धोब *dhota*, धोतह *dhotah*.	धोअतिअ *dhoatiai*, &c.	
2	Wanting.	Same as 1st person.	Wanting.	Same as 1st person, but no forms for object in 2nd person.
3	धोअत *dhoat*, धोअय *dhoet*.	GROUP I. धोअलथि *dhoata- thi*, धोतलथि *dhoitathi*, धोतह *dhoitath*, धोतह *dhotathi*.	GROUP I. धोअतै *dhoatai*, धोतै *dhoitai*, धोतै *dhotai*.	धोअतिअ *dhoatiai*, &c.

300. (c) (5) **Past Conditional.**

'(If) I had dripped,' &c.; 'I should have dripped,' &c.   '(If) I had washed,' &c.; 'I should have washed,' &c.

PERSON.	SHORT FORM.		LONG FORM.		SHORT FORM.		LONG FORM.	
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subj.: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)
1	बूँदुँ *cŭitah̃*,* बूँदुँ *cŭitah̃.*	पूँदुँतेँ *cŭitai*, पूँतेँ *cŭitai.*		बूँदुँ *dhoetah̃*, बूँतुँ *dhōtah̃.*		बूँतुँतेँ *dhoetai*, बूँतेँ *dhōtai.*	
2	बूँतेँ *cŭitĕ*, बूँ *cŭitĕ.*	Same as 1st person.	दूँतेँ *cŭitāh*, बूँ *cŭitāh.*	Same as 1st person, but no forms for object in 2nd person.	बूँतेँ *dhoetĕ*, बीँतेँ *dhōtĕ.*	Same as 1st person.	बूँतेँ *dho-etāh*, बीँतेँ *dhōtāh.*	Same as 1st person, but no forms for object in 2nd person.
3	बूँत *cŭat*, बूँत *cŭit*, बूँत *cŭait.*	पूँतुँदुँ *cŭitath̃*, पूँदुँ *cŭitath̃.*	GROUP I. पूँत *cŭitai*, बूँत *cŭitai*		बूँत *dhoat*, बूँत *dhoĕt*, बीँत *dhoait.*	बूँतुँ *dhoeta-th̃*, बीँतुँ *dhōtath̃.*	GROUP I. बूँत *dhoetai*, बीँत *dhōtai.*	

* Or पूँतुँ *cŭitah̃*, and so throughout.

301. (*d*) (8) **Past Indicative.**

'I dripped,' &c. (Intransitive).   'I washed,' &c. (Transitive.)

PERSON	SHORT FORM (Intransitive) GROUP I (Subject: non-honorific. Object: non-honorific.)	GROUP II (Subject: honorific. Object: non-honorific.)	LONG FORM (Intransitive) GROUP I (Subject: non-honorific. Object: non-honorific.)	GROUP II (Subject: honorific. Object: non-honorific.)	SHORT FORM (Transitive) GROUP I (Subject: non-honorific. Object: non-honorific.)	GROUP II (Subject: honorific. Object: non-honorific.)	LONG FORM (Transitive) GROUP I (Subj.: non-honorific. Object: non-honorific.)	GROUP II (Subject: honorific. Object: non-honorific.)
1	चूबलꣳ *cŭalaḥ*, चूलꣳ *cŭilē*	चूलꣳ *cŭilaḥ*	चूबलिꣳ *cŭalai*, चूलिꣳ *cŭilai*	चूलिꣳ *cŭilai*	धोबलꣳ *dhŏalaḥ*, धोएलꣳ *dhŏelaḥ*	धोबलꣳ *dhŏalaḥ*, धोएलꣳ *dhŏelaḥ*	धोबलिꣳ *dhoalai*, धोएलिꣳ *dhoeliai*	धोबलिꣳ *dhoaliai*, धोएलिꣳ *dhoeliai*
2	Same as 1st person		चूबलिꣳ *cŭalah*, चूलिꣳ *cŭilah*	Same as 1st person, but no forms for object in 2nd person.	धोबलꣳ *dhŏalē*, धोएलꣳ *dhŏelē*	Same as 1st person.	धोबलꣳ *dhŏalah*, धोएलꣳ *dhŏelah*	Same as 1st person, but no forms for object in 2nd person.
3	चूबल *cŭal*, चूल *cŭil*		GROUP I. धूबल *cŭalai*, चूल *cŭilai*		धोबल *dhŏalak*, धोएल *dhŏelak*	धोबलिन्ह *dhŏalanhi*, धोएलिन्ह *dhŏelanhi*	GROUP I. धोबलक *dhoalakai*, धोएलक *dhoelakai*	

302. Verbal Noun.

(1) चूबि *cūb^i* ; obl. चूबे *cūbai*, चूबै *cūai* ; the act of dripping.

(1) धो *dhō*, धोइ *dhōi*, धोबि *dhōb^i* ; obl. धोबै *dhōai*, धोबै *dhōbai* ; the act of washing.

303. Participles.

Present.

चूअत *cūat*, चूरत *cūit*, चूबैत *cūait* dripping.

धोअत *dhōat*, धोअत *dhōet*, धोबैत *dhōait*, washing.

Past.

चूबल *cūal*, चूरल *cūil*, dripped.

धोबल *dhōal*, धोअल *dhōel*, washed.

Probably ब *b* can be inserted in many more forms than are given above, but I have not met them. In conversation, a good deal depends on the personal equation of the speaker.

304. The only example of the use of a root in क *ū* which I have noted in literature is the following :—

देखलक जे अंगूर एहन गुच्छ सभ पाकल टट्टी में लटकि रहल अछि कि अकरा सँ रस चूबि रहल अछि, *dekh^alak jē ăgūr ehan gucch sabh pākal ṭaṭṭī mē laṭak^i rahal ach^i, ki jak^arā sằ ras cūb^i rahal ach^i*, he saw that such bunches of grapes were hanging ripe from the trellis, that from them (*lit.* from which) the juice kept dripping (Intensive compound, see § 342).

Examples of roots in बो *ō* are more common. Such are :—

(*a*) (1) **Old Present** :—

एक रोये अमाँ ; दोसर रोबै चन्ना राइ राय ।
तेसर रोबै दूध छारि बलकवा रे राइ राय ॥

ek rōyĕ amằ ; dōsar rōbē cannā, hāe hāy ;
tēsar rōbai dūdh chār^i balak^awā, rē, hāe hāy.

One (person), the mother, weeps; a second, Cannā weeps, alas, alas! A third, a child leaving (its mother's) milk, weeps, ah! alas, alas!

(*a*) (3) **Imperative** :—

बाबू गोड़ हाँथ धोअ, *bābū gōṛ hãth dhōū*, gentlemen, wash your feet and hands.

जौड़ि जनु फोर्षह बाघोर काठी सबहि कँ तोड़ि देह, *jauṛⁱ janᵘ phōḍh, āor kāṭhī sabahⁱ kễ tōṛⁱ daih*, do not open the string, and break the sticks.

(*d*) (8) **Past Indicative** :—

मारि लोभ सँ मुँह फोएलक, *mārⁱ lōbh sã mũh phōelak*, by reason of greed he opened his mouth.

1. **Verbal Noun** (oblique) :—

लगलाह कानै रोअ, *lagᵃlāh kānai rōai*, they began to wail (and) weep.

Past Participle :—

धोएल धाएल भेँड़ी पाँका लागै चाहै अछि, *dhōal dhāel bhễṛī pãkā lāgai cāhai-achⁱ*, the well-washed sheep is about to fall into the slough. (Proverb = there's many a slip, etc.)

Conjunctive Participle :—

रोय रोय कजलि दहाय गेल मा, *rōya* (for *rōi*) *rōya kajali dahāya gela* (m.c. for *gēla*) *nā*, lo, weeping, weeping the collyrium was washed away (from her eyes). (Vid. xxvi, 4).

बान्ह फोए हरि हृदय लगाओलि, *bānha phōe* (for *phōi*) *hari hridae lagāoli*, unloosing (his) bonds, she took Hari to her heart.

फेरि गृहस्थ फो कँ एक एक काठी देलकै, *phērⁱ gṛhasth phō kã ek ek kāṭhī delᵒkai*, then the farmer, having opened (the bundle), gave (them) the sticks one by one.

CHAPTER VI.

IRREGULAR VERBS.

305. The following verbs are irregular :—

√कर *kar*, do, make.

√धर *dhar*, seize, place.

√मर *mar*, die.

√जा *jā*, go.

√आब *āb*, come.

√दे *dĕ*, give.

√ले *lē*, take.

√हो *hŏ*, become.

306. The roots कर *kar* and धर *dhar* are irregular in the formation of the past participle and of the tenses derived from it and also in the formation of the first and third verbal nouns. The two are conjugated on exactly parallel lines.

The past participle of the √कर *kar*, do, make, is कैल *kail*, often written कयल *kayal*, करल (*i.e.*, कएल) *kael*, or करल *kail*. From this the past tense is formed as follows. As before, only the most commonly used forms of Groups I and II are given :—

(*d*) (8) **Past Indicative.** 'I did,' 'I made,' &c.

PERSON.	SHORT FORM.		LONG FORM.	
	GROUP I.	GROUP II.	GROUP I.	GROUP II.
	(Subject: non-honorific. Object: non-honorific.)	(Subject: honorific. Object: non-honorific)	(Subject: non-honorific. Object: non-honorific.)	(Subject: honorific. Object: non-honorific.)
1	केलहुँ *kailah*, केल *kail*.		केलिऐ *kailiai.*	
2	केलें *kailĕ*.	Same as 1st person.	केलैह *kailăh.*	Same as 1st person, but no forms for object in 2nd person.
3	केलक *kailak*.	केलनि *kailanh*.	GROUP I. केलकै *kailĕkai.*	

Similarly the Perfect is केलहुँ अछि *kailah ach* or केलॆ छी *kailĕ chī*, and the Pluperfect is केलॆ छलहुँ *kailĕ chalah*.

The first **verbal noun** is regularly करि *kari*, but usually takes the form कै *kai*, कय *kay*, or कँ *kā̃*.

The third verbal noun, like the past participle is कैल *kail*, not करल *karal*, oblique कैला *kailā*.

The √धर *dhar*, seize, place, is conjugated exactly like the √कर *kar*, the ध *dh* being substituted for the क *k*.

307. The following are examples of the use of the irregular forms of these verbs.

जखनहिं लेल हरि कंचु अचोरि ।
कत परजुगुति कयल आग मोरि ॥

jakhanahĩ lela hari kañcu achōri ।
kata parajuguti kayala āga mōri ॥

when Hari snatched away my bodice, how many devices did I make, as I twisted my limbs. (Vid. xxxi, 1).

हम अपराध कैल, *ham apᵃrādh kail*, I committed a fault.

कहिओ जनम भरि चोरी नहिं कैली, *kahiō janam bhari cōri nahⁱ kailī*, never in my whole life did I commit a theft.

लाख अपराध कैलौक, *lākh apᵃrādh kailauk*, a hundred thousand faults I committed against you.

मारि केना कैलँ फोटरा के, *mārⁱ kenā kailē̃ phōṭᵃrā kē*, how did you kill Phoṭrā ?

जेहि मुँहँ धैलँ कटैया चोरि मुँहँ धर अपना बाप के, *jehⁱ mũhē̃ dhailē̃ kaṭaiyā, ohⁱ mũhē̃ dhar apᵃnā bāp kē*, with the mouth with which you seized (me) in Kaṭaiyā, with the same mouth seize your own father.

तोँ हो ददा कैल गुलामीक साथ बैर, *tō̃, hō dadā, kail gulāmīk sāth bair*, you, O brother, made enmity with Gulāmī.

तोँ एहि कथा पर भरोसा कैलाह, *tō̃ ehⁱ kathā par bharōsā kailã̄h*, you made belief on (*i.e.*, you believed) this statement.

जैर कएलकँ से कैलक, *jaih kahal°kai,* sē *kailak,* as he said, so he did.

अँगूरक टाट पर आल लगाय कँ धोकरा धैलक, *ãgūrak ṭāṭ par jāl lagāy ka͂ ok°rā dhailak,* having put a net on a vine trellis, he caught it (the bird).

धोकरा में कोन गुण हैक जे दाता धोकरा नेहाल कैलन्हि आधोर हमरा कंगाल कैलन्हि, *ok°rā me͂ kōn gun chaik, jē dātā ok°rā nehāl kailanhⁱ āor ham°rā kãgāl kailanhⁱ,* what are his virtues that the Giver made blessings for him, and made me a beggar?

तीनू मामा भगिना धैलन्हि कटैया पन्थक बाट, *tinū māmā bhaginā dhailanhⁱ kaṭaiyā panthak bāṭ,* the three, uncle and nephews, took the path of the road (to) Kaṭaiyā.

केबल राहड़ि बाधोग कैल अछि, *kēbal rāhaṛⁱ bāog kail achⁱ,* I have sown (*lit.* done sowing) only rāhaṛ.

हम ऋकरा मारबा में बहुत दौड़-धूप कैलें छी। आधोर तेसर खंड ई धैल अछि, *ham ek°rā mār°bā me͂ bahut dauṛ-dhūp kailē͂ chī, āor tēsar khaṇḍ ī dhail achⁱ,* in killing this (deer) I have done much exertion. And this third portion I have placed (here).

क्यो कएना करि अभरन तेज, *kyō karunā kari abharan tēja,* some full of woe (*lit.* doing woe) cast aside their ornaments (Man. vii, 40).

हरि हरि कय पुनि उठति धरणि धरि ।
रैनि गमाबय जागी ॥

hari hari kaya (for *kai*) *puni uṭhati dharaṇi dhari* |
raini gamābaya (for *gamābai*) *jāgī* ‖

crying (*lit.* doing) ' Hari, Hari,' again she (is) rising, having lain upon (*lit.* having seized) the ground; so waking passeth she the night (Vid. x, 7).

ऋकरा सभ कँ किच्छु कै देखाबी, *ek°rā sabh ka͂ kicchᵘ kai dekhābī,* having done something, let me show it to all these (boys).

धैरज धै रहु मिलत मुरारि, *dhāiraja dhai rahu, milata murāri,* having seized patience (*i.e.,* being patient), remain. Murāri will meet you (Vid. lxii, 6).

दौड़-धूप केला सँ किछू नहिं हैत, *daur-dhūp kailā sã kicch^u nah^i hait,* nothing will occur (*i.e.,* you will get no benefit) from running about.

In one instance Vidyāpati (lxvi, 1) has a kind of long form of the conjunctive participle, *viz.,* करिए *karie* for करि *kari* (poetical for करि *kar^i*).

The verse runs :—

अवधि करिए पछ गेलाह, *abadhi karie pahu gelăh,* my husband went, having fixed a date for his return. Compare टुटिए *tuṭiē* in § 344.

308. The conjugation of the √मर *mar,* die, closely resembles that of √कर *kar* and √धर *dhar,* allowance being made for the fact that it is an intransitive verb. It is only irregular in the fact that its present participle is मरैत *marait* or मुऐत *muait,* and that its past participle is मरल *maral* or मुइल *muil.* Its past conditional is therefore मरितहुँ *maritah^u* or मुइतहुँ *muitah^u,* and its past indicative is मरलहुँ *maralah^u* or मुइलहुँ *muilah^u.* The 3rd verbal noun is the same as the past participle. The oblique form of the first verbal noun is vulgarly मुऐ *muai* for मरै *marai.* See § 350.

309. I have not come across any forms of the irregular present participle in literature. The following are examples of tenses derived from the past participle :—

घन घन जे ऐलाह से मरल, *ghana ghana jē ailăha sē maralu,* every troop that came (with him) died. (Man. x, 55).

ठामहि घूमि मुइल कै गोट, *thāmahi ghūmi muila kai gōṭu,* several turned round and died on the spot. (Man. v, 41).

मुइल अरिष्ट भेल उपकार, *muila ariṣṭa bhēla upakāra,* the dead bull became a blessing. (Man. vi, 14).

मुइला पूतक बहुत नाओँ, *muilā* (oblique) *pūtak bahut nāõ,* a dead son has many names (*i.e.,* is always spoken of affectionately). (Proverb).

हमरा मुऐनें एक उरखी उझार, *ham^rā muinē* (for *muilē,* instr. of

3rd verb. noun) *ek uraśī udgār*, from our death joy has arisen only in (the village of) Ursī.

310.   The √आ *jā*, go, is conjugated like an intransitive verb in आ *ā* (see §§ 270 ff.), but is irregular in its past participle, and in the tenses derived from it.   The past participle is गेल *gel*, fem. गेलि *gēli*.   On the other hand, the third verbal noun (that in ल *l*) is regular, and does not follow the past participle.   It is आएल *jāel*, obl. जेला *jailā*, not गेल *yēl*.

The following are the more usual forms of the tenses derived from the past participle :—

<center>(d) (8).   **Past Indicative.** ' I went,' &c.</center>

PERSON	SHORT FORM.		LONG FORM.	
	GROUP I.	GROUP II.	GROUP I.	GROUP II.
	(Subject : non-honorific. Object: non-honorific.)	(Subject: honorific. Object: non-honorific.)	(Subject: non-honorific. Object: non-honorific.)	(Subject : honorific. Object: non-honorific.)
1	गेलहुँ *gēlahu*.		गेलिऐ *geliai.*	
2	गेलें *gēlē.*	Same as 1st person.	गेलाह *gēlāh.*	Same as 1st person, but no forms for object in 2nd person.
3	गेल *gēl.*	गेलाह *gēlāh.*	GROUP I. गेलै *gēlai.*	

The Perfect is गेलहुँ अछि *gēlahu achi* or गेल छी *gēl chī,* I have gone, I am gone.   The Pluperfect is गेल चलहुँ *gēl chalahu* or गेलें चलहुँ *gēlē chalahu*, I had gone, I went a long time ago.

311. The following are examples of the use of the irregular forms of this verb :—

हम तोहरा हाथ सँ निकसि गेलहुँ *ham toh^arā hāth sã̃ nikasⁱ gēlah^ũ*, having emerged from your hand, I went, *i.e.*, I escaped from your clutches.

नान्हिटा चली गे तिरिया हम रमिता भे गेली *nānhiṭā chulī, ge tiriyā ham ramitā bhai gēlī,* I was very young, O ladies, (when) I having become a wanderer went, *i.e.*, when I became a wanderer (see § 342 regarding the intensive compound **भे गेली** *bhai gēlī*).

तौं हमर तीनू कथा ष्खनहि बिसरि गेलैं, *tõ hamar tīnū kathā ekhanahⁱ bisarⁱ gēlẽ,* you went having forgotten (*i.e.*, you have entirely forgotten) already the three words of mine (§ 342).

ष्तबहि में गेलाह खिसियाय, *etabahⁱ mẽ gēlăh khisiyāy,* at only this much did you go into a rage (§ 342).

कहाँ गेल किय भेल थारू दोनबार, *kahā̃ gēl kia bhēl thārū don^abār,* where has Tharū Donbār gone, what has become of him ?

ष्क कोस गेलाह हो बहोरन दुर कोस गेलाह, *ek kōs gēlăh, hō bahō-ran, dui kōs gēlăh,* O Bahōran, they went one *kōs*, they went two *kōs*.

माछी बैसलि दूध पर पाँखि गेले लपटाय, *māchī baisalⁱ dūdh par, pā̃khⁱ gelai* (m.c. for *gēlai*) *lap^aṭāy,* a fly sat on milk, (and) his wings went entangled (in it) (§ 342).

मटकुरी माथ सँ खसि टुकरी टुकरी भे गेलैक, *maṭ^akurī māth sã̃ khasⁱ ṭuk^arī ṭuk^arī bhai gelaik,* the pitcher having fallen from her head became (*i.e.*, was broken to) fragments (§ 342).

ष्क पैघ लोकक घर में रातिक समय आगि लागि गेलैन्हि, *ek paigh lōkak ghar mẽ rātik samay āgⁱ lāgⁱ gelainhⁱ,* fire seized at night time the house of a rich man (§ 342).

इनक बाप मरि गेलथीन्हि, *hunak bāp marⁱ gel^athīnhⁱ,* their (respected) father died (§ 342).

दुनू भाइ मारल गेलथून्हि कटैया खाप, *dunū bhāi māral gel^athūnhⁱ kaṭaiyā khāp,* the two (respected) brothers were killed in Kaṭaiyā Khāp (Passive § 331).

कथी लय ओतय गेल छलहुँ । ओतय हमर खेत अछि ओकरा देखे गेल
छलहुँ, *kathī lay otay gēl chalahⁿ?　otay hamar khēt achⁱ, okᵃrā dē-
khai gēl chalahⁿ*, why had you gone there ?　My field is there, I had
gone to see it.

It will be observed that this root is frequently used with the
conjunctive participles of other verbs, to form what are called
'Intensive Compounds.'　These will be fully explained in § 342.
It is also used to form the passive voice as will be explained in
§ 331.

312.　The ✓आब *āb*, come, is in most of its tenses conjugated
like an intransitive verb in चाब *āb*, see §§ 270 ff.　Its past parti-
ciple is, however, formed as if the root ended in आ *ā*, so that it is
आएल *āel* (आयल *āyal* or आइल *āil*), not आओल *āol*.　The following
is therefore the conjugation of the past tense.　Examples of the
present, future, etc., will be found under the head of roots in
चाब *āb*.

(*d*) (8) **Past Indicative** 'I came,' &c.

PERSON.	SHORT FORM.		LONG FORM.	
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)
1	एलहुँ *ailahⁿ*.		एलिऐ *ailiai*.	
2	एले *ailē*.	Same as 1st person.	एलाह *ailāh*.	Same as 1st person, but no forms for object in 2nd person.
3	आएल *āel*.	एलाह *ailāh*.	GROUP I. एलै *ailai*.	

Similarly for the Perfect and Pluperfect.

33

The Present Participle is (regularly) षबेत *abait* (षबयित *abayit*). The 3rd singular Old Present is षाबे *ābai* or षाय *āē*, honorific षाबथि *ābathⁱ*, etc. The 1st singular future is षाएब *āeb* (poetical also षाओब *āob*). The Conjunctive Participle is षाबि *abⁱ*, and also षाइ *āi* (षाय *āy*, etc.).

313. The following are examples of the use of this verb :—

खन परितज खन षाबइ पास, *khana paritaja khana ābai pāsa,* sometimes she retreats and sometimes comes near him (Vid. viii, 3).

राङ दूरि बसु निष्ररो न षाबथि, *rāhu dūri basu niaro na ābathi,* Rāhu dwelleth afar, (and) doth not approach her (Vid. xiv, 8).

फेरि पलटि मोरंग नहि षाएब, *pherⁱ palaṭⁱ mōraṅg nahⁱ āeb,* again I will not come back to Mōrang.

गौरी षाषोत ना, *gaurī, āot nā,* O Gaurī, will he not come ?

जिबैत रहैत तो जोगिया षबेत पलटि, *jibait rahait, to jogiyā abait palaṭⁱ,* if they had been living, then they would have come back to Jogiyā.

षोतन्हि दुरागमन करेतैन्हि, *autanhⁱ durāgaman karaitainhⁱ,* if they had come they would have performed the *durāgaman*-ceremony.

दुइ चारि पैसा खातिर हम प्रैलहुँ दरबाजा पर, *dui carⁱ paisā khātir ham ailahⁿ darᵃbājā par,* for the sake of two or four pice I came to your doorway.

तीनू मिलि गेलाह हे बहोरन षकसर षैलाह, *tīnu milⁱ gēlăh, hē bahōran, akᵃsar ailăh,* the three went together, O Bahōran, (but) you came (back) alone.

कथी ला प्रैलीह दरबाजा पर, *kathī lā ailīh darᵃbājā par,* for what did you (fem.) come to the doorway ?

प्रक बिदेशी षाएल, *ek bidēśī āel,* a foreigner came.

सखि सभ देलि भबन कै सजनी गे ।

घुरि षाएलि सभ नारी ॥

sakhi sabha dēli bhaban kai, sajanī gē
ghuri āeli sabha nārī ॥

O friend, the bridesmaids brought me to the chamber, and then all the women (left me and) went back home (Vid. xxiii, 7).

निच पङ परिहरि आइलि कमल सुखि । *nia pahu parihari āili kamala-mukhi,* the lotus-faced girl came, having left her own husband (Vid. vii, 7).

अब प्रैलाह दीनाक पास भद्री, *ab ailăh dīnāk pās bhadrī,* now Bhadrī came near to Dinā.

ई देखि ओकरा मुंह में पानि भरि प्रैलै, *ī dēkhⁱ okᵃrā mŭh mĕ pānⁱ bharⁱ ailai,* seeing this, water came into and filled his mouth (*i.e.,* his mouth watered).

कालू सदा कनैत कनैत प्रैलैक जोगियाक गाम, *kālŭ sadā kanait kanait ailaik jogiyāk gām,* Kālū Sadā, weeping weeping, came to the village of Jogiyā.

An example of the present participle will be found under the head of roots in आब *āb* (§ 284).

314. The roots दे *dē*, give, and ले *lē*, take, are conjugated exactly alike. It is sufficient to give the conjugation of the √दे *dē*. That of √ले *lē* can be ascertained by simply substituting ल *l* for द *d* throughout.

These two verbs present many irregularities. These are partly due to the combination of the final vowel of the root with the terminations, but are also due to the fact that there are really two pairs of roots, *viz.,* √दे *dē* and √दि *di,* and √ले *lē* and √लि *li.* Sometimes one of the pair is used, and sometimes the other. Moreover, owing to दि *di* and लि *li* having short vowels, the long *ē* of दे *dē* and ले *lē* is often shortened by analogy, so that, although I have, as a rule, only written a long *ē* in the paradigms, a short *e* can always be substituted. This is shown from the use of these forms in poetry, where pairs like देब *dēb* and देब *deb,* लेब *lēb* and लेब *leb,* देल *dēl* and देल *del,* लेल *lēl* and लेल *lel* are of frequent occurrence. Numerous instances will be found in the examples given below.

Note that, as in the conjugation of the Old Present of the regular verb (see § 176), when a dissyllabic form ends in ऐ *ai* derived from अहि *ahⁱ* the long र *ē* is not shortened on that account

(*though of course it may be shortened as above explained*). Thus the long *ē* of देब *dĕb* is not shortened in the form देबइ *dēbai* (for *देबहि *dēbah^i*). In the redundant form देबैक *debaik* (for *देबहिक *deb^ahik*) it is, of course, shortened under the usual ante-penultimate rule.

I give the conjugation of the √ दे *dĕ* in Groups I and II pretty fully, as there are numerous irregular forms. The forms for Groups III and IV can easily be derived from these, and instances of them will be found among the examples.

315.   (*a*) (1) **Old Present**. ' I give,' &c.   **Future (First Form)**.
' I shall give,' &c.

	SHORT FORM.		LONG FORM.	
PERSON.	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific)
I	दो *di*.		दिऐ *diai* (poetical, दिय *dia*). Or (with object in 2nd person). दिऔ *diau*, दिअउ *diah^u*.	
2	दे *dĕ*, देसि *dĕsi* (poetical).	Same as 1st person.	दिआँह *diah*, दँह *dāh*, दिअउ *diah^u*, दिइ *dih^*, दँइ *dih^*, देह *deh^*, दैइ *daih*, दच *dach*.	Same as 1st person, but no forms for object in 2nd person.
3	दे *dĕ*, दिय *dia*, देअ *dea*, देओ *deo*, देए *dĕē*.	देथि *dĕth^i*.	GROUP I. देइ *dĕui*, Or (with object in 2nd person). देऔ *dĕau*.	

Similarly, *mutatis mutandis*, the Present Conditional and the Imperative.   See the examples of these tenses below.

Second Form.   316. (b) (+) **Future.** 'I shall give.'   Third Form.

PERSON	Second Form — SHORT FORM GROUP I (Subject: non-honorific. Object: non-honorific.)	Second Form — SHORT FORM GROUP II (Subject: honorific. Object: non-honorific.)	Second Form — LONG FORM GROUP I (Subject: non-honorific. Object: non-honorific.)	Second Form — LONG FORM GROUP II (Subject: honorific. Object: non-honorific.)	Third Form — SHORT FORM GROUP I (Subject: non-honorific. Object: non-honorific.)	Third Form — SHORT FORM GROUP II (Subject: honorific. Object: non-honorific.)	Third Form — LONG FORM GROUP I (Subject: non-honorific. Object: non-honorific.)	Third Form — LONG FORM GROUP II (Subject: non-honorific. Object: non-honorific.)
1	देब *dēb*, देबौं *dēbõ*, देबहु *dēbahũ*		देबै *dēbai* — Or (with object in 2nd person.) देबौ *dēbau*, देबहु *dēbahu* (देमौ *dēmau*, vulgar.)		देबहु *dētah.*		देतिऐ *detiai*, — Or (with obj. in 2nd pers.). देतिऔ *detiau.*	
2	देबि *dēbē.*	Same as 1st person.	देबह *dēbāh.*	Same as 1st person, but no forms for object in 2nd person.	Wanting.	Same as 1st person.	Wanting.	
3	Wanting.		Wanting.		देत *dēt*, देत *dait.*	देतथि *dētathẽ.*	देतै *dētai*, — Or (with obj. in 2nd pers.) देतौ *dētau.* (GROUP I.)	Same as 1st person, but no forms for object in 2nd person.

317. (c) (5) **Past Conditional**: '(If) I had given,' &c.   **318.** (d) (8) **Past Indicative**: 'I gave,' &c.

PERSON	SHORT FORM.		LONG FORM.		SHORT FORM.		LONG FORM.	
	GROUP I.	GROUP II.	GROUP I.	GROUP II.	GROUP I.	GROUP II.	GROUP I.	GROUP II.
	(Subject: non-honorific. Object: non-honorific).	(Subject: honorific. Object: non-honorific.)	(Subject: non-honorific. Object: non-honorific)	(Subject: honorific. Object: non-honorific.)	(Subject: non-honorific. Object: non-honorific)	(Subject: honorific. Object: non-honorific).	(Subj.: non-honorific. Object: non-honorific).	(Subject: honorific. Object: non-honorific).
1	दित *ditah*		दितिऐ *ditiai.* Or (with object in 2nd person). दितिऔ *ditiau.*		देलौं *delahṅ.* देली *dēli,* देल *dēi* (fem. देलि *dēli*).		देलै *dēlai,* Or (with obj. in 2nd person.) देलौ *dēlau.*	
2	दित *dite.*		दितह् *ditah.* Same as 1st person.	Same as 1st person, but no forms for object in 2nd person	देल *dēḷ.*	Same as 1st person.	देलह् *dēlah.*	Same as 1st person, but no person for object in 2nd person.
3	दैत *dait,* देैत *dēit.*	दितथि *ditathi.*	GROUP I. दिताइ *ditai,* Or (with object in 2nd person). दिताौ *ditau.*		देलक *dēlak.*	देलनि *dēlanhi.* देलथि *dēlathi.*	GROUP I. देलकि *delakai,* Or (with obj. in 2nd person.) देलकौ *delakau.*	

319. **Verbal Nouns.**

1. दे *dē*, देइ *dēi*, दॅ *dá*, दै *dai*, दय *day*, दए *dae*, देए *dee;* the act of giving; obl. देमै *dēmai* or दीयं *dīá.*

2. देब *dēb*, the act of giving, to give ; obl. देबा *dēbā.*

3. देल *dēl*, the act of giving ; obl. देला *dēlā.* Its instrumental is देलॅ *dēlē̃*, or देनॅ *dēnē̃.* Similarly, for ✓ले *lē*, we have लेलॅ *lēlē̃*, लेनॅ *lēnē̃*, or (a common corruption) नेनॅ *nēnē̃.*

320. **Participles.**

Present.

देत *dēt*, देइत *dēit*, or दैत *dait*, fem. देति *dēt^i*, दैति *dait^i*, giving.

Past.

देल *dēl*, fem. देलि *dēl^i*, given.

321. The following are examples of the use of these two verbs. In several of the instances given these verbs form intensive compounds with the first verbal nouns of other verbs. In such cases the root meaning of 'giving' or 'taking' has almost disappeared. See § 342.

Old Present and First Form of Future :— कहिअ तं सभ अभरन दिअ काढ़ि, *kahia tā sabha abharana dia kāṛhi*, if you say (the word) I will tear off the ornaments from my body (intensive compound, § 342) (Man. vii, 43).

तोहरा कएक कथा सभ सिखाय दिअउ, *tohará kaiek kathā sabh sikhāy diah^u*, I will teach you (§ 342, and so elsewhere below) several matters.

किछु सीखि लेय तं पठाय दिऔक । बेस हमरा बालकक संग पठाय दिऔक, *kicch^u sikh^i lēē, tā̃ paṭhāy diaik. Bēs, ham^a rā bālakak sang paṭhāy diauk*, let him learn a little, then I will send him. Good, send him with my son.

मदन बेदन दे मानस अन्त, *madana bedana dē mānasa anta*, Love gives pangs in the inmost recesses of my soul (Vid. lxi, 2).

तेल सिन्दुर सभ देलन्हि बाबोरि ।

चरि चरि चुर देब (v. l. देबो) मथा गोबारि ।

tela sindura sabha dělanhi āori ।
cari cari cura dea (or deo) mathā goārī ॥

Other herd-maidens all gave oil and vermilion, and going
here and there put (*lit.* give) handfuls (of the same on each
others') heads (Man. ii, 43).

बो धरि दाबो क्रष्ण देथि बाड़, *ō dhari dāo krsna dethi* (for *děthi*)
āṛa, adopting that trick Krṣṇa wards him off (*lit.* gives warding
off) (Man. ix, 36).

राम भरोखा बैसि कँ   सबबिक मोजरा लेथि ।

जेबन जनिकर चाकरी   तेहनै सन भरि देथि ॥

Rāma jharōkhā baisi kā̃   sabahika mojarā lěthi ।
Jěhana janikara cākarī   tehaně sana bhari děthi ॥

Rām sitteth at an upper window and taketh cognizance of all.
As each one's service is, so in full He payeth him.

उपर में सुगा देप्र बक भाउर, *upar mě̃ sugā děai cak-bhāur,* above
(them) the parrot flies in (*lit.* gives) circles.

Imperative : फेरि बपना में बाँटि लौ, *phěr*ⁱ *apᵃnā mě̃ bā̃ṭ*ⁱ *li,*
afterwards, let us divide (it) amongst ourselves.

एक चुरक दे पियाय, *ek curuk dē piyāy,* give one sip (of water)
to drink.

ले गे गिरथाइनि चरवा ले, *lě, ge gir*ᵃ*thāin*ⁱ. *har*ᵃ*wā lě,* take, O
mistress, take (my) strings of beads.

धोबिनि कहए सुख उक दे लगाप्र, *dhobini kahae mukha uka de la-*
gāe, he says to the Dhōbin 'thrust a torch in (their) faces' (Man.
viii, 10).

तोरित केसि कँ देसि बजाप्र, *torita kěsi kě̃ děsi bajāe.* quickly
summon Kěsi (Man. vi, 22).

से दनाम दँ चमरा तब तोब्रा मन पुराप्रब, *sě ināma dāh ham*ᵃ*rā,*
tab toh•rā man purāeb, give me that reward, (and) I will fulfil for
you (your) heart's (desire).

एक बेरि ददा ङकुम दिङ्, *ek bēr*i, *dadā, hukum dih*u, give, O brother, the order but once.

सूपत बेंचा देलौक सौदा देङ् पुराय, *sūpat bĕcā delauk, saudā deh*u *purāy,* I have given you barter-price of full weight, give me (therefore) the full weight in commodities.

दुनू सेर बेंचा जोखि लेङ्, *dunū sēr bĕcā jōkh*i *leh*u, take and weigh these two seers of grain as barter-price.

भनहिं बिद्यापति देच सुमति मति, *bhanah*ĩ *bidyāpati daiha, suma-ti, mati,* saith Vidyāpati, O Wise One, give heed (Vid. xxvii. 5).

ब्राह्मण कें दएच, *brāhmaṇ kĕ daeh,* give to the Brāhmaṇ (from a private letter written to the author).

दुनू चार दुनू हाँथ दे बेठाय दर्हक, *dunū cār dunu hãth dai baithāy dahák,* set down the two thatches with (*see below*) (your) two hands.

ओतहि रहथु दृढ़ फेरि हे सखि ।   दरसन देथु एक बेरि ॥

otahi rahathu dṛṛh phĕri, hē sakhi ।   darasana dethu eku bēri ॥

Let him dwell there permanently, but, O friend, let him give us a sight (of him) but once (in a way) (Vid. lxviii, 4).

Honorific Imperatives :—

एक बेरि ङकुम दिअ, *ek bēr*i *hukum diá,* be pleased to give thy order but once.

नहिं खलीफा एक बेरि ठाढ़ में कं कुस्ती लिअ, *nah*i *khalīphā ek bēr*i *thāṛh bhai ke kustī liá,* nay, Your Highness, once more stand up and wrestle a fall (*lit.* take a wrestle) (with me).

माधब जनि दीअहु मोर दोस, *mādhaba jani dīahu mora dōsa,* O Mādhava, do not give my blame (*i.e.,* blame me) (Vid. lxvii, 4).

सरन दिअओ सरनागत जानि, *sarana diao saranāgata jāni,* (addressed to Viṣṇu) grant (me) protection, considering (me) as one who has taken refuge (with thee) (Man. i, 18).

आजुक दिन दिअओक कमाय, *ājuk din diauk kamāy,* be pleased to work for this day (only).

हमरो नमस्कार लिखि दिओन्हि, *hamarō namaskār likh*i *diaunh*i, please write down (*lit.* having written give) my compliments also.

एक सेर अन घटि नहिं देबौहिन्हि, *ek sër an ghaṭ[i] nah[i] deb⁰hiṇ[h]i,* please do not give (even) one seer too little.

Future :—

प्रातहिं आध देस देब बाँटि, *prātah[i] ādha dēsa deba bā̃ṭi,* at dawn, having divided the country I will give (you) half (Man. vi, 31).

सिसु दुऊ मारि नन्द लेब डाँड़ि, *sisu duhu mari nanda leba ḍā̃ṛi,* having killed the two children, I will take a fine from Nand (Man. vi, 27).

मारब धनुखा देब खसाय, *mārab dhanukhā, dēb khasāy,* I will kill him (with an arrow) from my bow, and will fell him.

तन्हिका भवन जनम हम लेब, *tanhikā bhabana janama huma lēba,* in his house I will take birth (Man. i, 21).

सभ के देबौं हम चारि सेर बोनि, *sabh kë dēbõ ham cār[i] sër bon[i],* to all (others) I will give four seers (of grain) as wages.

देबहुँ गोआही गुजराय, *dēbah[u] goāhī guj⁰ray,* I will bear testimony.

धरती देबै लोटाय, *dhar⁰tī dēbai loṭāy,* I will throw (him) on the ground.

तोरा देबौ मोती चूरक लड्डू, *ṭōrā debau mōtī-cūrak laḍḍū,* I will give you sweetmeats of fried pulse-grains.

तखन तोहरा फुरसति देबझ़ बीच में नहिं देबझ़, *takhan toh⁰rā phur⁰sat[i] dēbah[u], bīc mē nah[i] dēbah[u],* then I will give you leave to depart : in the meantime I will not give you (leave).

हम तोहरा बचा लेबझ़, *ham toh⁰rā bacā lēbah[u],* I will take care of you.

ताहि ठाम देबैक धूनी खसाय, *tāh[i] ṭhām debaik dhūnī khāsāy,* there will we set down our fire.

जौ लागि हाजिर करबै नहिं तौ लागि फुरसति नहिं देबौक, *jau lāg[i] hājir kar⁰bai nah[i], tau lāg[i] phur⁰sat[i] nah[i] debauk,* as long as you do not produce (the thief), so long will I not give (Salhēs) leave to depart for you (*i.e.,* as you request).

नहिं रे अहिरा दूध पीबै देबै, *nah[i], rē ahirā, dūdh pībai dēbẽ,* (if) you will not, O cowherd, give (me) milk to drink.

बेरि बेरि देबकि गर्भ देब सब्य, *beri beri debaki garbha deba sabya,* turn and turn about shalt thou place all of them in Dēvakī's womb (Man. i, 29).

सातम संकरखित कै लेब ।   देबकि सों रोहिनि कें देब ॥

sātama saṅkarakhitu kai lēb ।   dēbaki sõ rōhini kẽ dēb ॥

The seventh (child) thou shalt take, having withdrawn it from Dēvakī's (womb), and shalt give it to Rōhinī (Man. i, 30).

परल अनाइत तें छथि अनय ।   बालमु दोस न देबा ।

parala anāita tẽ chathi antaya ।   bālamu dōsa na dēbā (m.c. for *dēb*),

He is elsewhere unwillingly, thou shalt not (*i.e.,* do not) give blame to thy beloved (Vid. lxiv, 12).

जखन तौं हमरा छाड़ि देबह तखन कहबह, *jakhan tõ hamᵃrā chari dēbáh, takhan kahabahᵘ,* when you will let me go, I will tell you.

से बकस खोलि दुइ-टा रुपैआ ओ आधा आधा सभ मशाला लछमी दाइ कें अपने चुप्पे देबैन्हि, *sē bakas khōli dui-tā rupaiā ō ādhā ādhā sabh maśālā lachᵃmī dāi kẽ apᵃne cuppē debainhi,* having opened the box you will please give to the respected Lakṣmī Dēvī two rupees and half of each of the dainties.

नारद देत-गए उकठी लारि, *nārada deta-gae ukathī lārī,* Nārada will stir up some evil deed (Man. ii, 19).

हमरो काज भंग कै देत, *hamarō kāja bhaṅga kai dēta,* will he interrupt even my business (Man. v, 33)?

हमहूँ हेठ होएब तो हमरो धै लेत, *hamahᵘ hẽṭh hōeb, to hamᵃrō dhai lēt,* if I also shall descend, then he will seize me also.

देतउ लाख गारि बे अपराध, *dētau lākh gāri bē apᵃrādh,* for no fault she will give you a hundred thousand abuses.

घर घर जोगियाक देतैक पुराय, *ghar ghar jogiyāk detaik purāy,* from house to house the (people) of Jogiyā will fulfil (our order).

Past Conditional :— एहि नहिं जनली अहाँ भद्री छी । हम सीना गाइक दूध दितहुँ पियाय, * ehi nahĩ janᵃlī ahā̃ bhadrī chī : ham sīnā gāik dūdh ditahᵘ piyāy,* I did not know that you are Bhadrī (or) I should have given you the milk of the cow Sīnā to drink.

जौं तौं हमरा नहिं छाड़ितैंछ चाखोर मारि दितैंछ तखन ओ मोतौ तोहरा हाथ लगैत, *jō tŏ hamᵃrā nahⁱ chāṛitǎh, āor mārⁱ ditǎh, takhan ō mōtī tohᵃrā hāth lagait,* if you had not let me go, and had killed me, then that pearl would have come into your possession.

Present Indicative:—सलहेसक पहरा सौं से तोरा इनाम देत छी, *salᵃhēsak pahᵃrā saũ sē tōrā inām dait chī,* (what I stole) from Salhēs's guard, that give I thee as a reward.

मारित अछि हाँक गाए देइत अछि भड़काय, *mǎrait achⁱ hā̃k, gāi dĕit achⁱ bharᵃkāy,* they utter a howl, and throw the cows into disorder.

आलस्य एहने कौरा अछि जे धन कें धूरा कें देत अछि, *ālasya ehᵃnē kīrā ahⁱ, jē dhan kē̃ dhūrā kai dait achⁱ,* idleness is in such a manner a worm that it turns wealth to dust.

धिया पुता भद्री के लेइत छैन्हि डाँटि, *dhiyā putā bhadrī kē lēit chainhⁱ ḍā̃ṭⁱ,* the girls and boys scold Bhadrī.

किच्छु दूध देति अछि, *kicchᵘ dūdh daitⁱ achⁱ,* is she (a cow) giving any milk?

Past Indicative:—

पथ अपराध पिशुन परचारल ।
तथिहुँ उतर हम देला ॥

patha aparādha piśuna paracārala ।
tathihũ utara hama dēlā (m.c. for *dēl*) ।

On the way the slanderers cast reproaches at me, and I answered them on the spot (Vid. xl, 9).

सूपत बेंचा देलौक, *sūpat bē̃cā delauk,* I gave you barter-price in full.

लाख अपराध कैलौक लाख गारि देलें, *lākh apᵃrādh kailauk, lākh gārⁱ dēlē̃,* a hundred thousand faults I committed against you, a hundred thousand abuses you gave me.

फोटरा गीदर कथी ला मरद औतार लेलें, *phoṭᵃrā gīdar kathī lā maᵣad autār lēlē̃,* O Phoṭrā jackal, why did you take human form?

मेलि न मिलय देलहुँ हिम कोटि, *meli na milaya delahũ hima kōṭi,* even after bringing them together they do not unite, (though) thou didst give ten millions of gold (Vid. xxx, 3).

सेहो देल कोन काजे, *sēhō dela kona kājē,* even (if) you gave that, what good is it (Vid. lxiii, 2) ?

<div align="center">

पहिल बचन उतरो नहिं देलि ।

नैन कटाछ सं जिब हरि लेलि ॥

</div>

pahila bacana utar-ō nahĩ dēli
naina kaṭāchu sā (m.c. for *sã̃*) *jiba hari lēli* ॥

Thou (*fem.*) gavest not even a reply to my first words, but with a glance of your eye you took away my life (Vid. xlix, 2).

<div align="center">

बिह मोर परसन भेल ।   रघुपति दरसन देल ।

</div>

biha mora parasana bhēla ।
raghupati darsana dēla (poet. for *dēlanh^i*) ॥

The Creator was pleased with me. Raghupati gave (me) a vision (of himself) (Vid. xi, 1).

रानी कें उठाय कै भीमसैनक खटिया पर देल, ओ सोनाक पलंग मथा पर राखि लेल, *rānī kẽ uthāy kai bhīm-sainak khaṭiyā par dēl* (vulgar for *dēlak*), *ō sōnāk palaṅg mathā par rākh^i lēl* (vulgar for *lēlak*), he lifted the queen and put her upon Bhīm Sēn's cot, while he took the golden bed and placed it upon (his own) head.

<div align="center">

तोहर बदन सन चाँद होअथि नहिं ।

जैओ जतन बिह देला ॥

</div>

tohara badana sana cã̃da hoathi nahĩ ।
jaio jatana biha dēlā (m.c. for *dēl*, poetical
for *dēlanh^i*).

The moon doth not equal thy face, however great efforts the Creator made (*lit.* gave) (Vid. vi, 3).

गमार भेंड़ा सभ एहि कपटी ऊँड़ार सभक कथा मानि लेलक । आओर कुकुर सभ कें ऊँड़ारक ओतय पठाय देलक, *gamār bhẽṛā sabh eh^i kapaṭī hūṛār sabhak kathā mān^i lēlak, āor kukur sabh kẽ hūṛārak otay paṭhāy dēlak,* the silly sheep believed the words of these deceitful wolves, and sent the dogs to where the wolves (were staying).

उमड़ि चलल कै लेलक सलाम, *umaṛi calala kai lelaka salāma,* he took leave to go and departed swaggering (Man. v, 36).

तिरिया देलन्हि षपना ओंमिया माम, *tiriyā dēlanh[i.] sup°nā jogiyā gām.* he gave (*i.e.,* showed) his wife a dream in Jogiyā village.

सबुज कमान लेलन्हि दीना भद्री हांथ के, *sabuj kamān lēlanh[i] dinā bhadrī hā̃th-kē,* Dinā and Bhadrī took up into their hands their green bows.

देहि दुनू भाइ कांड़ि देलथि, *dēh[i] dunū bhā[i] chōr[i] dēlath[i],* the two brothers abandoned their bodies.

कतहुँ सँ दुर से रुपैयाक चांनी ओहि रसायनी के आनि देलकै, *katah[ū] sã dui sai rupaiāk cã̄nī oh[i] rasāy°nī kē ān[i] del°kai,* having brought from somewhere two rupees' worth of silver he gave it to that alchemist.

सुनू इन्द्रासन छपन कोटि देबता जे इन्द्र जनम देलन्हि, *sunū indrāsan chapan kōṭ[i] dēb°tā jē indra janam delainh[i]* (vulgar for *del°kainh[i]*) hear, ye fifty-six times ten million gods of heaven, (and) the Indra who gave me birth.

ई सुनि कँ अतीथि उत्तर देलथीन्हि, *ī sun[i] kã̄ atīth[i] uttar del°thīn-h[i],* having heard this the respected ascetic gave answer politely.

Perfect Indicative :—

रूपत बेंचि कँ देलौं अहि, *supat bẽch[i] ke dēlī ah[i],* having sold I have given the full weight.   ·

जोराबर सिंघ राजपूत डोला के देलक अहि घेरि, *jorābar siṅgh rāj°put dōlā kē dēlak ach[i] ghēr[i],* Jorāwar Singh, the Rajput, has stopped the (brides') litters.

Pluperfect Indicative :—

जखन धै लेलें (or लेनें or लेने or नेनें) चलें तखन छाड़ब की रहौ, *jakhan dhai lēlē̃* (or *lēnē̃* or *lēnë,* or *nēnē̃*) *chalē̃, takhan chā̄rab kī rahau,* when you had caught me, why did you let me go? (Literally, 'what letting go was there to you'?)

जतवा जनिकर लेनें चलि सुन्दरि ।
सें सभ सोपलक ताहौ ॥

jatawā janikara lenẽ chali sundari ।
sē sabha sopalaka tāhī ▮

The fair one made over everything to everyone from whom she had taken them (Vid. x, 2).

Verbal Nouns :—

(1) See Conjunctive Participle : (Obl.) **हमरा प्रक बकरी लेमेक पचि**, *ham^arā ek bak^arī lemaik ach^i*, there is to me (necessity) of taking a goat, *i.e.*, I want to get a goat.

देखाय देमे जाइत छी, *dekhāy dēmai jāit chī*, I am going for (*i.e.*, in order to) showing you.

(2) **कंगालक पूछब आ‍ओर अतौथिक उत्तर देब**, *kãgālak pūchab āor atīthik uttar dēb*, the question of the beggar, and the answer-giving of the holy man. (This is the title of a story).

(3) **हाँथ लेलें बाढ़नि चलि भेलि**, *hãth lēlē bārhan^i cal^i bhēl^i*, taking (*lit.* by taking) in her hand a broom she went away.

हमर समाद लेनें जाउ जाँजरि, *hamar samād lēnē jāu jãjar^i*, having taken my message go to Jānjari.

अहिरा गोयार समाद नेनें अबैत छैक, *ahirā goār samād nēnē abait chaik*, Ahirā, the cowherd, is coming with (*lit.* on taking) the message.

Participles :—

Present :—See Present Indicative.

Past :—Compare Past Indicative.

The Past Participle, or possibly the 3rd verbal noun, of **लेब** *lēb*, is often used as a postposition meaning ' on account of,' ' for the sake of,' as in Man. ii, 38 :—

लाजक लेल मुख हेरिओ न होय, *lājaka lela mukha herio na hōa*, on account of shame, even looking you in the face does not take place.

Conjunctive :—**चटि दे धेलक पटि दे मारलक**, *caṭ^i dē dhailak, paṭ^i dē mār^alak*, giving abruptness (*i.e.*, suddenly) he seized (him), giving instantaneous (*i.e.*, instantly) he struck (him).

मोर समाद जोगिया ले जाह, *mōr samād jogiyā lē jāh*, having taken my message, go to Jogiyā.

बाज सभ ले के भेल तैयार, *bāj sabh lē ke bhēl taiyār*, taking his horses he became ready.

आस देइ फेरि करु न निरासै, *āsa dēi phēri karu nā nirāsē,* having given hope, do not again make hopelessness (Vid. xlix, 4, corrected reading).

ककर सक अछि जे हमरा सोझां सं उठा लं जाएत, *kakar sak achⁱ jē hamᵃrā sōjhā sā uṭhā lā jāēt,* who has (sufficient) strength that he will lift (it) up from before me and take it away ?

कतेक भूमि पर दै दै पटकलक, *katek bhūmⁱ par dai dai paṭakᵃlak,* how often placing it again and again on the ground she dashed it (*i.e.*, how often she dashed it on the ground, but without result).

ढोंका कें लै कें उड़लि, *ḍõkā kē lai kā uralⁱ,* taking the shell she flew (up in the air).

सीना बेना लै के चरबैत अछि बरा डीहक बथान, *sīnā bēnā lai ke carᵃbait achⁱ barā dīhak bathān,* he is herding (the cows) Sinā and Bēnā at the cowshed of Barā Dīh.

अपनहुँ मन दय बुझु अबगाहे, *apanahū mana daya bujhu abagāhē,* having applied (*lit.* given) your mind consider deeply (Vid. ii, 4).

जानि असक्य बक्क दए छाड़, *jāni asakya bakka daē chāra,* knowing him to be invincible he suddenly (*lit.* giving suddenness) let him go (Man. ix, 36).

हरि अनुमति लए इ मति भेल, *hari anumati lae ī mati bhēla,* having taken Hari's permission, this was (their) determination (Man. i, 26).

<div style="text-align:center">पहिरि माल बर देइ हरि राम ।   कैल प्रबेस नरेसक गाम ॥</div>

pahiri māla, bara dee, hari rāma ı kaila prabēsa narēsaka gāma ॥

Having put on the garlands, having given the boon, Hari and Balarāma entered the king's village (Man. viii, 19).

The Conjunctive Participles are often used as postpositions, दे *de*, etc., in the meaning of 'through,' 'by means of,' and ले *lē*, etc., meaning 'for.'

बड़ेरिक उपर दे निकसि चलह, *baṛērik upar dē nikasⁱ calȧh,* come out by means of (going) over the ridge-pole (of the thatch).

दुनू चार दुनू हांथ दे बैठाय दहक, *dunū cār dunū hā̃th dai baiṭhāy dahȧk,* set down the two thatches with (*or* by means of) (your) two hands.

तकरा दे के भेजब समाद, *tak^arā dē ke bhējab samād,* by means of him we will send the message.

जाहि मरद लं जोबन सेबलें, *jāhⁱ marad lai jōban seb^alẽ,* the man for whose sake you have kept your virginity.

322.   The √हो *hō,* become, is also used to supply the missing tenses of the verb substantive (see § 226).   Its past participle is भेल *bhẽl,* which is conjugated as the same principle as देल *dēl* and लेल *lēl,* that is to say the vowel may always be shortened *ad libitum,* so that we may always have either भेल *bhẽl* or भेल *bhel.*

It has for its first verbal noun होइ *hōi* or भै *bhai,* with an oblique form होमै *hōmai.*

The tenses not formed from the past participle may all be regularly formed from हो *hō* , which, as in the case of √दे *dē* and √ले *lē,* may always be shortened to हो *ho.*   Moreover, instead of हो *hō* or हो *ho,* we often have a base ह्व *hwa* or ह *ha,* so that the third person of the future may be होएत *hōet* or होएत *hoet* (or contracted होत *hōt* or होत *hot*), or ह्वैत *hwait* or हैत *hait.*   There are also the usual varieties of spelling.   Thus होएत *hōet* is often found written होयत *hōyat,* होइत *hōit,* or होयित *hōyit.*

The optional shortening of the vowels and these various spellings are not shown in the paradigms, but numerous instances will be found in the examples which follow.

323. (a) (1) **Old Present.** 'I become,' 'I am,' &c (Including Present Conditional, Imperative, and first form of the Future).

324. (b) (4) **Future.** 'I shall become,' 'I shall be,' &c. (1st & 2nd persons in 2nd form, and 3rd person in 3rd form).

PERSON	323 SHORT FORM — GROUP I (Subject: non-honorific. Object: non-honorific.)	GROUP II (Subject: honorific. Object: non-honorific.)	323 LONG FORM — GROUP I (Subject: non-honorific. Object: non-honorific.)	GROUP II (Subject: honorific. Object: non-honorific.)	324 SHORT FORM — GROUP I (Subject: non-honorific. Object: non-honorific.)	GROUP II (Subject: honorific. Object: non-honorific.)	324 LONG FORM — GROUP I (Subject: non-honorific. Object: non-honorific.)	GROUP II (Subject: honorific. Object: non-honorific.)
1	होइ *hōī,*	Same as 1st person. (Imperat. होउ *hōu.*)	होइह *hōāih,* छउ *hōu.* Or (with object in 2nd person.) होइयो *hōiau.*	होइयो *hōiau,*	हैब *haib,* होइबें *hōebē̃,* होबें *hōbē.*	होइब *hōeb,* होबें *hōbē.*	हैबे *haibai,* होब *hōbai,* Or (with obj. in 2nd pers.) हैबौ *haibau,* होइबौ *hōebau,* होबौ *hōbau.*	होइब *hōebai,* होब *hōbai,*
2	होएं *hōē̃,* छो *hō*	Same as 1st person.	होइह *hōāh,* छउ *hōu.* Or (with object in 2nd person.) होइबो *hōau.*	Same as 1st person, but no forms for object in 2nd person.	हैब *laibẽ,* होबें *hōebē̃,* होब *hōbē,* होत *hōt,* होल *hōl.*	Same as 1st person.	हैब *haibah,* होबह *hōbah.*	Same as 1st person, but no forms for object in 2nd person.
3	छो *hō* (poetical), होए *hōē,* होअ *hōa,* होय *hōy*	होबथि *hōathĩ,* (Pres. Cond. and Imperat.) होबथु *hōathu.*	GROUP I. होइ *hōai,* होअ *hōau.*	Or (with object in 2nd person.) होबो *hōau.*	हैत *hait,* हैत *hrait,* होत *hōt,* होल *hōl.*	हलथि *haitathĩ,* होइतथि *hōetathĩ.*	GROUP I. हैत *haitai,* होइत *hōetai,* Or (with obj in 2nd pers.) हैतौ *haitau,* होइतौ *hōetau.*	GROUP I. होइत *hōetai,* होइतन *hōetan.*

325. (c) (5) **Past Conditional.** '(If) I had become,' &c.   326. (d) (8) **Past Indicative.** 'I became,' &c.

325. (c) (5) Past Conditional.

PERSON	SHORT FORM — GROUP I. (Subject: non-honorific. Object: non-honorific.)	SHORT FORM — GROUP II. (Subject: honorific. Object: non-honorific.)	LONG FORM — GROUP I. (Subject: non-honorific. Object: non-honorific.)	LONG FORM — GROUP II. (Subject: honorific. Object: non-honorific.)
1	होइतेँ *hōitē̃.*	होइतहाँ *hōitahā̃.*	होइतिंह *hōi͠ih.*	होइतिञ *hōitai.*
2	Same as 1st person.		होइतह *hōi͠ah.*	Same as 1st person, but no forms for object in 2nd person.
3	GROUP I. होइत *hōit.*		GROUP I. होइतै *hōitai.*	

326. (d) (8) Past Indicative.

PERSON	SHORT FORM — GROUP I. (Subject: non-honorific. Object: non-honorific.)	SHORT FORM — GROUP II. (Subject: honorific. Object: non-honorific.)	LONG FORM — GROUP I. (Subject: non-honorific. Object: non-honorific. honorific.)	LONG FORM — GROUP II. (Subject: honorific. Object: non-honorific.)
1	भेलूँ *bhēlũ.*	भेलहाँ *bhēlahā̃.*	भेलिंह *bhēli͠ih.*	भेलिआ *bhelia.*
2	Same as 1st person.		भेलिंह *bhēli͠ih.*	Same as 1st person, but no forms for object in 2nd person.
3	GROUP I. भेल *bhēl.*	भेलाह *bhēlāh.*	GROUP I. भेलै *bhēlai.*	

327. Verbal Nouns.

(1) होइ *hōi* or भैं *bhai* (भए *bhae*, etc.), the state of becoming. Obl. होमै *hōmai.*

(2) होएब *hōeb* (होयब *hōyab*, etc.), or हैब *haib* (हयब *hayab*, etc.), the state of becoming, to become. Obl. होबा *hōbā* or हैबा *haibā.*

(3) भेल *bhēl,* the state of becoming. Obl. भेला *bhēlā.*

328. Participles.

Present, होएत *hōet* (होइत *hōit,* होयित *hōyit,* होयत *hōyat,* etc.) or हैत *hrait.*

Past, भेल *bhēl.*

329. NOTE.—In the Southern Maithili tract we commonly hear the regular form होल *hōl,* or होअल *hōal,* instead of भेल *bhēl* for the past participle (with the tenses formed from it) and for the third verbal noun.

330. The following are examples of the use of this verb. Several instances will be noted of spellings different from those given in the paradigms :—

Old Present (and First form of Future).

भनहिं बिद्यापति अपरुप नेह ।   जेहन बिरह हो तेहन सिनेह ॥

bhanahĩ bidyāpati aparupa nēha | jehana biraha hō tehana sinēha ॥

Saith Vidyāpati, 'O wondrous love, according to the length, of the separation so (more groweth) the passion' (Vid. lxxx, 7).

अरि मन होए लोप भेल सृष्टि, *ari mana hōe lōpa bhela sriṣṭi,* to the enemies the mind becomes (*i.e.*, they imagine) (that) the universe has come to an end (Man. x, 45).

से हरखित मुँह हेरि न होए, *sē harakhita mũha hēri na hōē* (m.c. for *hōe*), therefore joyfully looking at (my) face (in a mirror) does not take place (*i.e.*, I no longer care to look at a mirror) (Vid. lxiii, 8.)

चलु चलु सुंदरि सुभ करि आज ।
ततमत करइति नहिं होए काज ॥

calu (m.c. for *calū*) *calu sundari subha kari āja* ।
tatamata karaiti nahĭ hoe kāja ॥

Depart, depart, fair one, considering to-day to be propitious.
If thou make delay, thine object will not be accomplished (Vid.
xxv, 1).

गगन मगन होअ तारा *gagana magana hoa tārā*, the stars have
become sunken in the sky (*i.e.*, it is dawn) (Vid. xxvi, 1).

दू पुनि तीनि न होई, *dū puni tīni na hōī*, two, however, cannot
become three (Vid. xxix. 7). Here and elsewhere in Vid. *hōī* is
m.c. for *hōy*, which is again for *hōe*. See under Imperative.

उपर होअथि तौं ठामहि ठाम, *upara hoathi tŏ ṭhāmahi ṭhāma*, as
he comes up (*i.e.*, when he came to the surface of the water) then
(they were) there as before (Man. viii, 4).

बौरम नदी में पानि पीबि के ऊपर होइ, *bauram nadī mē pāni pīb*[i]
ke ūpar hōai, having drunk water in the Bauram river, he is be-
coming up (*i.e.*, is ascending the bank).

से सुनि होअइ निपति मन दरद, *sē suni hoae* (for *hōai*) *nripati*
mana darada, hearing that (noise) there became in the mind of
the king a pain (*i.e.*, he got a headache) (Man. x, 15).

Present Conditional :—

बुध जन हो से कहे बिसेख, *budha jana hō sē kahē bisēkha*, if a
man be wise he tells the meaning (Vid. lxvii, 5).

जदि सन्साए होअ जनमक काल ।
बान्हि धरिअ बरु बन्दी-साल ॥

jadi sansae hoa janamaka kāla ।
bānhi dharia baru bandī-sāla ॥

If there be doubt, then at the time of the child's birth bind
her, yea, cast her into prison (Man. ii, 10).

जोड़हिं जोड़ लागि गेल जूधि ।
जे ने होए किछु धरम बिरूधि ॥

jōrahĭ jōra lāgi gela jūdhi ।
jē nē hoe kichu dharama birūdhi ॥

Equal with equal began the fight, in order that nothing might be done contrary to fair play (Man. x, 32).

जेहि सौ ओकर परबरश होइक से अबस्य॰ कर्तब्य॰ थीक, *jehi saũ ōkar parᵃbaraś hōik* (for *hōaik*) *sē abasya kartabya thīk*, in order that there may be support for it (the child), the necessary action must certainly be taken.

Imperative :—

तौं हेठ होबह, *tõ hēth hōǎh*, do thou become below (*i.e.*, descend from the tree).

हरि कह हलधर होउ समधान, *Hari kaha,* ' *Haladhara, hou samadhāna,*' Hari says, ' Haladhar, be of good courage ' (Man. v, 17).

होउ परसन हे पुरहु मोर आसे, *hohu parasana he purahu mora āsē,* be gracious, (and) O fulfil my hope (Vid. xlix, 4).

जे चल होअओ सत्रु काँ तेहन, *jē chala, hoao satru kã̄ tehana,* what (day) that was,—may such be for my enemies (Man. vii, 60).

पुनु दरसन होअ पुनमति गंग, *punu darasana hoa punamati Gaṅgē,* Holy Ganges, may I see thee once again (Vid. lxxviii, 2).

> मंगि लाएब बित से जदि होय नित ।
>
> अपन करब कौन काज ॥
>
> *mā̃gi lāeba bita, sē jadi hoya nita ।*
> *apana karaba kona kājē ॥*

You will get wealth by begging. If that become everlasting, what will you do with that which is your own (Vid. li, 8) ?

Hoya is for *hōe*, as explained above.

> नन्दी सँ रस रीति बचाओब । गुपुत बेकत नहिं होई ॥
> *nandī sã̄ rasa rīti bacāoba । guputa bekata nahĩ hōī ॥*

Daily you will conceal the way of love from your sister-in-law, (and therefore see thou that) that which is concealed be not revealed (Vid. xl, 12).

*Future Indicative :—*हम होब मगन रसातल फेरि, *hama haiba magana rasātala phēri*, I shall again become plunged into the infernal regions (Man. i, 14).

हमहूँ हेँठ होऽब तो हमरो धे लेत, *hamah^u hēṭh hōeb, to ham^arō dhai lēt,* (if) I also shall descend (*lit.* become below), then he will seize me also.

नहिं हेँठ होेबोँ *nahⁱ hēṭh hōebő,* I will not descend.

जिब जाऽत परान बचत तेऒो ने परसा गाक पर से हेँठ होबोँ, *jib jãet parān bacat taio nē par^asā gāch par sē h^ēṭh hōbő,* whether I lose my life or save it, still I will not descend from the *parsā* tree.

परसाक गाक पर से हेँठ होबहो, *par^asāk gāch par sē hēṭh hob^ahō* (for *hōbah^u*), you will descend (*i.e.*, please descend) from the *parsā* tree.

दोड़-धूप केला सें किक्षु नहिं हैत, *dauṛ-dhūp kailā sã kichh^u nahⁱ hait,* from running and fussing nothing will result.

सें अब हैत तीनि दिन मध्य, *sē aba hwaita tīni dina madhya,* that will now occur within three days (Man. vii, 32).

ओ बालक घर घालक होऽत, *ō bālaka ghara ghālaka hōeta,* that child will become the destroyer of (your) house (Man. vi, 20).

होइत अमोघ मोघ कऽ जानि, *hoita* (for *hōet*) *amōgha mōgha kae jāni,* knowing that success will be non-success (Man. x, 35).

बनहिं गमन कऽ होऽति दोसर मति ।

बिसरि जाऽब पति मोरा ॥

banahⁱ gamana karu (m.c. for *karũ*) *hoeti dosara mati।*
bisari jãeba (m.c. for *jãeb*) *pati mōrā॥*

Thou wilt make thy way to the forest, and thy mind will become changed ; thou wilt, my Lord, forget me (Vid. lv, 3).

तोहरा सभक केसो टेढ़ नहिं हैतहु, *toh^arā sabhak kēs-ō ṭeṛh nahⁱ haitah^u,* to you not a hair even will become crooked.

ऽह बेकूफ कें कहाँ तक नीक अकिल हैतैक, *eh bēkūph kẽ kahā̃ tak nīk akil haitaik,* how far will there be decent wisdom to this fool.

Past Conditional :—जौहरी ऽकरा पबैत, तौ अत्यन्त खुसी होइत, *jauh^arī ek^arā pabait, tã atyant khusī hōit,* if a jeweller had got this, he would have been extremely happy (*lit.* happiness would have been).

Present Indicative :—किएक सबङ्ड **दोदिथ** मति मूढ़, *kieka sabahu hoi-chia* (for *chiai*) *mati mūṛha*, why are ye all of foolish mind. Man. v, 22).

कौनो मुसहर ने घर से दोदत अछि बाहिर, *kauno musahar nē ghar sē hōit ach*[i] *bāhir*, not one Musahar comes out (*lit.* becomes outside) of his house.

दोदि (*v.l.* ह्वैदि) उपद्रब बारंबार, *hoich*[i] (v. l., *hwaiachi*) *upadraba bārambāra*, attacks are being continually made (upon us) (Man. iv. 4).

स्वामि-धन वृथा नष्ट दोदक, *swāmi-dhan vṛtha naṣṭ hōich.* (my) master's wealth is being wasted in vain. (*Purush-Parīkṣā*, p. 51).

Imperfect Indicative :—माक सबदि में लाह्री लाग्रि गेलैक । नद्धिं तं बद्धत दोदत कल, *gāch sabah*[i] *mē lāhī lāg*[i] *gelaik, nah*[i] *tā̃ bahut hōit chal*, the trees were attacked by blight, otherwise there would have been much (fruit). (Here the imperfect is, as sometimes occurs, employed in the sense of the past conditional.)

Past Indicative :—कोन तप चुकल भेलहुँ जननी, *kona tapa cukala bhelahũ janani*, what penance was omitted, that I became his mother (Vid. lxxix, 2).

अहाँ सभक कुसल-क्षेम बूझल मन आनंद भेल, *ahā̃ sabhak kusal-chëm būjhal, man ānand bhēl,* I learned the news of your good health, (and) in my heart there became joy.

संग देब बरह्मा भेल आगु, *sanga dēba barahmā bhela āgu*, Brahmā became (*i.e.*, stood) in front of the gods who were with him (Man. i, 9).

धरनी भार बेआकुलि भेलि । सुरभि रूप धै सुरपुर गेलि ॥

किछु नद्धिं ततहुँ काहु सों भेल । धरनिक संग सबङ्ड जन गेल ॥

*dharanī bhār beākuli bhēli ǀ surabhi rūpa dhai surapura gēli ǁ
kichu nahĩ tatahũ kāhu sõ bhēla ǀ dharanika sanga sabahu jana gēla ǁ*

The earth (fem.) became distressed with the burden, and, taking the form of a cow, went to Indra's paradise ; but thence no assistance came to her from any one, and with the earth all its inhabitants went away (to Brahmā) (Man. i, 6).

ओहि अबसर धरनी भेलि आगू, *ohi abasara dharani bheli āgū,* at that moment the earth came forward (Man. i, 12).

<div style="text-align:center">

कै बेरि काटि बनाओल नब कय ।

तैओ तुलित नहिं भेला ॥

</div>

kai beri kāṭi banāola naba kaya |
taio tulita nahi bhēlā (m.c. for *bhēla*) ॥

Many times he cut it and fashioned it anew, but still it could not equal (thy beauty) (Vid. vi, 4).

दीना भद्री ठाढ़ भेलाह, *dīnā bhadrī ṭhāṛh bhē'āh,* Dinā and Bhadrī became erect (*i.e.,* stood up).

भेलिह निसंक, *bheliha nisaṅka,* she became free from care (Man. iii, 9).

ठाढ़ि भेलिहि धनि आँगो न डोले, *ṭhāṛhi bhelihi dhani ā̃go na ḍōlē,* the lady became motionless, not even do her limbs move (Vid. xxvii, 2).

एक दिन ब्रज मझ खेड़ि भल भेलइ, *eka dina braja mahā kheṛi bhala bhelai,* one day there was an excellent game in Braj (Man. v, 12).

तोहरा सँ इ चूकि भेलहु, *toh^arā sā̃ i cūk^i bhēlah^u,* from you this mistake has happened (*i.e.,* you have made this mistake).

कै मास सँ गाभिनि अछि । भेलैक तँ आठ मास, *kai mās sā̃ gābhin^i ach^i ? bhelaik tā̃ āṭh mās,* from how many months is she in calf? Eight months, indeed, were (*i.e.,* have passed).

फोटरा के देखि अजगुत भेलौक, *phoṭ^arā kē dēkh^i aj^a gut bhelauk,* the seeing Photrā was wonderful to you.

बहुत दिन भेलैन्हि अहाँ लोकनि तकाजा नहिं करैछिऐन्हि, *bahut din bhelainh^i ahā̃ lok^ani takājā nah^i karaichiainh^i,* it is a long time since you pressed (him for the money).

*Perfect Indicative :—*चीज बस्तु सभ अहाँक नोकसान भेल अछि, *cīj bast^u sabh ahā̃k nok^asān bhēl ach^i,* your property has been damaged.

Verbal Nouns :—

(1) Obl. होमए लागल अकासक बानि, *hōmae lăgala* (m.c. for *lăgala) akāsaka bāni,* there began to be a voice of (*i.e.,* from) the sky (Man. x, 35).

(2) मुर्गीक खंडा सभ सँ पैघ मोती हमरा पेट में हैब कहिआ ध्यान में आबि सकैअछि, *murgīk aṇḍā sabh sā̃ paigh mōtī hamᵃrā pēṭ mē̃ haib kahiā dhyān mē̃ ābⁱ sakai-achⁱ*, can the existence of a pearl bigger than a hen's eggs in my belly come within (the realm of) thought ?

अन्धक नेत॰ हयबाक औखध अछि, *andhak nētra hayᵃbāk* (for *haibāk*) *aukhadh achⁱ*, there is a medicine for the becoming of eyes of a blind man (*i.e.*, which gives sight to the blind).

Participles —

Present :— हैत प्रात भेल नग्र हकार, *haïaita prāta bhela nagra hakāra*, on dawn becoming, there arose a cry in the town (Man. ii, 42).

हाइत भिनसरवा भागि चलल, *hōit bhinᵃsarᵃwrā bhāgⁱ calal*, as morning dawned he ran away.

<div style="text-align:center">

जनिका जनम हाेइत हम गेलहुँ ।

ऐलहुँ तनिकर अंत ॥

janikā janama hoita, hama gēlahū̃ ।
ailahū̃ tanikara antē ॥

</div>

I returned at the death of him, at whose birth I went out (Vid. xxxix, 2).

मुक्तबन्ध हाेयित भेलाह, *mukta-bandh hōyit bhēlāh,* he became becoming released from his bonds (*i.e.*, he gradually got free).

Past : See Past Indicative.

Conjunctive :—बिमुखि सुतलि धनि सुमुखि न हाेइ, *bimukhi sutalī dhūni sumukhi na hōi,* the damsel, not having become sweet-faced (*i.e.*, refusing to smile), slept with her face turned away (Vid. xxx, 2).

व्याकुल भे सभ पहुँचल धाए, *byākula bhai sabha pahũcala dhāe,* all becoming distressed ran up (Man. iv, 32).

भद्रीक आगू सल्हेस भे गेलाह ठाढ़ि, *bhadrīk āgū salhēs bhai gēlăh* (Hindi *hō gayā*) *ṭhāṛhⁱ,* Salhēs became erect (*i.e.*, stood up) before Bhadrī.

प्रक बेरि ठाढ़ भे कं कुस्तौ लिर्घं, *ek bērⁱ ṭhāṛh bhai ke kustī liá,* just once, having stood up, wrestle a fall (with me).

श्राठम भप्र हम श्रपनहिं श्राश्रोब, *āthama bhae hama apanahī̃ āoba,* having become the eighth (child), I shall come myself (Man. i, 32).

————0————
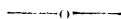
CHAPTER VII.

THE PASSIVE VOICE.

331. As in Hindī, the passive is usually formed by conjugating the past participle with the √जा *jā*, go. The participle is liable to inflection as to gender, in which respect it agrees with the subject of the verb, but in other respects it remains unaltered. Thus देखल जाप्रब, *dēkhal jāeb,* means · to be seen · देखल जाइत अ्छि, *dēkhal jāit ach',* he is being seen ; देखल गेल, *dēkhal gēl,* he was seen ; देखलि गेलि, *dēkhalⁱ gēlⁱ,* she was seen. Examples of this form of the passive are the following :—

बड़ सुकुमार हमर स्वामौ सलहेस । मारि महल नहिं जाइछैन्हि, *baṛ sukumār hamar swāmī sal^ahēs; mārⁱ sahal nahⁱ jāichainhⁱ,* very tender is my lord Salhēs, a beating is not (*i.e.*, cannot be) borne by him. (Regarding the inanimate feminine मारि *mārⁱ,* see § 186.)

भाद जेठ कलङ् से मारल गेल कटैया, *bhāi jēṭh chalah",* se māral gēl kaṭaiyā,* he (who) was your elder brother has been killed in Kaṭaiyā.

जखन अपने मन चाही तखन तोड़बा लेल जाय, *jakhan ap^ane man cāhī, takhan tor^abā lēl jāy,* when your soul desires, then having caused (the fruit) to be plucked, let it be taken away.

In old Maithilī poetry we sometimes find the passive participle put into a strong form in श्रा *ā,* as if we said देखला *dekh^alā* for देखल *dēkhal.*

Thus, Man vii, 12 :—

सुदल असुर गोट छुदला गेल, *muila asura goṭa chuilā gēla,* a dead Asura had been touched (by him, and he was consequently unclean).

332. Another form of the passive is formed by conjugating the first verbal noun with the verb पड़ब *paṛab* or परब *parab,* to

stead of **ब** *b*, as in **स्राव** *āw*, **स्रवाव** *ªwāw*, and this pronunciation is usually heard in Southern Maithilī, but in the northern or standard dialect the sound is always that of **ब** *b*, no matter what is written.

In Hindī grammars we have rules about shortening the root vowel of certain causal verbs. These rules are not necessary in Maithilī. The root vowels are shortened according to the regular rule of the short ante-penultimate vowel (see §§ 32 ff).

It thus follows that in forms which consist of only two syllables, the root vowel is not shortened. Thus from √**जाग** *jāg*, 'be awake,' the transitive root **जागाब** *jāgāb*, which is also the shortest form of the 2nd person imperative, meaning 'awaken thou.' But the first person future of the transitive is **जगाएब** *jagāeb*, with the *ā* shortened, as it is now in the ante-penultimate.

335. The following are examples of intransitive verbs becoming transitive, and causal. All verbs are given in the form of the infinitive, so as to show the shortening of the ante-penultimate vowel. It will be remembered that roots in **स्राब** *āb* form their infinitives in **स्राएब** *āeb* :—

INTRANSITIVE.	TRANSITIVE.	CAUSAL.
गिरब *girab*, to fall,	**गिराएब** *girāeb*, to fell,	**गिरबाएब** *girªbāeb*, to cause to fell.
चढ़ब *caṛhab*, to ascend,	**चढ़ाएब** *caṛhāeb*,	**चढ़बाएब** *caṛhªbāeb*.
पिघलब *pighªlab*, to melt.	**पिघलाएब** *pighªlāeb*,	**पिघलबाएब** *pighªlªbāeb*.
लटकब *laṭªkab*, to hang,	**लटकाएब** *laṭªkāeb*,	**लटकबाएब** *laṭªkªbāeb*.
जागब *jāgab*, to awake,	**जगाएब** *jagāeb*,	**जगबाएब** *jagªbāeb*.
पाकब *pākab*, to ripen,	**पकाएब** *pakāeb*.	**पकबाएब** *pakªbāeb*.
बाजब *bājab*, to speak,	**बजाएब** *bajāeb*, to call, summon.	**बजबाएब** *bajªbāeb*.
लागब *lāgab*, to be applied, to begin.	**लगाएब** *lagāeb*.	**लगबाएब** *lagªbāeb*.
भीजब *bhījab*, to be wet,	**भिजाएब** *bhijāeb*,	**भिजबाएब** *bhijªbāeb*.

INTRANSITIVE.	TRANSITIVE.	CAUSAL.
घूमब *ghūmab*, to go round.	घुमाएब *ghumāeb*,	घुमबाएब *ghum^abāeb*.
डोलब *dōlab*, to be shaken.	डोलाएब *dolāeb*,	डोलबाएब *dol^abāeb*.
लेटब *lēṭab*, to lie down.	लेटाएब *leṭāeb*,	लेटबाएब *leṭ^abāeb*.

In the above, note that the √बाज *bāj*, like the Hindī √बोल *bōl*, is intransitive.

Note also that no verbs insert न *l* as sometimes occurs in Hindi. Thus:—

INTRANSITIVE.	TRANSITIVE.	CAUSAL.
जीअब *jīab*, to live,	जिआएब *jiāeb*, to make alive.	जिअबाएब *jiabāeb*, to cause to make alive.

336. In the same way transitive verbs form causal and double causals. Thus:—

TRANSITIVE.	CAUSAL.	DOUBLE CAUSAL.
सुनब *sunab*, to hear,	सुनाएब *sunāeb*, to cause to hear.	सुनबाएब *sun^abāeb*, to cause to be heard.
देखब *dēkhab*, to see,	देखाएब *dekhāeb*, to show.	देखबाएब *dekh^abāeb*, to cause to show.
देब *dēb*, to give,	देआएब *dēāeb* or दिआएब *diāeb*, to cause to give.	देअबाएब *deubāeb* or दिअबाएब *diabāeb*, to cause to be given.
धोअब *dhōab*, to wash,	धोआएब *dhōāeb* or धोबाएब *dhōbāeb*.	धोअबाएब *dhoabāeb*.
पीअब *pīab*, to drink,	पीआएब *pīāeb* or पीबाएब *pībāeb*, to give to drink.	पिअबाएब *piabāeb*.
सीखब *sīkhab*, to learn,	सिखाएब *sikhāeb*,	सिखबाएब *sikh^abāeb*.

337. Many intransitive verbs with a short vowel in the root simply lengthen it to form the transitive, and form the causal regularly with अबाब ^a*bāb*; thus:—

INTRANSITIVE.	TRANSITIVE.	CAUSAL.
कटब *kaṭab*, to be cut,	काटब *kāṭab*, to cut,	कटबाप्रब *kaṭ^abāeb.*
गड़ब *gaṛab*, to be buried.	गाड़ब *gāṛab*, to bury,	गड़बाप्रब *gaṛ^abāeb.*
मरब *marab*, to die.	मारब *mārab*, to kill,	मरबाप्रब *mar^abāeb.*
पलब *palab*, to be reared.	पालब *pālab*, to rear,	पलबाप्रब *pal^abāeb.*
लदब *ladab*, to be loaded.	लादब *lādab*, to load,	लदबाप्रब *lad^abāeb.*
निकसब *nikasab*, to come out.	निकासब *nikāsab*, to bring out.	निकसबाप्रब *nikas^abāeb.*

338. The following are irregular :—

INTRANSITIVE.	TRANSITIVE.	CAUSAL.
खुलब *khulab*, to be open.	खोलब *khōlab*,	खोलबाप्रब *khol^abāeb.*
छूटब *chūṭab*, to go off,	छाड़ब *chāṛab* or छोड़ब *chōṛab.*	छड़बाप्रब *char^abāeb* or छोड़बाप्रब *chor^abāeb.*
टूटब *tūṭab*, to be broken.	तोड़ब *tōṛab* or तोरब *tōrab.*	तोड़बाप्रब *tor^abāeb* or तोरबाप्रब *tor^abāeb.*
फटब *phaṭab*, to be rent.	फाड़ब *phāṛab*,	फड़बाप्रब *phar^abāeb.*
अटब *aṭab*, to be stopped.	अड़ाप्रब *aṛāeb* or आड़ब *āṛab.*	अड़बाप्रब *ar^abāeb.*
बिकब *bikab* or बिकाप्रब *bikāeb*, to be sold·	बेचब *bēcab*, or बेंचब *bēᶜab.*	बेचबाप्रब *bec^abāeb.*
रहब *rahab*, to remain.	राखब *rākhab*,	रखबाप्रब *rakh^abāeb.*
खा *khā*, to eat,	खिआप्रब *khiāeb*, to feed, give to eat.	खिअबाप्रब *khiabāeb.*

Amongst others, the following verb takes the causal form, but does not use it in a causal, but only in a transitive sense; the causal form thus becomes an optional form of the transitive.

Simple Verb.

कहब *kahab*, to say,

TRANSITIVE.

कहाएब *kahāeb* or कहबाएब *kahabāeb*, to say.

339. A few examples of the Transitive and Causal verbs in literature may be given. Many more will be found under verbs in आब *āb* in § 284.

हीरा हीरा मति बाजू, *hīrā hīrā mat² bājū*, say not 'diamonds diamonds.'

एक दिन ओ अपना बेटा सभ के बजौलक, *ek din ō apᵃnā bēṭā sabh kē bajaulᵃkai*, one day he summoned his sons.

आगि लागल, *āg² lāgal*, fire was attached (to the house, *i.e.*, the house took fire).

स्वामी में लय किए नहिं लगबैछह, *swāmī mē lay kiai nah² lagᵃbai-chah*, why do you not apply your mind in (*i.e.*, on the contemplation of) the Lord?

सुपत बेंचि के देली अहि दियाय, *supat bēc² ke dēlī ah² diyāy*, I, having sold, have given the full weight, having caused (him) to give (tobacco in exchange).

अनाथ लोक काँ इच्छा भोजन देआबथि, *anāth lōk kā̃ ichā bhōjan dēābath²*, to the destitute people he causes food to be given (according to) their desires (*Puruṣa Parikṣā*, p. 49).

बस्तु देअबयित छथि, *bastᵛ deabayit chath²*, he is causing goods to be given (Ib., p. 51).

जाइ पिआबिऐ अधर सुधारस, *jāi piābiai adhara sudhārasa*, having gone, give her the nectar of your lower lip to drink (Vid. x, 10).

हम की की निकासू । आगि लागल भोंपड़ी जे निकसे से लाभ *ham kī kī nikāsū? āg² lāgal jhõpᵃr̥ī, jē nikasē, sē lābh*, what shall we bring out? When a hut is afire, whatever comes out, that is gain.

बहुत उपर जाए कँ छाड़ि देलक, *bahut upar jāe kā̃ chār̥² dēlak*, going up very high, he let it go.

धाबाक डारि तोरि मॉछी हॉक, *dhābāk ḍāṛⁱ tōṛⁱ mā̃chī haũk*, having broken off a branch of the *dhābā* tree, drive away the flies.

दुनू भाइ के खिओलक, *dunū bhāⁱi kē khiaulak*, she fed the two brothers.

CHAPTER IX.

COMPOUND VERBS.

340. Compound verbs may be classed as—(1) those formed with a verbal noun, and (2) those formed with a participle.

    I. Those formed with a verbal noun are—

          (*a*) Intensives.
          (*b*) Potentials.
          (*c*) Completives.
          (*d*) Permissives.
          (*e*) Acquisitives.
          (*f*) Inceptives.
          (*g*) Desideratives.
          (*h*) Frequentatives.

    II. Those formed from the participles are—

          (*a*) Continuatives.
          (*b*) Staticals.

Class I.—Compounds formed with the Verbal Noun.

341. As explained in §§ 178 ff., there are three verbal nouns, *viz.* :—

    (1) देखि *dēkhⁱ* ; obl. देखै *dēkhai* or देखा *dēkhā̃*.

    (2) देखब *dēkhab* ; obl. देखबा *dekhᵃbā*.

    (3) देखल *dēkhal* ; obl. देखला *dekhᵃlā*.

The following are made with the direct form of the first verbal noun :—

    (*a*) Intensives.
    (*b*) Potentials.
    (*c*) Completives.

    37

The following are made with the oblique form of the first verbal noun :—

(*d*) Permissives.

(*e*) Acquisitives.

(*f*) Inceptives.

(*g*) Desideratives are sometimes made with the genitive of the second verbal noun, but more usually with the oblique form of the first verbal noun.

(*h*) Frequentatives are made with the direct form of the third verbal noun.

342.　(*a*) **Intensive** compounds intensify, or otherwise modify, the meaning of the verb whose root stands first in the compound. They are made by adding to the direct form of the first verbal noun one of certain auxiliary verbs. The verbal noun remains unchanged, and the auxiliary verb is conjugated throughout as usual. This second auxiliary conjugated member does not, however, retain its separate character and significance, but only modifies, in accordance with the general idea which it embodies, the meaning of the unconjugated verbal noun to which it is attached.

The first verbal noun ends in र् ि (देखि *dĕkhi*). This final vowel is only half-pronounced, and, in these compounds, it is often dropped both in writing and in pronunciation ; so that, *in these compounds*, we may have either देखि *dĕkhi* or देख *dĕkh*. This elision of *i* (or *y*, etc., see § 281) most frequently occurs in the case of verbs whose roots ends in vowels.

The auxiliary verbs usually employed to form intensives are :—

देब *dēb*, to give, implying in these compounds *intensity*.

डारब *ḍārab*, to throw,	,,	*violence.*
आएब *āeb*, to come, ⎫ जाएब *jāeb*, to go, ⎭	,, 　　·	*completion.*
पड़ब *paṛab* or परब *parab*, to fall,	,,	*chance.*
उठब *uṭhab*, to rise,	,,	*suddenness.*
रहब *rahab*, to remain,	,,	*continuation.*
लेब *lēb*, to take,	,,	*reflexiveness.*

Note that पड़ब *paṛab*, to fall, is also used to make passives. See § 332.

Examples of such intensive compounds are :—

भरब *bharab*, to fill. | भरि देब *bhar^i dēb*, to fill up.

उड़ाप्रब *uṛāeb*, to cause to fly. | उड़ाद or (उड़ा) देब *uṛāi* (or *uṛā*) *dēb*, to squander.

हेड़ाप्रब *heṛāeb*, to lose. | हेड़ा देब *hēṛā dēb*, to lose out and out.

खसाप्रब *khasāeb*, to cause to fall. | खसाय देब *khasāy dēb*, to throw down.

काटब *kāṭab*, to cut. | काटि डारब *kāṭ^i ḍārab*, to cut off.

banab, to be made. | बनि आप्रब *ban^i āeb* or बनि जाप्रब *ban^i jāeb*, to be completely made.

चलब *calab*, to go. | चलि जाप्रब *cal^i jāeb*, to go away.

खाप्रब *khāeb*, to eat. | खा जाप्रब *khā jāeb*, to eat up.

पीप्रब *pīab*, to drink. | पी जाप्रब *pī jāeb* or पिबि जाप्रब *pib^i jāeb*, to drink up.

होप्रब *hōeb*, to be, to become. | हो जाप्रब *hō jāeb*, भे जाप्रब *bhai jāeb*, to become (definitely).

जाप्रब *jāeb*, to go. | जाप्र पड़ब *jāe paṛab*, to happen to go.

पुकारब *pukārab*, to call out. | पुकारि उठब *pukār^i uṭhab*, to call out suddenly, give a scream.

होप्रब *hōeb*, to be, become. | हो रहब *hō rahab*, to be.

सूतब *sūtab*, to sleep. | सूति रहब *sūt^i rahab*, to sleep on.

पीप्रब *pīab*, to drink. | पी लेब *pī lēb* or पिबि लेब *pib^i lēb*, to drink, take to drink.

rākhab, to place. | राखि लेब *rākhi lēb*, to lay by (for one's own use).

लेब *lēb*, to take. | लै लेब *lai lēb*, to take for oneself.

343. It will be remembered that the conjunctive participle may be the same in form as the verbal noun. Phrases in which this form of the conjunctive participle occurs are not intensive compounds. Thus लै जाप्रब *lai jāeb*, 'having taken to go,' 'to take away,' is not an intensive compound. If it were an intensive compound, it would mean 'to take completely,' which it does not

mean. On the other hand दॆ आप्रब *dai jāeb* is an intensive compound and means 'to give out and out.' Again, while बनि आप्रब *bani āeb* is an intensive compound, and means 'to be completely made,' निकसि आप्रब *nikasⁱ āeb* is 'having emerged to come,' *i.e*, 'to come out,' and is not an intensive compound, but is simply a phrase with the conjunctive particle. The essence of an intensive compound is that the auxiliary verb loses all or some of its proper meaning, which is not in the case in निकसि आप्रब *nikasⁱ āeb*.

344. These intensive compounds are extremely common in Maithilī. Dozens of instances will be found on every page of any book in the language. The following are a few typical examples :—

काठी सबचि कॆ तोड़ि दे, *kāṭhī sabahⁱ kē tōṛⁱ dē*, break the sticks.

चमरा लग पठाय दॆच, *ham^arā lag paṭhāy daih*, send (them) to us.

सभ भॆंड़ड़ खाय गेल, *sabh bhērah^u khāy gēl*, they ate up all the sheep also.

तौनि सॆ सॆ किच्चु बढ़ि जाप्रत, *tīnⁱ sai sā kicch^u baṛhⁱ jāet*, they somewhat exceed three hundred.

सभ बस्तुजात जरि कॆ क्राउर मॆ गेल, *sabh bastujāt jarⁱ kā chāur bhai gēl*, all the property being burnt became ashes.

प्रक खिखिरि कोनो फुलबारी मॆ जाय पड़लि, *ek khikhirⁱ kōnō phul^a-bārī mē jāy paṛalⁱ*, a she-fox happened to go into a certain garden.

अम्माक सबद सुनि दौना भद्री उठल चिचाय, *ammāk sabad sunⁱ dīnā bhadrī uṭhal cihāy* (for *cihāy uṭhal*), hearing their mother's words Dīnā and Bhadrī started up.

प्रक सुर्गा गोबरक ढेरी कॆ चांगुर सॆ उकटि रचल चल, *ek murgā gob^a-rak ḍhērī kē cāṅgur sā ukaṭⁱ rahal chal*, a cock was scratching (going along scratching) a dunghill with his claw.

किच्चु सीखि लेइ, *kicch^u sīkhⁱ lēē*, let him learn (for himself).

अपना मॆ बांटि ली, *ap^anā mē bā̃ṭⁱ lī*, let us divide (it) among ourselves.

चाबह बैसह पिबि लह पानि, *ābaha* (m.c. for *ābắh*), *baisaha* (*baisắh*), *pibi laha* (for *lắh*) *pāni*, come, sit down, take a drink of water (Vid. lxxx, 4).

In one place Vidyāpati employs a sort of long form of the first verbal noun.

जैतहिं चार टुटिप्र गेल ना, *jaitahĩ hāra ṭuṭie* (for *ṭuṭ̇*) *gela nā*, as I went my necklace broke in pieces (ना *nā* is expletive) (Vid. xxvi, 3). Compare Vidyāpati's conjunctive participle करिप्र *karie* at the end of § 307.

345. (*b*) **Potential** compounds are formed by conjugating the verb सकब, *sakab*, 'to be able,' with the direct form of the first verbal noun of the principal verb. As in intensives, the final ह̇ *i* is sometimes omitted. Thus:—

> चलि सकब *chal^i sakab*, to be able to move.
>
> बाजि सकब *bāj^i sakab*, to be able to speak.
>
> लिखि सकब *likh^i sakab*, to be able to write.
>
> दे̇ सकब *dai sakab*, to be able to give.
>
> ले̇ सकब *lai sakab*, to be able to take.
>
> जाप्र सकब *jāe sakab*, to be able to go.
>
> भेट सकब *bhēṭ sakab*, to be able to meet.

Examples from literature are--

ध्यान मे̇ आबि सकैबछि, *dhyān mẽ āb^i sakai-ach^i*, it can come into thought, it is conceivable.

पछतौला सँ की मे सकैबछि, *pach^a taulā sắ kī bhai sakai-ach^i*, from regretting what can happen ?

अंगूर सभक गुच्छ लग नहिं पहुँच सकलि, *āgūr sabhak gucch lag nah^i pahũc sakal^i*, she could not reach the bunch of grapes.

346. (*c*) **Completive** compounds are similarly formed with the verb चुकब *cukab*, to be finished. The ह̇ *i* is here also sometimes dropped. Thus:—

मारि चुकब, *mār¹ cukab*, to have finished beating.

खा चुकब, *khā cukab*, to have finished eating.

दॅ चुकब, *dai cukab*, to have finished giving.

Curiously enough, I have not noted any occurrence of this compound in literature.

347. (*d*) **Permissive** compounds are made by conjugating the verb देब *dēb*, to give, with the oblique form of the first verbal noun. Thus :—

कहॅ देब, *kahai dēb*, or कहॅं देब *kahā dēb*, to allow to speak.

जाए देब, *jāe dēb*, to allow to go.

ओ ओकरा खाए देलकैक, *ō ok^arā khāe del^akaik*, he allowed him to eat.

कालू सदा दौना भद्री के बैसे देलथीन्हि, *kālū sadā dīnā bhadrī kē baisai del^athīnh¹*, Kālū Sadā allowed Dīnā and Bhadrī to sit down.

नहिं दूध पीबे देबें, *nah¹ dudh pībai dēbē̃*, (if) you will not allow us to drink milk.

348. (*e*) **Acquisitive** compounds are similarly formed with the verb पाएब *pāeb*, to get. Thus :—

ओ उठे नहिं पाबथि, *ō uṭhai nah¹ pābath¹*, let him not get (permission) to rise.

जिबैत जाए एकौ नहिं पाओत, *jibaita jāe ekau nah¹ pāota*, not one will get leave (*i.e.*, be able) to depart alive (Man. viii, 43).

349. (*f*) **Inceptive** compounds are similarly formed with the verb लागब *lāgab*, to begin. Thus :—

कहॅ लागब, *kahā lāgab*, to begin to speak.

दीॅ लागब, *dīā lāgab*, to begin to give.

मारे लागल, *mārai lāgal*, he began to beat.

बाघ खाए लागल, *bāgh khāe lāgal*, the tiger began to eat.

बुढ़िआ कहॅ लागलि, *buṛhiā kahai lāgal¹*, the old woman began to say.

चा॒रि जन आ॒लसी पुरख ततहिं असंक सूतल परस्पर कथा करय लगला॒ह,
cār[i] jan āl[a]sī purukh tatah[i] asaṅk sūtal paraspar kathā karay lag[a]-lăh, four lazy men, lying there without anxiety, began to talk to each other (Puruṣa Parīkṣā, p. 51).

In one instance Manbōdh (i, 12) uses the oblique form of the second verbal noun in an inceptive compound, as follows :—

कमलासन किछु कहबाँ लागु, *kamalāsana kichu kahabā̃ lāgu,* (Brahmā) whose seat is on the lotus begins to say something.

350. (*g*) **Desiderative** compounds, as in Hindī, often indicate that something is on the point of occurrence. They are formed in two ways :—

(i) By the phrase इच्छा अछि *icchā achh[i]*, meaning " there is a desire," following the genitive of the second verbal noun in ब *b*.

(ii) By the accusative, genitive, or simple oblique form of the first or second verbal noun with the verb चाहब *cāhab*, to wish :— Examples —

(i) देखबाक इच्छा अछि, *dekh[a]bāk icchā achh[i]*, there is a desire of seeing, *i.e.*, I wish to see.

(ii) हम देखे कें चहैछी, *ham dekhá kĕ cahai-chī*, I wish to see.

ओ बाजा चहैअछि, *ō bājá cahai-ach[i]*, he wishes to speak.

मारै चाहलक, *mărai căh[a]lak*, he wanted to kill (him).

धरै चाह फेरि साँपे, *dharai cāha pheri sā̃pĕ*, a snake again wishes to seize it (Vid. xxii, 6).

घड़ी बाजे चहैछलि, *gharī bājai cahai-chal[i]*, the clock was about to strike.

हमहूँ अपना बालक कें स्कूल में पठाबै चाहैछी, *hamah[u] ap[a]nā bālak kĕ skūl mĕ paṭhābai căhai-chī*, I also want to send my boy to school.

ओ जाए चहैछथि, *ō jāe cahai-chath[i]*, he wishes to go.

ओ मरै (vulgarly मुऐ) चहैत अछि, *ō marai* (vulgarly *muai*) *cahait ach[i]*, he is at the point of death.

धोअल धाएल भेंड़ी पाँका लागै चाहैअछि, *dhōal dhāel bhēr̥ī pāka lāgai căhai-achⁱ*, the sheep washed (for sale) is about to fall into the slough. (Proverb.)

एहि पोथी कें पढ़क चाही, *ehⁱ pōthī kē par̥hăk căhī*, one should read this book.

तोहरा ओतय जाएक (or जाए or जाए कें) चाही, *toh°rā otay jāek* (or *jāe* or *jāe kē*) *căhī*, you should go there.

बहुत सोच बिचारि कें करैक चाही . . . पछतैबाक नहिं चाही, *bahut sōc bicārⁱ kai karaik căhī . . . . pach°taibāk nahⁱ căhī*, one should act after much thought and consideration . . . . one should not regret.

In the above, note the use of चाही *căhī*, equivalent to the Hindi चाहिये *căhiyē*.

Class II.—Compounds formed with Participles.

351. (*a*). **Continuative** compounds are formed with the direct form of the masculine Present Participle. Thus :—

> लिखैत जाएब, *likhait jāeb*, to continue writing.
>
> पढ़ैत जाएब, *par̥hait jāeb*, to continue reading.
>
> बजैत जाएब, *bajait jāeb*, to continue speaking.
>
> जाइत रहब, *jāit rahab*, to continue going
>
> पबैत आएब, *pabait āeb*, to go on finding.
>
> पानि बहैत जाइअछि, *pāni bahait jāi-achⁱ*, the water keeps flowing away.
>
> नदी केर धार बहैत रहैअछि, *nadī kēr dhār bahait rahai-achⁱ*, the stream of the river keeps flowing on.

352. (*b*) **Statical** compounds are similarly made except that the participle agrees in gender with the subject of the verb. Thus :—

> कनैत चलब, *kanait calab*, to go along crying.
>
> गबैत आएब, *gabait āeb*, to come singing.
>
> एक स्त्री गबैति अबैचलि, *ek strī gabaitⁱ abai-chalⁱ*, a woman was coming singing.

रसायनी ओ॒चि राति कँ कतहुँ चलैत भेल, *rasāy^anī ohⁱ rātⁱ kã̆ katah^ũ calait bhēl*, the alchemist that night became going somewhere (*i.e.*, took to his heels).

Quasi continuative or statical compounds are also formed with the third verbal noun or past participle, as in :—

पानि बहल जाइत अछि, *pāni bahal jāit achⁱ*, the water keeps flowing away.

एक बाघ पड़ल फिरैचल, *ek bāgh paral phirai-chal*, a tiger was prowling about.

हमरा संग लागल चलैह *ham^arā sang lāgal calāh*, come along with me.

अढ़ाइ से तँ बचले रहत। आ॒ओर ओ॒चि में सँ जे बाँचल निकसत, ओ॒चि सभक नीक दाम भेटत, *arhāi sai tã̆ bac^alë rahat, āor ohⁱ mẽ̆ sã̆ jē bã̆cal nik^asat, ohⁱ sabhak nīk dām bhẽ̆ṭat*, at any rate a hundred will remain over and above, and from those that will remain over and above, I will get a good price for them. Note in this case that the locative of the verbal noun and the direct form of the participle are quite synonymous.

353. The equivalent of the Hindi चला जाना *calā jānā* is the intensive compound चलि जाएब *calⁱ jãeb* or चलि होएब *calⁱ hōeb*. Thus :—

चलि गेल जोगिया जाँजरि, *calⁱ gel jogiyā-jã̆jarⁱ*, they went away to Jogiyā-Jānjari

हाँथ लेलें बाढ़निं चलि भेलि सिंघ दरबाज, *hã̄th lëlẽ̆ bāṛhanⁱ calⁱ bhēlⁱ singh dar^abāj*, taking the broom in her hand she went to the main door of the house.

कुञ्ज भबन सँ चलि भेलि हे, *kuñja bhabana sã̆ cali bheli hē*, (as) she came out of the arbour (Vid. xxi, 1).

चलि जाएब *calⁱ jãeb* means 'to go away,' चलि होएब *calⁱ hōeb* is simply 'to go.'

354. Attention has also been called in § 180 to the use of the instrumental or locative of the third verbal noun or past

participle to indicate continued action, especially to the phrases
लेलें आप्रब *lēlē jāeb*, to take away with one, and लेलें आप्रब *lēlē āeb*,
to bring with one, equivalent to the Hindi लिये जाना *liyē jānā* and
लिये बाना *liyē ānā*, respectively. Equivalent to the Hindi ले बाना
lē ānā or लाना *lānā* is लै आप्रब *lai āeb*, or लाप्रब *lāeb*, to bring.
Varieties of लै आप्रब *lai āeb* are लिआप्रब *liāeb*, लय आप्रब *lay āeb*,
and लं आप्रब *lå āeb*. Equivalent to the Hindi ले जाना *lē jānā* is
लै (लय or लं) जाप्रब *lai (lay or lå) jāeb*, to take away. Thus:—

किच्छु चाँनी हमरा ओतय लै आबाह, *kicch^u cāni ham^arā otay lai
ābåh*, bring some silver to my house.

स्वामी सलहेस लाप्रब जादू सौं लोभाप्र, *swāmī sal^ahēs lāeb jādū
saũ lobhāe*, I will bring my lord Salhēs, having enticed him by
enchantment.

हमरा सौं की लेबै खोजह इनाम, *ham^arā saũ kī laibai ojah ināṁ*,
what reward or present will you bring from me ?

हम चोरी के लेलहुँ, *ham cōrī kai lailah^u*, having done theft, I
have brought (it).

लै जाह, *lai jāh*, take away, as in § 180.

हमरा सोझा सँ उठा लं जाप्रत, *ham^arā sōjhā så uṭhā lå jāet*, he
will take it away from before me.

<div align="center">

हमरो रंग रभस लय जैबह ।
लैबह कोन सनेसे ।

</div>

hamarõ ranga rabhasa laya jaibaha (for *jaibåh*) ।
laibaha (for *laibåh*) *kõna sanēsē* ॥

Thou wilt also take away also all my joy and passion,
What present will you bring (in return) (Vid. lv, 2).

More usual than लाप्रब *lāeb* is the verb आनब *ānab*, to bring,
as in दुइ सै रुपैआक चाँनी ओहि रसायनी कें आनि देलकै, *dui sai rupai-
āk cānī ohⁱ rasāy^anī kẽ ānⁱ del^akai*, having brought silver (to the
value) of two hundred rupees, he gave it to that alchemist.

PART IV.

—◦+◦—

I N D E C L I N A B L E S .

A. Adverbs.

355.   Henceforth I shall not transliterate.

The following lists have been collected :—

I. ADVERBS OF TIME.

প্সন, আব	*Now.*	পচ্চিলে	*At first.*
তখন	} *Then.*	সৱের	}
তচ্ছিআ		সৱেরেক	
কখন	} *When ?*	আতুষ্ক	} *Early, at dawn.*
কচ্ছিআ		ভোর	
জখন	} *When.*	কদাচিত	}
জচ্ছিআ		কদাপি	} *Perhaps, some-times.*
আাৎ	*To-day.*	কচ্ছিঙ	
কাল্লি	*Yesterday, to-mor-row.*	প্তবা মেঁ	*In the meantime.*
		নিদান	}
আাৎ কাল্লি	*Now-a-days.*	অন্ত	} *At last.*
পরস্	*The day before yes-terday, or the day after to-morrow.*	অনকাল্	
		বেরিবেরি	} *Often.*
		বারংবার	
প্রতিদিন	}	সীপ্র	*Quickly.*
অনুদিন	} *Every day.*	হ্গলে	*Instantly.*
সভদিন		পশ্চাৎ	} *Afterwards.*
সদা	} *Always.*	পাছা	
সর্বদা		ফরি	*Again.*
নিতি	*Continually.*	প্কবেরি	*Once.*

356. II. ADVERBS OF PLACE.

प्रतय	*Here.*	लगपास	*On all sides.*
ओतय	*There.*	समीप	*Near.*
कतय, कहाँ	*Where ?*	एच्चिकात	*On this side.*
जतय, जाहाँ	*Where.*	ओच्चिकात	*On that side.*
ततय, तहाँ	*There.*	सर्बन	*Everywhere.*
एम्हर	*Hither.*	सभठाम	
ओम्हर	*Thither.*	उपर	*Above.*
केम्हर	*Whither ?*	नीचें	*Below.*
जेम्हर	*Whither.*	पार	*Across.*
तेम्हर	*Thither.*	निकट	*Near.*
कतहुँ	*Somewhere.*	नगीच	

357. III. ADVERBS OF MANNER.

अचानक	*Suddenly.*	म्रिथा or ट्या	*In vain.*
अकस्मात्	*Accidentally.*	व्यर्थ	
अचक में		नाहक	
चुप्पे	*Privately.*	एना	*Thus.*
श्रुति	*Very.*	किप्रे	*Why ?*
प्रयक	*Separately.*	किप्रेक तँ	*Because.*
फराक		कोना, कोन तरहें	*How ?*
भटपट	*At once.*	जेना, जँ तरहें	*As.*
भटट्		तेना, तँ तरहें	*So.*
तथापि	*Nevertheless.*	नीक	*Well.*
तैओ		सत्य	*Truly.*
यद्यपि	*Although.*	सहज, सहजैं, सहज में	*Gratis.*
अद्पि			
जैओ		इत्यादि, इआदि, *Etcetera.*	

358.   IV.   ADVERBS OF AFFIRMATION AND NEGATION.

हँ, *Yes.*   बस, *Enough !*

निश्चय, *Certainly.*   नहिं, ने, नै, न, *No, not.*

निस्सन्देह, *Doubtlessly.*   जन, मति. *No, do not* (with im-

अवश्य, *Necessarily.*   perative).

359.   The following are further examples of COMPOUND ADVERBS :—

एक बेरि, *Once upon a time.*   और कतहुँ, *Elsewhere.*

कहिया कहिया, *Sometimes.*   कतहुँ नहिं, *Nowhere.*

नहुँ नहुँ, सुस्ते सुस्ते, *Gently.*   प्रतय धरि, *Hitherto.*

प्रखन धरि, *Till now, yet.*   नहिं तँ, *If not, else.*

कहिया धरि, कखन धरि, कहाँ तक,   कहिया न कहिया, *Some time or*
     Till when ?   How long ?   *other.*

कहिया नहिं, *Never.*   कतहुँ न कतहुँ, *Somewhere or*

दुन दिश, *On both sides, all round.*   *other.*

प्रहन घोहन, *Indifferently.*   जखन न तखन, *Now and then.*

जौं कहिया, *Whenever.*   एना नें एना, *Somehow or other.*

360.   The following are examples in which adverbs take the signs of cases after them :—

प्रखनुक बेरि नीक छेक, *Now is the best time.* (Lit. *The time of now is good*).

तहिया घं आर भेट भेल छहि, *I have not seen you since then till to-day.* (Lit. *From that time to-day a (first) meeting has occurred*).

निदान कँ छेलाह, *At last he came.*

अन्तकाल में ग्यान भेलैन्हि, *At length he came to his senses.*

षो आर कँ कान्हि कहत छथि, *He puts off from to-day to to-morrow.* (Lit. *He calls to-day to-morrow*).

PARTICLES OF EMPHASIS.

361.   These are ई and हि or हिं, *only, even,* and षो and उ or हुँ, *also, even.* They are always used enclitically, and when any

of them is added to a word ending in **बा**, that **बा** is omitted. Examples : **हमरी**, *mine only* (**हमर + ई**), or *me only* (**हमरा + ई**); **प्रखनहिं**, *even now, already* ; **हमरो** or **हमरहुँ**, *mine also*, or *me also* ; **उतर**, *a reply*, **उतरो**, *even a reply ;* **अपनहुँ**, *even one's own.*

B. Postpositions.

362. The following is a list of the more usual Postpositions:—

आगू, आगाँ, *Before.*	**संमुख, सोभाँ**, *Facing.*
पीछू, पाछू, पाछाँ, *Behind.*	**साबात**, *Before.*
बाड़ि, *Except.*	**लेल**, *For, on account of.*
ऊपर, *Above.*	**बिनु, बिना**, *Without, except.*
नीचाँ, *Beneath.*	**बाहिर**, *Out.*
पर, पै, *On, upon.*	**संग**, *With.* [(*of*).
भीतर, *Within.*	**बदला**, *In exchange (for), instead*
तक, *Up to.*	**जकाँ**, *Like.*

The above all govern either the simple oblique form or else the genitive case, saving **बाड़ि**, *except*, and **बिनु** or **बिना**, *without.* The latter governs either the Instrumental or the Dative, as in :—

बिना पुरुख सौं कोना दिबस गमाएब, *how shall I pass my days without a husband ?*

बिना पुरुख कें चिखा प्रत्रेक बेरि खुतलि, *did a woman sleep so long without (her) husband.*

बाड़ि takes the accusative.   **खुँद्रा बाड़ि किच्छु नहिं**, *nothing but the husk.*

C. Conjunction.

363. The following are the more useful :—

आखोर, औ, or **बो** *And.*	**की...की**, *Either...or.*
के or **कि**, *That.*	**परंतु**, *But.*
बो, *Else, even.*	**नौं**, *If.*
नं, *Then.*	

यौं is often idiomatically omitted. Thus :—

जौहरी प्रकरा पबैत तँ बत्यंत खुस होदत, *if a jeweller had got this then he would have been much pleased.*

364.   D. **Interjections**, see § 93.   Others as in Hindi.

ERRATA.

A few of these are important.

Page 5, line 19, *for* see *read* obtain

,, 6, ,, 7, ,, देखद़ ,, देखद़त

,, 7, ,, 1 and 3 of footnote, *for* dipthongal *read* diphthongal

,, 9, ,, 9, *for* ढ   *read* ढ़

,, ,, ,, 17, ,, ण   ,, ण॒

,, 10, ,, 19, ,, म लौवा   ,, मालौवा

,, 11, ,, 2, ,, *aū*   ,, *au*

,, 12, ,, 1 of footnote, *for* on   ,, in

,, 13, ,, 10, *for* ᴗ *rh*   ,, ~ *rh*

,, ,, ,, 15, ,, खाँभ *bhā̃bh*   ,, खाँभ *khā̃bh*

,, 14, ,, 7, ,, देखलङ़   ,, देखलहुँ

,, 15, ,, 2, *for* indicate by the sign, *read* indicate by the sign ',

,, 16, ,, 13, ,, ब a   *read* ब *a*

,, 21, ,, 8, ,, पाथ   ,, पोथी

,, ,, ,, 12, ,, *wā̃* or *wē̃*   ,, *wā̃* or वें *wē̃*

,, 25, ,, 5, ,, *ōnā*   ,, *sōnā*

,, 27, ,, 8, ,, rower   ,, rower;

,, 29, ,, 5, ,, § 10,   ,, (§ 10,

,, ,, ,, 6, ,, बह   ,, बझ़

,, 36, ,, 10, ,, करौनौ   ,, कंरौनौ

,, ,, ,, 14, ,, डंगौनौ   ,, डँगौनौ

,, 39, last line, *for* the   ,, by the

,, 44, line 1, *for* फ्व   ,, व्व

,, 46, ,, 14, ,, ल   ,, लॆ

,, ,, ,, 17, ,, a *a* ब   ,, a ब

,, 49, ,, 9, ,, वद़िरा   ,, वद़िरा

,, 52, ,, 7, ,, al   ,, all

,, ,, last line, ,, t   ,, it

,, 53, line 16, ,, कथं   ,, कथें

Page 55, line 18, *for* o   *read* of

,,   ,,   ,,   21,   ,,   *carhābai*   ,,   *caṛhābai*

,,   59,   ,,   2, from bottom, *for* म   ,,   में

,,   60,   ,,   4,   ,.   ,,   ,,   मं   ,,   में

,,   86,   ,.   11, *for* र्षि   ,,   प्रृषि

,,   90,   ,,   13,   ,,   क   ,,   कं

,,   95,   ,,   23,   ,,   केस... *kĕśa*   ,,   बेस... *kesa*

,, 109,   ,.   3,   ,,   *dekhau*   ,,   *dēkhau*

,,   ,,   ,.   4,   ,,   *dekhah[u]*   ,,   *dēkhah[u]*.

,,   ,,   ,,   6,   ,,   चौ   .,   चौ   *au*

,, 120,   ,,   2, from bottom, *for* कौ *read* कौ

,, 127,   ,,   1. and heading. This page should commence with § 197.

,, 133, line 18, *for* कर-र्गं *read* करें-र्गं

,, 139,   ,,   9, .,   देव   .,   देब

,, 155,   ,,   7, from bottom, for *lagal[a] thĩnh[i]* read *lagal[a]tḣinh[i]*

,, 216,   ,.   9, *for* sees   *read* is visible

,, 270,   ,,   10, ,.   two   .,   two hundred

,, 302,   ,,   2, from bottom, *for* नौं   .,   जौं

,,   ,,   last line, *for* नं   .,   तं

,. 303, line 1.   ..   यौं   ,,   जौं

See § 4 *APPENDIX*

A Sanskrit Sloka written in the three characters of Mithilā.

ॐ स्माख्यात्मीय ताविद्व मिद ꠰ प्राप्म द्रष्मन्त॰ ॥

प मालु रपियल्क ष्ठीानास्म द्दुः रद्वँजिह्यीर्विनि ॥श॰

ह्लस्मास्वान्मीश्रग पीॠमीद् मेवासीष्मह्नीशिभ्मईि॰।
द्स्पाड्डनपीण त्क्वी स्त्रीनास्मदुꠋव्यं दीद्वीव्यंनी॰॥१॥

The Kayathī character is not adapted for writing Sanskrit. It has no form for short medial i, and has no semivowel ya.

अग्मा स्वामिॉयताठि नुमिद मेरामद्दुज्ल्यते॰ ॥
दयानु रपियल्क्षल्क्षोानास्मदुः खँजिद्वीर्षठि॰॥२॥

Table shewing the various alphabets used in Mithilā							
Dēva Nāgarī	Kaithī	Maithilī	English Transliteration	Dēva Nāgarī	Kaithī	Maithilī	English Transliteration
			a				ṭ
			ā				ṭh
			i				ḍ
			ī				ḍh
			u				ṇ
			ū				t
			r̥				th
			r̥̄				d
			l̥				dh
			l̥̄				n
			ē				p
			ai				ph
			o				b
			au				bh
			aṁ				m
			aḥ				y
			k				r
			kh				l
			g				v or w
			gh				ś
			ṅ				ṣ
			c				s
			ch				h
			j				
			jh				

The semi-vowel व is not used by Kāyasths in writing Maithili the vowel ॠ being substituted for it_