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AN INTRODUCTION
TO THE
MAITHILĪ DIALECT
OF
THE BIHĀRĪ LANGUAGE
AS SPOKEN IN
NORTH BIHĀR.

BY

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SECOND EDITION.

PART I.
GRAMMAR.

Calcutta :

PRINTED AT THE BAPPIST MISSION PRESS AND PUBLISHED
BY THE ASIATIC SOCIETY, 57. PARK STREET.

1909.

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1998

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 11th, 1906.

CONTENTS.

— o —					PAGE
Preface to the Second Edition	...	...	...	...	iii
Introduction	...	...	...	...	ix

PART I.

ALPHABET AND VOCABULARY.

Chapter I.—The Alphabet	...	...	...	...	1
§ 1—4. Alphabets	...	...	...	...	1
§ 5—27. Pronunciation	...	...	...	...	2
§ 5 ff. Vowels ...	...	...	...	...	2
§ 20 ff. Consonants	...	...	...	...	9
§ 28—31. Accentuation	...	...	...	...	14
§ 32—35. Rule of the Short Antepenultimate	...	...	...	...	15
Chapter II.—Vocabulary	...	...	...	...	17

PART II.

DECLENSION.

Chapter I.—Formation of Nouns	...	...	...	...	20
§ 41—50. Equivalent Forms of Nouns	...	...	...	...	20
§ 51—73. Nominal Suffixes	...	...	...	...	24
Chapter II.—Gender, Number and Case	...	...	...	...	43
§ 74. Gender ...	...	...	...	...	43
§ 75—77. Number ..	...	...	...	...	43
§ 78. Organic Cases	...	..	...	...	44
§ 79. Inorganic Cases	...	...	...	...	45
§ 80—84. Oblique Form	...	...	...	...	45
85—93. Formation of Cases	...	...	...	...	52
Chapter III.—Declension of Nouns	...	...	...	...	56
§ 94—96. Preliminary	...	...	...	...	56
§ 97, 98. Declension of Class I	...	...	...	...	57
§ 99. " Class II	...	...	...	...	60
§ 100-103. " Class III	...	...	...	...	61

	PAGE
Chapter IV.—Adjectives and Gender generally	63
§ 104-106. Preliminary	63
§ 107-119. Special Rules	64
§ 120-122. Comparison of Adjectives	70
§ 123-126. Numerals	70
Chapter V.—Pronouns	73
§ 127, 128. Preliminary	73
§ 129. Old Oblique Form	73
§ 130. Modern Oblique Form	74
§ 131. Plural	75
§ 132. Honorific Forms of Second Person	76
§ 133. Use of Old Oblique Form	76
§ 134. Use of Genitives	76
§ 135. General Rules of Declension	78
§ 136-139. Personal Pronouns	79
§ 140. The Reflexive Pronoun	83
§ 141-150. Demonstrative Pronouns and Pronoun of the Third Person	84
§ 151-160. Relative and Correlative Pronouns	91
§ 161-164. Interrogative Pronouns	99
§ 165-172. Indefinite Pronouns	102
§ 173. Derivative Pronominal Forms	106

PART III.

CONJUGATION.

Chapter I.—Preliminary	108
§ 174-176. General Remarks	108
§ 177-185. Root, Verbal Nouns, and Participles	109
§ 186—End of Chapter. Finite Tenses	114
§ 186. Gender	114
§ 187. Long and Redundant Forms	115
§ 188, 189. Number. Non-honorific and Honorific Forms	116
§ 190. Person	120
§ 191, 192. Rule of Attraction	120
§ 193. Other Personal Terminations	122
§ 194. Tenses	125
§ 197. Old Present	127
§ 198. Present Conditional	130

	PAGE
§ 199. Imperative	132
§ 200. Respectful Forms	13
§ 201-204. Future... ..	136
§ 205, 206. Past Conditional	143
§ 207. Present and Imperfect Indicative	146
§ 208-211. Past Indicative	146
§ 212. Perfect and Pluperfect Indicative	158
Chapter II.—Verbs Substantive and Auxiliary... ..	158
§ 213. Preliminary	158
§ 214-218. √अह् ach	158
§ 219. √अह् ah	164
§ 220-222. √थिक् thik	164
§ 223, 224. √रह् rah	168
§ 225. Summary	171
§ 226. The √हो hō, as a Verb Substantive and as an Auxiliary Verb	172
Chapter III.—Periphrastic Tenses	173
§ 227. Preliminary	173
§ 228-230. Present Indicative... ..	173
§ 231-233. Imperfect Indicative	181
§ 234-237. Perfect Indicative	186
§ 238-240. Pluperfect Indicative	190
§ 241. The √हो hō, as an Auxiliary	192
Chapter IV.—Conjugation of the Regular Verb	193
§ 242. Preliminary	193
§ 243-263. Paradigms of the Transitive √देख् dēkh	194
§ 264-268. Paradigms of the Intransitive √सूत् सूत् sūt	209
Chapter V.—Vocalic Roots	214
§ 269. Preliminary	214
§ 270-284. Roots in आ ā and आब āb	214
§ 285-294. Roots in इ i and ई ī	232
§ 295. Roots in ए ē	243
§ 296-304. Roots in ऊ ū and औ ō	243
Chapter VI.—Irregular Verbs	250
§ 305. Preliminary	250

	PAGE
§ 306, 307. The √कर <i>kar</i> and √धर <i>dhar</i> ...	251
§ 308, 309. The √मर <i>mar</i> ...	254
§ 310, 311. The √जा <i>jā</i> ...	255
§ 312, 313. The √आब <i>āb</i> ...	257
§ 314-321. The √दे <i>dē</i> and √ले <i>lē</i> ...	259
§ 322-330. The √हो <i>hō</i> ...	273
Chapter VII.—The Passive Voice ...	283
§ 331. The Regular Passive ...	283
§ 332. Passive with √पड़ <i>par</i> ...	283
§ 333. Potential Passive ...	284
Chapter VIII.—The Formation of Transitive and Cansal Verbs ...	284
§ 334-339. Rules of Formation ...	284
Chapter IX.—Compound Verbs ...	289
§ 340, 341. Preliminary ...	289
§ 342-344. Intensives ...	290
§ 345. Potentials ...	293
§ 346. Completives ...	293
§ 347. Permissives ...	294
§ 348. Acquisitives ...	294
§ 349. Inceptives ...	294
§ 350. Desideratives ...	295
§ 351. Continuatives ...	296
§ 352-354. Staticals and quasi-Staticals ...	296

PART IV.

INDECLINABLES.

§ 355. Adverbs ...	299
§ 362. Postpositions ...	302
§ 363. Conjunctions ...	302
§ 364. Interjections ...	303
Errata ...	304
Appendix. Table showing the various alphabets used in Mithilā ...	} at
Specimens of the Alphabets ...	} end.

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 Hindī 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 catcherry 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 Maithili 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 Maithili works have been published : *Twenty-one Vaishṇava Hymns*, Manbōdh's *Haribans*, the *Git Dinā Bhadrīk* and the *Git Nebārak*, all edited by the present writer. An excellent *Rāmāyaṇa* and a translation into Maithili of Vidyāpati's Sanskrit *Puruṣa Parikṣā* 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.

Maithili is one of the three dialects,—Maithilī, Magahī, and Bhojpurī—of the Bihārī language. Roughly speaking, we may say that Maithili 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. Magahi 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. Maithili 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 :—

Maithili	...	...	...	10,000,000
Magahi	...	...	...	6,240,000
Bhojpuri	...	...	...	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 Maithili, the standard form of the language is that spoken in the Madhubani subdivision of the Darbhanga 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 Maithili dialect, as a whole, is taken from the Vol. V² of the Linguistic Survey of India:—

Maithili or Tir^ahutiyā 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 convenient appellation for the country included in these two districts. At the present day, the language of the greater portion of Champaran is a form of Bhojpuri and not Maithili, but, with that exception, Maithili 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.

Maithili 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 traditions 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 Siripurīā dialect of that language which is a border form of speech, Bengali in the main, but containing expressions 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 Champaran. 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 *Shēkhāi* or as *Musalmāni*, 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
<hr/>	
Total number of speakers of Maithili in Maithili-speaking districts ...	9,389,376
<hr/>	

These figures do not include the speakers of Maithili 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 Maithili in the country of which it is the vernacular.

The number of persons who speak Maithili 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.

Maithili is the only one of the Bihāri 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 Ṭhakkurāṇi, 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 Ṭhakkura or Ṭhākur, who graced the court of Mahārājā Śiva Simha 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 enthusiastically recited by the celebrated Hindu reformer Caitanya, who flourished 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 imitations, 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 Nagendra Nāth Gupta, and will, it is believed, shortly be published.

Vidyāpati Ṭhakkura or, as he is called in the vernacular, Bidyāpatī 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, Nandīpati, Mōda-narāyaṇa, Ramāpati, Mahīpati, Jayānanda, Caturbhujā, Sarasa-rāma, Jayadēva, Kēsava, 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 Manbōdh Jhā, who died about the year 1788 A.D. He composed a *Haribans*, 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-haraṇa*, and the *Rukmiṇi-pariṇaya*, both by Vidyāpati Ṭhakkura.

The *Gaurī-pariṇaya* by Kavi-lāla.

The *Uṣā-haraṇa* by Harṣanātha above mentioned.

The *Prabhāvatī-haraṇa* by Bhānunātha above mentioned.

Under the enlightened guidance of the late Mahārāja of Darbhanga, there has been a remarkable revival of Maithili 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 Maithili 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 Maithili, 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 Maithili or Tirhutiyā is in Amaduzzi's preface to Beligatti's *Alphabetum Bramhanicum*, 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 Maithili¹ 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

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 unnecessary to notice it any further in this place.' Since then,¹ like the other dialects of Bihār, Maithili 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*,³ but they are there classed as some of many dialects of Hindi spoken in Bihār. Indeed, at this time it was the general belief that, all over Bihār, the language spoken was a corrupt form of Hindi, whereas, as Colebrooke had long previously pointed out, it was much more nearly allied to Bengali than to the Hindi of the North-Western Provinces. Matters remained in this state, till the first edition of the present Maithili 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 Maithili as a dialect distinct from Hindi. 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 Bihāri Language*. Part I, *Introductory*, Calcutta, 1883; Part IV, *Maithil-Bhojpūri Dialect of Central and South Muzoffarpur*, 1884; Part V, *South Maithili Dialect of South Darbhanga, North Munger, and the Madhepūrā Subdivision of Bhagalpūr*; Part VI, *South Maithil-Māgadhī Dialect of South*

¹ Note, however, Aimé-Martin's *Lettres édiifiantes 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.

³ *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 Maithili-Bengali Dialect of South Bhagulpúr ; Part VIII, Maithil-Bangali Dialect of Central and Western Puraniyá.

KELLOGG, The Rev. S. H.,—*A Grammar of the Hindi 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 Maithili).

The Maithili 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 Maithili 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 Bihari 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 *Baṅga-darśana*, Vol. iv, for Jaishṭha, 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 Nagendra 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-padāvalī*, edited by Akshaya Chandra Sarkār. Chinsurah, 1285, Bg. s. *Vidyāpatir Padāvalī*, Edited with an Introduction by Sāradā Charaṇ Maitra. Second Edition, Calcutta, 1285, Bg. s. *Prāchīna Kāvya Saṅgraha*, Part I, Edited by Akshaya Chandra

Sarkār. Calcutta, 1291, Bg. s. Up to the date of writing the only edition of the Mithilā recension is that in the Maithili Chrestomathy.

For the benefit of those who wish to study Maithili, 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 Vaishṇava 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 Git Dinā Bhadrīk, and the Git Nebārak. Edited and translated by the same. *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, Vol. xxxix, 1885, pp. 617 and ff.

Vidyāpati's *Puruṣa-parīkṣā*, Edited, and translated in prose and verse into Maithili, by Candra Jhā. Darbhāngā, Rāj Press. Sākē 1810.

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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 Maithili 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 Maithili character is also affected by Maithil Kāyasthas, who pretend to be better educated than their fellows. The Maithili character is nearly the same as that of Bengali, differing only in one or two letters.

3. The Kaithi 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 Madhubani, 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 अ *a* and आ *ā*. In Maithilī each of these has developed into a pair, a short and a long. The sound of short अ *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 *ā* 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 अह *āh* is derived from an older अहु *ahu*. The sound is not usually represented in native writing but is commonly written merely as अ *a*. When it is desired to show it in writing it is sometimes represented by the mark of length ङ above the line, and sometimes by the *visarga* ∴. Thus देखअङ् or देखअः. I shall in these pages employ the former sign, and in transliteration, I shall adopt the sign *ā*, 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 अ *ā* sound has been developed from अ, so a secondary short *a*-sound has been developed from आ *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 आ *ā* being usually written in its place. Some writers, however, use अ *a* for this sound, instead of आ. In the following pages, I shall indicate it, in the

Dēva-nāgarī character, by the short mark ¹ written above the line. Thus मारलै, I killed. In transliteration I shall indicate it by the sign *ā*. Native scribes would write this word either मारलै or मरलै. This short अ *ā* has a great tendency to be weakened to अ *a*, and it may be taken as a general rule that, unless ambiguity would ensue it does usually become अ *a*. Thus the long form of पानि *pāni*, water, is properly पानिया *pāniyā*, but is usually पनिया *paniyā*. On the other hand, 'I killed,' is always pronounced मारलै *māralai*, and never मरलै *maralai*, however it is written, because the latter pronunciation would lead to ambiguity, मरलै *maralai* 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 गुण pronounced *guṇ*, not *guṇa*; 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 शास्त्रं *śāstra*, a holy book; प्रियं *priya*, dear; ग्रह्यं *grāhya*, acceptable (see § 26).
- (iii) A few verbal forms, in which it is really *ā*, as in देखिई *dekhīā*, be pleased to see; देखि कै *dēkhī-kā*, having seen.

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

(फल *phal* + दायक *dāyak*) is pronounced *phal^adāyak*, in which the ^a is hardly audible, very like the Hebrew *sh^awā mobile*.

The same imperfect *a* also occurs in many polysyllabic words in the syllable after the accent, when not final. Thus हमार *hām^arā*, me; देखब *dēkh^abāh*, you will see (but देख *dēkhab* with the *a* fully pronounced as it is in the final syllable); देखल *dēkhal* or देखलिऐ *dēkh^aliai*, 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, गुण, *phala*, सफला, *phaladāyaka*, हमार, *dekhābāh* (or, more usually, the older form *dekhābahu*), *dēkhāba*, *dēkhāla* and *dēkhāliai*.

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 *sh^awās*' of Hebrew, which, however, occur at the beginning, not at the end, of a syllable. They are not absolutely silent, but (as in Sindhi, Kāśmirī, 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, अइ *achⁱ*, he is; देखु *dēkhath^u*, 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 antepenultimate (§ 32). For the purposes of that rule देखु *dēkhath^u* 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 ^a*ni*, as in लोकनि *lok^ani* (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 हलुकार *halukāi*.
lightness (not हलुकार *halukāi*).

These imperfect vowels are frequently nasalised by *anunāsika*.
Thus देखितद्धि *dekhitaḥ*, immediately on seeing; देखलङ्ग *dekh^alah^ṅ*,
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 ॡ, and the short sound
by ए or, when non-initial, by ॠ. In transliteration I shall represent
them by *ē* and *e* respectively.

It should be noted that ए *e* and ए *i* are freely interchangeable.
Thus, we may either have पप्रताह *paṭtāh* or पदताह *paṭtāh*, he will
see. Northern Maithili, as a rule, prefers to use ए *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 ॢ. 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 ए *e* and ए *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 पओलङ्ग *paōlah^ṅ* or पउलङ्ग *paūlah^ṅ*, I obtained.

13. In Sanskrit the vowels ऐ *āi* and औ *āu* are really diph-
thongs made up of आ + ए *ā + i* and आ + उ *ā + u*, respectively. Their
origin is therefore *āi* and *āu*, and the pronunciation is dis-
tinctly 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 कैकेयी *Kāikēyī*, औषध *āuṣadh*. In Maithilī these letters invariably represent an older अ + र (or ए) *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 अए, अउ or अओ. Thus they write the present participle of the root देख *dēkh*, see, sometimes देखैत (or in this book देखैत *dekhait*) and sometimes देखर (or in this book देखरत *dekhait*). I have even, on occasions, seen the word spelt देखयित, in which the य is merely a fulcrum for carrying the ि much as *alif* is employed in Hindōstānī. Again 'I shall obtain' is written पदवै (or in this book पदवै *paibai*), परवै (or in this book पएवै *paubai*), or पैवै (or in this book पैवै *paibai*). Similarly they indicate 'he will obtain.' by पउताह (or in this book पउताह *paütāh*), पओताह (or in this book पओताह *paötāh*) or पीताह (or in this book पीताह *paütāh*). 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 ऐ (or, when non-initial, by ऐ), and by औ (or, when non-initial by औ), respectively. In transliteration, I represent the long sounds by *āi* and *āu*, and the short sounds by *ai* and *au*.

It is important to note that the Maithilī ऐ *ai* and औ *au* are merely alternative graphic representations of अर *ai* or अए *aë* and अउ *au* or अओ *aö*, respectively. This rule must be borne in mind in counting syllables for applying the rule of the short antepenultimate (§ 33, ii) in which both ऐ *ai* and औ *au* 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 अइ and ऐ and of अउ and औ is in each case identical, I shall in future make no distinction in transliteration.¹ I shall represent both अइ and ऐ by *ai*, and both अउ and औ by *au*. अइ will be represented by *ae* (pronounced, however, the same as *ai*), and औ 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.

<i>System of spelling adopted in this Grammar.</i>	<i>Variations often employed by native scribes.</i>
इ initial (इच्छा, a wish, देखइत, seeing).	यि (यिच्छा), यी (यीच्छा), य (देखयत)
इ medial (लिखित, written).	ई (लौखीत) (very common).
ई initial (ईंटा, a brick).	यी (यींटा).
उ initial (उक्का, a torch).	वु (वुक्का), or वू (वूक्का).
ऊ initial (ऊँच, high).	वू (वूँच), or व (वूँच).
ऊ medial (भूठ, false).	उ (भूठ) (very common).
ए { initial (एक, one).	अ (अक).
ऐ { initial (ऐठ, twist).	अै (अैठ).
ओ { initial (ओर, direction).	वो (वोर).

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

¹ Whether the sound is really diphthongal, 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 diphthongal, 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 $r̄$ ॠ $r̄̄$ and ॡ $l̄$ 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 <i>a</i>	अ̄ <i>á</i>
आ <i>ā</i>	आ̄ <i>ā</i>
इ <i>i</i>	इ̄ <i>ī</i>
उ <i>u</i>	उ̄ <i>ū</i>
ऋ $r̄$ (S.)	ॠ $r̄̄$ (S.)
ॡ $l̄$ (S.)	
ए <i>e</i>	ए̄ <i>ē</i>
ऐ <i>ai</i>	ऐ̄ <i>āi</i> (S.)
ओ <i>o</i>	ओ̄ <i>ō</i> .
औ <i>au</i>	औ̄ <i>āu</i> (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 *á*.

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 scripturæ* for इ *ñ*, अ̄ *ñ̄*, ए̄ *ñ̄*, न̄ *n̄*, or म̄ *m̄* before another consonant of the same class. Thus बुंदा instead बुन्दा *bundā*. It will hence be represented in transliteration by *ñ*, *ñ̄*, *ñ̄*, *n̄*, or *m̄*, 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 अँखिया *ākhiyā*, an eye. मँ *mā̃* or मँ *mā̃* in : बाँहि *bā̃hī*, an arm ; देखलुँ *dekh^olah^u*, I saw.

20. *Consonants.*

क् *k*, ख *kh*. ग् *g*, घ् *gh*, ङ् *ṅ*, च् *c*, छ् *ch*. ज् *j*. झ् *jh*. ञ् *ñ*. ट् *t*, ठ् *th*. ड् *d*, ढ् *dh*. त् *t*, थ् *th*. द् *d*, ध् *dh*. न् *n*, प् *p*, फ् *ph*, ब् *b*, भ् *bh*. म् *m*. य् *y*. र् *r*, ल् *l*, व् *w*. श् *ś*. स् *s*. and ह् *h* are usually pronounced as in Sanskrit.

21. When ड् *d* and ढ् *dh* are not initial they become ड्र् *r* and ढ्र् *rh*. These cerebral *r*-sounds, are not so definitely cerebral as in Western Hindi. They are very frequently interchanged with र् *r* and र्ह् *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 ण् *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. न् *n* is occasionally substituted for ण् *ṇ* and is then pronounced as *n*.

23. Original य् *y* and व् *w* always become ज् *j* and ब् *b* respectively, although the letters य् and व् are often retained in writing. In the following pages the spelling will strictly follow the pronunciation. Thus I shall write जीवन *jāuban*, not यौवन *yāuvan*, and बात *bāt*, not वात *vāt*. The only cases in which we find य् *y* and व् *w* with their proper pronunciations are when they are used euphonicallly,—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 *ā* come together, a euphonic य् *y* or व् *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 \ddot{a} and $\ddot{ā}$, between \ddot{i} and $\ddot{ā}$, between \ddot{e} and $\ddot{ā}$, between \ddot{u} and $\ddot{ā}$, and between \ddot{o} and $\ddot{ā}$.

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

(ii) Between \ddot{i} or \ddot{e} and $\ddot{ā}$, the inserted letter is y . Thus $\ddot{मल्लिआ}$ $māliā$ or $\ddot{मल्लिया}$ $māliyā$, a gardener. In this case the insertion of the y is quite optional, but careful writers generally insert it.

(iii) Between \ddot{i} or \ddot{e} and $\ddot{ā}$ it is always w which is inserted, and the insertion is compulsory. Thus $\ddot{मल्लिवा}$ $māliwā$ for $\ddot{मल्लिआ}$ $māliā$, a gardener. Here it must be explained, that the w was originally really between a and $ā$. Almost the only case in which \ddot{i} immediately precedes $\ddot{ā}$ is in the redundant form of nouns (§ 41). This form properly ends in $\ddot{इयवा}$ $iya^wā$, thus— $\ddot{मल्लियवा}$ $māliya^wā$ —and the $\ddot{इय}$ iy^a is liable to be contracted to $\ddot{इ}$ i , so that we get $\ddot{मल्लिवा}$ $māliwā$.

(iv) Between \ddot{u} or \ddot{o} and $\ddot{ā}$, the inserted vowel is always w . The insertion is quite optional, not compulsory, but careful writers usually omit it. We thus get $\ddot{आंसुआ}$ $āsuā$ or $\ddot{आंसुवा}$ $āsuwā$, 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 $\ddot{ननवा}$ $nen^awā$, $\ddot{मल्लिया}$ $māliyā$, $\ddot{मल्लिवा}$ $māliwā$, and $\ddot{आंसुआ}$ $āsuā$.

The above are the only instances in which $\ddot{य}$ y and $\ddot{व}$ 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.

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

It must, however, be mentioned that the diphthongs **ऌ** *ai* and **ड** *āu* are often written **अय** *ay^a* and **अव** *aw^a* by some writers. This is only a question of spelling. Again the vowel **ऎ** *e* is often written **य** *ya*, and the vowel **ओ** *o* is often written **व** *va*. Thus we find **होऽब** *hōeb*, to be, written **होयब** ; **केओ** *keō*, any one, written **क्यो** *kyō*; and **पाओल** *pāōl*. I got, written **पावल** *pāwal*. This again is a mere matter of spelling. The pronunciation is not affected.

25. The sibilants **श्** *ś* and **ष्** *ṣ* only appear in words borrowed from Sanskrit. The only sibilant which Maithili has of its own is the dental **स्** *s*. **श्** *ś* is pronounced as in Sanskrit; but **ष्** *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 ष** phonetically **ख ख**. In the compound consonant **र्ष** *rṣ* **ष ष** is also always pronounced as **ख ख**; e.g. **आकर्षण** *ākarmaṇ* is pronounced *ākarkhaṇ*. By some this **ख ख** sound of **ष ष** is pronounced as a guttural breathing, and not as a guttural check,—something, but not quite, like the Persian **ح** *kh*, or the *ch* in ‘loch.’ The compound letter **क्ष** *kṣ* is pronounced like **क्च** *cch*, which is occasionally written for it by the vulgar; e.g. **लक्ष्मी** is so written, and is pronounced as *Lakṣmī* by purists, but is commonly written and pronounced **लक्चमी** *Lacch^amī*. The compound **ष्प** *ṣp* is peculiar. It is pronounced something like *hṣp*; e.g., **पुष्प** *puṣp*, a flower, is pronounced *puhṣp*. This seems to be a relic of the old Sanskrit *upadhmanīya*.

Native scribes regularly write **श्** *ś* for **स्** *s*; thus, they write **शागर** *śāgar*, instead of **सागर** *sāgar*, the sea. The pronunciation is, however, always that of a dental **स्** *s*. In Māgadhi Prakrit every **स्** *s* was pronounced as **श्** *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., ग्रहणं , *fit to be accepted*, is pronounced *grāzhjya*, the final *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 <i>k</i> .	ख् <i>kh</i> .	ग् <i>g</i> .	घ् <i>gh</i> .
च् <i>c</i> .	च् <i>ch</i> .	ज् <i>j</i> .	झ् <i>jh</i> .
ट् <i>t</i> .	ट् <i>th</i> .	ड् <i>d</i> , ड्र <i>r</i>	ढ् <i>dh</i> , ढ्र <i>rh</i> .
त् <i>t</i> .	थ् <i>th</i> .	द् <i>d</i> .	ध् <i>dh</i> .
प् <i>p</i> .	फ् <i>ph</i> .	ब् <i>b</i> .	भ् <i>bh</i> .

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) ग् \sim *g* may become ङ् *ṅ*. Thus. आंग् $\tilde{a}g$ or आङ् $\tilde{a}ṅ$ a limb.

ज् \sim *j* may become ञ् *ṅ*. This is, however, of very rare occurrence. Example, आँजू $\tilde{a}jū$ or आञ्जू $\tilde{a}ṅjū$. a tear.

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

ड् ~ r may become ण् n. Thus, भाँड् bhāṅr or भाण bhāṅn, an earthen pot.

द ~ d may become न् n. Thus, नीँद nīṅd or नीन nīn, sleep.

ब ~ b may become म् m. Thus, नीँब nīṅb or नीम nīm, a nīm-tree.

(ii) घ् ~ gh may become झ् ṅh. Thus, सीँघ sīṅgh or सीङ् sīṅh, a lion.

ञ् ~ jh may become ञ् ṅh. This, as in the case of ज् ~ j, is very rare. Example माँञ् māṅjh or माञ्च māṅch, middle.

ढ् ~ rh may become ण् ṅh. Thus, कोँढ् kōṅrh or कोण्ढ् kōṅh, a pumpkin.

ध् ~ dh may become न्ह् nh. Thus, बाँध् bāṅdh or बान्ह् bāṅh, bind. Compare as a reverse example कान्ह् kāṅh or काँध् kāṅdh, a name of *Kṛṣṇa*.

भ् ~ bh may become म्ह् mh. Thus, ख़ाँभ् khāṅbh or खान्ह् khāṅh, a pillar.

All the above changes are quite optional. Those of ड् ~ r, ढ् ~ rh, द ~ d, ध् ~ dh, ब ~ b, भ् ~ bh, are very common. The others, especially those of ज् ~ j and ञ् ~ jh, are more rare.

There is one point to be noted. The aspirated nasals झ् ṅh, ञ् ṅh, ण् ṅh, and न्ह् nh, are never treated as compound letters, and do not make a preceding vowel long by position. They are treated exactly like aspirated mutes ख् kh, घ् gh, च् ch, भ् jh, and so on. They might indeed be added as single letters to the alphabet. Thus :—

Gutturals. क् k, ख् kh, ग् g, घ् gh, ङ् ṅ, ञ् ṅh.

Palatals. च् c, च् ch, ज् j, भ् jh, ञ् ṅ, ञ् ṅh.

Cerebrals. ट् t, ठ् th, ड् d, ड् ṅ, द् dh, ढ् ṅh, ण् ṅ, ण् ṅh.

Dentals. त् t, थ् th, द् d, ध् dh, न् n, न्ह् nh.

Labials. प् p, फ् ph, ब् b, भ् bh, म् m, म्ह् 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 *sh^awā mobile*, is counted as a syllable. For instance, in the word देखलहुँ *dēkh^alāh^ũ*, there are for our present purposes three syllables, viz., *dē* + *ख kh^a* + *लहुँ lāh^ũ*.

(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 *kisān*, a cultivator : देखलहुँन्हि *dēkh^alah^ũnhⁱ*, you saw ; देखलिहुँन्हि *dēkh^aliā^ũnhⁱ*, 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 *pāni*, water ; चोटका *chòtākā*, small.

(iii) In other cases (except in the case of words borrowed from Sanskrit) the accent falls on the antepenultimate. Thus हमरा *hām^{rā}*, me ; लोकनि *lókⁿⁱ*, people ; खोपड़ी *khóp^{rī}* a hut : देखलहुँ *dēkh^alāh^ũ*, I saw ; तितलिया *titaliyā*, 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 *titali*, a butterfly, has the accent on *tí*, the antepenultimate. The long form of तितली *titali* 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 *titaliyā*, but some people retain the accent on the *tí*, and say *titaliyā*. 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 *kútilatā* or *kūtilatā*.

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 *kisán*, *dèkh^halahūnhⁱ*, *dèkh^haliáinhⁱ*, *chòṭákkān*, *títáliyā* and *kùṭil^hatā* given above.

30. If a word ends in imperfect ⁱ or ^u and if the last syllable has not the main accent of the word, then that syllable has a secondary accent, as in *देखथि* *dèkh^hàthⁱ*, he may see ; *कररङ्ग* *káka^hrāṅg^h*, any one (accusative) ; *देखलङ्क* *dèkh^halūkh^h*, 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-चंद्र* *mùkh^h-cānd^h*, the moon of a girl's face. Compound words borrowed directly from Sanskrit are often treated as simple words. Thus *बिद्यापति* *bidyā-patⁱ*, which, according to the above rule, should be pronounced *bidyā-pátⁱ* is always pronounced *bidyāpátⁱ*. 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 Maithili 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 Maithili words. They do not apply to words borrowed direct from Sanskrit, which are not subject to change.*

(ii) *The genius of the whole Maithili language is adverse to the existence of a long vowel in a Maithili 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 ^u counts as a syllable; but the medial imperfect *a*, corresponding to the Hebrew *sh^hurā* mobile does so count. Thus *घर* *ghar*, a house, is a word of one syllable; *देखब* *dèkh^hab*, I shall see, *आओरि* *āoⁱ*, and, *सुतथु* *sūtath^h* let him sleep, are words of two syllables; while *सुतिहँ* *sutihā^h*, sleep thou, and *देखें* *dèkh^hebē*, 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 **आ** *a* finds itself in the antepenultimate syllable, *i.e.*, in the third from the end of the word, it is shortened to **आँ** *ā*. Thus, **नाँउआ** *nāuā* (or, contracted, **नौआ** *nauā*) long form of **नाज** *nāj*, a barber; **आँगिया** *āgiyā*, long form of **आँगि** *āgi*, fire; **पाँओलह** *pāōlāh* (or, contracted, **पोलह** *paulāh*), 2nd plur. past of **पाएब** *pāēb*, to obtain; **मारलक** *mār^olak*, he struck, from **मारब** *mārab*, to strike; **बाँतिया** *bāṭiyā*, long form of **बात** *bāt*, a word.

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

(ii) Similarly, any other vowel finding itself in the antepenultimate, is shortened, provided a consonant which is not euphonic **य** *y* or **व** *w* follows it. Thus, **सिखलक** *sikh^olak*, he learnt, from ✓ **सौख** *sikh*, learn; **देखइत** *dekhaṭ* (or, contracted) **देखैत** *dekhait*), seeing. On the other hand, **चूखलाँह** *cū^olāh* or **चूवलाँह** *cūw^olāh*, he dripped; **सौखलक** *sī^olak* or **सौयलक** *sīy^olak*, he sewed; from roots **चू** *cū* and **सौ** *sī*; 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 **ऐ** *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 चुरतथीन्हि *churathinhī* (if) he had dripped, from root चू *cū*; चोरथर *hoiāi* (or, contracted चोरथे *hoiāi*), (if) I become, from root हो *hō*, become; देखितिथ *dekhitiai* (or, contracted देखितिथो *dekhitiau*) (if) I had seen you, from root देख *dēkh*.

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 नाथथा, थागिया, पाथोलथ (or पीलथ) मारलक, बतिया, सीखलक, and चुरतथीन्हि, and sometimes नथथा (or नौथा), थागिया, पथोलथ, मरलक, बतिया, सिखलक, and चुरतथीन्हि देखत and चोरथे are, of course always written देखत and चोरथे 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 consonant is simplified. Thus from the root बन्ध *bandh*, to bind we have बंधुथा *bādhua* or बन्धुथा *banhua* (see § 27, ii) not बन्धुथा *bandhua*, a prisoner; and from the long form (see § 41) चोटका *choṭakkā*, small, we have the redundant form चोटका *choṭakāwā*.

—o—

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 Māgadhi 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 Māgadhi Prakrit are directly descended not only Maithilī and the other languages of Bihār, but also Bengali, Assamese, and Oriyā. For our present purposes it is sufficient to remember that the Maithilī Vocabulary is descended from Sanskrit through Māgadhi 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 Māgadhi 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 Māgadhi 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

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-अचि *darśanai-achⁱ*, he sees. If we want to use the word we must compound it with another *Tadbhava* verb and say दर्शन करै-अचि *darśan karai-achⁱ*, 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.



CHAPTER I.

FORMATION OF NOUNS.

40. Space will not permit us to go at any length into the question of the formation of Maithili 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

†. Thus घोड़ा *ghōṛā*, a horse; लोहा *lōhā*, iron; पानी *pāni*, water; मारि a beating; चोट *chōṭ*, small (masc.); चोटि *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 *ghōṛā*, a horse; लोहा *lōhā*, iron; मारी *mārī*, a beating; चोटा *chōṭā*, small (masc.); चोटै *chōṭi*, small (fem.); आंसू *āsu* (no weak form), a tear; पोथ *pōthi* (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 *ā* or ऊँ *ē*, याँ *yā* or येँ *yē*, वाँ *wā* or *wē*) to the short form, the final vowels of which, if long, are shortened. Thus घोड़वा *ghoṛwā* (or *-wā*, *-wē*), a horse; मारिया *māriyā* or मारिवा *māriwā*, a beating; पोथिया *pothiyā* or पोथिवा *pothiwā*, a book; आँसुवा *āsuwā* or आँसुआ *āsuā*, a tear.

46. The *long* forms of *adjectives* are similarly made by adding one of the suffixes का *kā* or क्का *kkā* (fem. की *ki* or क्की *kī*) to the short forms. Thus, from बड़ा *bar* or बड़ा *barā* (short forms), great, we have as long form बड़का *bar^akā*. So from चोट *chōṭ* or चोटा *chōṭā*, small, we have चोटका *choṭ^akā* or चोटक्का *choṭakkā*, and from भारि *bhāri* or भारी *bhāri*, heavy, भारिका *bhārikā* or भारिक्का *bhārikkā*. For the long form of the feminine चोटि *chōṭi*, however, we must go back to the masculine चोट *chōṭ*, and form a new feminine from the long form. Thus, चोटकी *choṭ^akī* or चोटक्की *choṭakkī*. There is no such form as चोटिका *choṭikā* or चोटिक्का *choṭikkā* derived directly from चोटि *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 <i>ghōr</i> , a horse	घोड़ा <i>ghōrā</i>	घोड़वा <i>ghorawā</i>	घोड़ीवा <i>ghorawā</i> (contracted from घोड़ववा <i>ghorawawā</i> .)
घर <i>ghar</i> , a house (masc.) None	none सभा <i>sabhā</i> , an assembly (fem.)	घरवा <i>gharawā</i> सभवा <i>sabhawā</i>	घरोवा <i>gharawā</i> (similarly con- tracted). सभोवा <i>sabhawā</i> .
बात <i>bāt</i> , a word (fem.) (So all femin- ines ending in a conso- nant.)	none	बातिया <i>bātiyā</i>	बातियवा <i>bātiyawā</i> (or contracted) बातीवा <i>bātiwā</i> .
मारि <i>mārī</i> , a beating. (So any noun ending in <i>i</i> .)	मारी <i>mārī</i>	मारिया <i>māriyā</i>	मारियवा <i>māriyawā</i> or मारीवा <i>mārī- wā</i> .
पानि <i>pāni</i> , water. (So any noun in <i>i</i> .) None.	none पोथी <i>pōthī</i> , a book. (So any noun in <i>i</i> .)	पानिया <i>pāniyā</i> पोथिया <i>pothiyā</i>	पानियवा <i>pāniyawā</i> or पानीवा <i>pānī- wā</i> . पोथियवा <i>pothiyawā</i> or पोथीवा <i>pothīwā</i> .

SHORT FORM.		Long form.	Redundant form.
Weak.	Strong.		
None	आँसू <i>āsū</i> , a tear. So any noun in <i>ū</i> .	आँसूआ <i>āsūā</i>	आँसूअवा <i>āsū^awā</i> or आँसूआ <i>āsūā</i> .
चोट <i>chōt</i> , small So any mascu- line adjec- tive.	चोटा <i>chōṭā</i>	{ चोटका <i>chōṭ^akā</i> चोटका <i>chōṭāk^akā</i>	चोटकवा <i>chōṭ^akawā</i> . चोटकवा <i>chōṭāk^awā</i> .
चोटि <i>c h ō ṭ i</i> ; small. So any feminine adjective.	चोटी <i>chōṭī</i>	{ चोटकी <i>chōṭ^akī</i> चोटकी <i>chōṭākⁱkī</i>	चोटकिया <i>chōṭ^akiyā</i> . चोटकिया <i>chōṭākⁱiyā</i> .

48. With reference to the above table, attention must be called to the remarks in § 24 concerning the optional insertion or omission of euphonic *y* and *v*. For instance, instead of बानिया *bāṇiyā*, we may have बानिआ *bāṇiā*, and instead of आँसूआ *āsūā*, we may have आँसूवा *āsūwā*. Attention is also to be called to the fact that natives very frequently substitute *a* for *ā* in writing (this does not affect the pronunciation). So that, in native books, we should usually find forms like बानिया *bāṇiyā*, बनीवा *bāṇiwā*, पनिया *paṇiyā*, आँसूआ *āsūā*, 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 ननवा *nen^awā*, the boy (familiarly or contemptuously); घोड़वा *ghoṛ^awā*, the horse. The long form in the feminine is frequently employed in the sense of a

diminutive. Thus नेनी *nēnī*, a girl, नैनिया *neniyā*, a little girl ; खाट *khāt*, a bed, खाटिया *khāṭiyā*, 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 अर *ai* or अरु *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 ा (Masculine). The strong short forms in आ ा correspond to the large class of Hindi nouns which end in आ ा, such as Hindi घोड़ा *ghōrā*, a horse ; but many nouns, which in Hindi are only used in the strong form, in Maithilī prefer the weak form. Thus :—

<i>Maithilī.</i>	<i>Hindī.</i>
आन्ह <i>ānh</i> , blind	आंधा <i>ādhā</i>
ऊँच <i>ūc</i> , high	ऊँचा <i>ūcā</i>
कान <i>kān</i> , one-eyed	काना <i>kanā</i>
कान्ह <i>kānh</i> , the shoulder	कांधा <i>kādhā</i>
गह्वीर <i>gahīr</i> , deep	गहिरा <i>gahīrā</i>
गोर <i>gōr</i> , pale	गोरा <i>gōrā</i>
घोड़ <i>ghōr</i> , a horse	घोड़ा <i>ghōrā</i>
चून <i>cūn</i> , lime	चूना <i>cūnā</i>
चूर <i>chūr</i> , a knife	चूरा <i>chūrā</i>
दहिन <i>dahin</i> , right (not left)	दहिना <i>dahinā</i>
बह्वीर <i>bahīr</i> , deaf	बाहरा <i>bahīrā</i>

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

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 बुन्द *bund* or बुन्दा *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 *piāsāl*, thirsty.

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

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

मुतवास *mut^awās*, desire to make water (Hindi मुतास *mutās*).

हगवास *h₂g^awās*, desire to stool (Hindi हगास *hagās*).

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

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

गड़ास *garās*, a pole-axe (Hindi गड़ासा *gārāsā*).

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

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

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

अधलाह *adh^alāh*, bad.

पिहड़ाह *pich^arāh*, slippery.

बताह *batāh* or बउराह *baurāh*, mad.

बलुआह *baluāh*, sandy.

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

पहिमाह *pachimāh*, a man of the west.

दचिनाह *dachināh*, a man of the south.

उतराह *ut^arāh*, a man of the north.

But पूना *pūnā*, a man of the east.

56. As probably connected with these forms we may quote घोड़ाहिया *ghorāhiyā*, a horse-dealer, which is the long form of घोड़ाहो *ghorāhī*, a masculine noun which I have not met in the short form. Compare also बटोहो *batōhī*, a wayfarer, from बाट *bāt*, a road.

57. ह् ⁱ, **weak short form** ; ह् ⁱ, ^r **strong short form** ; ह्या *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 *gōrⁱ*. It also forms feminine nouns generally, as in गोहि *gōhⁱ*, an iguana ; डारि *ḍārⁱ*, a line ; भूँह *bhūⁱ* (the final vowel fully pronounced being preceded by a vowel, see § 10) ; or भुह्या *bhuyā* (long form), the ground ; लगति *laggatⁱ*, an assessment ; बाँहि *bāhⁱ*, an arm ; करुआरि *karuārⁱ*, an oar ; दूरि *dūrⁱ*, distance ; आगि *āgⁱ*, fire.

An important class falling under this head consists of feminine verbal nouns formed by adding ह् ⁱ to the root, as in मारि *mārⁱ*, a beating ; भूलि *bhūⁱ*, an error.

In Hindī most of the above end in long ह् ⁱ, as in गोरी *gōrⁱ*, गोही *gōhⁱ*. Sometimes in that language the final vowel is dropped, as in बाँह *bāh* (fem.), an arm ; दूर *dūr* (fem.), distance ; and in the

case of Hindī verbal nouns the इⁱ 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 इ *i*, not in इⁱ. They generally represent Sanskrit words ending in ऋ *r* (or ऋक *rka*) इक *ika*, ईय *īya*, or इन् *in*. Such are नाति *nāti*, a grandson; दूबि *dūbi* (masculine, not feminine), *dūb* grass; पानि *pāni*, water; केहरि *kehari*, a lion; डाँड़ि *ḍāḍi*, a rower सँड़ि *sāḍi*, a distiller; तेलि *tēli*, an oil-man; तमोलि *tamōli*, a betel-seller; कोढ़ि *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 *kehārī*, तमोली *tamōlī*, and so on, but the forms with short इ *i* are the more usual. So, for feminine nouns, we have माटि *māṭi* or माटी *maṭī*, earth; कांक्रि *kāṅkarī* or कंकरी *kāṅkarī*, a cucumber; कूँजि *kūñji* or कूँजी *kūñjī*, a key; दहि *dahī* 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 माँची *māñchī*, a fly; खरी *khari*, chalk; लगारी *lagārī*, inquisitiveness (and other similar abstract nouns, instead of with the more usual termination आई *āi*). We sometimes meet this feminine long ई *ī* in diminutives, as दाढ़ *dāṛh*, a long beard, दाढ़ी *dāṛhī*, a beard. पुजेरी *pujēri*, a priest, and मोती *motī*, a pearl, are examples of masculine words in ई *ī*, which do not also optionally end in इ *i*.

The long form is used, *quā* long form, in the case of any of the foregoing nouns, and then usually has a meaning either familiar, contemptuous, or diminutive, as in माली *mālī*, a gardener, long form मालिया *māliyā* or मलिया *maliyā*, the gardener (familiarly), or (contemptuously) the wretched gardener; पोथी *pōthī*, a book, पोथिया *pōthiyā*, a small book. कोढ़ी *kōṛhī*, leprous, कोढ़िया *kōṛhiyā*, a poor unfortunate leper.

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

Thus:—

(a) **सेन्धिया** *senhiyā*, a man of Sindh; **मगधिया** *magahiyā*, a man of Magah or Magadha; **तिरहुतिया** *tir^hutiyā*, a man of Tirhut or Tirabhukti; **मथुरिया** *mathuriyā*, a man of Mathurā; **नेपालिया** *nepāliyā*, a man of Nēpāl; **पहाड़िया** *pahāriyā*, a man of the *pahār* or mountain, a mountaineer.

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

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

58. Connected with these **इ** *i*-suffixes is **आई** *āi* or **आइ** *āi*. **long form** **अइया** *aiyā*. As in Hindi, this forms abstract nouns. Thus:—**भलाई** *bhalāi*, goodness; **खटाई** *khaṭāi*, 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** *khēwāi*, 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** *paṭ^okanāi*, 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 Marāṭhī. In Maithilī it is found in the word **लालिम** *lālim* or **ललिमा** *lalimā*, redness.

60. उ^०, weak short form; ऊ^०, strong short form; उषा^० uā, long form.—Where we have weak forms in Maithili, Hindi has strong forms. Thus:—

भालू bhāl^०, a bear; but Hindi भालू bhālū.

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

बहू bah^०, a son's wife; ,, बहू bahū.

In some cases the imperfect उ^० has altogether disappeared, so that we have—

बाल बाल^० or बाल बाल (fem.) sand, but Hindi बालू bālū.

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

In all these cases, the existence of the उ^० as a termination is due to an accident of origin, and the termination does not necessarily 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 ऊ^० of the strong form often has the force of the agent. Thus, उजाड़ू ujārū, a destroyer; खाऊ or (long form) खीषा khauā, an eater; डाकू dākū, a shouter, hence, a robber; बिगाड़ू bigārū, a spoiler; झाड़ू jhārū, a sweeper, a broom. Less distinctively nouns of agency are सहरू saharū, a citizen (from शहर shahr, a city), and पहरू paharū, a watchman (from पहर pahar, a watch, a guard). In गमारू gamārū, rustic; दुलारू dulārū or (long form) दुलारुषा dularuā, a darling; मेहरारू meharārū, a woman; and भगेड़ू bhagērū, a runaway, the ऊ^०-suffix is simply pleonastic, as explained below, under the head of ल l- र r- ड़ ḍ- suffixes. The suffix implies quality in भकू bhakkū, a fool (Hindi भकुषा bhakuā); नकू nakkū, long-nosed (Hindi, the same).

As usual, the long form उषा uā is commonly employed contemptuously as in भड़ुआ bharūā, a pimp, but not so always. In दुलारुषा dularuā, quoted above, it is an affectionate diminutive, while

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

Parallel to the चाई *chāi*-suffix we have also an आऊ *āu*-suffix, with a long form अउआ or औआ *auā*. It forms adjectives, as in भगड़ाऊ *jhag^arāū* or भगड़ाउआ *jhag^arauā*, quarrelsome; रदाऊ *rahāū*, abiding, a dweller, an old inhabitant. The long form of बिगड़ू *bigārū*, quoted above, is not the regular बिगड़ुआ *bigaruā*, as we might expect, but is बिगड़ोआ *big^arauā*, as if formed from * बिगड़ाऊ *big^arāū*.

Most causal verbs have their roots ending in आव *āv*, and from these a number of similar words are framed, such as जड़ाऊ *jarāū*, studded (with gems), jewelled. The termination आव *āv* is often written आओ *āo*, and this gives verbal-nouns, such as अटकाओ *at^akāo*, the act of stopping, which should be distinguished from the आऊ *āu*-suffix.

61. ओन्ह *aunh* or ओन *aun* (fem. ओन्हि *aunhi* or ओनि *auni*). 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 Hindī we have गेरा *gērā*, fair, light-coloured, and गेरेला *gērēlā*, fairish, rather light-coloured, so we have Maithilī गेर *gēr*, fair, गेरोन्ह *goraunh* or गेरोन *goraun*, fairish. Other examples are :—

अन्हरोन्ह *an^hraunh*, darkish.

अमिलोन्ह *amilaunh*, acidish.

उजरोन्ह *uj^araunh*, whitish (उज्जर *ujjar*, white).

उसरोन्ह *us^araunh*, saline (उसर *ūsar*, salt land).

कचोन्ह *kacaunh*, rawish.

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

कसौन्ह *kasaunh*, rather astringent.

गोबरोन्ह *gob^oraunh*, brown land (the colour of गोबर *gōbar* or cow-dung).

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

तितौन्ह *titaunh*, bitterish.

दुधौन्ह *dudhaunh*, milky.

धुरौन्ह *dhuraunh*, dusty (धूरि *dhūrī*, dust).

नेनौन्ह *nenauhn*, youthful (नेना *nēnā*, a lad).

पिरोन्ह *piraunh*, yellowish (पौषर *piar*, yellow).

फटौन्ह *phaṭaunh*, cracked (of milk).

बुढौन्ह *buṛhaunh*, oldish (बूढ *būṛh*, old).

मठौन्ह *maṭhaunh*, sour (मट्टा *maṭṭhā*, buttermilk).

मेघौन्ह *meghaunh*, cloudy.

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

In all the above न *n* may be substituted for न्ह *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 *sarak*, a road; फाटक *phōṭak*, a gate; बइठक *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 are¹ अटक *aṭak*, stoppage; कड़क *kaṛak*, a crash; कचक *kacak*, a sprain; खड़क *kharak*, a clang; अटक *khaṭak*, 'pit-a-pat'; गहक *gahak*, reeling in drink; चउँक *caūk*, 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 *āīk*, are उड़ौँक *urāīk*, one who flies (not

¹ See Mr. Beames' Comparative Grammar, Vol. II, p. 31. 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; चढाक *caṛhāk*, a rider. Adverbs are also made with this suffix, as झटाक *jhaṭāk*, suddenly; फटाक *phaṭāk*, unawares; तडाक *taṛāk*, immediately; पटाक *paṭāk*, immediately; खटाक *khaṭāk*, immediately.

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

With अक *aik*. we have सेवरक *sebaik* (Hindi सेवारत *sēwāit*), a worshipper.

63. गर *gar*. This suffix implies agency. Thus कंठगर *kāṭgar* thorny; हथगर *hath^agar*, able to use the hands; गोरगर *gor^agar*, 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 *hath^agar* means 'dexterous.'

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

65. Of a quite different origin is a group of words ending in आइति *āhaitⁱ*, अउटी *auṭi*, or अउती *auti*. These generally form abstract nouns. Thus: गड़बड़ाइति *gar^abarāhaitⁱ*, confusion; गजब-जाइति *gaj^abajāhaitⁱ*, confusion; गुलगुलाइति *gul^agulāhaitⁱ*, whispering

घनघनाहटि *ghan^aghanāhaṭi*, a great noise; चनचनाहटि *can^a-canāhaṭi*, speaking loudly; फरफराहटि *phar^apharāhaṭi*, throbbing; मनसनाहटि *san^asanāhaṭi*, 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. Maithili reserves the termination आहटि *āhaṭi*, for this class of words, and has no words corresponding to (*e.g.*) the Hindi खिसियाहट *khisiyāhaṭ*, fretfulness; खुजलाहट *khujālāhaṭ*, itching. In Maithili these ideas are represented by खिसियाहब *khisiyāeb* and कुड़ियाहब *kuriyāeb*, respectively, the termination आहब *āeb* (of the infinitive or verbal noun) being usually employed in the place of the Hindi आहट *āhaṭ*. Cf. § 67.

The termination अउती *auṭī* or अउतो *auṭī* which is connected with the above, is not so common as in Hindi. It forms an abstract noun in सिधउती *sidhauṭī*, uprightness (from सिद्ध *siddh*, upright). It expresses property in words like जेठउती *jeṭhauṭī*, the share of an eldest son, and बापउती *bapauṭī*, the share of a father. Connected with this idea is चोड़उती *chorauṭī*, ransom; while mere relationship is indicated in words like हरउती *harauṭī*, a particular kind of bamboo with a narrow pipe (cf. Hindi हरोटी *harauṭī*, a staff, derivation doubtful); मिकउती *sikauṭī*, a reed basket, from मौक *sik*, a reed; चुनउती *cunauṭī*, a box for holding lime; कजरउती *kajarauṭī*, a box for holding collyrium.

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

Suffixes of which न *n* is the characteristic letter, are common in Maithili (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 Hindi.

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).

बट्टन *chatṭan*, a gold-washer's pan.

डांसन *ḍāsan*, a washerman's mallet.

दतुशन *datuan*, a tooth-brush (दाँत *dāit*. 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.

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

(b) Fem. weak forms—

चाल्ति *cālanⁱ*, a sieve.

हाओति *chāonⁱ*, an encampment (हाव *chāv*. thatch).

पौञ्चति *pīanⁱ*, tobacco for smoking (as distinct from snuff).

लाड़ति *lāranⁱ*, a grain-parcher's broom.

(c) Masc. strong forms—

अखैना *akhainā*, a threshing rake.

अँचना *āc^anā*, a poker.

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

करना *kar^anā*, a curd-vessel.

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

भरना *jhor^anā*, a broom.

पिटना *piṭnā*, a cobbler's mallet.

भरना *bharṇā*, the stuffing of a quilt.

मोचना *mochnā*, a barber's tweezers (*मोँक* *mōch*, a moustache).

From causal roots, we have—

खेलाञ्चोन *khelāon* or खेलाञ्चौना *khelaunā*, a toy.

दोरोना *choraunā*, a door-key.

बिहाञ्चोन *bichāon* or विकञ्चौना *bichaunā* or विकौना *bichounā*,
bedding.

मिलौना *milaunā*, a potter's smoother.

दथौना *hathounā*, a toddy-vessel.

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

खुरचनी *khuracnī*, a pot-scraper.

उबड़नी *ubahnī*, a well-rope.

कटरनी *kaṭurṇī*, a cobbler's awl.

घिरनी *ghirṇī*, a pulley.

द्विठकना *chiṭkanī*, a door-bolt.

कवनी *cheṛṇī*, a potter's cutting string.

हनौ *chēnī*, a chisel.

ठेकनी *ṭhekṇī*, a prop.

नथुनौ *nathunī*, a nose-ring.

नहरनौ *naharṇī*, a nail parer, a gouge.

बटनौ *baṭṇī*, a silk-reel.

बैसनौ *baṣṇī*, a seat.

मथनी *mathṇī*, a kind of hammer.

मड़नौ *mahnī*, a churn-dasher.

From causal bases—

चलौनी *calaunī*, a windlass handle.

हलौनी *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.

उद्धटनौ *uch^aṭanī*, weeding.

कटनौ *kaṭ^anī*, reaping.

कमनौ *kamainī*, weeding.

करौनौ *kerainī*, weeding.

टिपनौ *ṭip^anī*, superficial weeding.

टुंगनौ *ṭūḡ^anī*, a special method of reaping.

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

दंगौनौ *dēḡaunī*, separating grain from the ears by beating on the ground.

I have not noted any strong masculine forms in न *nā* 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 :—

चारन *chāran*, a grass thatch.

धावन *dhāvan*, opium-washings.

बहारन *bahāran*, sweepings.

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

द्विनौ *chit^anī*, a broken basket.

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

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

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

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

Compare मंगनी *māṅnī*, 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 दगना *hagānā*, सुतना *nutānā*, or पदना *padānā*. They all imply that the action indicated is done to excess.

67. ब *h*, 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 *kuḍiyāeb*, to be angry. Cf. § 65.

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

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

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

It also forms adjectives on the same lines, such as दुखाल *dukhāel*, grieved (also a past participle); निनाएल *nināel*, drowsy; डेराएल *ḍerāel*, fearful; घमाएल *ghamāel*, perspiring; अउंघाएल *aūḡāel*, sleepy; सरमाएल *sarāmāel* (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 **आ** *ā*, as **देखल** *dekhāl*, the act of seeing; **देखला** *dekhālā* *sā.* from seeing.

The strong form **अला** *ālā* is generally employed to make diminutives, and its feminine **अली** *ālī* is used for things of a still smaller size. Thus **चकला** *cakālā*, a paste-board (from **चाक** *cāk*, a wheel); **टिकुली** *tikulī*, a wafer; **कोठली** *koṭhālī*, a small room; **तमला** *tasālā*, a brass vessel, **तसली** *tasālī*, 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 **मांभिला** *māṅhīlā*, the middle of three brothers, or the second of four brothers; and **सांभिल** *sāṅhīl*, 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 <i>tonail</i> , pot-bellied	ताँदइल <i>tōdail</i> .
धोधइल <i>dhodhail</i> , pot-bellied	धाँधाला <i>dhāḍhālā</i> .
दंगइल <i>dāṅail</i> , a brawler	दंगइत <i>dāṅait</i> .
बोभइल <i>bojhail</i> , load-bearing	बुभइल <i>bujhail</i> .

In **बाँसइला** *bāsailā*, a young bamboo, the strong form, like **अला** *ālā* forms a diminutive.

Another form of **अइला** *ailā* is **इला** *ilā*, which we have in **भउतेला** *bhautelā*, of or belonging to a co-wife, and (feminine diminutive) **खम्हली** *khambhēlī*, 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 *tikulī*, a wafer.

गहली *gachulī*, a young tree.

कटुली *kathulī*, a small wooden bowl.

खटुली *khatulī*, a small bamboo litter.

गंडुली *gerulī*, a small pillow (गंडुआ *geruā*, a large pillow).

अंडुली *āthulī*, a small आँठी *āṭhī* or fruit-stone.

बातुल *bātul*, a stammerer; बातुली *batulī*, a pitiful, stammering woman.

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

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

The suffix अड़ा *arā* (fem. अड़ी *ari*) is as pleonastic as the long form in अवा *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 Maithili in the west, अरा *arā* (fem. अरी *ari*) being more usual. An example is भाँपड़ा *jhōpārā* or खाँपड़ा *khōpārā*, a hut; feminine भाँपड़ी *jhōpāri* or खाँपड़ी *khōpāri*, a small hut. So, from मटुका *maṭukā*, a large vessel, we have मटकुड़ी *maṭakurī*, a milk-pail; टुकड़ा *ṭukārā* or टुकरा *ṭukārā*, a piece; टुकड़ी *ṭukāri* or टुकरी *ṭukāri*, a small piece.

The suffix is sometimes strengthened to एडू *ērū*, as in भगंडू *bhagērū*, a runaway, fugitive.

The connected अरा *arā*, (fem. अरी *ari*) is used with similar meaning, and is more often met with in Maithili. Examples are चक्री *chakri* or चकरी *chakāri*, a mill-stone; गेठरी *geṭhāri*, a bundle; मंगरी *māṅgāri*, a small grain-mallet; टुकरा *ṭukārā*, -री *-ri*, as above.

Parallel to the suffix ओला *ōlā*, we have ओरी *aurī* in घमोरी *ghamaurī*, 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 *kīr^apāl*, Sanskrit कृपालुः *kṛpāluḥ*. But others are *tadbhavas*. The termination is आल *āl* (fem. आलि *ālī*) or आर *ār* (fem. आरि *ārī*). 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 of 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 दृष्ट्याल *darhiyāl*, bearded, from दाढी *darhī*, a beard. With the र *r*-suffix we have दुधारि *dudhārī* or दुधारी *dudhāri* (feminine), milch (of a cow); पियार *piyār* (fem. पियारि *piyārī*), a beloved one, as against the Hindi प्यार *pyārā* (fem. -री-*rī*). पेटारा *peṭārā*, a basket-box, fem. पेटारी *peṭāri*, used in a diminutive sense; गमार *gamār*, rustic; दुलार *dullār*, a darling (Skr. दुर्लभः *durlabhah*). The last two words often take an additional final *ū*-suffix. Thus गमार *gamārū*. दुलार *dulārū* (or long form employed affectionately. दुलारया *dularuā*), without change of meaning. So also the Sanskrit-Prakrit महिला *mahilā* becomes मेहरार *mehārārū*, a woman.

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

चुगलपन *cugal^apan*, backbiting.

दुधरपन *chudhar^apan*, meanness (दुधर *chūdhar* = सूद्र *sūdra*).

कोटपन *choṭ^apan*, smallness.

ठगपन *thug^apan*, cheating.

दृढ़पन *ḍṛḍh^apan*, firmness.

धूर्तपन *dhūrt^apan*, knavery.

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

नैनपन *nen^apan*, childhood.

बल्लेकपन *balel^apan*, foolishness.

बहैडपन *baheṛ^apan*, ne'er-doweelness.

बुडिपन *buripan*, foolishness (बूडि *būri*, a fool).

बुटपन *burh^apan* or बुटप्यन *burhappan*, old age.

भलपन *bhal^āpan* or भलपन *bhal^apan*, honesty.

भंडिपन *bhāṛ^apan* or भंडिप्यन *bhāṛappan*, roguery.

रंडपन *rāṭ^apan*, widowhood (रंडि *rāṭ*, a widow).

लंगटपन *lāgaṭ^apan* or नंगटपन *nāgaṭ^apan*, blackguardliness (लंगट *lāngaṭ*, नंगट *naṅgaṭ* or नंगटा *nāṅgaṭā*, naked).

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

लडिकपन *laṛik^apan*, boyhood.

सेखानपन *seān^apan*, full-ageness (when a young lady has, as we should say in England, 'her hair up,' she is सेखानि *seānⁱ*).

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 Hindī 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 *karīn* or irrigation lever.

कोदरिवाह *kodarivāh*, a worker with a कोदारि *kodārī* or mattock.

गहवाह *gach^awāh*, one who climbs trees (गाह *gāch*, a tree).

गंजवाह *gāj^awāh*, one who uses a गंज *gāj*, or fish trap.

गडिवाह *garivāh*, a cart-driver.

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

गैवाह *gaiwāh*, a tender of cows.

घोड़वाह *ghor^awāh*, a groom.

चरवाह *car^awāh*, one who grazes cattle.

झल्लिवाह *jhaliwāh*, a cymbal-player (झल्लो *jhālī*, cymbals).

टोकवाह *tok^awāh*, an asker (टोक *tōk*, ask).

पैनवाह *pen^awāh*, a cattle-driver (पैना *painā*, a cattle-whip).

बधवाह *badh^awāh*, a field watchman (बाध *bādh*, village lands).

मौरवाह *mōr^awāh*, one who drives cattle round and round in a mill (मौर *mōr*, a turn).

लठिवाह *lathiwāh*, a wielder of cudgels.

सुनवाह *sun^awāh*, one who hears complaints.

हथिवाह *hathiwāh*, an elephant-keeper.

हरवाह *har^awāh*, a ploughman.

The suffix is optionally spelt and pronounced बाह *bāh*, so that we may have अनबाह *an^abāh*, कतरबाह *katar^abāh*, and so on. Further, an abstract noun can be formed from these nouns of agency by adding the fem. suffix इⁱ. Thus गड़िवाहि *garivāhⁱ*, the profession of a cart-driver. So from the ✓ चार *cār*, graze (active), we have चरबाह *car^abāh*, a cattle-grazer, and thence चरबाहि *car^abāhⁱ*, cattle-grazing.

73. सार *sār*.—This is not a proper suffix, being simply a derivative form of शाला *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 *ghōr*, a horse, we have घोड़सार *ghor^asār*, a horse-stable.

हाटि *chāṭi*, a pupil (Skr. छात्र *chātra*), हटिसार *chatisār*, 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 Maithili.

The most important exceptions to this last rule are बाँखि *ākhī*, an eye; दहि *dahī* or दही *dahī*, curdled milk; दूरि *dūri*, distance; and पुस्तक *pustak*, a book; which are feminine. अग्नि *āgī*, fire, though derived from a masculine Sanskrit word, is feminine in Maithili.

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

The plural number of nouns in Maithili is simply formed by the addition of a noun signifying multitude. Those most commonly used are सभ *sabh* and सबहि *sabah*¹ meaning 'all,' and लोकनि *lokāni* meaning 'people.' The last is only used with animate objects. सभ *sabh* and सबहि *sabah* 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 lokānik* are all possible forms of the genitive plural of नेना *nēnā*, a boy. लोकनि *lokāni*, 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 *sabah*¹ and लोकनि *lokāni* can also be used.

¹ The old Maithili poet Vidyaapati sometimes has सबइ *sabah*, instead of सबहि *sabah*. Compare song l. 6.

78. *Organic cases*.—There was a case-termination **हि** *hi* or **हिं** *hī* and another **हु** *hu* or **हुं** *hū* in Apabhraṃśa Māgadhī Prakrit. These have survived in Maithilī in the forms **हि** *hi*, **हिं** *hī*, **हु** *hu* and **हुं** *hū*, which can be used for practically any oblique case. They are not often heard nowadays, except in poetry and proverbial sayings, but they are common in these. They are also frequently met in the old poetry of Vidyāpati.

Examples of the use of **हि** *hi* and **हिं** *hī* in the various cases are as follows:—

Accusative—**सत्रुहिं** **आन** *satruhī ān*, he brings an enemy.

पड़रहिं **मार** *paḍarhī mār*, beat the buffalo calves.

Instrumental—**बलहिं** *balahī*, by force, violently.

अचरहिं **भाति** **भुरि** **दितहुं** *acarahī bhāti bhuri ditahū*, I would have swept it with my body-cloth.

Ablative—**नेदहिं** **सिख** **चरबाहिं** **अहीर** *nēdahī sikh carabāhī ahīr*, from boyhood cowherds learn cattle-tending.

Locative—**जमुना** **हरदहिं** *jamunā haradahī*, in the Jamunā-pool.

अदकहिं **मिंदुर** **मेठ** **गेल** *adakahī sindur mēṭ gēl*, in her astonishment, the vermilion was rubbed off.

गदरी **खेतहिं** **सुखाफल** *gadārī khētahī sukhāphal*, the unripe crop has dried up in the fields.

The following are examples of **हु** *hu* and **हुं** *hū*:—

Dative—**सबहुं** **जथोचित** **केल** **परनाम** *sabahū jathōcīt kail parā-nām*, to all he made meet reverence.

Ablative—**ओतहुं** *otahū*, from there.

किहुं **नहिं** **ततहुं** **भेल** *kihū nahī tatahū bhēl*, nothing came to pass from there.

Genitive.—**अकरुहुहुं** **चलप्रक** **डोल** *akaruḥūḥū calaḥ prak ḍol*, an opportunity for the coming of Akrūr.

Locative.—**पबहुहुं** **परम** **निपुन** *pabahuḥūḥū param nipun*, exceedingly skilled in wrestling.

कोपङ् कट् नहिं भाखथि कबङ् *kōpah^u kaṭ^u nahⁱ bhākluathⁱ kabah^u*,
even at any time he speaketh not harshly in anger.

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

In modern prose Maithili the form हिं हⁱ is contracted to रं र̄ and is reserved for the termination of the Instrumental while हि हⁱ is contracted to र र̄, and is reserved for the termination of the Locative. Examples will be found below, in dealing with the separate cases.

79. *Inorganic cases.*—In Maithili (except in the organic Instrumental formed by adding रं र̄, and the organic Locative formed by adding र र̄) cases are formed by suffixing postpositions. In Hindōstāni 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 र र̄ before a postposition. Thus, from घोड़ा *ghōṛā*, a horse, we have घोड़े का *ghōṛē kā*, of a horse. In Maithili 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 Maithili is always the same as the direct form except in the case of certain nouns in इⁱ. ड *r*, न *a*, 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 इⁱ to the root (see § 57). Thus देखब *dekhab*, to see; root देख *dēkh*; verbal noun देखि *dēkhⁱ*, seeing, in the sense of ‘the act of seeing.’ All these verbal nouns in इⁱ have an oblique form in ऐ *ai*, as in देखे के

dēkhai kē, for seeing. The oblique form itself is often used as a dative of purpose, as in ओकरा देखे गेल बलऊँ *okārā dēkhai gēl chalahē*. I had gone for seeing him, *i.e.*, to see him. Other examples of the use of this oblique form are:—

हम चरौक (*i.e.*, चरौ + क) लेल ओकरा बाड़ले रहैत हो, *ham caraik* (*i.e.*, *carai + k*) *lēl okārā chārōlē rāhait chī*, I have let it (a goat) loose for the sake of grazing (*i.e.*, to graze).

दौड़ल मलहम केँ पकड़ै *daṛal salhēs kē pakṛai*, they ran to catch Salhēs.

चललीह दरवा बेचै *callih harwā bēcai*, she went to sell strings of beads.

अपना चढ़ैक घोड़ी देलक *apnā carhaik ghōrī dēlak*, he gave the mare of his own riding (*i.e.*, his own riding mare).

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

हमरा एक बकरौ लेमैक अइ *hamrā ek bakrī lēmaik achī*, 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 *bharī*. the filling:—

नेना सभ केँ पिबैक भरि भै जाइत बैक *nēnā sabh kē pibaik bharī bhāi jāit chāik*, 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 छै *ai* of this oblique form as if it were छै. thus चरक *carāk*, बेच *bēcā*, 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 *dēkhab*, the act of seeing, to see; देखल *dēkhal*, the act of seeing. The former is commonly employed as an infinitive, but both are true nouns, and are thus declined:—

Nominative Singular	देखब <i>dēkhab</i>	देखल <i>dēkhal</i>
Oblique Singular	देखबा <i>dekh^abā</i>	देखला <i>dekh^alā</i>
Organic Instrumental Singular.	देखबे <i>dekh^abē</i>	देखले <i>dekh^alē</i>
Organic Locative Singular.	देखबे <i>dekh^abē</i> , sometimes written देखबै <i>dekh^abai</i> .	देखले <i>dekh^alē</i> , sometimes written देखलै <i>dekh^alai</i> .

In the second noun न *n* is sometimes written for ल. We thus have the compound लेले जाप्रब *lēlē jāḅb* or लेन जाप्रब *lēnē jāḅb*, to go by means of taking, to take away.

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

(a) 1. Direct forms—

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

बाड़ब की रछौ *chāḅab kī rahau*, what letting go was there to you, why did you let go?

पछताप्रब *pach^atāḅb*, the act of regretting. The oblique form is पछतैबा *pach^ataibā*, see below.

2. Oblique cases—

प्रकरा मारबा में *ek^ara mār^abā mē*, in killing it.

शोकरा तकबा में in searching for it (✓ ताक *tāk*, direct verbal noun ताकब *tākab*).

पछतैबाक *pach^ataibāk*, of regretting.

रातुक चलब दिन में पड़चल *rātuk cal^abē din mē pahūcal*, by travelling by night, he arrived in the daytime.

(b) 1. Direct forms—

बो कहल करै अकि *ō kahal karaiachⁱ*, he does speaking, *i.e.*,
he speaks frequently.

पकताओल *pach^atāol* (obl. पकतौला *pach^ataulā*), the act of re-
gretting.

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

2. Oblique cases—

पानि बरिसला बिना *pāni baris^alā binā*, without water raining,
i.e., (owing to) the want of rain.

चरो नहिँ भेटला सँ *carī nahⁱ bheṭ^alā sã*, from not getting
fodder.

घुमला सँ को लाभ अहिँ *ghum^alā sã kī lābh ahiⁱ*, what profit is
there from wandering about.

दौर धूप कौला सँ किच्छु नहिँ हैत *daur dhūp kaulā sã kicchu nahⁱ*
hait, nothing will result (*lit.* be) from running and fusi-
sing.

पकतौला सँ को भै सकै अकि *pach^ataulā sã kī bhai sakaiachⁱ*
what (good) can result from lamenting ?

लगल *lag^alē*, on the attaching, *i.e.*, immediately.

82. Besides the above, several other nouns (including ad-
jectives) ending in ड *r*, ढ *ṛh*, न *n*, र *r*. ल *l*, and occasionally other
letters also, have oblique forms in आ *ā*. I have noted the follow-
ing as certain instances :—

बड़ <i>bar</i> , great	Oblique form	बड़ा <i>bar^aṛ</i> .
अखाड़ा <i>akhārḥ</i> , an arena	..	अखाड़ा <i>akhārḥā</i> .
आँगन <i>ājun</i> , a courtyard	..	आँगना <i>āj^anā</i> .
नैन <i>nain</i> , an eye	..	नैना <i>nainā</i> .
दोसर <i>dōsar</i> , second	..	दोसरा <i>dos^arā</i> .
तेसर <i>tēsar</i> , third	..	तेसरा <i>tes^arā</i> .
पहर <i>pahar</i> , a watch	..	पहरा <i>pah^arā</i> .

आंचर <i>ācar</i> or आचर <i>ācar</i> , a body cloth.	Oblique form	आंचरा <i>ācārā</i> or आचरा <i>acārā</i> .
आन्हर <i>ānhar</i> , blind	„	आन्हरा <i>anhārā</i> .
रंगुर <i>ṅgur</i> , red lead	„	रंगुरा <i>ṅgurā</i> .
कोर <i>kōr</i> , a lap	„	कोरा <i>kōrā</i> .
दिवार <i>dibār</i> , a wall	„	दिवरा <i>dibārā</i> .
दुवार <i>duār</i> , a doorway	„	दुवरा <i>duārā</i> .
पल्लर <i>pallar</i> , a plank	„	पल्लरा <i>palārā</i> .
बहोर <i>bahīr</i> , deaf	„	बहिरा <i>bahīrā</i> .
लिलार <i>lilār</i> , the forehead	„	लिलरा <i>lilārā</i> .
पहिल <i>pahīl</i> , first	„	पहिला <i>pahīlā</i> .
बदल <i>badal</i> , exchange	„	बदला <i>badālā</i> .

To these may be added :—

आगूं <i>agū</i> or आगूं <i>āgū</i> , front	„	आगां <i>agā</i> , आगां <i>āgā</i> .
पहूं <i>pachū</i> or पाहूं <i>pāchū</i> , rear	„	पहां <i>pachā</i> , पाहां <i>pāchā</i> .
ठाईं <i>thāi</i> , place	„	ठायां <i>thāiyā</i> .
डीह <i>dīh</i> , a village-site	„	डीहा <i>dīhā</i> .
दिम <i>dis</i> , a direction	„	दिसा <i>disā</i> .
धनुख <i>dhanukh</i> , a bow	„	धनुखा <i>dhanukhā</i> .

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 *bar* (direct) *anurōdh barā* (oblique)
pay rākh. lay (the burden of) a great favour upon the great.

आंगन सुन देखि *āgan sun dēkhī*, seeing the courtyard empty.

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

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

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

जे परि पहर स्रति गेल *jē parī pahar sūti gēl*, how the watch went to sleep.

बाहु कन्हा मोर आचर *chār^u kanhaiā mōr ācar*, let go, O Kṛṣṇa, my body-cloth.

आन्हर कुकुर बसाने भूखे *ānhar kukur basānē 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 एकस डण्ड खेलाइत अकि अखाटा पर *ek sai ekais ḍaṇḍ khelāit achī akhāṭhā par*, he performs one hundred and twenty-one exercises upon the arena.

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

कटगर तर अंगना केओ राख *kaṭgar taru āgānā keo rākh*, does anyone keep a thorn-tree in his courtyard ?

नैना काजर पेन्दि लेलि (for लेलन्दि *lēlanhī*) *nainā kājar pēnhī lēlī*, on her eyes she applied collyrium.

तेसराक अंत *tesārāk ant*, the end of the third.

सलहेसक पहरा सँ *sal^hēsak pahārā sē*, from Salhēs's watch.

आचरा डगरिया बहारितऊँ *ācārā ḍagariyā bahāritahū*, I would have swept the road with my body-cloth.

बहिराक सुतलहिँ कौ अन्हराक जगलहिँ कौ *bahirāk sut^alahī kī, an^hārāk jagalahī kī*, 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 सोभैअकि दंगुराक रोरिया *lilarā sobhaiachī ḡurāk roriyā*, on the forehead the fragments of red lead are beautiful.

हम सुतब तोहरा कोरा ददा सुतब 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 छडनी-केडनी दिबरा सटि गेल *bhadrik ehunī-kehunī dib^{rā} rā saṭi gēl*, Bhadri's elbow, etc., (*i.e.*, elbows and knees) stuck against the wall.

दुआरा में *duarā mē*, in the doorway.

बगहा भिया पुता पलरा बैठल *bag^{ahā} dhiyā putā pal^{rā} baithal*, the girls and boys of Bag^{ahā} were seated on a plank.

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

ओकरा बदला में *ok^{rā} bad^{alā} mē*, in exchange for that.

अगाँ पकाँ बिदा भेल *ag^ā pach^ā bidā bhēl*, they departed one behind the other.

बिचे ठैयाँ बरहो बियोगवा *bicē thāiyā^ṅ bar^{aho} biyog^{awā}*, in the middle place (write) the separation of the twelve (months).

फोटरा बरा डौहा में गाद भड़कबैत अछि *phoṭ^{rā} barā ḍihā mē gāi bhar^{akabait} achi*, Phoṭ^{rā} is scaring the cattle in Bar^ā village (or Bar^ā ḍih).

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

मारब धनुखा देब खंभाय *mārab dhanukhā dēb khūsbāy*, 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 Maithili, the question of a plural oblique form does not arise. The nouns of multitude, *सभ sabh*, *सबहु 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 सभे *nēnā sabhē* or सभ नेने *sabh nēnē*.

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 all 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^{ah}ēs, Mālin says बालपन अचरा बान्हलि *bāl^apan ac^arā* (not आचर *ācar*) *bānhalī*, (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 *kā*. Maithilī employs the dative postposition के *kē*, केँ *kē̃*, केँ *kẽ*, काँ *kā̃*, or काँ *kā̃*, as in बनोधिआ दौड़ल मल्लइस केँ पकड़े *banaudhiā dauṛal Sal^{ah}ēs kē̃ pak^aṛai*, the Banaudhiās ran to seize Sal^{ah}ēs.

Note that in old Maithilī, the nominative and accusative often ends in र *r*, which is also an old Māgadhī Prakrit termination of the nominative case. Thus, Vidyāpati (i, 1) says, कामिनि करप्र सिनाने *kāminī 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 स *sā* or सै *sai* of which सँ *sã* and सौँ *saĩ* are occasional varieties, which are more common in the older language.

The Organic Instrumental referred to above is formed by adding रँ *r̃*, which is sometimes (especially in old poetry) written अरँ *aṛ̃*. It is added as follows :—

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

a story, instrumental कथे *kathē*. by a story; नैना *nēnā*, a boy, नेने *nēnē*, by a boy; आँचर *ācar*, a body-cloth, oblique form आँचरा *ācārā*, instrumental आँचरे *ācārē*.

(b) In the case of all other nouns, the रं *ē* 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 इⁱ and उ^u, it is fully pronounced. Thus फल *phal*. a fruit, फले *phalē*, by a fruit; पानि *pāni*, water, instrumental पानिं *pāniē*; बेटि *bētī*, a daughter, instrumental बेटिं *betiē* (not बेटोरं *betōrē*); सबदि *sabahi*, all, instrumental सबदिं *sabahiē*; भालु *bhālū*, a bear, instrumental भालुं *bhāluē*. The following are examples of the use of this organic instrumental:—

कमर बांधे चुरिं कटारें *kamar bādhe churiē kaṭārē*, he binds his waist with knife and dagger.

गोरि मागु गौरबे आन्हुरि *gōri māgū gāūr^ubē ānharī*. a fair woman is blinded by pride.

उं कथे ई भेल *ē kathē ī bhēl*. owing to this, it happened by conversation (*i.e.* owing to the conversation). उं कथे *ē kathē* is not 'by this conversation, which would be उदि कथे *ehⁱ kathē*.

जे काने श्रीमद्भागवत सुनल कोरान नदिं सुनि सकैकी *jē kāmē śrī-madbhāgavat sūnal korān nahⁱ sūnⁱ sakaichī*. I cannot hear the Qur'ān by the ear with which I have heard the Śrīmad Bhāgavata.

89. The DATIVE is formed by suffixing the postposition के *kē*, कं *kē*, कै *kaī*, or काँ *kā*.

90. The ABLATIVE is formed by suffixing the postposition से *sē* or सै *saī*, of which सउं *saū* and सौं *sō* (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** *nēnāk*, of a boy; **पानिक** *pānik*, of water; **नेना लोकनिक** *nēnā lokanik* of boys. When the base ends in an imperfect र् ⁱ or उ ^u, this vowel is pronounced fully in the genitive. Thus **सबधिक** *sab^hik*, 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 चढ़ैक घोड़ा** *ap^{nā} car^hai^k ghōrā*, the horse of his own riding, his own riding horse.

In Southern Maithili, a long vowel is shortened before this क *k*. Thus **नेनाक** *nēnak*, not **नेनाक** *nēnāk*, of a boy.

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

The suffixes क *k* and **केर** *kēr* of the genitive are by origin adjectival, like the Hindōstānī का *kā*, के *kē*, कौ *kō*, but when added to nouns substantives they are in modern Maithili immutable, just as in the case of Bengali. They do not change either for gender or for case. Thus we have **नेनाक बाप** *nēnāk bāp*, the boy's father; **नेनाक बाप केर** *nēnāk bāp kēr*, of the boy's father; **नेनाक माई** *nēnāk māi*, the boy's mother; **नेनाक भाइ सभ** *nēnāk 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** *mē*, of which **मैं** *māi* and **मौं** *mō* are optional forms. Of these three **मौं** *mō* is the oldest, and is generally found in poetry. The organic form of the Locative ends in र *r*, as explained above. It is not much used in modern prose Maithili, though it is frequent in

pōetry, where it is sometimes written **घुर** or **घर** *ai*. In the modern colloquial dialect it is, however, often heard in phrases such as **घरे** घरे *gharē gharē*, in every house: **गामे गामे** *gāmē gāmē*, in every village, and so on. As an example from classical poetry we may quote Vidyāpati (v. 3) **जाग्रव औघट घाटे** *jāgrab auḡhat ghāṭē*, I shall go on the rugged river bank.

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

घड़ि एक चलवे पहर बिति गेल *gharī ek cal^obē pahar bitī gēl*, in (*i.e.*, after) going for one (or two) half-hours, a watch of the day passed.

चलै जारे मिलि *calāh jaurē milī*, having joined in company (with us), come along.

घड़ि ठामे *ghṛī ṭhāmē*, in this place.

बेना बरा डीरे रहियि खनेर *bēnā barā ḍīhē rahathī anēr*, **Bēnā** is wandering loose in **Barā Dīh**.

मुसाहक दोकाने मना परि गेल *musāhuk dokānē manā parī gēl*, there was a prohibition (*i.e.*, they were stopped) at the shop o **Musāhu**.

एक जुम तमाकू मोरा नामे नहिं चढ़ावे *ek jum tamākū mōrā nāmē nahī carhāvai*, they do not offer a single chew of tobacco in my name.

सात नींदे सतलि हलैक फेकुनी *sāt nīndē satalī chalaik phekunī*. **Phekunī** was sleeping in seven sleeps (*i.e.*, was sound asleep).

बोझे बोझे बारे बारे नान तमाकू तोलै *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.

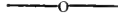
बड़ भारे हकैल दुआर *bar bhōrē chēkal duār*, in the early morning you have obstructed my door.

93. The VOCATIVE usually takes the same form as the nominative. In speaking to a person of lower rank or age, the long form of the noun is preferred. Thus, **बेना** *nēnā*, a boy, becomes **रो**

नेनवा *rau nen^awā*. नेनी *nēnī*, a girl, becomes मै नेनिया *gai neniyā*.
रघू *Raghū*, a proper name, becomes रौ रघुआ *rau Raghūā*.

The following interjections are used with the vocative:—

- (a) With masculine inferiors,—or familiarly, रौ *rau*, रे *rē*.
- (b) With masculine equals or superiors, आँ *au*, हौ *hau*, हे *hē*.
- (c) With feminine inferiors,—or familiarly, मै *gai*.
- (d) With feminine equals or superiors, हे *hai*.



CHAPTER III.

DECLENSION OF NOUNS.

94. There is in Maithili 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^awā*, which belongs to the first class, its instrumental singular being फलवें *phal^awē*.

CLASS I.

All nouns ending in आ \bar{a} or ई $\bar{ē}$.

97. (1) Example of a Masculine noun ending in आ \bar{a} .

नेना $nēnā$, a boy.

Singular.

Nom.	नेना $nēnā$, a boy.
Acc.	$\left\{ \begin{array}{l} \text{नेना } nēnā, \\ \text{नेना कं } nēnā\ kē. \end{array} \right\}$ a boy.
Inst.	$\left\{ \begin{array}{l} \text{नेनें } nēnē, \\ \text{नेना स } nēnā\ sā. \end{array} \right\}$ by a boy.
Dat.	नेना कं $nēnā\ kē$, to a boy.
Abl.	नेना स $nēnā\ sā$, from a boy.
Gen.	$\left\{ \begin{array}{l} \text{नेनाक } nēnāk, \\ \text{नेना केर } nēnā\ kēr, \end{array} \right\}$ of a boy.
Loc.	नेना में $nēnā\ mē$, in a boy.
Voc.	रौ नेनवा $rau\ nēnāwā$, O boy, (or respectfully) ओ नेना $au\ nēnā$.

Plural.

Nom.	नेना सभ ¹ <i>nēnā sabh</i> , boys.
Acc.	{ नेना सभ ¹ <i>nēnā sabh</i> , नेना सभ के ² <i>nēnā sabh kē</i> , } boys.
Inst.	{ नेना सभे ³ <i>nēnā sabhē</i> , नेना सभ से ⁴ <i>nēnā sabh sē</i> , } by boys.
Dat.	नेना सभ के ⁴ <i>nēnā sabh kē</i> , to boys.
Abl.	नेना सभ से ⁵ <i>nēnā sabh sē</i> , from boys.
Gen.	{ नेना सभके ⁶ <i>nēnā sabhak</i> , नेना सभ केर <i>nēnā sabh kēr</i> , } of boys.
Loc.	नेना सभ में ⁷ <i>nēnā sabh mē</i> , in boys.
Voc.	{ रौ नैनवा सभ ⁸ <i>rau nēnā sabh</i> , ओ नेना सभ <i>au nēnā sabh</i> , } O boys.

¹ Other forms are सभ नेना *sabh nēnā*, नेना सबहि *nēnā sabah*, सबहि नेना *sabah nēnā* and नेना लोकनि *nēnā lokani*.

² Other forms are नेना सबहि के *nēnā sabah kē*, and नेना लोकनि के *nēnā lokani kē*.

³ Other forms are नेना सबहिएँ *nēnā sabahiē*, नेना सबहि से *nēnā sabah sē*, नेना लोकनिएँ *nēnā lokaniē* and नेना लोकनि से *nēnā lokani sē*.

⁴ Other forms are नेना सबहि के *nēnā sabah kē* and नेना लोकनि के *nēnā lokani kē*.

⁵ Other forms are नेना सबहि से *nēnā sabah sē* and नेना लोकनि से *nēnā lokani sē*.

⁶ Other forms are नेना सबहिक *nēnā sabahik*, नेना लोकनिक *nēnā lokanik*.

⁷ Other forms are नेना सबहि में *nēnā sabah mē* and नेना लोकनि में *nēnā lokani mē*.

⁸ Other forms are रौ नेना सबहि *rau nēnā sabah*, ओ नेना लोकनि *au nēnā lokani*.

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

कथा *kathā*, a story.

Singular.

Nom.	कथा <i>kathā</i> , a story.
Acc.	{ कथा <i>kathā</i> , कथा के <i>kathā kē</i> . } a story.
Inst.	{ कथे <i>kathē</i> , कथा से <i>kathā sē</i> . } by a story.
Dat.	कथा के <i>kathā kē</i> , to a story.
Abl.	कथा से <i>kathā sē</i> , from a story.
Gen.	{ कथाक <i>kathāk</i> , कथा केर <i>kathā kēr</i> . } of a story.
Loc.	कथा में <i>kathā mē</i> , in a story.
Voc.	हे कथा <i>hē kathā</i> , O story.

Plural.

Nom.	कथा सभ <i>kathā sabh</i> , stories.
Acc.	{ कथा सभ <i>kathā sabh</i> , कथा सभ के <i>kathā sabh kē</i> , } stories.
Inst.	{ कथा सभे <i>kathā sabhē</i> , कथा सभ से <i>kathā sabh sē</i> . } by stories.
Dat.	कथा सभ के <i>kathā sabh kē</i> , to stories.
Abl.	कथा सभ से <i>kathā sabh sē</i> , from stories.
Gen.	{ कथा सभक <i>kathā sabhak</i> , कथा सभ केर <i>kathā sabh kēr</i> . } of stories.
Loc.	कथा सभ म <i>kathā sabh mē</i> , in stories.
Voc.	हे कथा सभ <i>hē kathā sabh</i> , O stories.

CLASS II.

99. All nouns ending in a silent consonant.

फल *phal*, a fruit.*Singular.*

Nom.	फल <i>phal</i> .	a fruit.
Acc.	{ फल <i>phal</i> , फल के <i>phal kē</i> . }	a fruit.
Inst.	{ फलें <i>phalē</i> . फल से <i>phal sē</i> . }	by a fruit.
Dat.	फल के <i>phal kē</i> ,	to a fruit.
Abl.	फल से <i>phal sē</i> ,	from a fruit.
Gen.	{ फलक <i>phatak</i> . फल केर <i>phal kēr</i> . }	of a fruit.
Loc.	फल में <i>phal mē</i> .	in a fruit.
Voc.	हे फल <i>hē phal</i> .	O fruit.

Plural.

Nom.	फल सभ <i>phal sabh</i> ,	fruit.
Acc.	{ फल सभ <i>phal sabh</i> , फल सभ के <i>phal sabh kē</i> . }	fruit.
Inst.	{ फल सभें <i>phal sabhē</i> . फल सभ से <i>phal sabh sē</i> , }	by fruit.
Dat.	फल सभ के <i>phal sabh kē</i> ,	to fruit.
Abl.	फल सभ से <i>phal sabh sē</i> ,	from fruit.
Gen.	{ फल सभक <i>phal sabhak</i> . फल सभ केर <i>phal sabh kēr</i> . }	of fruit.
Loc.	फल सभ में <i>phal sabh mē</i> ,	in fruit.
Voc.	हे फल सभ <i>hē phal sabh</i> ,	O fruit.

As an example of a noun with an oblique form, we may take
पहर *pahar*, a watch : Acc पहर *pahar* or पहरा के *pahārā kē*; Inst.

पहरें *paharē* or पहरा सँ *paharā sã*, and so on. The plural is पहर सब *pahar sabh*, etc., like फल सब *phal sabh*.

CLASS III.

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

100. (1) Example of a masculine noun, ending in र *r*.

पानि *pāni*. water.

Singular.

Nom.	पानि <i>pāni</i> .	water.
Acc.	{ पानि <i>pāni</i> . पानि कें <i>pāni kē</i> . }	water.
Inst.	{ पानिरं <i>pāniṛ</i> . पानि सँ <i>pāni sã</i> . }	by water.
Dat.	पानि कें <i>pāni kē</i> .	to water.
Abl.	पानि सँ <i>pāni sã</i> .	from water.
Gen.	{ पानिक <i>pānik</i> . पानि केर <i>pāni kēr</i> . }	of water.
Loc.	पानि में <i>pāni mē</i> .	in water.]
Voc.	हे पानि <i>hē pāni</i> .	O water.

Plural.

Nom.	पानि सब <i>pāni sabh</i> .	waters.
Acc.	{ पानि सब <i>pāni sabh</i> . पानि सब कें <i>pāni sabh kē</i> . }	waters.
Inst.	{ पानि सबें <i>pāni sabhē</i> . पानि सब सँ <i>pāni sabh sã</i> . }	by waters
Dat.	पानि सब कें <i>pāni sabh kē</i> .	to waters.
Abl.	पानि सब सँ <i>pāni sabh sã</i> .	from waters.
Gen.	{ पानि सबक <i>pāni sabhak</i> . पानि सब केर <i>pāni sabh kēr</i> . }	of waters.
Loc.	पानि सब में <i>pāni sabh mē</i> .	in waters.
Voc.	हे पानि सब <i>hē pāni sabh</i> .	O waters.

101. (2) Example of a feminine noun ending in र ङि.

नेनी *nēnī*, a girl.

Singular.

Nom.	नेनी <i>nēnī</i> , a girl.
Acc.	{ नेनी <i>nēnī</i> , नेनी के <i>nēnī kē</i> , } a girl.
Inst.	{ नेनिं <i>neniṅ</i> , नेनी सँ <i>nēnī sṅ</i> , } by a girl.
Dat.	नेनी के <i>nēnī kē</i> , to a girl.
Abl.	नेनी सँ <i>nēnī sṅ</i> , from a girl.
Gen.	{ नेनीक <i>nēnīk</i> , नेनी केर <i>nēnī kēr</i> , } of a girl.
Loc.	नेनी में <i>nēnī mē</i> , in a girl.
Voc.	गै नेनिया <i>gai neniya</i> , O girl.

Plural.

Nom.	नेनी सभ <i>nēnī sabh</i> , girls.
Acc.	{ नेनी सभ <i>nēnī sabh</i> . नेनी सभ के <i>nēnī sabh kē</i> . } girls.
Inst.	{ नेनी सभें <i>nēnī sabhē</i> , नेनी सभ सँ <i>nēnī sabh sṅ</i> , } by girls.
Dat.	नेनी सभ के <i>nēnī sabh kē</i> . to girls.
Abl.	नेनी सभ सँ <i>nēnī sabh sṅ</i> . from girls.
Gen.	{ नेनी सभक <i>nēnī sabhak</i> . नेनी सभ केर <i>nēnī sabh kēr</i> . } of girls.
Loc.	नेनी सभ में <i>nēnī sabh mē</i> . in girls.
Voc.	गै नेनिया सभ <i>gai neniya sabh</i> . O girls.

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

रघू* *Raghū*, a proper noun.

Nom.	रघू <i>Raghū</i> , Raghū.
Acc.	रघू के <i>Raghū kē</i> , Raghū.
Inst.	$\left\{ \begin{array}{l} \text{रघूँ} \text{ } Raghuē, \\ \text{रघूँ सँ} \text{ } Raghū sã. \end{array} \right\}$ by Raghū.
Dat.	रघू के <i>Raghū kē</i> , to Raghū.
Abl.	रघूँ सँ <i>Raghū sã</i> , from Raghū.
Gen.	रघूक <i>Raghūk</i> . of Raghū.
Loc.	रघू में <i>Raghū mē</i> . in Raghū.
Voc.	रौ रघुवा <i>rau Raghuvā</i> , O Raghū, (or respectfully) रौ रघू <i>hau Raghū</i> .

103. As an example of a verbal noun in **इ**, with an oblique form in **ऐ**, we may take **चढ़ि** *carhī*, mounting; acc. **चढ़ि** *carhī* or **चढ़े के** *carhai kē*; Instr. **चढ़े सँ** *carhai sã* (**चढ़ैँ** *carhaiē* is not used); and so on. Instead of **चढ़े** *carhai*, we may have **चढ़ै** *carhā* throughout.

—o—

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** *aisanī*. The word **ऋपट** *jhapaṭ*, a pounce, is feminine, and

* Usually spelt thus in Maithilī.

hence we have in the story of Salāhēs the phrase **ऊँसनि अपट मारै** *aīsanī 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 feminines in short **इ** *i*.

Examples:—

<i>Masculine.</i>	<i>Feminine.</i>
गोर <i>gōr</i> , fair	गोरि <i>gōri</i> .
बड़ <i>bar</i> , great	बड़ि <i>bari</i> .
बुधियार <i>budhiyār</i> , wise	बुधियारि <i>budhiyārī</i> .
अधलाह <i>adh^olāh</i> , bad	अधलाहि <i>adh^olāhī</i> .
गमार <i>gamār</i> , rustic	गमारि <i>gamārī</i> .
टेढ़ <i>tēṛh</i> , crooked	टेढ़ि <i>tēṛhī</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:—

<i>Masculine.</i>	<i>Feminine.</i>
सुन्दर <i>sundar</i> , beautiful	{ Sanskrit, सुन्दरी <i>sundarī</i> . Maithili, सुन्दरि <i>sundari</i> .
धूसर <i>dhūsar</i> dusty	{ S. धूसरा <i>dhūsarā</i> or धूसरी <i>dhūsarī</i> . M. धूसरि <i>dhūsari</i> .
अत्यन्त <i>atyant</i> , excessive	{ S. अत्यन्ता <i>atyantā</i> . M. अत्यन्ति <i>atyanti</i> .

The following may here be noted as irregular:—

<i>Masculine.</i>	<i>Feminine.</i>
सुबोध <i>subōdh</i> , wise	{ S. सुबोधा <i>subōdhā</i> . M. सुबुधि <i>subudhi</i> .

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

Examples:—

<i>Masculine.</i>	<i>Feminine.</i>
बेटा <i>bētā</i> , a son	बेटि <i>bētī</i> , a daughter.
नेना <i>nēnā</i> , a boy	नेनी <i>nēnī</i> , a girl.

110. RULE IV.—Long forms of nouns substantive and redundant forms of adjectives in चवा *°wā* form their feminines in रया *iyā* or रचा *iā*. Redundant forms of nouns substantive in चोवा *auwā* or चोषा *auā*, form their feminines in रयवा *iy°wā*, रचवा *iawā*, or र्वा *iwā*. Thus:—

<i>Masculine.</i>	<i>Feminine.</i>
घोड़वा <i>ghor°wā</i> , a horse	घोड़िया <i>ghoriyā</i> or घोड़िचा <i>ghoriā</i> , a mare.
चोटकवा <i>choṭ°kawā</i> or <i>chotak°wā</i>	चोटकिया <i>choṭ°kiyā</i> or चोटकिया <i>chotakiyā</i> , or चोटकिचा <i>choṭ°kiā</i> or chota- <i>kiā</i> .

Masculine.		Feminine.
घोरोबा <i>ghorauā</i> or घोरोबा <i>ghorauwā</i>	} a horse	घोड़ियवा <i>ghoriy^awā</i> , घोड़िषवा <i>ghori-</i> <i>awā</i> or घोड़ीवा <i>ghoriwā</i> .

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 <i>ujar</i> or उजरा <i>ujarā</i> or उजरका <i>ujar^akā</i>	} white	उजरी <i>uj^arī</i> . or उजरकी <i>ujar^akī</i> .
कारी <i>kārī</i> or करिआ <i>kariā</i> or करिका <i>karikkā</i>	} black	करिकी <i>karikkī</i> .
पीरा <i>pīrā</i> or पीअर <i>pīar</i> or पिअरका <i>pīar^akā</i>	} yellow	पिअरकी <i>pīar^akī</i> .
हरिअर <i>hariar</i> or हरिअरका <i>hariar^akā</i>	} green	हरिअरकी <i>hariar^akī</i> .
लाल <i>lāl</i> or ललका <i>lal^akā</i>	} red	ललकी <i>lal^akī</i> .

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

Note also that नौल *nil*, dark blue, which also occurs in Sanskrit and which in that language forms its feminine नौला *nilā*, or नौली *nilī*, in Maithili adopts नौली *nilī* as its feminine form.

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

(a) Verbal adjectives in र् *i*, and ई *i*, corresponding to Sanskrit adjectives in र्न् *in*, nominative, ई *i*.

Examples :—

<i>Masculine.</i>			<i>Feminine in Maithili.</i>		
Sanskrit	मानी <i>mānī</i>	} proud	{	मानिनी <i>mānīnī</i>	
Maithili	मानि <i>māni</i>			or	मानिनि <i>mānini</i> .
S.	भावी <i>bhāvī</i>	} future	{	भाविनी <i>bhāvīnī</i>	
M.	भावी <i>bhāvī</i>			or	भाविनि <i>bhāvini</i> .
S.	हारी <i>hārī</i>	} seizing	{	हारिणी <i>hārīṇī</i>	
M.	हारी <i>hārī</i>			or	हारिनि <i>hārīni</i> .
S.	धारी <i>dhārī</i>	} bearing	{	धारिणी <i>dhārīṇī</i> .	
M.	धारी <i>dhārī</i>			or	धारिनि <i>dhārīni</i> .
S.	कारी <i>kārī</i>	} doing	{	कारिणी <i>kārīṇī</i>	
M.	कारी <i>kārī</i>			or	कारिनि <i>kārīni</i> .
S.	चिरंजीवी <i>chirañjīvī</i>	} long-lived	{	चिरंजीविनी <i>chirañjīvinī</i>	
M.	चिरंजीवी <i>chirañjībī</i>			or	चिरंजीविनि <i>chirañjībinī</i>
or	चिरंजिब <i>chirañjīb</i>			or	चिरंजीबि <i>chirañjībī</i> .

As an irregular under this head falls—

<i>Masculine.</i>			<i>Feminine in Maithili.</i>	
S.	सुधर्मा <i>sudharmā</i>	} virtuous	{	सुधर्मिणी <i>sudharmiṇī</i> .
M.	सुधर्मा <i>sudharmā</i>			

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

Examples :—

<i>Masculine.</i>			<i>Feminine.</i>	
S.	विद्वान् <i>vidvān</i>	} wise	{	बिदुषी <i>biduṣī</i> (pronounced
M.	बिद्वान् <i>bīdvān</i>			— <i>khī</i> , see § 25.)
S.	गरौयान् <i>garīyān</i>	} heavier	{	गरौयसी <i>garīyasī</i> .
M.	गरौयान् <i>garīān</i>			
S.	लघौयान् <i>laghīyān</i>	} lighter	{	लघौयसी <i>laghīyasī</i> .
M.	लघौयान् <i>laghīān</i>			

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

Examples :—

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

115. (d) Gerundials and past participles passive.

Examples :—

<i>Masculine.</i>		<i>Feminine.</i>
मंतव्य <i>mantavya</i>	to be remarked	मंतव्या <i>mantavyā</i> .
बंदनीय <i>bandanīya</i>	praiseworthy	बंदनीया <i>bandanīyā</i>
जोग्य <i>jōgya</i>	worthy	जोग्या <i>jōgyā</i> .
मान्य <i>mānya</i>	reverend	मान्या <i>mānyā</i> .
साध्य <i>sādhyā</i>	easy	साध्या <i>sādhyā</i> .
जुक्त <i>jukt</i>	joined	जुक्ता <i>juktā</i> .
सुद्ध <i>suddh</i>	pure	सुद्धा <i>suddhā</i> .
घात <i>ārt</i>	pained	घाता <i>ārtā</i> .
खिन्न <i>khinn</i>	broken	खिन्ना <i>khinnā</i> .

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

<i>Masculine.</i>		<i>Feminine.</i>
धूर्त <i>dhūrt</i>	a knave	धूर्ता <i>dhūrtā</i> .
स्याम <i>syām</i>	dark	स्यामा <i>syāmā</i> .
गरिष्ठ <i>gariṣṭh</i>	heaviest (venerable)	गरिष्ठा <i>gariṣṭhā</i> .
श्रेष्ठ <i>śrēṣṭh</i>	excellent	श्रेष्ठा <i>śrēṣṭhā</i> .
ब्रिन्द <i>brind</i>	numerous	ब्रिन्दा <i>brindā</i> .
आर्य्य • <i>ārjya</i>	respectable	आर्य्या <i>ārjyā</i> .

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 ङ *tr*, have the following feminines :—

Examples :—

Masculine.			Feminine.
S.	धाता <i>dhātā</i>	} creator	{ धात्री <i>dhātrī</i> .
M.	धाता <i>dhātā</i>		{ धात्रि <i>dhātrī</i> .
S.	ज्ञाता <i>jñātā</i>	} knower	{ ज्ञात्री <i>jñātrī</i> .
M.	ग्यांता <i>gyāntā</i>		{ ग्यांत्रि <i>gyātrī</i> .
S.	पाता <i>pātā</i>	} protector	{ पात्री <i>pātrī</i> .
M.	पाता <i>pātā</i>		{ पात्रि <i>pātrī</i> .

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 इ *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 *bar*, great.

ऐसन *aisan* or एहन *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 *tesārā pahārā mē*, 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, इ गाँही ओहि गाँही सँ सुंदरि हकै *i gāchī ohī s' sūndarī h'kai*, this grove is more beautiful than that.

121. (b) *Superlative*. This is formed either by prefixing सभ सँ *sabh s'ā*, 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: इ गाँही सभ सँ सुंदरि हकै *i gāchī sabh s'ā sūndarī h'kai*, this is the most beautiful grove; or इ गाँही बड़ि सुंदरि हकै *i gāchī barī sūndarī h'kai*, 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: इ गाँही ओहि गाँही सँ सुन्दर हकै *i gāchī ohī gāchī s'ā sundar h'kai*; इ गाँही सभ सँ सुन्दर हकै *i gāchī sabh s'ā sundar h'kai*; इ गाँही बड़ सुन्दर हकै *i gāchī bar sūndar h'kai*.

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 Hindi:—

१ एक <i>ek</i> .	८ आठ <i>āṭh</i> .
२ दुइ <i>dui</i> .	९ नौ <i>nau</i> .
३ तीनि <i>tīnī</i> .	१० दश <i>daś</i> .
४ चारि <i>cārī</i> .	११ प्रगारह <i>egārah</i> .
५ पाँच <i>pāc</i> .	१२ बारह <i>bārah</i> .
६ छौ <i>chau</i> .	१३ तेरह <i>tērah</i> .
७ सात <i>sāt</i> .	१४ चौदह <i>caudah</i> .

- १५ पन्द्रह *pandrah*.
 १६ सोलह *sōlah* or सोड़ह *sōrah*.
 १७ सत्रह *satrah*.
 १८ अठारह *athārah*.
 १९ उनैस *unais*.
 २० बीस *bīs*.
 २१ एकैस *ekais*.
 २२ बाइस *bāis*.
 २३ तैस *tais*.
 २४ चौबीस *caubīs*.
 २५ पचौस *pacīs*.
 २६ छब्बीस *chabbīs*.
 २७ सत्ताइस *sattāis*.
 २८ अठाइस *athāis*.
 २९ उनतीस *un^atīs*.
 ३० तीस *tīs*.
 ३१ एकतीस *ek^atīs*.
 ३२ बत्तीस *battīs*.
 ३३ तैंतीस *tētīs*.
 ३४ चौतीस *caūtīs*.
 ३५ पैंतीस *pañtīs*.
 ३६ छत्तीस *chattīs*.
 ३७ सैंतीस *saītīs*.
 ३८ अठतीस *ath^atīs*.
 ३९ उनचालीस *un^acālīs* or
 उननचालीस *unan^acālīs*.
 ४० चालीस *cālīs*.
 ४१ एकतालीस *ek^atālīs*.
 ४२ बेचालीस *beālīs*.
 ४३ तैंतालीस *taītālīs*.
 ४४ चौचालीस *cauālīs*.
 ४५ पैंतालीस *pañtālīs*.
 ४६ छेचालीस *cheālīs*.
 ४७ सैंतालीस *saītālīs*.
 ४८ अठतालीस *ath^atālīs*.
 ४९ उनचास *un^acās* or उननचास
unan^acās.
 ५० पचास *pacās*.
 ५१ एकवावन *ekāwan*.
 ५२ वावन *bāwan*.
 ५३ तिरपन *tir^apan*.
 ५४ चौवन *cauwan*.
 ५५ पचपन *pac^apan*.
 ५६ छप्पन *chappan*.
 ५७ सतावन *satāwan*.
 ५८ अठावन *athāwan*.
 ५९ उनसठि *un^asaṭhī*.
 ६० साठि *sāṭhī*.
 ६१ एकसठि *ek^asaṭhī* or एकसठि
ek^asaṭṭhī.
 ६२ बासठि *bāsaṭhī* or बासठि
bāsaṭṭhī.
 ६३ तिरसठि *tir^asaṭhī* or तिरसठि
tir^asaṭṭhī.
 ६४ चौंसठि *caūsaṭhī* or चौंसठि
caūsaṭṭhī.
 ६५ पैंसठि *pañsaṭhī* or पैंसठि
pañsaṭṭhī.
 ६६ छेसासठि *cheāsaṭhī* or छेसासठि
cheāsaṭṭhī.
 ६७ सतसठि *saṭ^asaṭhī* or सतसठि
saṭ^asaṭṭhī.

६८ अठसठि <i>aṭh^asathⁱ</i> or अइसठि <i>ar^asathⁱ</i> or अठसठि <i>aṭh^a- sathⁱ</i> .	८४ चौरासी <i>caurāsī</i> .
६९ उनहत्तरि <i>un^ahattarⁱ</i> .	८५ पचासी <i>pacāsī</i> .
७० सत्तरि <i>sattarⁱ</i> .	८६ बेचासी <i>cheāsī</i> .
७१ एकहत्तरि <i>ak^ahattarⁱ</i> .	८७ सतासी <i>satāsī</i> .
७२ बहत्तरि <i>bahattarⁱ</i> .	८८ अठासी <i>aṭhāsī</i> .
७३ तेहत्तरि <i>tehattarⁱ</i> .	८९ नवासी <i>nawāsī</i> .
७४ चौहत्तरि <i>cauhattarⁱ</i> .	९० नब्बे <i>nabbaī</i> .
७५ पचहत्तरि <i>pac^ahattarⁱ</i> .	९१ एकानवे <i>ekān^abē</i> .
७६ छहत्तरि <i>chhattarⁱ</i> .	९२ बरानवे <i>barān^abē</i> or बेखानवे <i>beān^abē</i> .
७७ सतहत्तरि <i>sat^ahattarⁱ</i> .	९३ तेरानवे <i>terān^abē</i> .
७८ अठहत्तरि <i>aṭh^ahattarⁱ</i> .	९४ चौरानवे <i>caurān^abē</i> .
७९ उनासी <i>unāsī</i> .	९५ पंचानवे <i>pācān^abē</i> .
८० अस्सी <i>assī</i> .	९६ बेखानवे <i>cheān^abē</i> .
८१ एक़ासी <i>ekāsī</i> .	९७ सनतानवे <i>san^atān^abē</i> .
८२ बेरासी <i>berāsī</i> or बेचासी <i>beāsī</i> .	९८ अठानवे <i>aṭhān^abē</i> .
८३ तेरासी <i>terāsī</i> .	९९ निनानवे <i>ninān^abē</i> .
	१०० सै <i>sai</i> .

ORDINALS.

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

पहिल <i>pahil</i> , first.	सातम <i>sātam</i> , seventh.
दोसर <i>dōsar</i> , second.	आठम <i>āṭham</i> , eighth.
तेसर <i>tēsar</i> , third.	नौम <i>naum</i> , ninth.
चौठ <i>cauṭh</i> , or चारिम <i>cārim</i> , fourth.	दशम <i>daśam</i> , tenth.
पांचम <i>pāncam</i> , fifth.	एगारहम <i>egār^aham</i> , eleventh.
छठम <i>chaṭham</i> , sixth.	

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

FRACTIONAL NUMBERS.

125. The following are useful :—

पाचो *pāo*, a quarter.

आध *ādḥ*, a half.

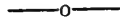
पोन *paun*, three-quarters ; or, less by a quarter.

सवेचाँ *savaiyā*, one and-a-quarter ; or, plus a quarter.

डेचोदा *deōrhā*, one-and-a-half ; or, plus a half.

AGGREGATE NUMBERS.

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



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 ई *ī*, this, is एहि *ehi*, and

प्रहि केँ *ehⁱ kē*, to this, is only found when 'this' is something inanimate. प्रहि केँ *ehⁱ kē* could not be used if 'this' was a boy. But we can say प्रहि नेना केँ *ehⁱ nēnā kē*, to this boy, because here प्रहि *ehⁱ* is used as an adjective.

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

<i>Direct Form.</i>	<i>Old Oblique Form.</i>
मैं <i>mē</i> , (old poetic form), I	मोहि <i>mohⁱ</i> .
तू <i>tū</i> , thou	तोहि <i>tohⁱ</i> .
ई <i>ī</i> , this (non-honorific)	प्रहि <i>ehⁱ</i> , प्रह <i>eh</i> , or प्रह <i>aih</i> .
ई <i>ī</i> , this (honorific)	हिनि <i>hinⁱ</i> or हिन <i>hin</i> .
ओ <i>ō</i> , that (non-honorific)	ओहि <i>ohⁱ</i> , ओह <i>oh</i> , or ओह <i>anh</i> .
ओ <i>ō</i> , that (honorific)	ऊनि <i>hunⁱ</i> or ऊन <i>hun</i> .
जे <i>jē</i> , who (non-honorific)	आहि <i>jāhⁱ</i> .
जे <i>jē</i> , who (honorific)	जनि <i>janⁱ</i> .
से <i>sē</i> , he (non-honorific)	ताहि <i>tāhⁱ</i> .
से <i>sē</i> , he (honorific)	तनि <i>tanⁱ</i> .
के <i>kē</i> , who ? (non-honorific)	काहि <i>kāhⁱ</i> (not used as an adjective).
के <i>kē</i> , who ? (honorific)	कनि <i>kanⁱ</i> .
कौ <i>kī</i> , what ? (substantive)	कथी <i>kathī</i> .
कैओ <i>keo</i> , anyone	काहु <i>kāhu</i> .

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 <i>mē</i> , I	मीर <i>mōr</i>	मीरा <i>mōrā</i> .
हम <i>ham</i> , I	हमर <i>hamar</i> or हमार <i>hamār</i>	हमरा <i>hamārā</i> .
तू <i>tū</i> , thou	तीर <i>tōr</i>	तीरा <i>tōrā</i> .
तौह <i>tōh</i> or तौं <i>tō</i> , thou	तोहर <i>tōhar</i> or तोहार <i>tohār</i>	तोहरा <i>tohārā</i> .
अपनहिं <i>ap^anahī</i> , self	अपन <i>appan</i> or अपन <i>apan</i>	अपना <i>ap^anā</i>
ई <i>i</i> , this (non-honorific)	एकर <i>ēkar</i>	एकरा <i>ekārā</i> .
ई <i>i</i> , this (honorific)	हिनक <i>hinak</i>	हिनका <i>hin^akā</i> .
ओ <i>ō</i> , that (non-honorific)	ओकर <i>ōkar</i>	ओकरा <i>okārā</i> .
ओ <i>ō</i> , that (honorific)	ऊनक <i>hunak</i>	ऊनका <i>hun^akā</i> .
जे <i>jē</i> , who (non-honorific)	जकर <i>jakar</i>	जकरा <i>jakārā</i> .
जे <i>jē</i> , who (honorific)	जनिक <i>janik</i>	जनिका <i>janikā</i> .
से <i>sē</i> , he (non-honorific)	तकर <i>takar</i>	तकरा <i>takārā</i> .
से <i>sē</i> , he (honorific)	तनिक <i>tanik</i>	तनिका <i>tanikā</i> .
के <i>kē</i> , who? (non-honorific)	ककर <i>kakar</i>	ककरा <i>kakārā</i> .
के <i>kē</i> , who? (honorific)	कनिक <i>kanik</i>	कनिका <i>kanikā</i> .

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** *lok^ani*, people. The same is the case with pronouns. Their plurals are formed in

the same way. In the ancient Māgadhī Prakrit from which Maithilī 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 meaning. With regard to the pronouns of the first and second persons the case is somewhat different. In ordinary Maithilī, the old singulars (**मैं** *mē*, I and **तू** *tū*, thou) have fallen into disuse and are now only found in poetry. The old plural forms are now employed 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** *ahāñ*, **आहाँ** *ahañ* or **अपने** *ap^{ne}* 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 possessive 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 हरख होत *hamar rōj haraj hōit*, my means of livelihood will be spoiled.

बिया कारन मुदे तोर जुमल *triyā kāran mudai tōr jūmal*, for the sake of a woman your enemy has come.

अप्यन सभ धन उड़ाय भिखारि भै गेल *appan sabh dhan urāy bhikhārī bhai gēl*, having wasted all his substance he became a beggar.

उनक कानब सुनि *hunak kānab suni*, having heard her lamentations.

जकर बेदुली लाएल, तकर केहन सुरखी *jakar bedulī lāel, takar kehan sur^okhī*, how wonderful must be the beauty of her whose *bedulī* you have brought.

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

तकर अकरार लिखि दाखिल करे *takar akrār likhī dākhil karāh*, write and file a bond to that effect (*lit.* of that).

ककर घोड़ बैक *kakar ghōṛ baik*, whose is the horse ?

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

हमरा सिरकी में *ham^orā sir^okī mē*, in my hut.

तोहरा घर में *toh^orā ghar mē*, in your house.

गिरहस्थ अपना मन में कहलक *girhasth ap^onā man mē kah^olak*, the farmer said in his own heart.

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

संग समाज सबी आइलि उनका फुलवाड़ी *saṅg samāj sakhī āilī hun^okā phul^owāṛī*, (her) companions and friends came (into) her garden.

उनका कारन *hun^okā 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 :—

{ हमरा सिरकी में *hamar sir^okī mē*, and
हमरा सिरकी में *ham^orā sir^okī mē*.

{ अपना चढ़ैक घोड़ी *ap^onā caṛhaik ghōṛī*, and
अपना चढ़ैक घोड़ी *ap^onā 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 *hun^akā kānab sunⁱ*.

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

तकरा अकारार लिखि *tak^arā ak^arār likhⁱ*.

In phrases like हमरा सक नहिं *ham^arā sak nahⁱ*, I have no power (to do so and so), हमरा *ham^arā* 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 *hamarⁱ 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 के *kē*, added. Thus हम *ham*, I; हमरा *ham^arā* or हमरा के *ham^arā kē*, me. The honorific pronoun of the second person, अपेन *ap^ene* or अहाँ *ahā*, 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 के *kē*, an idiom which is not allowable in the case of nouns substantive. Thus हमरा के *ham^arā kē* or हमरा *ham^arā*, 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.

PERSONAL PRONOUNS.

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 Maithili. 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 **मै** *mē*, I, and **तू** *tū*, thou, and are declined as follows:—

Nom.	मै <i>mē</i> , I.	तू <i>tū</i> , thou.
Acc.	मोहि <i>mohi</i> , me.	तोहि <i>tohi</i> , thee.
Instr.	मोहि <i>मोहि सौ</i> <i>mohi sō</i> , by me.	तोहि <i>तोहि सौ</i> <i>tohi sō</i> , by thee.
Dat.	मोहि <i>mohi</i> , to me.	तोहि <i>tohi</i> , to thee.
Abl.	मोहि <i>मोहि सौ</i> <i>mohi sō</i> , from me.	तोहि <i>तोहि सौ</i> <i>tohi sō</i> , from thee.
Gen.	मोर <i>mōr</i> , my, of me.	तुअ <i>tua</i> , or तोर <i>tōr</i> , thy, of thee.
Loc.	मोहि <i>मोहि मों</i> <i>mohi mō</i> , in me.	तोहि <i>तोहि मों</i> <i>tohi mō</i> , 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 अहि** *nahi mōrā* (scanned as if it were **मोर** *moru*) *takā achī*, there is not a rupee to me. I have no money.

* 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 <i>ham</i> , I.		तौंह <i>tōh</i> , or तौं <i>tō</i> . thou.
Acc.	{ हमरा <i>ham^arā</i> . हमरा के <i>ham^arā kē</i> . }	me.	{ तोहरा <i>toh^arā</i> . तोहरा के <i>toh^arā kē</i> . }
Instr.	{ हमरें <i>ham^arē</i> . हमरा सँ <i>ham^arā sã</i> . }	by me.	{ तोहरें <i>toh^arē</i> , तोहरा सँ <i>toh^arā sã</i> . }
Dat.	{ हमरा <i>ham^arā</i> . हमरा के <i>ham^arā kē</i> . }	to me.	{ तोहरा <i>toh^arā</i> . तोहरा के <i>toh^arā kē</i> . }
Abl.	हमरा सँ <i>ham^arā sã</i> . from me.		तोहरा सँ <i>toh^arā sã</i> , from thee.
Gen.	हमर <i>hamar</i> , or हमार <i>hamār</i> . my, of me.		तोहर <i>tōhar</i> , or तोहार <i>tōhār</i> . thy, of thee.
Loc.	हमरा में <i>ham^arā mē</i> , in me.		तोहरा में <i>toh^arā mē</i> , in thee.
Voc.	... ..		हो तौंह <i>hou tōh</i> , O thou.

Plural.

Nom.	{ हम सभ <i>ham sabh</i> , हमरा सभ <i>ham^arā sabh</i> , }	we.	{ तौह सभ <i>tōh sabh</i> , तौ सभ <i>tō sabh</i> , तोहरा सभ <i>toh^arā sabh</i> , }	ye.
Acc.	{ हमरा सभ <i>ham^arā sabh</i> , हमरा सभ के <i>ham^arā sabh kē</i> , }	us.	{ तोहरा सभ <i>toh^arā sabh</i> , तोहरा सभ के <i>toh^arā sabh kē</i> , }	you.
Instr.	{ हमरा सभे <i>ham^arā sabhē</i> , हमरा सभ से <i>ham^arā sabh sē</i> , }	by us.	{ तोहरा सभे <i>toh^arā sabhē</i> , तोहरा सभ से <i>toh^arā sabh sē</i> , }	by you.
Dat.	{ हमरा सभ <i>ham^arā sabh</i> , हमरा सभ के <i>ham^arā sabh kē</i> , }	to us.	{ तोहरा सभ <i>toh^arā sabh</i> , तोहरा सभ के <i>toh^arā sabh kē</i> , }	to you.
Abl.	हमरा सभ से <i>ham^arā sabh sē</i> , from us.		तोहरा सभ से <i>toh^arā sabh sē</i> , from you.	
Gen.	हमरा सभक <i>ham^arā sabhak</i> , our, of us.		तोहरा सभक <i>toh^arā sabhak</i> , your, of you.	
Loc.	हमरा सभ में <i>ham^arā sabh mē</i> , in us.		तोहरा सभ में <i>toh^arā sabh mē</i> , in you.	
Voc.	... ..		हो तौह सभ <i>hau tōh sabh</i> , हो तोहरा सभ <i>hau toh^arā sabh</i> .	O ye.

Instead of **सभ** *sabh* we may as usual employ **सबदि** *sabahi* or **लोकनि** *lokani* throughout, except that it is not customary to use them with the direct forms **हम** *ham*, and **तौह** *tôh* or **तीं** *tî*. Thus we do not hear **हम सबदि** *ham sabahi*, or **तौह लोकनि** *tôh lokani*. In the genitive plural we can, as usual, have **सभ केर** *sabh kêr*, instead of **सभक** *sabhak*.

The terminations **दिं** *hi* and **इं** *hi* are often added to these pronouns. The former gives emphasis, and the second means 'also.'

Thus **हमदिं** *hamahi*, I (emphatic), I alone, as distinguished from other people; **हमइं** *hamahi*, I also; **तौइं** *tôhi*, thou also; **हमराइं** *hamarâhi* (with shortening of the final vowel of **हमरा** *hamarâ*), to me also.

139. **तौह** *tôh* and **तीं** *tî* are non-honorific pronouns of the second person. There are two honorific pronouns of this person. **अहाँ** *ahâ* or **अहाँ** *ahâi*, and **अपने** *apne*.

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

अहाँ *ahâi*, **अहाँ** *ahâi sâ*, or **अहाँ** *ahâi sâ*,
and **अपने** *apne sâ*,
} by you.

The plural is, as usual:—

अहाँ (or **अहाँ**) **सभ** *ahâ* (or *ahâi*) *sabh*, **सबदि** *sabahi*, or **लोकनि** *lokani*,

अपने *sabh apne*, etc.

अपने *apne* is more honorific than **अहाँ** *ahâ*. The latter is sometimes even used when talking to inferiors. **अहाँ** *ahâ*, in fact, is *polite*; while **तौह** *tôh* is *rude* or *vulgar*.

In Hindôstâni **आप** *âp*, your honour, is construed with the verb in the third person plural, as in **आप कहाँ जावे** *âp kahâ jâte*

haĩ, where is your honour going? In Maithili, on the contrary, **अहाँ** *ahāĩ* and **अपने** *ap^ane*, are construed with the second person honorific of the verb, as in **अपने बहुत नीक कथा कहल** *ap^ane bahut nĩk kathā kahal*, your honour made a very excellent remark.

THE REFLEXIVE PRONOUN.

140. Closely connected with the foregoing is the Reflexive Pronoun **अपनहिँ** *ap^anahĩ* or **अपने** *ap^ane*, self, which is employed exactly like the Hindōstānī **आप** *āp*, genitive **अपना** *ap^anā*, always referring to the person of the subject of the sentence.

The genitive of **अपनहिँ** *ap^anahĩ* is **अपन** *apan*, or **अपन** *appan*, own, with an oblique form **अपना** *ap^anā*, which is also used as an oblique base. Thus, Acc. Dat. **अपना** *ap^anā*, or **अपना केँ** *ap^anā kē*, to oneself.

The nominative plural is **अपनहिँ** (or **अपने**) **सभ** *ap^anahĩ* (or *ap^ane*) *sabh*, **सबहिँ** *sabhĩ*, or **लोकनि** *lok^ani*. The oblique cases of the plural are formed from the base **अपना सभ** *ap^anā sabh*, etc. Thus Gen. plural **अपना सभक** *ap^anā sabhak*, **अपना सबहिक** *ap^anā sab^hhik*, **अपना लोकनिक** *ap^anā lok^anik*, of selves.

The Locative plural, **अपना सभ में** *ap^anā sabh mē*, or (as frequently happens) with the plural suffix dropped, **अपना में** *ap^anā mē* means 'amongst themselves,' like the Hindōstānī **आपस में** *āpas mē*.

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

अपनहिँ बिलास सँ गेल सरलोगवा *ap^anahĩ bilās sã gēl saraloga*, he himself, after enjoyment (of this life), went to heaven.

अपने ब्राह्मणीक रूप धै कंगनिआ चढ़लि *ap^ane brah^amanĩk rūp dhai kāganiā caṛhalĩ*, she herself, taking the form of a Brāhmaṇ woman, ascended the bank.

अपन मरोटी अपने गाय गबैत चलू जोगिया गाम, *apan maroṭĩ ap^ane gay gabait chalū jogiya gām*,

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

अपन बङ्ग बेटी रखलन्हि घर सुताय *apan bah^u bēṭī rakh^alanhⁱ ghar sutāy*, he has put his own daughter-in-law and daughter to sleep at home.

बैरी अपना बस में आवि जाय् *bāirī ap^anā bas mē ābⁱ jāy*, (if) an enemy come into one's own power.

अपना में मेलि के के रहबह *ap^anā mē mēlⁱ kai kē rah^bbāh*, 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, ई *i* or ई *ī*, this, and a Remote, ओ *o*, 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 *i nēnā*, this boy; ओ नेना *o nēnā*, that boy; ई सभ नेना *i sabh nēnā*, or ई नेना सभ *i nēnā sabh*, these boys; ओ सभ नेना *o sabh nēnā*, or ओ नेना सभ *o 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

वेना 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:—

प्रहि बेकूप के कहीं तक नीक अकिल हैतैक, *ehⁱ bēkūph kē kahī*
tak nīk akil haitaik. how far will wisdom come to this
 fool.

प्रहि फसिलक की रंग अहि *ehⁱ phasilak kī raṅg ahi.* what is
 the prospect of this harvest.

ओहि राति के कतऊँ चलैत गेल *ohⁱ rāti kē katah^ū calait gēl,*
 that night he went away somewhere.

ओहि रसायनीक ठेकान नहिँ लागल *ohⁱ rasāyanīk thēkān 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 प्रहि में *ehⁱ mē.* in this (thing); प्रकरा में *ekarā mē.* in this (living creature); ओहि में *ohⁱ mē,* in that (thing), in it; ओकरा में *okarā mē.* 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.

	इ <i>i</i> or ई <i>ī</i> , this.	ओ <i>ō</i> . that.
Nom.	इ <i>i</i> or ई <i>ī</i> , this	ओ <i>ō</i> . that.
Acc.	इ <i>i</i> , ई <i>ī</i> , प्रहि <i>ehⁱ</i> . प्रहि के <i>ehⁱ kē</i> , this.	ओ <i>ō</i> , ओहि <i>ohⁱ</i> . ओहि के <i>ohⁱ kē</i> , that.
Instr.	एँ <i>ē</i> , प्रहि सँ <i>ehⁱ sã</i> , by this.	ओहि सँ <i>ohⁱ sã</i> , by that.
Dat.	प्रहि <i>ehⁱ</i> . प्रहि के <i>ehⁱ kē</i> , to this.	ओहि <i>ohⁱ</i> . ओहि के <i>ohⁱ kē</i> , to that.
Abl.	प्रहि सँ <i>ehⁱ sã</i> , from this.	ओहि सँ <i>ohⁱ sã</i> , from that.
Gen.	एकर <i>ekar</i> , of this.	ओकर <i>okar</i> , of that.
Loc.	एहि में <i>ehⁱ mē</i> , in this.	ओहि में <i>ohⁱ mē</i> , in that.

Plural.

Nom.	इ सभ <i>i sabh</i> , or ई सभ <i>ī sabh</i> .	ओ सभ <i>ō sabh</i> , those.
	these.	
Acc.	प्रहि सभ (केँ) <i>ehⁱ sabh (kē)</i> .	ओहि सभ (केँ) <i>ohⁱ sabh (kē)</i> , these.
	these.	those.
Instr.	{ एँ सभ <i>ē sabh</i> , प्रहि सभ सँ <i>ehⁱ sabh sã</i> , sã, }	{ by these. ओहि सभ सँ <i>ohⁱ sabh sã</i> , those. }
Dat.	प्रहि सभ (केँ) <i>ehⁱ sabh (kē)</i> , to these.	ओहि सभ (केँ) <i>ohⁱ sabh (kē)</i> , to those.
Abl.	प्रहि सभ सँ <i>ehⁱ sabh sã</i> , from these.	ओहि सभ सँ <i>ohⁱ sabh sã</i> , from those.
Gen.	प्रहि सभक <i>ehⁱ sabhak</i> , of these.	ओहि सभक <i>ohⁱ sabhak</i> , of those.
Loc.	प्रहि सभ में <i>ehⁱ sabh mē</i> , in these.	ओहि सभ में <i>ohⁱ sabh mē</i> , in those.

Instead of **प्रहि** *ehⁱ*, we may have, throughout, **प्रह** *eh* or **प्रेह** *aih*, and similarly for **ओहि** *ohⁱ*, we may have **ओह** *oh* or **ओह** *auh*. I have not noted any instrumental form of **ओ** *ō*, corresponding to the **ँ** *ē* of **इं** *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** *lok^ani* cannot be used, as the pronouns refer only to inanimate objects.

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

इं एकर आठम बिअन थिके *i ēkar āṭham biān thikai*, this is the eighth calving of this one (referring to a cow).

इं ले जाह *i lē jāh*, take away this.

प्रहि नहिं जनली अहाँ भद्री की *ehⁱ nahⁱ jan^alī ahā bhadrī kī*, I did not know this, that your honour is Bhadri.

प्रहि सँ इं फल बहरादअहि *ehⁱ sā i phal bah^arāi-achⁱ*, from this this fruit comes out, *i.e.*, the moral of this is the following :—

ओहि में किच्छु लाभ नहिं *ohⁱ mē kicch^u lābh nahⁱ*, in that there is no profit.

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

As an emphatic form of these pronouns we have **रहे** *ihe*, this indeed, and **उहे** *uhe* or **वैह** *waih*, that indeed, as in **दीना भद्री जिवैत बल उहे गबैत रहे** *dinā bhadrī jibait chal, uhe gabait rahai*, (when) Dinā and Bhadrī were alive, that is the very song they used to sing; **वैह चोराए के लै 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 *ekārā* is substituted for प्रहि *ehi* and ओकरा *okārā* for ओहि *ohi*. Thus:—

Singular.

Nom.	इ <i>i</i> or ई <i>i</i> , this	ओ <i>ō</i> , that.
Instr.	{ प्रकरे <i>ekārē</i> , प्रकरा से <i>ekārā sē</i> , }	by this. ओकरा से <i>okārā sē</i> , by that.
Dat.	{ प्रकरा <i>ekārā</i> . प्रकरा के <i>ekārā kē</i> . }	to this. { ओकरा <i>okārā</i> , ओकरा के <i>okārā kē</i> , } to that.
Gen.	एकर <i>ēkar</i> . of this.	ओकर <i>ōkar</i> . of that.

Plural.

Nom.	इ सभ <i>i sabh</i> . ई सभ <i>i sabh</i> . etc..	ओ सभ <i>ō sabh</i> . etc.. those.
	these.	
Dat.	प्रकरा सभ (के) <i>ekārā sabh (kē)</i> .	ओकरा सभ (के) <i>okārā sabh (kē)</i> . to those.
	to these.	

Similarly for the other cases. I have not noted any instrumental form of ओ *ō*, corresponding to the प्रकरे *ekārē* of ई *i*. In the plural, instead of सभ *sabh*, we can, as usual, have सबहि *sabahī* or लोकनि *lokani*. As examples of these animate non-honorific pronouns, we may quote:—

ओ आदकाल्हि गभिनि अहि *ō āikālhī gābhini achi*, nowadays she is in calf (referring to a cow).

ओकरा प्रहि तरहेँ घबड़ाएल देखि केँ *okārā ehi tarāhē ghabāyāel dēkhi kē*, having seen him distracted in this manner.

In the following ओकरा *okārā* is irregularly used to refer to an inanimate object. तखन ओ सभ ओकरा भट पट तोड़ि देलक *takhan ō sabh okārā jhat-paṭ tūrī dēlak*, then they at once broke it (*sc.* a stick).

एकर आठम बिआन *ekar āṭham biān*, her eighth calving.

जेहि सौं ओकर परबरम जोइक से अबस्य० कर्तब्य० थीक *jehi saū ōkar par^abaraś hōik sē abasya kartabya thīk*, we must certainly do what is necessary for its (the child's) support.

प्रकरा सभ कौं किहु कौं देखाबी *ek^arā sabh kē kich^u kai dekhābī*, having done something, let me show it to all these (*viz.* to his sons).

प्रकरा सबहि कौं हमरा लग पठाए दैह *ek^arā sabahi kē ham^arā lag paṭhāe daih*, send all these (*viz.*, dogs) to me.

हिं *hⁱ* added to these oblique forms gives emphasis, while ऊं *h^u* when suffixed, means 'also.' Thus प्रकरहिं कौं *ek^arahⁱ kē*, it is to *this* one; ओकरऊं पठाए दिओक *ok^arah^u paṭhāe diauk*, send him also. Observe that the final आ *ā* of प्रकरा *ek^arā* and ओकरा *ok^arā* is shortened before these suffixes.

147. (c) HONORIFIC.

The old honorific oblique forms of ई *ī* and ओ *ō* are हिनि *hinⁱ* and हुनि *hunⁱ* respectively. We meet them variously spelt. Sometimes we have हिन *hin* and हुन *hun*; sometimes हिहि *hin^h* and हुहि *hun^h*, and sometimes हिन्ह *hin^h* and हुन्ह *hun^h*. For the sake of convenience I shall only employ हिनि *hinⁱ* and हुनि *hunⁱ* 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 *hunⁱ swāmik kāran*, for the sake of that (respected) husband (the prospective wife is speaking), in the song of Salhēs.

148. The modern oblique form is the oblique genitive of the old oblique form. Thus, दिनका *hin^akā* and उनका *hun^akā*, of which दिनिका *hinikā*, दिन्दिका *hindhikā*, दिन्दिका *hindhikā*, and उनिका *hunikā*, उन्दिका *hundhikā*, उन्दिका *hundhikā*, are optional varieties.

149. The declension of the honorific pronoun is the same as that of the non-honorific, substituting दिनका *hin^akā* and उनका *hun^akā*, or any of the optional spellings, for प्रकार *ek^arā* and ओकरा *ok^arā*, respectively. Thus :—

Singular.

Nom. इ <i>i</i> or ई <i>ī</i> , this.	ओ <i>ō</i> , that.
Instr. दिनकाँ <i>hin^akā sã</i> , by this.	उनकाँ <i>hun^akā sã</i> , by that.
Dat. { दिनका <i>hin^akā</i> , दिनकाँ <i>hin^akā kē</i> , } to this.	{ उनका <i>hun^akā</i> , उनकाँ <i>hun^akā kē</i> , } to that.
(Gen. { दिनक <i>hinak</i> . दिनकर <i>hin^akar</i> . } of this.	{ उनक <i>hunak</i> , उनकर <i>hun^akar</i> . } of that.

Plural.

Nom. इ सभ <i>i sabh</i> , ई सभ <i>ī sabh</i> , etc.	ओ सभ <i>ō sabh</i> , etc., those.
these.	
Dat. दिनका सभ (कें) <i>hin^akā sabh (kē)</i> , to these.	उनका सभ (कें) <i>hun^akā sabh (kē)</i> , to those.

Similarly for the other cases. As usual, in the plural we can use सबदिह *sabahⁱ* or लोकनि *lok^ani* instead of सभ *sabh*. Examples of the use of this form of the demonstrative pronoun are :—

दिनका फुरसति देब *hin^akā phursatⁱ dēb*. I will give him leave to depart.

उनका माप वाप गरी देलक *hun^akā māe bāp gārī dēlak*, have the father and mother given abuse to her (*i.e.* have they abused her).

ऊनिका माता नहिं *hunikā mātā nahī*, to him there is no mother,
he has no mother.

ऊनक कानब सुनि *hunak kānab sunī*, hearing her weeping.

150. The above genitives एकर *ēkar*, ओकर *ōkar*, हिनक *hinak*,
or हिनकर *hinakar* and ऊनक *hunak* or ऊनकर *hunakar*, 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 Cor-
relative 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 *jāhī*
and ताहि *tāhī*) 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 बस्तु सभ अहाँक नोकसान भेल अहि, से सभ पड़चत *jē cīj bastu*
sabh ahāṅ nokāsān bhēl ahī, sē sabh pahūcat, all your
property which has been spoilt, will arrive (*i.e.*, be re-
stored).

जे लोक आपल बल से लोक गेल *jē lōk āel chal, sē lōk gēl*, the man
who came, went.

जाहि लोकक खेत ताहि लोकक धान *jāhī lōkak khēt, tāhī lōkak*
dhān, the person who owns the field, owns the paddy.

जाहि बन सिकिओ न डोलै ताहि बन हम्सा बै लड़ै *jāhī ban siki-ō ne*
ḍolai, tāhī ban hansā chāi larai, (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 <i>jē</i> , which, who.	से <i>sē</i> , he, she, it, that.
Nom.	जे <i>jē</i> , which.	से <i>sē</i> , that.
Acc.	जाहि (केँ) <i>jāhī (kē)</i> , to which.	ताहि (केँ) <i>tāhī (kē)</i> , to that.
Instr.	{ जेँ <i>jē</i> जाहि सेँ <i>jāhī sē</i> , } by which. by whom.	{ तेँ <i>tē</i> ताहि सेँ <i>tāhī sē</i> , } by that. by him.
Dat.	जाहि (केँ) <i>jāhī (kē)</i> , to which.	ताहि (केँ) <i>tāhī (kē)</i> , to that.
Abl.	जाहि सेँ <i>jāhī sē</i> , from which. from whom.	ताहि सेँ <i>tāhī sē</i> , from that. from him.
Gen.	जसु <i>jasu</i> , of which, of whom.	तसु <i>tasu</i> , of that, of him.
Loc.	जाहि में <i>jāhī mē</i> , in which.	ताहि में <i>tāhī mē</i> , in that.

Plural.

Nom.	जे सभ <i>jē sabh</i> , which, who.	से सभ <i>sē sabh</i> , those, they.
Acc.	जाहि सभ (केँ) <i>jāhī sabh kē</i> , which, who.	ताहि सभ (केँ) <i>tāhī sabh (kē)</i> , those, they.
Instr.	जाहि सभ सेँ <i>jāhī sabh sē</i> , by which, by whom.	ताहि सभ में <i>tāhī sabh sē</i> , by those, by them.
Dat.	जाहि सभ (केँ) <i>jāhī sabh (kē)</i> , to which, to whom.	ताहि सभ (केँ) <i>tāhī sabh (kē)</i> , to those, to them.

Abl.	जाहि सभ सँ <i>jāhī sabh sã</i> , from ताहि सभ सँ <i>tāhī sabh sã</i> . from which, from whom. those, from them.
Gen.	जाहि सभक <i>jāhī sabhak</i> . of ताहि सभक <i>tāhī sabhak</i> . of which, of whom. those, of them.
Loc.	जाहि सभ में <i>jāhī sabh mē</i> , in ताहि सभ में <i>tāhī sabh mē</i> . in which, in whom. those, in them.

Instead of जाहि *jāhī* and ताहि *tāhī*, we sometimes find in poetry जा *jā* and ता *tā*. We also sometimes have जेहि *jeḥī* and तेहि *teḥī*, which are properly Bhojpuri. From this last we have an instrumental जेहिं *jeḥī* and तेहिं *teḥī*, which are used adverbially, to mean 'as,' 'so.' The Genitives जसु *jasu*, and तसु *tasu*, are only used in proverbs and poetry. In one place Vidyāpati has तासि *tāsī* (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 *sabahī* or लोकनि *lokāni* instead of सभ *sabh*. As examples of this form of the honorific pronoun we may quote:—

जे आप्रल से गेल *jē āel sē gēl*, he who came, went.

जाहि सँ नाम चलेन्हि से हमर किरिया करैह *jāhī sã nām calainhī, sē hamar kiriyā karāh*, in order that (*lit.* from which) our name may continue, so perform our funeral rites.

In the following the final *i* of जाहि *jāhī* has been lengthened for the sake of metre.

जाहि सँ किङ्क पाबिअँ सदिअँ कडुइ बेन *jāhī sã kiḅḅ pābiā, sadiā kaḅḅu bēn*, from whomsoever you would receive benefits, you must bear abusive words.

कैप्रक कथा सभ सिखाए दिअइ कि जाहि सँ तोहरा लाभ हैतइ *kaiek kathā sabh sikhāe diah, ki jāhī sã tōharā lābh haitah*, I will teach you several sayings from which there will be gain to you.

जकरा जा सँ रीती दुराडक दुरि गेलें दोगुन पिरौती *jakarā jā sã rīti durahuka duri gēlē doguna pirīti*, 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).

जैहि सौँ ओकर परबरस होइक *jehi saũ ōkar par^abaras hōik*, so that (*lit.* from which) its support may be. (we must take precautions for the child's support).

तेहि अबसर *tehi abasara*, at that time (Vid. xxviii. 4).

जैहिं प्रेलाह तेहिं गेला, *jehĩ ailāh tehĩ gēlā*, 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 नहिं सीमा *tasu sāhasa nahī simā*, 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, सैह *seh*, सैह *saih*, सोइ *sōe*, even he : सेओ *sēō*, सेहो *sēhō*, सेहओ *seh-o*, he also. Thus,—

सैह चतुर जन जैह बुझत अबधारी *saiha catura jana jaihu bujhata abadhāri*, they alone are wise who can understand it correctly (Vid. xvii. 7).

तनिका सैह पै नाह *tanikā seh pai nāh*, he alone (will be) a husband to her.

चानन लाग बिखम सर सोइ *cānana lāga bikhama sara sōe*, the application of sandalwood,—even that is an intolerable arrow (Vid. xvii. 3).

सेहो दुरि गेला *seha-o duri gēlā*, that also went far away (Vid. lxxiii. 4).

सेहो थिक ओहि ठामा *sēhō thika ohi thāmā*, 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 *तै* *taṭ*, *तौ* *taū*, *तौ* *tau*, *तो* *tō*, or with emphatic *ई* *ī*, *तैई* *tēī*, or with emphatic *ओ* *o*, *तैओ* *tēo*, *तैओ* *taio*, or *तैओओ* *taiao*, all of which are commonly used adverbially. Thus :—

तै नहिं करयि गरासे *tē nahī karathi garāsē*, therefore he does not devour it (Vid. xiv. 8).

तै नहिं कमल सुखाई *taṭ nahī kumalu sukhāī*, therefore the lotus does not wither (Vid. xiv. 6).

तौ पय जीबे अधर सुधा रस जौ पय पीबे *taū paya jībē, adharu sudhā-rasa jāū 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 jībē*, so long will he remain living (Vid. x. 10).

तैई बहि गेल चावा *tēī bahi gēl hāwā*, exactly so did the wind blow.

तैओ धसल केस पासे *tēo dhasalu kēsā pāsē*, therefore also my hair was disordered (Vid. xl. 7).

तैओ तुलित नहिं भेला *taio tulita nahī bhēlā*, still it did not equal (the beauty of thy face) (Vid. vi. 4).

तैओओ 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** *jak^arā* is substituted for **जाहि** *jāhⁱ*. and **तकरा** *tak^arā* for **ताहि** *tāhⁱ*. Thus:—

Singular.

Nom.	जे <i>jē</i> , who.	से <i>sē</i> , he, she, that.
Instr.	{ जकरे <i>jak^arē</i> , { जकरा से <i>jak^arā sē</i> , }	{ तकरे <i>tak^arē</i> , { तकरा से <i>tak^arā sē</i> , }
		by whom. } by him, &c.
Dat.	जकरा (के) <i>jak^arā (kē)</i> , to whom.	तकरा (के) <i>tak^arā (kē)</i> , to him, &c.
Gen.	जकर <i>jakar</i> . whose.	तकर <i>takar</i> . his, her, its.

Plural.

Nom.	जे सभ <i>jē sabh</i> , who.	से सभ <i>sē sabh</i> , they.
Dat.	जकरा सभ (के) <i>jak^arā sabh (kē)</i> , to whom.	तकरा सभ (के) <i>tak^arā sabh (kē)</i> , to them.

Similarly for the other cases. In the plural, as usual, **सबहि** *subahⁱ* or **लोकनि** *lok^ani* may be substituted for **सभ** *sabh*. Occasionally we come across **जेकर** *jēkar* instead of **जकर** *jakar*, **जेकरा** *jēkarā* instead of **जकरा** *jak^arā*, **तेकर** *tēkar* instead of **तकर** *takar*, and **तेकरा** *tēkarā* instead of **तकरा** *tak^arā*. These are properly Bhojpuri 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** **महुँस** *jakar lāṭhī takar muḥīs*. he who owns the cudgel owns the buffalo.

जकरा सँ रस चूनि रहल अछि *jakarā sã ras cūbī rahal achi*,
(grapes) from which the juice is exuding (here the pronoun
is, exceptionally, inanimate).

जेकर बनल अखड़वा तेकर बारहो मास *jēkar banal akharāwā tēkar
bārāho mās*, he whose (fields) are ready in *Āṣāḍh*, is ready
also all the year round.

हिं *hī* (even), and इँ *hī* (also), are added as in the case of
demonstratives. Thus (Vid. I. 4).

प्रहि अबसर पऊ मिलन जेहन सुख ।

जकरहिं होए से जान ॥

ehi abasara pahu milana jehana sukha

jakarahī hoe sē jāna ॥

Only she that hath experienced them, knows the bliss of the
tryst with the beloved at such a time.

159. (c) HONORIFIC ANIMATE.

The honorific oblique forms of जे *jē* and से *sē* are जनि *janī* and
तनि *tanī*, respectively. We thus get the following declension
which is exactly parallel to that of ई *ī* and ओ *ō* :—

Singular.

Nom.	जे <i>jē</i> , who.	से <i>sē</i> , he, she, that.
Instr.	जनिका सँ <i>janikā sã</i> , by whom.	तनिका सँ <i>tanikā sã</i> , by him, her.
Dat.	जनिका (कें) <i>janikā (kē)</i> , to whom.	तनिका (कें) <i>tanikā (kē)</i> , to him, her.
Gen.	जनिक <i>janik</i> , जनिकर <i>janikar</i> , whose.	तनिक <i>tanik</i> , तनिकर <i>tanikar</i> , his, hers.

Plural.

Nom.	जे सभ <i>jē sabh</i> , who.	से सभ <i>sē sabh</i> , they.
Dat.	जनिका सभ (कें) <i>janikā sabh</i> तनिका सभ (कें) <i>tanikā sabh</i> (<i>kē</i>), to whom.	(<i>kē</i>), to them.

And so on for the other cases. As usual, in the plural we can use सब्दि *sabuhī*, or लोकनि *lokani* instead of सभ *sabh*. Examples of these honorific forms are:—

जेहन जनिकर चाकरी तेहनं सन भरि दैथि *jehan janikar cākari, tehānē-san bharī dēthī*, as is each one's (*lit.* whose) service, exactly so he pays in full.

केसो जमानत दै के बचलाइ जनिका अमला नेही *keṣō jamānat dai kē bacalāi janikā amalā nēhī*, some, to whom there was affection on the part of the court officials, got off by giving bail.

जनिक प्रहन धनि *janika ehana dhani*, (a man) whose wife is so (beautiful), (*Vid. li. 2*).

कि कहब तनिक गैआने *ki kahaba tanika gēānē*, 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 *jē*, though, of course, it is commonly heard colloquially. For से *sē*, we have the following pair of examples:—

Direct Genitive—

लाख गरि देलें, तकर उतर हम नहिं किङ्क कइलोक *lākh garī dēlē, t. kar utar ham nahī kiṅka khalok*, 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 अइ *takarā bal sē gulāmī jaṭ ca. baibēit aḥī*, through her might Gulāmi Jaṭ is grazing (cattle).

161. INTERROGATIVE PRONOUNS.

There are two interrogative pronouns, *viz.*, **के** *kē*, who? and **की** *kī*, what? The former only refers to animate objects, and the latter only to inanimate.

162. When employed as adjectives **के** *kē* and **की** *kī* become **कौन** *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 *kē*,—**यो कौन लोक थीक** *ō kōn lōk thīk*, what caste is he?

कौन लोकक घोड़ बेक *kōn lōkak ghōṛ baik*, of what person is (this) the horse, *i.e.*, what person owns the horse?

कौन गरू परलौ *kaun garū paralau*, what misfortune has befallen you?

पूबैत बेह्दि जे कौन लोगक दरेली बीक *pūbait behdī jē kōn logak dāreli bīk*, you are asking, '(of a man) of what caste is this the house?'

कौन उपाय जाणब जोगिया नगर *kaun upāy jāṅb jogiyā nagar*, by what device shall we go to Jogiyā town?

की *kī*,—**ई कौन बिअन थिकेक** *ī kōn biān thīkaiik*, what calving is this? (*i.e.*, how many times has she calved before?)

थोकरा में कौन गुन बैक *thōkarā mē kōn gun baik*, what virtue is there in it?

कौन लोटा में पानि लाणल बँद *kōn lōṭā mē pāni lāel chāh*, in what vessel have you brought the water?

कौन दिसा के अबैत दौष्टे कदङ्ग बुझाय *kaun disā kē abait hōṣṭe kadāṅg bujhay*, tell (me) in what direction he may be coming.

फेरि की भगड़ा बुझि *phēri kī bhagḍā bujhi*, 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 follows that of the animate forms of जे *jē*.

There are, as usual non-honorific and honorific declensions. They are as follows :—

Singular.

	<i>Non-honorific.</i>	<i>Honorific.</i>
Nom.	के <i>kē</i> , who ? which ?	के <i>kē</i> , who ? which ?
Instr.	ककरे <i>kak^arē</i> , ककरा <i>स</i> <i>kak^arā sã</i> .	} by whom ? कनिका <i>स</i> <i>kanikā sã</i> , by whom ?
Dat.	ककरा (के) <i>kak^arā (kē)</i> , to whom ?		कनिका ( के ) kanikā (kē), to whom ?
Gen.	ककर <i>kakar</i> , whose ?	कनिक <i>kanik</i> . कनिकर <i>kanikar</i> , whose ?

Plural.

Nom.	के सभ <i>kē sabh</i> , who ?	के सभ <i>kē sabh</i> , who ?
Dat.	ककरा सभ (के) <i>kak^arā sabh (kē)</i> , to whom ?	कनिका सभ के <i>kanikā sabh kē</i> , to whom ?

and so on for the other cases. In the plural, as usual, सबहि *sabahi* or लोकनि *lakani*, may be substituted for सभ *sabh*. Occasionally we come across केकर *kēkar* instead of ककर *kakar*, and केकरा *kek^arā* instead of ककरा *kak^arā*, but these are properly Bhojpuri 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 ? (lx. 2.)

As examples of these animate interrogative pronouns, we may quote :—

ककर घोड़ू कैक *kakar ghōr chūk*, whose horse is it ?

केकर ण्दन जमाण *kēkara ehana jamāe*, who has such a son-in-law (Vid. lxxxii. 4) ?

ककरा दे के जोगिया जाँजरि भेजब समाद *kak^arā dē ke jogiyā jājari*
bhējub samād, having given whom (*i.e.*, by means of whom) shall we send word to Jogiyā Jājari.

लुबुधल नयन दटय के पार *lubudhala nayana ḥaṭaya kē 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 *kīa* or किय *kiē*, especially in poetry. Its declension is quite irregular, and is as follows :—

Singular.

Nom. कि *ki*. की *kī*. or किय *kīa*, what ?

Acc. कयी कँ, *kathī kē*. or की *kī*. what ?

Instr. कयीँ *kathī̃*. कयीँँ *kathī̃̃*. by what ?

Dat. कयीँँँ *kathī̃̃̃*. किये *kiui*. किय *kiē*, or किये *kie*, to or for what ?
why ?

Abl. कयीँँँँ *kathī̃̃̃̃*. from what ?

Gen. कयीक *kathīk*. of what ?

Loc. कयीँँँँँ *kathī̃̃̃̃̃*. in what ?

Plural wanting. Note the form of the Dative. This case has many variations. I have noted कि ला *ki lā*, कि लै *ki lai*. की ला *kī lā*, की लै *kī lai*. कयी ला *kathī lā*, कयी लै *kathī lai*. लै *lai* is often written लय *lay* or लण *lae*, and instead of कयी *kathī*, we often have कयि *kathi*. Like the dative, the instrumental कयीँँ *kathī̃̃* is used to mean ' why ? '

Examples of this pronoun are :—

कि कहब तनिक रेअने *ki kahaba tanika geānē*, what shall I say
(about) his wisdom ? (Vid. xxii. 2).

अपनेक बकरी की भेल *ap^{ne}ek bak^{ari} ki bhēl*, what has happened
to your goat ?

की बैक *ki chūk*, what is it ?

किअ भेल *ki^a bhēl*, what has happened ?

किअ कहौ हे मुसाहु *ki^a kahau, hē musāh^u*, O Musāhu, what have
you to say ?

किय 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 लाप्रल बह *kathī mē pāni lāel chāh*, in what have
you brought the water ?

कथौ हमरा चोर बनबैकी *kathī ham^{arā} cōr ban^obaichī*, why do you
make me out a thief ?

कथि लप्र कंश पटकलह मोहि *kathī lue kamśu patakalāha mōhi*,
why, O Kamśa, didst thou dash me down (Manbōdh's
Harivamśa. i. 37).

फोटरा गोटर कथि ला मरद औतार लेलें *phot^{arā} gōdar kathī lā
marad autār lēlē*, O Phot^{arā}, the jackal, why has a man
taken your form ?

क्यो कह नन्द महर किप्र मान *kyō kaha nanda mahura kie māna*,
others (*lit.* some) said. 'Why does King Nanda agree ?'
(Manbōdh. vii. 45).

INDEFINITE PRONOUNS.

165. These are क्यो *kyō*, anyone, someone ; किक् *kich^u*, any-
thing, something ; and कैक *kaiek*, several.

166. कौओ *keo*, anyōne, someone, appears under various forms. I have noted कौओ *keō*, क्यो *kyō*, and कौओओ *keao*. In old poetry we sometimes meet कौदु *kēduhu*.

167. When used as an adjective, it usually takes the form कौनो *kōno* or कौनो *kauno*, but we sometimes find कौओ *keo* used instead.

The following are examples of its use as an adjective :—

कौनो नैना नहिँ आपल *kōno nēnā nahī āpāl*, no boy came.

कौनो गृहस्थक फुलवाड़ी में *kōno gṛhasthak phulawārī mē*, in the garden of a certain householder.

कौनो बातक मन में अंदेशा मति राखी *kōno bātak man mē anḍēśā matī rākhī*, do not have anxiety in your mind about anything.

कौनो मुसहर ने घर से होइत अकि बाहिर *kauno musahar nē ghar se hōit achi bāhir*, no Musahar comes out of the house.

कौनो बात के हरकति नहिँ *kauno bāt kē harakatī nahī*, there is no inconvenience for (want of) anything.

कौओ अपूर्व दंगक लोक *keo apūrb dhangak 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 ककरऊँ *kakarakhū*, often written ककरो *kakarō*. Its genitive is ककर *kakarō*. In poetry we sometimes find a form काऊ *kāhu* instead of ककरऊँ *kakarakhū*, with a genitive काऊक *kāhuka*. It is therefore thus declined :—

Singular.

Nom.	{ केश्यो <i>keo</i> , केश्यो <i>keō</i> , क्यो <i>kyō</i> , or केश्यो <i>keuō</i> , }	anyone, someone.
Acc.	{ ककरङ्गं, <i>kak^arah^ũ</i> . or ककरङ्गं कं <i>kak^arah^ũ kē</i> }	someone, or anyone.
Inst.	ककरङ्गं सँ <i>kak^arah^ũ sã</i> , by anyone, etc.	
Dat.	{ ककरङ्गं <i>kak^arah^ũ</i> . or ककरङ्गं कं <i>kak^arah^ũ kē</i> }	to anyone. etc.
Abl.	ककरङ्गं सँ <i>kak^arah^ũ sã</i> , from anyone, etc.	
Gen.	ककरो <i>kak^arō</i> , of anyone, etc.	
Loc.	ककरङ्गं में <i>kak^arah^ũ mē</i> . in anyone, etc.	

The plural is the same as the singular. ककरो *kak^arō* may be used for ककरङ्गं *kak^arah^ũ* throughout.

Examples of the use of this pronoun are :—

केश्यो नहिँ आएल *keo nahĩ āel*. no one came.

क्यो घर धंगना केश्यो दुआरि *kyō ghara āganā keao duāri*, some (danced) in the courtyard of the house and some in the doorway (Manbōdh's *Harivaṃśā*. ii. 45).

निज भुज बल ककरङ्गं नहिँ गनए *nija bhujā balā kakarahũ nahĩ ganae*, (on account of) the strength of their own arms they esteem no one (Manbōdh. vi. 33).

किहु नहिँ ततङ्गं काङ्ग सँ भेल *kichu nahĩ tatakāṅg sã bhēl* from that quarter nothing (*i.e.* no help) came from anyone (Manbōdh, i. 7).

क्यो नहिँ मानए काङ्क चटल *kyō nahĩ mānāē kāṅku haṭala*, no one heeds the remonstrances of anyone (Manbōdh, iv. 17).

169. The indefinite pronoun inanimate is किहु *kich^u* or किच्छु *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. किङ् *kich^u*, or किञ्चु *kicch^u* anything.

Nom.	किङ्	<i>kich^u</i> , anything.
Acc.	किङ् कं	<i>kich^u kē</i> , anything.
Inst.	किङ् सँ	<i>kich^u sã</i> , by anything.
Dat.	किङ् कें	<i>kich^u kē</i> , to anything.
Abl.	किङ् सँ	<i>kich^u sã</i> , from anything.
Gen.	किङ्क	<i>kichuk</i> , of anything.
Loc.	किङ् में	<i>kich^u mē</i> , in anything.

171. किङ् *kich^u*, or किञ्चु *kicch^u* something.

Nom.	किङ्	<i>kich^u</i> , something.
Acc.	कथू कं	<i>kathū kē</i> , something.
Inst.	कथू सँ	<i>kathū sã</i> , by something.
Dat.	कथू कें	<i>kathū kē</i> , to something.
Abl.	कथू सँ	<i>kathū sã</i> , from something.
Gen.	कथूक	<i>kathūk</i> , of something.
Loc.	कथू में	<i>kathū mē</i> , in something.

Examples of the use of this pronoun are:—

ओहि ग्राम में ककरो किङ् नहिं कैक *ohⁱ grām mē kak^arō kich^u nahⁱ*
chaik, in that village no one has anything.

किङ् अमोठ पठबिहँ *kich^u amōṭ pathabihā*, send (me) some
mango conserve.

ओ ओखध कथू में धैल होतैक *ō ōkhadh kathū mē dhail hotaik*,
that medicine must be put into something.

172. The Indefinite pronoun कैप्रक *kaiek*, some, several, is an adjective, and is not declined. An example of its use is :—

तोहरा कैप्रक कथा सभ सिखाए दिअइ *toh^{ra} kaiek kathā sabh
sikhāe diah^a*. 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.
Time.	ई <i>ī</i> , this.	ओ <i>ō</i> , that.	के <i>kē</i> , who ?	जे <i>jē</i> , who, which.	से <i>sē</i> , that.
	प्रखन <i>ekhan</i> , now.	तखन <i>takhan</i> , then.	कखन <i>kakhan</i> , when ?	जखन <i>jakhan</i> , when.	तखन <i>takhan</i> , then.
Place.	प्रतय <i>atay</i> , here.	ओतय <i>otay</i> , there.	कतय <i>katay</i> , where ?	जतय <i>jatay</i> , where.	ततय <i>tatay</i> , there.
	एखर <i>ēmhar</i> , hither.	ओखर <i>ōmhar</i> , thither.	केखर <i>kēmhar</i> , whither ?	जेखर <i>jēmhar</i> , whither.	तेखर <i>tēmhar</i> , thither.
Manner.	एना <i>ēnā</i> , thus.	ओना <i>ōnā</i> , in that way.	केना <i>kenā</i> , how ?	जेना <i>jēnā</i> , as.	तेना <i>tēnā</i> , so.
Likeness.	प्रहन <i>ehan</i> , or प्रसन <i>nisan</i> , like this.	ओहन <i>ohan</i> , like that.	केहन <i>kehan</i> , like what ?	जेहन <i>jehan</i> , like as.	तेहन <i>tehan</i> , like the same.
Quantity or Number.	अतेक <i>atek</i> , this much.	ओतेक <i>otek</i> , that much.	कतेक <i>katek</i> , how much ?	जेतेक <i>jatek</i> , as much.	ततेक <i>tatek</i> , so much.

PART III.
CONJUGATION.



CHAPTER I.

PRELIMINARY.

A. General Remarks.

174. The conjugation of the verb forms the most complicated part of Maithili 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. Maithili 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 सुतब *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 अइ *ai*, अउ *ae*, or अओ *au*, अऔ *ao*, respectively) and not as two (see §§ 13, 33 *ii*). Thus under the general rule, we should expect the *ē* in the form देखे *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 अहि *ahⁱ*, and a final औ *au* always represents an older अइ *ah^u*, each of which, under the rule, counts only as one syllable. देखै *dēkhai* is for देखहि *dēkhahⁱ*, and देखौ *dekhau* is for देखइ *dekhah^u*, and in both of these older forms the long *ē* is quite regular. The apparent exception disappears when ऐ *ai* or औ *au* ceases to be final. Thus in देखैक *dekhaik* (for देखहिक *dekhahik*) and देखौक *dekhauk* for देखइक *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 *dēkh**ab***, 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 इⁱ to the root. Thus देखि *dēkhⁱ* the act of seeing (see § 57). The final इⁱ 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 *dēkhā*, 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 *dēkh**ab***, the act of seeing, to see. Its oblique form is देखबा *dekh**abā***, 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 अब *eb*. Thus from जा *jā*, we have जाअब *jā**eb***, to go.

Those whose roots end in आब *āb*, also form their infinitives in अब *eb*, but with the elision of the ब *b* of the root. Thus

from the root पाब $pāb$, obtain, we have the infinitive पाप्रब $pāeb$, to obtain. In poetry we often find ओब ob instead of प्रब 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 $cūib$, 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 होब $haib$.

✓ दे $dē$ give, Infinitive देब $dēb$.

✓ ले $lē$ take, Infinitive लेब lib .

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.

189. (c) The third verbal noun is formed by adding अल al to the root (see § 63). thus देखल $dekhal$, the act of seeing. The oblique form is देखल $dekhālī$, and the rules for its declension together with examples are given in § 51, 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 अल *al*, is often used absolutely to indicate continued action. Thus :—एक गमारी गोअरिनि माय पर मटकुरी धैलें चलि जाइबलि *ek gamārī goārini māth par maṭakurī dhailē cali jāibali*, 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 √ ले *lē*, take, लेलें जाऱब *lēlē jāeb*, to take away with one, लेलें आऱब *lēlē āeb*, to bring with one. In such common phrases न *n* is often substituted for ल *l*, so that we have लेनें जाऱब *lēnē jāeb* or even नेनें आऱब *nēnē āeb*. These forms are different in meaning from forms such as लै जाऱब *lai jāeb* (Hindi ले जाना *lē jānā*) to take away or लै आऱब *lai āeb* (Hindi ले आना *lē ānā*) or लाऱब *lāeb* (Hindi लाना *lānā*) to bring. They correspond rather to the Hindi लिये जाना *liyē jānā*, to take away *with one*.

Examples of such forms are :—

दुनरा समाद नैहर लेनें जाऱ *humārō samāda naihara lēnē jāhū*,
take away with you a message for my father's house also
(*Vid.* lxxix. 10).

अहिरा गोअर समाद नेनें अत्रै बैक *ah'rā goār samād nēnē abait*
chaik, Ahirā Goār is bringing the news with him.

लै जाइ सलहस के ... कचे बांस के फटा सो पौठि छोदारि देब
lai jāh salhēs kē ... kacē bās ke phathā sū p'ṭhi od'rī dēb,
take away Salhēs ... with a split piece of green bamboo flay
his back. (बांस के *bās ke* is not a Maithili form. It is
borrowed, as often happens in folktales, from another dia-
lect, *viz.*, Bhojpuri. The correct Maithili would be बांसक
bāsuk or बांस केर *bās kēr*.)

जकर बेटुलो लऱल तकर तिरिआ केदन सुरखी *jakar beduli lāl*
takar tiriā k-hun 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 वाह *wāh* to the root. Thus देखबाह *dekh^abāh* or देखवाह *dekh^awāh*, a seer, one who sees. See § 72.

182. **The Present Participle** is formed by adding ट्रेन *ait*, often written अइत *ait* or अयित *ayit*. to the root (see § 64). Thus देखैत *dekhait*, देखइत *dekhait*, or देखयित *dekhayit*, seeing. The ट्रे *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; होइत *hōit*, or होइत *hōit*, becoming. The √ सि *si*, sew, has सिट्रेत *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, दैत *daït* and लैत *laït* for their present participles. In the Past Conditional tense, which is formed from this participle, the ट्रेन *ait* is, as a rule, similarly weakened. Thus देखितइं *dekhitaḥ^ḥ*, (if) I had seen.

183. By adding the oblique termination चिं *hi* to the weakened present participle we get a form called the “**Adverbial Participle**.” Thus देखितचिं *dekhitaḥ^ḥ*, on seeing, in the act of seeing, immediately on seeing, equivalent to the Hindi देखते-ही *dēkhtaḥ^ḥ-hī*. The following are examples of the employment of these participles:—

कनैत खिजैत धामी आइल *kanaït (√ कान kān) khijait (√ खीज khīj) dhāmi āel*, Dhāmi came weeping and feeling angry (note the shortening of the antepenultimate vowel).

हमरा सबइक देखैत स्वामि-धन इथा नइ होइर *ham^arā sab^ahik dekhait svāmi-dhan vṛthā naṣṭ hōich*, in our presence [*lit.* (in the) seeing of us] our master's property is being destroyed.

दौना राम के धरितचिं भद्रिक प्रऊनी कऊनी कुटि गेल *dinā rām kē dharitaḥ^ḥ bhadrik ehumī kehunī chuṭiⁱ gēl*, immediately on (Phoṭ^arā's) seizing Dinā Rām, Bhadri's knees and elbows were freed.

184. The Past Participle is usually formed by adding अल *al* to the root (see § 68). When the root ends in a vowel, or in आब *āb*, the vowel of the suffix is liable to change, much as the termination अब *ab* of the second verbal noun is changed. Thus:—

Verbs whose roots end in आ *ā*, add एल *el*. Thus ✓ घबड़ा *ghabāṛā*, to be agitated, past participle घबड़ाएल *ghabāṛāel*.

Verbs whose roots end in आब *āb*, add ओल *ol*. Thus, from ✓ पाब *pāb*, obtain, पाओल *pāol*.

Verbs whose roots end in इ *i* or ई *ī*, add अल *al* or उल *ul*. Thus from ✓ सि *si*, sew, सिअल *sial* or सिउल *siul*, from ✓ पी *pī*, drink, पीउल *pīul*.

Verbs whose roots end in ऊ *ū* take अल *al* or इल *il*. Thus, from ✓ चू *cū*, drip, चूअल *cūal* or चूइल *cūil*.

Verbs whose roots end in औ *ō* take अल *al* or एल *el*. Thus, from ✓ धो *dhō*, wash, धोअल *dhōal* or धोएल *dhōel*.

• Six verbs have irregular past participles as follows:—

✓ कर <i>kar</i> , do	Past Participle	केल <i>kail</i> .
✓ धर <i>dhur</i> , seize, place	..	धैल <i>dhail</i> .
✓ मर <i>mar</i> , die	..	मरल <i>maral</i> or मुइल <i>muil</i> .
✓ दे <i>dē</i> , give	..	देल <i>dēl</i> .
✓ ले <i>lē</i> , take	..	लेल <i>lēl</i> .
✓ हो <i>hō</i> , become	..	भेल <i>bhēl</i> .

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, सुतल 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 जाड़क मारल घर सँ निकसि आएल, *ek garīb parosiyā jāṛak mārāl ghar sã nikasī āel*, a poor neighbour struck of (*i.e.* by) cold, came forth from (his) house.

प्रक कांगाल कोनो पड़चल अतीथि सँ पुइलक, *ek kaṅgāl kōno pahū-cal atithī 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 *dēkhī* (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*. कै *kaī*, कै *kāī*, or कैकै *kaikāī*. Thus देखि के *dēkhī ke*. देखि कै *dēkhī kaī*, देखि कै *dēkhī kāī*, or देखि कैकै *dēkhī kaikāī*. having seen. A poetical form of कै *kāī* is कहूँ *kahū̃*. thus डूबि कहूँ *dūbī kahū̃*, 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 <i>kar</i> , do | Conj. Part. | करि <i>karī</i> , के <i>ke</i> , कै <i>kai</i> , or कय <i>kay</i> .
कए <i>kae</i> , क <i>kā</i> . |
| ✓ धर <i>dhar</i> , seize.
place. | .. | धरि <i>dharī</i> , धै <i>dhai</i> , or धय <i>dhay</i> . धए <i>dhae</i> , ध <i>dhā</i> . |
| ✓ आ <i>ā</i> , come | .. | आबि <i>ābī</i> , आइ <i>āi</i> , or आय <i>āy</i> . |
| ✓ दे <i>dē</i> , give | .. | दे <i>dē</i> , दै <i>dai</i> , दय <i>day</i> , दए <i>dae</i> , दई <i>dei</i> .
द <i>dā</i> . |
| ✓ ले <i>lē</i> , take | .. | ले <i>lē</i> , लै <i>lai</i> , लय <i>lay</i> , लए <i>lae</i> , लई <i>lei</i> .
ल <i>lā</i> . |
| ✓ हो <i>hō</i> , become | .. | होइ <i>hoi</i> , भै <i>bhai</i> , भय <i>bhay</i> , भए <i>bhae</i> . |

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) **देखैकी dekhaichī**, I see, of which the long form is **देखैकिए dekhaichiai**, and the redundant form is **देखैकिएक dekhaichinik**. Similarly, we have (short form) **देखलक dekh^alak**, he saw, long form **देखलकौ dekh^alakai**, redundant form **देखलकौक dekh^alakaik**. In some forms of the second person the long form is made by adding **अँह aṅh** or **अङ् ah^u** and the redundant form by adding **अँहक aṅhak** or **अङ्क ah^uk** with variations of spelling, which will appear in the paradigms. Thus, **देख dēkh**, thou seest, long form **देखँह dēkhāṅh** or **देखङ् dēkhah^u**, redundant form **देखँहक dēkhāṅhak** or **देखङ्क dēkhah^uk**.

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 देब खँसाब, mārab**

dhanukhā, dēb khāsāy. I will strike him (with an arrow) from the bow, I will fell him.

Long Form :—प्रह्नि बेरिया मारबे धरती देबे लोटाय, *ehi beriyā mār^abai, dhar^atī dēbai lot^ay*, at this time I will strike him, I will cause him to roll upon the ground.

Redundant Form :—तहि ठस देबेक धुनी खसाय, *t^hi th^hm dēbaik dhuni khāsāy*, at that place we shall set (*lit.* cause to fall) our fire (on the ground).

3rd Person. Short Form :—घड़ि प्रक चलबे, पहर बिंति गेल *gharⁱ ek cal^abē pahar biⁱ gēl*, after travelling a few (*lit.* one) half-hours, a watch (of the day) passed.

Long Form :—तखन गेल गंगुआ चजमुआ, *takhⁿ gēlai Gāgnū ch^jmuā*, then Gangū the barber went.

Redundant Form :—सात नींदे खल्लि बल्लेक फेकुनी वांचे नींद में उठलैक चिहाय, *sāt nī^dē sū^lali bal^lek ph^ekuni, kā^čē nī^d mē uth^al^aik chⁱhāy*, Phékuni 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 :—

- (I) 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 णि *nh*ʰ.

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, देखैचिष्टे *dekhāichīai*,

I see ; groups III and IV, देखैचिष्टेणि *dekhāichīaiṅh*ʰ.

2nd person : long form, group I, देखैचिष्टे *dekhāichāi*ʰ. you

see ; group III, देखैचिष्टेणि *dekhāichāiṅh*ʰ.

2nd person : long form, group II, देखैचिष्टे *dekhāichīai*, you

(honorific) see ; group IV, देखैचिष्टेणि *dekhāichīaiṅh*ʰ.

3rd person : long form, group I, देखैचिष्टे *dekhāichai*. he sees ;

group III, देखैचिष्टेणि *dekhāichaiṅh*ʰ.

3rd person : short form, group II, देखैचिष्टे *dekhāichath*ʰ, he

(honorific) sees ; group IV, देखैचिष्टेणि *dekhāichathṅh*ʰ.

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). प्रह्वि बैरिया मारबै धरती देबै लोटाय, *ehⁱ bairiyā mār^abai, dhar^atī dēbai lotāy*, 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 दाद के अपने चुपे देबैन्हि, *sabh maśālā Lach^amī Dāi kē ap^ane cūpē dēbainhⁱ*, your Honour will give all the spices privately to (the respected) Lakṣmī Dāi.

Second person (Group I) (long form). कौन दिसा के अबैत होए कचङ् बुझाय, *kōn disā kē abait hōai kah^h bujhāy*, explain and tell in what direction he is coming.

Second person (Group III). कालू सदा अम्मा निरसो के कचङ्गिन्हि जोगिया जाई, *Kālū Sadā Ammā Nir^asō kē kah^ahūnhⁱ Jogiyā jāī*, say to (the respected) Kālū Sadā and mother Nirṣō, 'go to Jogiyā.'

Third person (Group I) (long form). ओकरा प्रह्वि तरहे घबड़ाप्रल देखि के प्रक मनुष्य कचलकै, *ok^arā ehⁱ tar^ahē ghab^a-rāl dēkhⁱ kē prak manuṣya kah^al^akai*, seeing him (the fool) thus agitated a certain man said to him —.

Third person (Group III). मोनशी कचलथीन्हि नहिं चौ, अर्जी लिखैको । ओ कचलकैन्हि तँ हमरो सही के दिअ, *mon^aśī kah^al^athīnhⁱ (Group IV), 'nahⁱ hau, arjī likhaichī. Ō kah^al^akainhⁱ, 'tā ham^arō 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 § 171), I 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 दुनु भाइ बाँड़ि देलथि, *dēhⁱ dunū bhāi baṅṅṅ dēlathⁱ*, the two (famous) brothers (the heroes of the story) left their bodies.

Third person (Group IV). कालू सदा दीना भद्रो के बैसै देलथीन्हि, *Kālū Sadā Dinā Bhadrī kē bāisai dēl^athīnhⁱ*, (the respect-

ed) Kālū Sadā made (the two famous brothers) Dinā 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 कहै लगलयीन्हि, *takhan Gaṅgā-jī kahai lagal^o-thīnhī*, then they began to say to (the holy) Ganges.

बहुत दिन भेलैन्हि अहाँ लोकनि तकाजा नहिं करैकिष्टैन्हि, *bahut din bhelainhī aḥā lok^oni takājā nahī karaichīiinhī*, 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 *bhelainhī*.

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 marī gelainhī* (Group III), Dinā 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 करैह, *jāhī sē nām calainhī sē hamar kiriyā karāh*, perform our funeral rites that our (famous) names may be current (*i.e.* endure).

कोनो धनिक के दुइ बेटा रहैन्हि । जखन उनक बाप मरि गेलथीन्हि
kōno dhanik kē dui bēṭā rahainhī (Group.III). *Jakhn*
humak bāp marī gelathīnhī, to a certain (respected) rich
 man there were two (respected) sons. When the (res-
 pected) father of (the respected) them died.....

190. **Person.**—It is in denoting the persons that the com-
 plex character of the Maithilī 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
 देखैको *dekhaichī* means I or we (non-honorific), or I or we (honor-
 ific) 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 Bihārī. 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 ट्रे *ai*, and are made by changing ट्रे *ai* to औ *au*.
 Thus देखलक *dekh^alak*, देखलकौ *dekh^al^akai*, or देखलकैक *dekh^al^akaik*,
 he saw, but देखलक *dekh^alak*, देखलकौ *dekh^al^akau*, or देखलकौक *dekh^a-*
l^akauk, 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 के मारलकै, *Mur^atā nēnā kē māral^akai*, Murtā struck
 the boy.

मुरता तोहरा के मारलकौ, *Mur^atā toh^arā kē māral^akau*, Murtā
 struck you.

ओकरा गाड़ी में कोन माल है, *ok^arā gārī mē kōn māl hai*, what
 goods are there in his cart ?

तोहरा गाड़ी में कोन माल है, *tōh^arā gārī mē kōn māl chau*, what
 goods are there in your cart ?

Note further, as to spelling, that the *ऐ ai* is quite frequently written *इइ ai*, *अए ae* or even *अय ay*, so that instead of *चै chai* in the penultimate example we may have *चइ chai*, *चए chae* or *चय chay*. Similarly instead of *औ au*, we may have *अउ au* or *अओ ao*. Thus instead of *चौ chau* we sometimes see written *चउ chau* or *चओ chao*. Historically, these *औ au* terminations are contractions of *अङ्क ah^u*, and we sometimes come across this spelling, especially in poetry. Thus for *दिऔ diau*, let me give you, I have met *दिअङ्क diah^u*, 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 *देखैचिऔ dekhai^{ch}ai^{au}*, 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-bhadri* (149), we have *जैबौ जोगिया जहाँ गाँव जायि जाहँ गाँव*, you will go to where is the village of Jogiya. 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 Maithili. 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 dekhali^{ai}*, *देखलिऐक dekhali^{ai}ai^k*, I or we saw; *देखलिऔ dekhali^{au}* or *देखलिऔक dekhali^{au}au^k*, I or we saw you.

Third person, non-honorific subject, non-honorific object
देखलकै dekhala^{kai} or *देखलकैक dekhala^{kai}kai^k*, he or they saw; *देखलकौ dekhala^{kau}* or *देखलकौक dekhala^{kau}kau^k*, he or they saw you.

I have very rarely come across forms like *देखलकौन्हि dekhala^{kau}hⁱ* (from *देखलकैन्हि dekhala^{kai}hⁱ*), 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 अण्दि *anḥi*, 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 ऐ *ai* to ऐक *aik*, so a redundant form is quite commonly made by changing औ *au* to औक *auk*. Thus the redundant form of देखलौ *dekh^{au}li* is देखलौक *dekh^{au}liuk*, 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 *athⁱ* and अण्दि *anḥi*. 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 *athⁱ* is used only with transitive verbs, but अण्दि *anḥi* is not subject to this restriction.

In the case of intransitive verbs, we have आह *āh*, instead of अथि *athⁱ*, in the tenses formed from the past participle. But आह *āh* is not confined to the 3rd person. In the 3rd person it is honorific like अथि *athⁱ*, but it can also be employed for the second person *non-honorific*. Thus सुतलाह *sut^ālāh* means either 'he or they (honorific) slept,' or else 'thou or you (non-honorific) slept.'

आह *āh*, is also used honorifically in the third person of the future of both transitive and intransitive verbs.

आह *āh* has a feminine form ईह *ih* or ईहि *ihⁱ*. Thus सुतलीह *sut^{li}lih* or सुतलीहि *sut^{li}lihⁱ*, she or they (fem.) (honorific) slept or thou or you (fem. non-hon.) slept. अथि *athⁱ* and अण्दि *anḥi* have no special feminine forms. They are of common gender.

We may give the following examples of the use of these terminations :—

अन्धि *anhⁱ*.

Past Conditional (formed from present participle)—अंतन्धि
दुरागमन करैतन्धि जमैया जांजरि, *antanhⁱ* (intransitive),
durāgaman karaitanhⁱ (transitive) *jamaiyā Jājariⁱ* (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 फभैत दीना
भद्री कौलन्धि दुनू भाइ, *bar phujhait Dinā Bhadrī kailanhⁱ*
(transitive) *dunū bhāi*. great indignity did the two
(famous) brothers, Dīnā and Bhadrī (to me).

Perfect (formed from past participle)—फेर फेलन्धि अकि से
देखलक लोग सभ, *pher aīlanhⁱ achⁱ sē dekh^olak 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 भलकल-अन्धि द्वार, *kanaka mukuṭa jhalakala-anhi*
dwāra, the golden diadem gleamed in the doorway.

जनि भपटल-अन्धि बाज बटेरि, *janī jhapatala-anhi bāju baṭēri*, as
a falcon swooped upon a quail

In the old poetry we even find this termination suffixed to
the termination अँद *āh* as in the following passage from the same
poem :—

कऊ खन नाचथि गाबथि गीत ।

खैताँद-अन्धि से परलफ बीत ॥

Kāhu khana nācathi gābathi gīta.

Khaitāha-anhi sē paralae bita.

(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 *athī*, in the following from the same :—

पूछथि-अन्धि तौ भदवा कहव, *pūchathi-anhi tauḥ bhadābā kahava*,
if he, (Kṛṣṇa) ask you, then you will say that it is an
unlucky day.

अथि *athī*.

Old Present (formed from the root) :—

कनक धामी के कहिहौन्दि बुभाय । दुनू बेटीक कहिहौन्दि जे कोहबर
करथि तैयार । दुनू जमाय मारल गेलैन्दि ।

*Kanak Dhāmī kē kahihauṇḥī bubhāy, dunū bēṭīk kahihauṇḥī jē
kohābar karathī (transitive) taiyār, dunū jamāy mārāl gelaiṇḥī,*

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 दरवाजा, *Kālū Sadā baiṭhal rahathī* (in-
transitive) *darābājā* (the respected) Kālū Sadā was
(*lit.* remains) seated at his doorway.

Past indicative (formed from past participle) :—

देहि दुनू भाद बोड़ि देलथि, *dēhī dunū bhāiḥi chōṛī dēlathī*, the
two (famous) brothers left their bodies

अह *āh*. *Third person honorific.*

Future Indicative (transitive or intransitive) :—राजा भीम सैन

कहताह हाल हम नहि जानी, *rājā Bhīm Sain kahatāh hāl,
ham nahī jānī*, Rājā Bhim Sēn will tell (transitive) the
affair, we do not know.

जाहि तरह जाति में रहताह से उपाय के देबहीन्दि, *jāhī tarah jāṭī
mē rahatāh sē upāy ke debhīṇḥī*, you will arrange so that
they may remain (intransitive) in caste.

Past Indicative (only intransitive) :—भद्रोक आगू सल्हेस भै गेलाच
दादि, *Bhadrik āgū Salhēs bhai gē'āh thāṛhī*, before Bhadri
(the famous) Salhēs took his stand.

Feminine examples are :—डेगे डेगे चललीह जोजन भरि जाइ
जमलीह अपना फुलवाड़ी, *dēgē dēgē calālih, jōjan bharī jāi*
jumālīh ap'nā phulwārī, step by step she went, having
gone a full league she arrived at her garden.

धामीक सबद सुनि उठलीह दीना भद्रोक माइ चिहाय, *Dhāmīk sabad*
sunī uṭhālīh Dīnā Bhadrīk māi cihāy, hearing Dhāmi's
voice, the mother of Dīnā and Bhadrī started up.

Second person non honorific : कोन गरू परल जे सुतलाच खटबारि,
kaun garū paral jē sutālāh khaṭbārī, what calamity has
befallen (you) that you are sleeping on your bed ?

194. **Tenses.** The tenses of the Maithili 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, *iâ*, 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.

In the above, forms which are chiefly employed in poetry are marked with an asterisk. Besides these we may mention a non-honourific first person singular in *ō* occasionally used by the vulgar, and an old form of the second person in *asi*, found in Vidyapati. Thus:—

पुरबद्धि बन्दौं सुरज *purubahī bandō suraj*, in the East I worship the sun.

मृगमद पंक करसि अंग रागि *mṛga-mada paṅka karasi āgaurājā*, 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 पिआस पिआबड पानि, *marī piāsa piābahu pāni*, I die of thirst, give me water to drink (Vid. xii, 2).

आज देखिष्टे सखि बडि अनुमनि सनि, *āja (for āja) dekhiṣṭe sakhi bari anumani sani*, to-day, O friend, I see her very melancholy (Vid. xxxiv, 1).

कहियो न जनिओ पैचा उधार, *kahiyo na janiao (✓ jān) paīca udhār*, never do we know (of) borrowing or taking (things) on credit from you.

देखिअ तुअ अपरब सभ साज, *dekhia tua aparaba sabha sāja*, I see thee arrayed in wondrous raiment (Vid. xii, 1).

दौरी गाम सुनिष्टेक, *daurī gām suniṣṭek*, 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 दर लोरि, *nahī nahī karē nayana dhara dorē*, she says 'no, no.' and tears flow from her eyes (Vid. xxviii 5).

साजनि ताक जिवन थिक सार । जे मन दइ कर पर उपकार *sājani tāku jibana thika sāra, jē man dāi karu para upakāra*, O friend, behold, his life is precious, who willingly rendereth assistance to others (Vid. iii, 3).

राहु दूरि बसु निअरो न आबथि ते नहिं करथि गरासे, *Rāhu dūri basu niaro na ābathi tē nahī 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 अडराय, *kaṭalā taru jaka khasu aṣarāya*, she falls screaming like a severed tree (Man. ii, 52).

भनहिं बिद्यापति, *bhanahī Bidyāpati*, saith Vidyāpati (Vid. passim).

आगु आगु डोली चले पाकू पाकू दुनु भाइ, *āgū āgū ḍolī calai, pāchū pāchū dunū bhāi*, in front go the litters (and) behind the two brothers.

हाथ मांथ मौड़ै पीटै, *hāth māṭh mīṟai pīṭai*, she wrings her hands and beats her head (in sorrow).

दौरी गाम सुनिप्रेक बसैक हिरिया तमोलिनि जिरिया लोहाइनि, *Daurī gām suniṣṭaik basaik Hiriyā Tamōlinī Jiriyā Lohāini*, I hear (the name of) a village called Daurī, (where) dwell Hirā Tamōlini and Jirā Lohāini.

इतनी लिखैक मिनतिया, *itnī likhāik minatiyā*, so much (in the way of) respectful salutations he writes.

दीना भद्रिक कनेन्हि जोगिया दोस्त महीम, *Dinā Bhadrīk kanaiṅhī (✓ kān) Jogiyā ḍōst mahīm*, the friends and lovers of (the respected) Dinā and Bhadrī all weep in Jogyā.

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 सौ* विबाह करी, *āṭham dīn cōr māl hājir karī* (future) ; *nahī hājir karī* (pres. conditional), *tau naum dīn tohārā saū 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 कहिऔक *kī kahiauk*, what am I to say (on your behalf).

Second person :—जखन अपने चाही तखन तोड़वा लेल जाई, *jakhan apne cāhī, takhan torāwā lēl jāī*, when you, sir, may desire, then have (the fruit) plucked and take it away.

सत्य० पूछी *satya pūchī*, (if) your honour ask the truth.

Third person :—आगि लागल भोंपड़ी जे निकस से लाभ, *agī lāgal jhōpṛī, 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 चोष्टे कहड़ बुभाय, *kaun disā kē abait hōai kahah^u bujhāy*, tell clearly in what direction he is (*lit.* may be) coming.

नहिं पतियाड़ तो आविहें, *nahī patiyāḥ^u (✓ patiyā+ah^u) to ābihē*, if she do not believe you, then come.

जाहि सँ नाम चलैन्हि से हमर किरिया करैह, *jāhī sā nām calainhī sē hamar kiriyā karāh*, 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 \bar{a} , instead of \bar{i} , 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 \bar{a} *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.		LONG FORM.		REDUNDANT FORM.		GROUP IV. (Subject: non-honorific. Object: hono- rific.)
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: hono- rific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: hono- rific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: hono- rific. Object: non-honorific.)	
1	\bar{a} (sometimes \bar{i})	Same as 1st person.	Or (with object in 2nd person.) $\bar{a}\bar{a}$, $\bar{a}\bar{h}\bar{u}$, * $\bar{a}\bar{i}$	Or (with object in 2nd person.) $\bar{a}\bar{h}\bar{a}$, $\bar{a}\bar{h}\bar{u}$, * $\bar{a}\bar{i}$	Or (with object in 2nd person.) $\bar{a}\bar{h}\bar{a}$, $\bar{a}\bar{h}\bar{u}$, * $\bar{a}\bar{i}$	Or (with object in 2nd person.) $\bar{a}\bar{h}\bar{a}$, $\bar{a}\bar{h}\bar{u}$, * $\bar{a}\bar{i}$	$\bar{a}\bar{h}\bar{a}\bar{h}\bar{i}$.
2	(The bare root.) also \bar{e}.							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.
3	\bar{e} , * \bar{a} , * \bar{u} .	$\bar{a}\bar{h}\bar{i}$, $\bar{a}\bar{h}\bar{u}$.	$\bar{a}\bar{u}$, $\bar{a}\bar{h}\bar{u}$, \bar{o} , (sometimes $\bar{a}\bar{i}$).	...	$\bar{a}\bar{u}\bar{h}$, $\bar{a}\bar{u}\bar{k}$.	...	$\bar{a}\bar{h}\bar{a}\bar{h}\bar{i}$, $\bar{a}\bar{h}\bar{a}\bar{h}\bar{i}$.

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

First Person:—चलू तीनू मासा भगिना कटैया सिकार, *calū tinū māṃā bhaginā Kaṭaiyā sikār*, let us three, uncle and nephews, go to hunt in the Kaṭaiyā forest.

बाप माद के कह-गं ठकान, *bāp māi kē kah-gā thekān*, let us tell our father (and) mother our whereabouts.

तीर खँचि मुसाङ्ग बनियाँ के मारी, *tīr khañcī Musāhū Baniyā kē mārī*, drawing an arrow let me kill Musāhu Baniyā.

किच्छु सीखि लिए तँ पठाय दिऐक, *kičchū sikhī lēē, tē paṭhāy diaik*, let him learn something (first), and then let me send him.

Second Person:—जँचि मुँहें धैलें कटैया ओहि मुँहें धर अपना बाप के, *jehī (for jāhī) mūhē dhailē Kaṭaiyā, ohī mūhē dhar apnā bāp 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 सुन्नर खाप्रक कर-गं, *apnā apnā ghar mē sunnar khāprak kar-gā*, 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 अपन मुदँ बान्हू, *ābī kai appan mudai bānhū*, having come, bind your foe. (A wife is addressing her husband respectfully).

चलू सामी भोजन करू, *calū sāmī bhōjan karū*, come, my husband, make your meal.

प्रहन बात मति कर्हँ वडत तामस मति कर्हँ, *ehan bāt matī kahāh, bahut tāmas matī karāh*, say not such words, make not much anger. (One brother addresses another familiarly).

ताकङ्ग ममा हरिन सुगरक ठाठ, *tākahṃ, māṃā, hariṃ sugarak ṭhāṭh*, look, uncle, for herds of deer and boar.

प्रक बेरि ऊकुम दिङ्ग, *ek bēri hukum diṅṅ*, give (me) the order but once (cf. the example of दिअँ *diā*, in § 200).

भनहिं विद्यापति सुनिष्टे मनादनि, *bhanahī Bidyāpati suniṣṭi Manāini*, saith Vidyāpati, 'hear, O Manāini.' (Vid. lxxxii., 8).

कचरक जे जातिक योगी बी, *kah^ahāk jē jōtik Jōgī chī*, say 'we are Jōgīs by caste.'

पुबऊक जे कोन लोग बी, *puch^ahuk jē kōn lōg chī*, ask (them), 'what is your Honours' caste ?'

बहोरन ममा के लाबहोक बोलाय, *Bahōran mamā kē lāb^ahōk bolāy*, call and bring Bahōran (our) uncle.

हमरा बालकक संग ओकरहुँ पढाय दिओक, *ham^arā bālakuk saṅg okarah^u pathāy di^aok*, send him also with my boy.

कालू सदा अम्मा निरसो के कचरहिं जोगिया जाई, *Kālū Sadā ammā Nir^asō kē kah^ahūnhⁱ Jōgiyā jāi*, say to the respected Kālū Sadā and mother Nir^asō 'go to Jōgiyā.'

Third Person :—किच्छु सीखि लेय तँ पढाय दिऐक, *kičch^u sīkhⁱ lēy tāṅ pathāy di^aik*, let him learn something, then let me send him.

जाहिं मुँहें धैलक फोटरा गीदर जेठ भाद के ताहिं मुँहें धरो
हमरा के, *jāhⁱ mūhē dhailak Phoṭ^arā gīdar jēṭh bhāi kē, tāhⁱ mūhē dharau ham^arā kē*, with the mouth with which Phoṭ^arā 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 दहें *ihē*, दखि *iā* (or दर्य *iyā*), दखि *iāh*, दई *iāh*, दओक *i^auk*, दहौक *ih^auk*, दहौहिं *ih^aūnhⁱ*, दहयि *ih^athⁱ*, or बहौहिं *bahⁱūnhⁱ* 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:—

नहिं पतियाऊ तो आबिहें, *nahⁱ patiyāh^u, to ābihē*, if she do not believe you, then please to come.

दीस निगम दुद आनि मिलाबिय ।
ताहि दिअ विधि मुख आध ॥

Dīsa nigamu dui āni milābiyu (m.c. for *milābiyā*).

Tāhi dia (m.c. for *diā*) *Bidhi-mukha ādhu* (Vid. xvii., †).

Join the (ten) directions to the (four) vēdas, and to that add half the (four) faces of Brahmā.

प्रक बेरि हुकुम दिअ, *ek bēri hukum diā*, please give (me) the order but once. (cf. the example of दिङ् *dih^u*, in § 199).

हम तोहरा प्रक कहिनी सुनबैचिअङ्क जकरा सभ दीन मन रखिअह,
ham toh^arā ek kahinī sun^abaichiaṅk^u jak^arā sabh dīn man rakhiāh,
I tell you a story, which please remember all your days.

तहाँ तीं बैसिहँ हम जाइत की दौरी गाम, *tahāⁱ tīⁱ bāisihāⁱ, ham jāit chī Daurī gām*, please sit there, I am going to Dauri village.

चड़िअोक ममा परसाक गाक, *caṛhiauk mamā par^asāk gāch*, O uncle please climb up the *parsā* tree.

दादा हो अहिरा गोआर के कहिहौक जाई बथान, *Dādā hō, Ahirā Gōār kē kahihauk jāī bathān*, O brother, say to Ahirā Goār, 'go to (your) cow-shed.'

दुनू बेटिक कहिहोन्दि जे कोहबर करथि तैयार दुनू जमाय मारल
gelañhi, *dunū bēṭik kahihauñhiⁱ jē koh^abar karathⁱ taiyār, dunū jamāy māral gelañhiⁱ*, 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 मनिहथि हमर दिनमा, *sē hō sārā mānihathⁱ hamur dīn^amā* (for *dīn^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 नहिँ देवहीन्दि, *ek sēr ann ghatⁱ nahⁱ dev^ahīñhiⁱ*, please do not give one seer of grain less (than the right amount).

Respectful Imperative:—जखन अपने चाही तखन तोड़बा लेल जाय,
jukhan ap^ane 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 *lē 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 Naipāli language spoken immediately to the north of Mithilā.

201 (b). The **Future** tense in Maithilī 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 गँ *gā* (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 :—

प्रदि दही के बेचब-गँ आओर कंचा सबदि सँ आम कीनि लेब, *ehⁱ dahī kē bēcab-gā, āor kañcā sabahⁱ sū ām kinⁱ 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 गँ *gā* is. It is employed with one future and not with the other).

बाप माद के कह-गँ ठकान, *bāp māi-kē kahū-gā thekōn*, we shall (*i.e.*, let us) inform (our) parents as to (our) whereabouts.

अपना अपना घर में सुन्नर खाएक करे-गँ, *apnā apnā ghar mē sunnar khāek karē-gā*, you will prepare beautiful food each in her own room.

मारब-गै हम काल्हि बयान, *mārabā-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 गै *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 Hindi 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 :—

नहिँ हाजिर करी तौ नौम दीन तोहरा सौं बिबाह करी, *nahĩ hājir karī, tau naum dīn toharā saū bibāh karī*, If I shall not produce (the thief) then I will marry you on the ninth day.

Other examples are :—

प्रहिँ उपकारक बदला तोहरा कौप्रक कथा सिखाय दिअइ, *chī upākārak budalā toharā kaiek kathā sikhāy diaik*, in return for this favour I will teach you (object in second person) certain things.

किच्छु सौखि लेय तँ पठाय दिऐक, *kicchu sūkhī lēy t̃ pathāy diaik*, let him learn something, and then I will send him (to school).

The following are examples of this form of the future:—

First Person: नहिं पतियाइ तो अबिहें देबहुँ गोआही गुजराय,
nahi patiyāh^u to ābihē, dēbah^u (dē + ^abah^u) goāhī gujarāy,
 if she do not believe you, please come, (and) I will bear
 testimony.

सभ के देवों हम चारि सेर बोनि, *sabh kē dēbō (dē + ^abō)*
ham cārⁱ sēr boni, to all will I give four seers (of grain)
 as daily wages.

मारब धनुखा देव खसाय, *mārab dhanukhā, dēb khasāy,*
 I will smite him with (an arrow from my) bow and fell
 him.

कजरा नदी कैसेन उतरब पार, *Kaj^arā nadī kaisan utarab*
pār, how shall we cross the river Kaj^arā ?

[N.B.—This form in अब *ab* is the one in general use].

नहिं हो मामा घुरबै चलाह कठैया सिकार, *nahi, hō māmā,*
ghur^abai; calāh Kaṭaiyā sikār, we will not return, O
 uncle; come to hunt in Kaṭaiyā.

दुरमति लागल रे बौड़ा पूत तोरा एक थापड़ मारबौ,
dur^amatⁱ lāgal rē bōṛā pūt, tōrā ek thāpaṛ mār^abau, are
 you mad, you son of a boy ? I will give you a slap.

घर में चोरी भेल चोर माल पकड़ि कै हाजिर कै दह तखन
 तोहरा फुरसति देबइ बीच में महिं देबइ, *ghar mē cōri bhel;*
cōr māl pakṛⁱ kai hājir kai dāh, takhan toh^arā phur^asatⁱ
dēbah^u; *bic mē nahⁱ dēbah^u,* 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 के हम नहिं किच्छु कचबैक, *unatⁱ ke ham nahⁱ*
kichh^u kah^abaik, I will make no reply (to her).

Second Person: हमरा गाइक दूध पीबें, *ham^arā gāik dūdh pibē,*
 will you drink the milk of my cow ? (a rude question.)

निरसो अम्मा के कचबौ बुझाय, *Nir^asō ammā kē kah^abau*
bujhāy, you will explain to mother Nir^asō.

धाबाक धारि तोरि माँही होक हो मामा । माँही बैठत

हमरा देह पर । कहब हवाल । परसाक गाह पर से हँठ होवहो,
dhābāk dhārⁱ tōrⁱ māchī haṅk, hō māmā. Māchī baiṭhat
 (3rd person) *ham^arā deh par. Kahab* (1st person) *habāḷ.*
Par^asāk gāch par sē hēṭh 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 पुरबहून्दि सखी केँ, *takhan jāy puch^abahūnhⁱ*
sakhī kē, (one girl addresses another) then you will go
 and ask our (respected) friend.

आधा आधा सभ मशाला लक्ष्मी दाइ केँ अपने चुपे देबैन्दि,
ādhā ādhā sabh maśālā Lach^amī Dāi kē ap^ane cuppē
debainhⁱ, your Honour will give half of each of the deli-
 cacies privately to the respected Lachmi Dāi.

The following is an example of the suffix अन्दि *anhⁱ* as used
 by Maubōdh (see § 193).

कहलन्दि कुबलाइ पिड़ लै अनि ।

द्वार धरब-अन्दि भिनसर जानि ॥

kah^alanhⁱ kubalae piṛa lai āni.

dwāra dharaba-anhⁱ (for *dhar^abainhⁱ*) *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 यै ai , of which the यै ai is usually weakened to अ a , but sometimes to इ 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.		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.)
1	itah^a . { }		aitai Or (with object in 2nd person.) aitau , aitah^a . { }		aitaik Or (with object in 2nd person.) aitauk . { }	
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.
3	at; fem. at^f .	atath^f , etath^a , $\text{at}^f h$; fem. $\text{at}^f h$ or $\text{at}^f h^f$	Or (with object in 2nd person.) atai atau , etah^a.	.....	Or (with object in 2nd person.) ataik atauk}.	.....
					Wanting.	Wanting.
						{ } Wanting.
						{ } Wanting.
						{ } Wanting.
						{ } Wanting.

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 तैओ ने परसा गाछ पर से
हैठ होबीं, *jib jāet, parān bacat, taiō nē parāsā gāch par sē hēṭh*
hōbō, (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 कतारथ 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 सलहेस जाँ मिलतथि सामी सलहेस लै राज भोगितऊँ । नहिँ
मिलताइ हिया हारि घुरब । सोग सन्ताप सोँ पानि धसि खसब,
sāmī salhēs jāū milatathī, sāmī salhēs lai rāj bhogitah
(1st person). *Nahī milātāh, hiā hārī ghurab. Sōg santāp saū*
pāni dhasī 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 कोवाड़ ठोकि जे बाबू सुतले रहताइ नहिँ जैताइ
Nirāsō dēlanhī bajar kewār thōki, jē bābū sutalē rahatāh nahī
jaitāh, Nirsō shut adamantine doors (*i.e.*, shut the door
tightly) saying, 'my sons will remain asleep, and will not
depart.'

मोरंग बैक पनियाँ कुपनियाँ बहिरि धरतै साऊक कलबुज, *Mōraṅg chāik*
paniyāū ku-paniyāū, bahirē dharatāi sāhuk kalabuj, 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 बेटौ है बड़ जोगतान । एक थापड़ मारती पानि
नहिँ पीवै, *tāhir miyā'k bēṭi chai bar jōgātān. Ek thāpaṛ māra-*
tau pāni nahī pīvē, Tāhir Miyā'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 करतइ सन्कार, *pā'cō milī ke karatah^u sanskāra,*
the five will unite and perform your funeral ceremonies.

तोहरा सभक कसो टेढ़ नहिँ हैतइ, *toharā sabhak kēs-ō tēṛh nahī*
haitah^u (indirect obj. in 2nd pers.), not even a hair of one of
you will be bent.

बारह बारह लगतैक खेपवा, *barakh bārah lagataik khepawā,* the expedi-
tion will last twelve years.

As an example of Manbōdh's suffix अन्हि *anhī*, we have खेताह-
अन्हि, *khaitāh-anhī*, 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 *o* 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	<i>itahā*</i> , <i>itī</i> (seldom used).		<i>itai</i> Or (with object in 2nd person.) <i>itāu</i> , <i>itahā*</i> .		<i>itaiik</i> <i>itāuk</i> . Or (with object in 2nd person).			<i>itaiinhā</i> .
2	<i>itē</i> . Same as 1st person.	Same as 1st person, but no forms for object in 2nd person.	<i>itāh</i> ; fem. <i>itāhī</i> or <i>itāhī</i> .	Same as 1st person, but no forms for object in 2nd person.	<i>itāhāk</i> , <i>itāhīk</i> .	Same as 1st person, but no forms for object in 2nd person.	<i>itāhānhā</i>	Same as 1st person.
3	<i>ait</i> ; fem. <i>aitī</i> .	<i>itāthā</i> , <i>itānhā</i> .	<i>itai</i> Or (with object in 2nd person.) <i>itāu</i> , <i>itāhā*</i>	Or (with object in 2nd person.) <i>itāuk</i>.	.....	<i>itainhā</i> .	<i>itāthinhā</i> <i>itāthānhā</i> .

* or *itāhā** or *itāhā** 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 जकां बनीज-ब्यापार करितहूँ आओर
अन्न तोलितहूँ तखन आद पाओ भरि अन्न एम्हर ओम्हर सँ
माँगि नहिँ खेतहूँ, *jaū hamah̄ toharā jakā banīj-byāpār karitah̄,*
āor ann taulitah̄, takhan āi pāo bhari ann emhar omhar s̄
māṅgī nahī khaitah̄ (for *khā + itah̄*), 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 लदबैतिष्टे, *janitah̄ to bagah̄*
mē barādī tamākū ladabaitiṣṭe, if I had known, I would have
loaded a bullock in Baghā with tobacco.

Second Person (also Third Person) :—जौं तौं हमरा नहिँ हाँडितह
आओर मारि दितह तखन ओ मोती तोहरा हाथ लगैत, *jō tō hamarā*
nahī chāritah̄ āor māri ditah, takhan o mōtī toharā 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, *jobait rahait*
jogiyā abait palatī, if they had been alive they would
have come back to Jogiyā.

आन केओ रहितथि मारितहूँ मुक्का दितहूँ खंसाय, *ān keo rahitathī māri-*
tah̄ mukkā ditah̄ 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.

ओतन्हि दुरागमन करैतन्हि जमैया जाँजरि, *autanhī durāgaman karai-*
tanhī jamaiyā jājari, if they had come to Jājari 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 बलाह
दीना भद्री जोगिया नगर कौनो मुसहरनी नहिँ कौलक सिंगार, *jo jibait*
chalāh dīnā bhadrī jogiyā nagar, kauno musaharānī nahī kailak
sīṅār, if Dinā 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.

207. (c) (6) **Present Indicative.**(c) (7) **Imperfect Indicative.**

These two tenses are formed by combining the present participle 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 corresponding to the agent case in Hindi. The 'by me,' 'by you,' or 'by him,' etc., which forms the subject of the verb, is therefore indicated by the terminations suffixed in conjugating the tense. देखलहूँ, *dekh^olah^h*, means 'seen by me,' 'I saw'; देखलह, *dekh^olah^h*, means 'seen by you,' 'you saw'; देखलक, *dekh^olak*, 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 Maithili 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' (सुतलह *sut^olah*) but we say सुतलाह *sut^olah^h*, i.e., slept you. It thus follows that the conjugation 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 देखलहूँ *dekh^olah^ũ* as meaning 'it was seen-by-me,' and it is quite sufficient to consider it as meaning 'I saw,' just as सुतलहूँ *sut^olah^ũ* 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 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	<i>a'lahā, al, a'li; fem. al'ī.</i>	Same as 1st person.	Or (with object in 2nd person.) <i>a'lai, a'lah, a'liā, a'liā, a'liā</i>	Or (with object in 2nd person.) <i>a'laik, a'liak</i>	Or (with object in 2nd person.) <i>a'laik, a'liak</i>	Same as 1st person, but no forms for object in 2nd person.	<i>a'lahā, a'liā</i>	Same as 1st person.
2	<i>a'li, a'lah.</i>							
3	<i>a'lah (al; fem. al'ī)</i>	Or (with object in 2nd person.) <i>a'lahā, a'liak</i>	Or (with object in 2nd person.) <i>a'lahā, a'liak</i>	Or (with object in 2nd person.) <i>a'lahā, a'liak</i>	Or (with object in 2nd person.) <i>a'lahā, a'liak</i>	Or (with object in 2nd person.) <i>a'lahā, a'liak</i>	<i>a'lahā, a'liak</i>	Same as 1st person.

In the above paradigm the termination *al* (fem. *alī*) 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 *alanhī* is the one in common use. I have only noted one occurrence in literature of the form *alathī*.

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

First Person :—भन मनबोध पक्षां किछु रहल ।

कथा प्रसंग आगु हम कहल ॥

*Bhana Manabōdha pachā 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 गेहमनक फेंच पर खंजन फहरारत *kahiyo na dekhāl gehumanak phēc par khañjan phaharāit*, never (before) did I see a khañjan-bird hovering over the hood of a cobra.

गोड़ लगैत की पैयां परैत की प्रुहि नहिं जनली अहाँ भद्री की *gōr lagait chī, paīyā̃ parait chī, ehī nahī janālī 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 sã̃ pujalahū̃ mokāmā gaṛh mē̃*, from (my) birth, did I worshipped (thee) in Mokāmā fort.

बालपन अचरा बान्हलि पर पुरुख सुँह नहिं देखलि जनम पाप सिन्दुर नहिं मांग पहिरलि । उनका कारन कांचे बांसक कोहबर बान्हलि लाल पलंग सभ रंग सेज ओकाओलि सिक्किया चीरि कै बोनिया बनाओलि,

¹ *i.e.*, *rahal*, *kahal*. Being in verse, the final *a* is pronounced. See § 9.

bāl^opan ac^orā bānhalⁱ, par purukh mūh nahⁱ dēkhalⁱ, janam pāe sindur nahⁱ māg paheralⁱ ; hum^okā kāran kācē bāsak koh^obar bānhalⁱ, lāl palāng sabh rang sēj ochāolⁱ (for ochāb + alⁱ), sikiyā cirⁱ kai beniyā banāolⁱ (banāb + alⁱ), (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 गांरि देलें । तकर जतर हम नहिं
किकु कहलौक, *lākh ap^orādh kailauk, lākh gārⁱ dēlē, takar ūtar ham nahⁱ kich^u kah^olauk*, 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 सेबलें से मरद बैसल कौक देबहा
नदीक धार, *jāhⁱ marad lai jōban seb^olē, sē marad baisal chauk deb^ohā nadik dhār*, the man for whom you have kept your virginity, is seated for you by the stream of the river Debhā.

कौन गरु परलौ बड़ भोरि बैकल दुआर, *kaun garū par^olau bar bhōrē chēkal duār*, what misfortune has befallen you that your Honour has obstructed my door very early in the morning ?

बिनु अपराधें गरदनियां देलह, *bin^u ap^orādhē gar^odaniyā dēlah*, without fault (*i.e.*, for no fault) you gave them neck-thrusting (*i.e.*, you thrust them away by the neck).

Third Person : कौओ नहिं चिन्हलक जोगियाक लोग, *keo nahⁱ cinh^olak, jogiyāk lōg*, none of the people of Jogiyā recognised them.

देखलक सल्लेस जे बड़ अजगुत भेल, *dekh^olak salhēs jē bar aja^ogut bhēl*, Salhēs saw that (something) very extraordinary (had) happened.

चटि दे धैलक पटि दे मारलक बान्हलक पकुआड़ि धै के, *caṭⁱ dē dhailak, paṭⁱ dē mār^olak, bānh^olak pakuāṭⁱ dhai ke*, giving abruptness (*i.e.*, suddenly) he seized (him), giving instantaneousness (*i.e.*, instantly) he struck (him), seizing him from behind he bound him.

This termination *lak* is very common.

The following are examples of the irregular omission of the final *ak*.

हंसि हंसि कुसल पुकल व्रजनाथ, *hāsi hāsi kusala puchala brajanātha*, smilingly Vrajanāth asked his welfare. (Manbōdh, vii, 28)

कै देव सबद सबहुँ प्रह कहल ।

निज अनुचर सभ कहल हकार ।

'*kai deba sabai*' *sabahū 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 जबाव, *bājai lāgal* (intransitive) *bhadri, dinā saū sājal* (for *sāj^olak*) *jabāb*, Bhadri began to speak, to Dinā he arranged his answer.

तखन दौना मालिनि दक्षिनक चीर पहिरि लेलि पाटौ सन्हारि लेलि नैना काजर पेन्हि लेलि ... असले कसबीनि भेलि, *takhan daunā mālini dachinak cīr pahiri lēli* (transitive), *pāṭi samhāri lēli, nainā kājar pēnhī lēli*..... *ās^olē kas^obīni bhēli* (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 दीना राम फोटरा के देलन्हि खसाय, *pher mār^olanhi* *dinā rām phoṭ^orā kē dēlanhi khasāy*, again (the respected) Dinā Rām smote Phoṭrā and dashed him down (*dēlanhi* for *dē + ^olanhi*).

अपन बङ् बेटी रखलन्हि घर सुताय । हमर बेटी पुतुङ् देखलन्हि नांगट उघारि, *apan baṅ^u bēṭi rakh^olanhi ghar sutāy, hamar bēṭi putuṅ^u dekh^olanhi nāgaṭ ughāri*, 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 अन्हि *anhī* (§ 193), we may quote:—

सबउ देखल-अन्हि जे बल जागल, *sabahu dekhalu-anhi jē chala jāgala*, every one who was awake saw (what happened).]

[The solitary example of the form in *alathī* which I have noted occurs in the song of Dīnā Bhadrī. It is as follows:—

देहि दुनू भार बौड़ि देलघि, *dēhī dunū bhāi chōṛī dēlathī* (for *dē + alathī*), the two brothers left their bodies (and disappeared).]

कथा सभ सौँ बजत बुभौलकौ परंतु केओ किच्छु नहिं मानलकै, *kathā sabh saū bahut bujhaul^okai* (for *bujhāb + al^okai*), *parant^u keo kicch^u nahī mānal^okai*, he remonstrated much with them by words, but no one heeded (him) at all.

ददा दौ नहिं बुभलकौ, दुनू पुतुङ् के फजिहति कौलक, *dadā hō, nahī bujhal^okau*; *dunū putuh^u kē phajihatī kailak*, brother, she did not understand you; she has done indignity to her daughters-in-law.

तखन ओकरा सभक बाप कहलकैक, *takhan ok^orā sabhak bāp kahal^okai*k, then their father said to them.

ओ कहलकैन्हि हमरो नमस्कार लिखि दिअौन्हि । मोनसी कहलथौन्हि नहिं दौ *ō kahal^okainhī* 'ham^orō namaskār likhī diaunhī'; *mon^osī kahal^othīnhī* 'nahī 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.		LONG FORM.		REDUNDANT FORM.		GROUP III. (Subject: non-honorific Object (in-direct: honorific.)	GROUP IV. (Subject: honorific. Object (in-direct: 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	<i>aḏah̄ aḷi.</i>		<i>aḷiai</i> Or (with indirect object in 2nd person.) <i>aḷiau, aḷiah̄.</i>		<i>aḷiaik</i> Or (with indirect object in 2nd person.) <i>aḷiauk.</i>		<i>aḷiauh̄š</i>	
2	<i>aḷē, aḷaī.</i>	Same as 1st person.	<i>aḷāh; fem. aḷih̄.</i>	Same as 1st person, but no forms for object in 2nd person.	<i>aḷah̄āḷ, aḷah̄āḷik.</i>	Same as 1st person, but no forms for object in 2nd person.	<i>aḷah̄āuh̄š.</i>	Same as 1st person.
3	<i>aḷ; fem. aḷī.</i>	<i>aḷāh</i> (fem. <i>aḷih̄, aḷih̄š</i>); <i>aḷauh̄š.</i>	Or (with indirect object in 2nd person.) <i>aḷau, aḷah̄.</i>	...	<i>aḷaik</i> Or (with indirect object in 2nd person.) <i>aḷauk.</i>	...	<i>aḷainh̄š.</i>	<i>aḷaḷih̄nh̄š</i> <i>aḷaḷih̄nh̄š.</i>

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 :—आन दिन भरि ब्रवा उतरलहुँ पार, *ān din bharⁱ chawā utarah^ū 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 jā^ījarⁱ bas^ālah^ū*, for twelve years lived we in Jogiyā Jānjarī.

बारह बरिस नैहर सासुर बसली, *bārah baris naihar sāsur bas^ālī*, for twelve years did we live in our fathers' houses and in those of our fathers-in-law.

Second Person :—रे गमार तीं हमर तीनु कथा एखनहिं बिसरि गेलें, *rē gamār, tī^ī hamar tinū kathā ekhanahⁱ bisarⁱ gēlē* (for *gē + ^ālē*) O fool, you already forgot my three statements.

कौन गरू परल जे सुतलाह खटवारि, *kaun garū paral jē sut^ālah khaṭ^āvarⁱ*, what calamity befell (you) that you (the respected one) slept (*i.e.*, art lying prone) upon (your) bed.

Third Person :—आमाक सबद सुनि दीना भद्री उठल चिदाय, *ammāk sabad sunⁱ dinā bhadrī uṭhal cihāy*, when they heard their mother's words, Dinā and Bhadrī started up.

गोसाँउनीक घर पैसलि दीना भद्रीक मिरमा बैसलि, *gosā^ūunik ghar paisalⁱ; dinā bhadrīk sir^āmā baisalⁱ*, she entered the shrine of the family Goddess; she sat by the head of Dinā and Bhadrī's bed.

चललाह भद्री गुलामी के उदेस, बौड़ाक रूप धैलक। भद्री चलल बरा डीह बयान, *cal^ālah bhadrī gulāmī kē udēs: chaūrāk rūp dhaīlak bhadrī calal barā dīh 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 Dīh.

दिया चारि कै चललीह मालिनि । कनैति चललीह मालिनि खामीक उदेस । डेगे डेगे चललीह । जोजन भरि जाय जुमलीह अपना फुलबाड़ी । फूल देखि धरती खसलीह सुरदाय । तखन लोटि लोटि कानै लगलीह फुलबाड़ी में । ऊनक कानब सुनि संग समाज सखी बहीन भोर चौरत आग्लि,

hīyā hārī kai cal^alīh mālinī : kanaitī cal^alīh mālinī swāmīk udēs : dēgē dēgē cal^alīh : jōjan bharī jāy jum^alīh ap^anā phul^abārī : phul dēkhī dhar^atī khus^alīh mur^achāy : takhan lōⁱ lōⁱ kānai lag^alīh phul^abārī mē : hunak kānab sunī saṅg samāj sakhī bahin bhōr hōit āelī, 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 : seeing the flowers she fell fainting : then, rolling on the ground, she began to weep : hearing the sound of her weeping her (not respected) companions, female friends, (and) sisters came at dawn.

As a specimen of Manbōdh's use of the suffix *anhī* (§ 193), we may quote :—

पैर परल-अन्दि प्रेम जनाप्र । *paira parala-anhi prēma janāe*
(The respected) Akrūra expressing (his) affection fell at (Kṛṣṇa's) feet (Man. vii, 27).

Similarly भपटल-अन्दि *jhapatala-anhi*, he swooped (Man. x, 17), and भलकल-अन्दि *jhalakala-anhi*, he glittered (Man. ix, 11).

कानै लगलै बरुआ चारु गुनबै, *kānai lag^alai baruā* (long form of *bār*, a boy) *cārū gun^abē*, the boy began to weep in a pretty way.

कौन गरु परलौ, *kaun garū par^alau*, what misfortune has befallen you ?

किङ्क बाकी रहलैक काल्हि सोम दिन के ले जैहै, *kich^u bākī rah^alaik, kālhiⁱ sōm din kē lē jai^hē*, something remained wanting (to complete the full weight), let her take that away on Monday.

फोटरा के देखि अजगुन भेलौक, *phoṭ^arā kē dēkhī aj^agut bhelauk*, having seen Phoṭrā, it was wonderful to you.

दीना भद्री मरि गेलैन्हि, *dīnā bhadrī marī gelainhiⁱ*, (the respected) Dinā and Bhadri (have) died.

तखन गंगा-जी कहै लगलथीन्हि जे नाओ गेल भसिया, *takhan gaṅgā-jī kahai lagal^a thinhīⁱ 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 conjugations 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.		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	<i>aī, aīai.</i> { Same as 1st person. Same as 1st person.		<i>aīai</i> Or (with object in 2nd person.) <i>aīau, aīah.</i> { Same as 1st person, but no forms for object in 2nd person. Same as 1st person, but no forms for object in 2nd person.		<i>aīaiik.</i> Or (with object in 2nd person.) <i>aīaik.</i> { Same as 1st person, but no forms for object in 2nd person. Same as 1st person.		<i>aīaiinī.</i> { Same as 1st person.	<i>aīaiinī.</i> { Same as 1st person.
2	<i>aīē, aīai.</i> { Same as 1st person.		... ... ... Same as 1st person, but no forms for object in 2nd person.		<i>aīahāt</i> <i>aīahik.</i> { Same as 1st person, but no forms for object in 2nd person.		<i>aīahānī.</i> { Same as 1st person.	Same as 1st person.
3	... ... ... 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.	Same as 1st person.

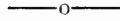
(d) (8). Past Indicative. Terminations used only by Transitive or by Intransitive verbs, respectively.

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.		GROUP III. (Subject: non-hono- rific. 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	Transitive: <i>at</i> ; fem. <i>atī</i>	Same as 1st person. <i>atathī</i> . <i>atāh</i> ; fem. <i>atīh</i> , <i>atīhī</i> .	Transitive: <i>alai</i> Or (with object in 2nd person.) Transitive: <i>alau</i> , <i>alauh</i> .*	Transitive: <i>alatk</i> Or (with object in 2nd person.) Transitive: <i>alauk</i> , <i>alauhī</i> .	Transitive: <i>alatk</i> Or (with object in 2nd person.) Transitive: <i>alauk</i> , <i>alauhī</i> .	Transitive: <i>alatk</i> Or (with object in 2nd person.) Transitive: <i>alauk</i> , <i>alauhī</i> .	Transitive: <i>alatkainhī</i> . Intransitive: <i>alainhī</i> .	Transitive: <i>alainhī</i> .
2	...		Transitive: <i>alāh</i> ; fem. <i>alāhī</i> , <i>alāhī</i> ; Intransitive: <i>alāh</i> ; fem. <i>alāh</i> , <i>alāhī</i> .		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	Transitive: <i>alak</i> Intransitive: <i>al</i> ; fem. <i>alīh</i> , fem. <i>alī</i> .	Transitive: <i>alatk</i> Or (with object in 2nd person.) Transitive: <i>alauk</i> , <i>alauhī</i> .	Transitive: <i>alaki</i> Or (with object in 2nd person.) Transitive: <i>alauk</i> , <i>alauhī</i> .	Transitive: <i>alatk</i> Or (with object in 2nd person.) Transitive: <i>alauk</i> , <i>alauhī</i> .	Transitive: <i>alatk</i> Or (with object in 2nd person.) Transitive: <i>alauk</i> , <i>alauhī</i> .	Transitive: <i>alatk</i> Or (with object in 2nd person.) Transitive: <i>alauk</i> , <i>alauhī</i> .	Transitive: <i>alatkainhī</i> . Intransitive: <i>alainhī</i> .	Transitive: <i>alainhī</i> .

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 अह *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 चि *chī*, not अचि *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 चिअ *chia* for चिऐ *chiui* 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:—

✓ अह *ach*. be.

Present Participle :—अचैत *achait*; fem. अचैति *achaiti*, being.

215. Present, I am, &c.

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 : honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)		
1	की <i>chī</i> , (अकी <i>achī</i> .)		किउ <i>chui</i> , (किय <i>chia</i>) Or (with object in 2nd person.) कियौ <i>chiau</i> , कियउ <i>chiau</i> .		किउक <i>chuiak</i> कियोक <i>chuiak</i> .		किउचि <i>chuiachi</i> .	
2	के <i>chē</i> , के <i>chāi</i> .		के <i>chāh</i> ; फोम. कहि <i>chahī</i> .	Same as 1st person, but no forms for object in 2nd person.	के <i>chāh</i> , किक <i>chikak</i> , किकौक <i>chikak</i> .	Same as 1st person, but no forms for object in 2nd person.	कहचि <i>chahachi</i> .	Same as 1st person.
3	अकि <i>achi</i> ; or किक <i>chik</i> , किक <i>chik</i> ; फोम. किकि <i>chiki</i> .		के <i>chai</i> , किक <i>chikai</i> (अके <i>achai</i>) Or (with object in 2nd person.) कौ <i>chau</i> , कउ <i>chahu</i> किकौ <i>chikau</i> , किकउ <i>chikahu</i>.	...	के <i>chai</i> , किक <i>chikak</i> , किकौक <i>chikak</i> . Or (with object in 2nd person.) कौक <i>chauk</i> , किकौक <i>chikauk</i>.	...	कचि <i>chachi</i> .	कचुचि <i>chachuchi</i> , कचुचि <i>chathuchi</i> .

216. Past. I was, &c.

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.		GROUP III. (Subject : non-honorific. Object : non-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	बलहुँ <i>chalahū</i> , बली <i>chali</i> .	बलिष्ट <i>chaliṭi</i> Or (with object in 2nd person.) बलिषी <i>chaliṭi</i> , बलिषऊ <i>chaliṭhū</i> .	बलिक <i>chaliṭik</i> Or (with object in 2nd person.) बलिषीक <i>chaliṭhik</i> .	बलिष्ट <i>chaliṭi</i> Or (with object in 2nd person.) बलिषी <i>chaliṭi</i> , बलिषऊ <i>chaliṭhū</i> .	बलिक <i>chaliṭik</i> Or (with object in 2nd person.) बलिषीक <i>chaliṭhik</i> .	बलिष्ट <i>chaliṭi</i>	बलिष्ट <i>chaliṭi</i>	
2	बलै <i>chalāi</i> , बलै <i>chalāi</i> .	बलै <i>chalāi</i> ; fem. बलीर <i>chaliṭi</i> बलीरि <i>chaliṭi</i> .	बलै <i>chalāi</i> Or (with object in 2nd person.) बली <i>chaliṭi</i> , बलऊ <i>chalāṭhū</i>	बलै <i>chalāi</i> Or (with object in 2nd person.) बली <i>chaliṭi</i> , बलऊ <i>chalāṭhū</i>	बलै <i>chalāi</i> Or (with object in 2nd person.) बली <i>chaliṭi</i> , बलऊ <i>chalāṭhū</i>	बलऊ <i>chaliṭhū</i> <i>chaliṭhāṅhī</i> .	बलै <i>chaliṭi</i> <i>chaliṭhāṅhī</i> .	
3	बल <i>chal</i> ; fem. बलि <i>chali</i> .	बलै <i>chalāi</i> ; (बलै <i>chalāi</i>) fem. बलीर <i>chaliṭi</i> बलीरि <i>chaliṭi</i> .	बलै <i>chalāi</i> Or (with object in 2nd person.) बली <i>chaliṭi</i> , बलऊ <i>chalāṭhū</i>	बलै <i>chalāi</i> Or (with object in 2nd person.) बली <i>chaliṭi</i> , बलऊ <i>chalāṭhū</i>	बलै <i>chalāi</i> Or (with object in 2nd person.) बली <i>chaliṭi</i> , बलऊ <i>chalāṭhū</i>	बलै <i>chaliṭi</i> <i>chaliṭhāṅhī</i> .	बलै <i>chaliṭi</i> <i>chaliṭhāṅhī</i> .	

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 जागी बी, *jātik jōgī chī*, by (lit. of) caste we are Jōgis.

हम धरमक बेटा बी, *ham dhar^omak bētā chī*, I am the son of Virtue (*i.e.*, I am telling the truth).

हम हलधर अनुचर बिअ जकर ।

चउदह भुवन ऊकुम चल तकर ॥

hama haladhara anucara chia jakara ।

caudaha bhuvan hukuma cala takara ॥ (Man. ix, 66.)

The fourteen worlds move at His commands, whose servants I and Haladhara are.

Second Person :—कौन लोग बी, *kōn lōg chī*, what caste are Your Honours ?

प्रहि नहिँ जनली अहाँ भद्री बी, *ehⁱ nahⁱ jan^olī ahā bhadrī chī*, this I did not know (that) Your Honour is Bhadri.

Third Person :—कखन जःप्रत दिन कत अकि बेरि, *kakhana jāeta* (m.c. for *jāet*) *dina kata achi bēri*, when will the day go how much time is (left) ? (Vid. xii, 3).

प्रहि अकि काली फनि दुरवार, *ehi achi kāli phani durabāra*, (in) this (place) is the invincible snake Kāli (Man. iv, 19).

चारिम प्रक कया आओर अकि, *cārim ek kathā āor achⁱ*, there is one more, a fourth, statement (which I am going to tell you).

हमरा बेटा जेहन बयि से खूब जनेही, *ham^orā bētā jehan chathⁱ sē khūb j^onai-chī*, you know well what sort (of temper) there is to my (respected) son.

कमल भमर जग अइप्र अनेक, *kamala-bhramara jaga achae* (for *achai*) *anēka*, lotus(-loving) bees there are many in (this) world (Vid. xlv, 1).

सन्तति ओकर आज धरि अइप्र, *santati ōkara āja* (m. c. for *āja*) *dhari achae* (for *achai*), his descendants exist to this day (Man. xiii, 18).

ताहिर मीयाँक बेटी के बड़ जोगतान, *tāhir miyā'k bēṭi chai bar jōyātān*, Tāhir Miyā's daughter is a great sorceress.

जे काल धैलक अहि तोहरा से कौ लगे में, *jē kāl dhailak ahī toharā sē chau lagē mē*, the death (*i.e.*, the murderer) which has seized you is still close to you.

तोहरा घर में एक चन्द्रहार कइ, *toharā ghar mē ek candrahār chah^u*, in your house there is to you a necklace.

बकस में कौ-टा रुपैया केक ओ मसाला सभ केक, *bakas mē kau-tā rupaiā chaik o masālā sabh chaik*, in the box are six rupees, and there are dainties.

की नाम छिक । कालू सदा नाम कीक, *kī nām chik ? kālū sadā nām chīk*, what is (your) name ? (my) name is Kālū Sadā.

ओ लक्ष्मी देबि के नेना कौट केहि, *sri lach^amī dēbī kē nēnā chōṭ chāinhī*, to the respected Lakṣmī Dēvī there is a little baby (not respected), *i.e.*, she has had a baby.

सामीक अरजल हथीन्हि कुटुम भल, *sāmīk ar^ajal chathīnhī kuṭum bhal*, the welfare of (a respected wife's) relations is the gain of (the respected) husband.

218. **Past. First Person** :—नान्हि-टा हली हम बाप मादक नाम नहिँ जनली, *nānhī-tā chalī ham bāp māik nām nahī' jan^alī*, (a man is speaking) I was a baby, and did not know the name of my father and mother.

हम तोहर बैरी कलिअइ, *ham tōhar bāri chali^ah^u*, 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 अंडइ सँ पैघ प्रक मोती कल, *ham^arā pēt mē murgīk aṇḍa-h^u sē paigh ek mōṭī chal*, in my belly there was a pearl bigger than even a hen's egg.

गोबिंद गमन सुनल ब्रज-नारि ।

जे कलि जतए बैसलि हिय हारि ॥

gōbīda gamana sunala braj-nāri ।

jē chali jatae baisali hīa hāri ॥

When the women of Braj heard of the departure of Kṛṣṇa, they all sat down broken-hearted (Man. vii, 33).

अहलाह मोट होट जे भेल ।

कोट गेलाह नहिं लाजक लेल ॥

achalāha mōṭa chōṭa jē bhēla ।

kōṭa gelāha nahī lājaka lēla ॥

Those who had been (lit. were) (so) stont (and valiant, and) had (now) become (so) small, out of shame did not return to the fortress (Man. x, 50).

एक चिलहोरिक लोल में एक घोंघा बलै, *ek cil^ahōrik lōl mē ek ghōghā chalai*, there was a shell-fish in the beak of a kite.

भाइ जेठ बलज् से मारल गेल कटैया, *bhāi jēṭh chalah^u sē mārāl gēl kaṭaiyā*, he who was to-you your eldest brother has been killed in Kaṭaiyā.

Present Participle. तोहरा अकैत घर में चोरो भेल, *toh^arā achait* (a sort of 'ablative absolute') *ghar mē cōrī bhēl*, while you were present (*i.e.* while you were in charge) a theft took place in the house.

निज धनि अकैति नइ उपभोगब ।

केबल परहिंक आसै ॥

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).

अकइत बस्तु न करिअ निरासै *achaita bastu na kariā* (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).

चानुर मुष्टि हमर अकि माल ।.....

करि बर अकि मोहि कुबलप्र पीड़ ।

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 Piḍa. Similarly Vidyāpati (lxxix, 7).

नहिँ मोरा टका अहि नहिँ धेनु गाई *nahī mōrā ṭakā achi nahī dhēnu gāī*, I have no money and no milch cow.

✓ अह *ah*, be.

219. Another form of the verb substantive which we frequently hear in conversation is connected with the Hindi है *hai*, is, and may be said to be based on the root अह *ah*, be. It is still more defective than the root अह *ach*; indeed, I have only met two forms of it, *viz.*:

अहि *ahī*, 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:—

थोरक आम हमरा संग अहि *thōrek ām ham^orā saṅg ahī*, a few mangoes are in my possession.

देस देसु आओर गाम गाम घुमला स की लाभ अहि *dēs dēs āor gām gām ghum^olā sā kī lābh ahī*, what profit is there from wandering about from country to country and from village to village ?

मोनसी कहलथीन्हि नहिँ हौ *mon^osi kahal^othīnhī 'nahī hau'*, the (respected) scribe said (politely) 'it is not (what you think).'

The use of this root is regular in the Mag^ahi and Bhoj^apuri dialects of Bihārī. In them the verb is much more fully conjugated.

✓ थिक *thik*, be.

220. Instead of the verb ✓ अह *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 ✓ स्थि *sthī*, 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 ल *l* being omitted. It will be remembered that this ल *l* is the sign of the past tense, and in this case it is not required, as the ✓ थिक *thik* is already in the past.

The following is therefore the conjugation of the ✓ थिक *thik* in the present tense. It is not used in any other tense.

The following are examples of the use of this form of the present of the Verb Substantive.

First Person :—पहिल खंड हम लेब किप्रेक-तं हम जंगलक राजा
थिकहूँ *pahil khand ham lēb, kiāik-tā ham jaṅgalak rājā*
thikahū, the first portion I shall take because I am king
of the forest.

जाति के हम नटिन थिकहूँ *jāti kē ham naṭin thikahū*, by caste
I (fem.) am a *naṭin*.

Second Person :—के तो थिकाह ककर कुल जानि ।

बिनु परिचय नहि देब पिदि पानि ॥

थिकहूँ पथुकजन राज कुमार ।

धनिक बिचोग भरमि संसार ॥

kē tō thikāha kakara kula jāni ।

bīnu paricaya nahī debu pidi pāni ॥

thikahū pathukajana rāja-kumāra ।

dhani-ka biōya bharami (m.c. for bharami) sansāra ॥

‘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 Rājapūt; and, separated from my love, I roam over the world’ (Vid. lxxx, 2, 3).

Third Person :—दीना भद्रिक गीत सपनोती थिक *dīnā bhadrīk gīt*
sapnāntī thik, the song of Dīnā (and) Bhadrī is (like) a dream
(to us).

बिद्यापति प्रह गाओल सजनी गे

ई थिक नब रस रीती ।

बयस जुगल सम चित थिक सजनी गे

दुऊ मन परम जलसि ॥

bīdyāpati eha gāola, sajanī gē.

ī thika naba rasa rītī ।

bayasa jugala, sama cita thika, sajanī 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).

तखन सलहेस कहैत हथीन्हि जे कोन चोर थीक *takhan sal'hēs kahait chathīnhī jē 'kōn cōr thīk,'?* then Salhēs says, 'who is the thief'?

धैलक तरह जेहन गोठ थीक *dhailaka taraha jehana goṭha thīka*, he took every form which was (possible for him to take). (Man. vii, 3).

तो-हूँ थीकि मोर माइ *tō-hū̃ thīki mōr māi*, my mother is you also (*i.e.*, you also are my mother).

हमर सक नहिं थीकि *hamar sak nahī thīki*, 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.

ई कोन बिशान थिकै । ई एकर आठम बिशान थिकै *ī kōn biśān thīkai? ī ēkar āṭham biśān thīkai*, what calving (of the cow) is this? It is her eighth calving.

चानन सौं अनुरागल थिकरन्हि

भसम चढ़ाबधि अंग ।

भनहिं विद्यापति सुनिष्टे मनारनि

थिकाइ दिगंबर भंग ॥

cānana sō anurāga'la thīkainhi,

bhasama caṛhābuthi aṅga ।

bhanahī bidyāpati suniṣṭe manā'ni

thīkā'ha digumbara 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).

✓ रह *rah*, remain.

223. Instead of the verb ✓ अह *ach*, the verb ✓ रह *rah* may be substituted, but only in the past tense. That is to say, instead of हली *chalī*, I was, we may say रही *rahī*.

The verb ✓ *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 ✓ *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.

२२४. Old Present for Past. 'I was,' &c.

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.		GROUP III. (Subj. : 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	रहौ <i>rahi</i> .		रहिछ <i>rahich</i> Or (with object in 2nd person.) रहियौ <i>rahiaa</i> , रहियहु <i>rahiaah</i> *		रहिछक <i>rahichak</i> Or (with object in 2nd person.) रहियोक <i>rahiaak</i> .		रहिछहि <i>rahichhi</i> .	रहियौहि <i>rahiaahi</i> .
2	रह <i>rahi</i> .	Same as 1st person.	रहै <i>rahai</i> ; Or. रहहि <i>rahahi</i> ; है. रहहि <i>rahahi</i>	Same as 1st person, but no forms for object in 2nd person.	रहैक <i>rahaiak</i> रहियोक <i>rahiaak</i>	Same as 1st person, but no forms for object in 2nd person.	रहैहि <i>rahahihi</i> .	Same as 1st person.
3	रहै <i>rahai</i> , *रह <i>raha</i> .	रहयि <i>rahahi</i>	रहै <i>rahai</i> Or (with object in 2nd person.) रहौ <i>rahau</i> , रहहु <i>rahahu</i> *	...	रहैक <i>rahaiak</i> Or (with object in 2nd person.) रहौक <i>rahauk</i>.	...	रहैहि <i>rahahihi</i> .	रहयौहि <i>rahahihi</i> , रहयुहि <i>rahahihi</i> .

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 : प्रलम्ब काल तच्च रह नहिं घाटि, *pralamb kāla tahā raha nahī 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, *rahathi mithilā mẽ bīrēśvar nāmaka mantrī*, in Mithilā there was a prime-minister named Virēśwara.

गड़कल गड़कल भिड़ुकल जाण ।
जतण रहण दुइ ब्रिच्छ अकाण ॥

gurakala gurakala bhīṛukala jāe ।
jatae rahae (for rahai) dui briccha akāe ॥

Rolling, rolling, bouncing, it goes to where were two huge trees (Man. iii, 10).

जखन घे लेले कले तखन झाड़ब की रहौ, *jakhan dhai lēlē chālē 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 मुँह में रहैक से-हो गमौलक, *hāṛ jē mūh mẽ ruhāik, sē-hō gamaulak*, the bone which was in his mouth, he lost that also.

कोनो धनिक के दुइ बेटा रहैन्हि, *kōnō dhanik kē dui bēṭā rahainhi*, 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 ✓ *अह 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 ✓ *अह ach*.

The following summary of the short forms of the 3rd person will serve as a reminder.

अकि <i>achⁱ</i> ,	}	he is
or		
अहि <i>ahⁱ</i> ,		
or		
थिक <i>thik</i>	}	
चल <i>chal</i> ,	}	he was.
or		
रहे <i>rahē</i>		

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* :—होब *hōb* or होएब *hōēb*, I
shall become, I shall be.
- (5) *Past Conditional* :—होइतहुँ *hōitahū*, (if) I had
become, (if) I had been.

The past is भेलहुँ *bhēlahū*, 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 \surd **हो** *hō*, become, as an auxiliary verb. They run parallel to the corresponding tenses in Hindi, but I have met only one instance of them in my reading. They are dealt with in § 241.

223. (c) (6) The **Present Indicative** is formed by conjugating the present tense of the auxiliary verb with the present participle. Thus **देखते** *dekhait*. seeing; **हूँ** *chī*, I am; **देखते हूँ** *dekhait chī*, I see. Or we may have **देखते अहि** *dekhait ahī*, he sees (there is no first person for this form of the auxiliary); or **देखते थिकहूँ** *dekhait thikahū*, I see. Of course, instead of **हूँ** *chī*, we can have **चिऐ** *chiai*, **चिओ** *chiao*, **चिऐक** *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 **देखेहूँ** *dekhai-chī*, I see. and so throughout. Here, although *written* in the Nāgarī 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 \surd **खर** *khā*, eat, is **खाइत** *khāit*, and the present indicative

is खाइकी *khāi-chī*, not खइकी *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 देखइकि *dekhaïchⁱ* or even देखइइ *dekhaïch*, as well as देखैत अकि *dekhait achⁱ* or देखैअकि *dekhait-achⁱ*. It should be noted carefully that this is always pronounced *dekha-ichhⁱ* or *dekha-ichh*, and that the *a* and the *i* never coalesce into *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 *dekhaitⁱ*) should be used. The final ति *tⁱ* 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 देखइत *dekhait* or देखइत *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	<i>ait chī</i> ; fem. <i>ait chī</i> .		<i>ait chī</i> ; fem. <i>ait chī</i> Or (with object in 2nd person.) <i>ait chī</i> ; fem. <i>ait chī</i> .		<i>ait chī</i> ; fem. <i>ait chī</i> Or (with object in 2nd person.) <i>ait chī</i> ; fem. <i>ait chī</i> .		<i>ait chī</i> ; fem. <i>ait chī</i> .	
2	<i>ait chē</i> ; fem. <i>ait chē</i> .	Same as 1st person.	<i>ait chā</i> ; fem. <i>ait chā</i> . Or (with object in 2nd person.) <i>ait chā</i> ; fem. <i>ait chā</i> .	Same as 1st person, but no forum for object in 2nd person.	<i>ait chāk</i> ; fem. <i>ait chāk</i> . Or (with object in 2nd person.) <i>ait chāk</i> ; fem. <i>ait chāk</i> .	Same as 1st person, but no forum for object in 2nd person.	<i>ait chā</i> ; fem. <i>ait chā</i> . Or (with object in 2nd person.) <i>ait chā</i> ; fem. <i>ait chā</i> .	Same as 1st person.
3	<i>ait achē</i> ; fem. <i>ait achē</i> .	<i>ait chā</i> ; fem. <i>ait chā</i> . Or (with object in 2nd person.) <i>ait chā</i> ; fem. <i>ait chā</i> .	<i>ait chā</i> ; fem. <i>ait chā</i> . Or (with object in 2nd person.) <i>ait chā</i> ; fem. <i>ait chā</i>.	.....	.....	.....	<i>ait chā</i> ; fem. <i>ait chā</i> . Or (with object in 2nd person.) <i>ait chā</i> ; fem. <i>ait chā</i> .	<i>ait chā</i> ; fem. <i>ait chā</i> . Or (with object in 2nd person.) <i>ait chā</i> ; fem. <i>ait chā</i> .

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 III. (Subject : non-honorific. Object : honorific.)	GROUP IV. (Subject : non-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	<p><i>ai-chī.</i></p>		<p><i>ai-chiai</i> <i>ai-chiau.</i></p>		<p><i>ai-chūnik</i> <i>ai-chiauk.</i></p>		<p><i>ai-chiainh̄t.</i></p>	
2	<p><i>ai-chē.</i></p>	<p>Same as 1st person.</p>	<p><i>ai-chāh; fem.</i> <i>ai-chah̄t.</i></p>	<p>Same as 1st person, but no forms for object in 2nd person.</p>	<p><i>ai-chekāuk,</i></p>	<p>Same as 1st person, but no forms for object in 2nd person.</p>	<p>Same as 1st person.</p>	
3	<p><i>ai-ach̄t</i> or (more usually) <i>āich̄t</i> or <i>āich.</i></p>	<p><i>ai-chath̄t.</i></p>	<p><i>ai-chat̄t</i> Or (with object in 2nd person.) <i>ai-chau.</i></p>	<p>...</p>	<p><i>ai-chatik</i> Or (with object in 2nd person.) <i>ai-chauk.</i></p>	<p>...</p>	<p><i>ai-chainh̄t,</i> <i>ai-chet̄thinh̄t.</i></p>	

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*, हो *hau*, थिकहुँ *thikah^h*, &c.), can be used instead of those given above.

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

First Person:—गोड़ लगैत की पैयाँ परैत की प्रहि नहिँ जनली अहाँ भद्री की, *gōṛ lagait chī, paīyā̃ parait chī, ehⁱ nahⁱ jan^olī ahā̃ bhadrī chī*, I clasp (your) legs, I fall at (your) feet, this I did not know that your Honour is Bhadri.

भाद चिट्ठी लिखैकी, *bhāi ciṭṭhī likhai-chī*, brother, I am writing a letter.

देखैत अकी खखल डारि पर बादिल कागा बोलैत अकि मरन मरन, *dekhait achī* (old form of *chī*) *sūkhal dārⁱ par bādil kāgā bolait achⁱ maran maran*, I see on a branch the fearful crow is saying 'Death, Death.'

भेद बताए दैति की, *bhēd batāe daitⁱ chī*, I (fem.) tell an artifice.

प्रहि कथा पर हम तोहरा प्रक कहिनी सुनबैकिअइ, *ehⁱ kathā par ham toh^orā ek kahinī sun^obai-chiah^o*, on this account I (fem.) cause you to hear (*i.e.*, tell you) a story.

हम रे अहिरा पुहैत किअक बड़ साधु भाव, *ham, rē ahirā, puchait chiauk bar sādhu bhāv*, I am asking you, O cowherd, in a very gentle manner.

आन दिन देखिअक कटैया बड़ सोहावन आजू कटैया देखैकिअक बड़ भयावन, *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:—कहलन्हि जे अहिरा कहाँ जाइकेँ, *kah^olanhⁱ jē 'ahirā, kahā̃ jāi-chāi'* (the present participle of $\sqrt{\text{जा}}$ *jā* is *jāit*, not *jāit*, see §§ 232, 310), (the respected Bhadri) said, 'O cow herd, where are you (not respectful) going.'

जाहि मरद लाय प्रतेक मगरुमी देखबैति हैं ताहि मरद के हम बरा
 डीहे देखब, *jāhī marad lāy etek magarūmī dekhobaitī chaṛ, tāhī*
marad kē ham barā dīhē dēkhab, the man on whose account you
 (fem.) show so much pride, I will see at Barā Dīh.

हे बाबू हबेलीक की पुकैत की सुसहरक हबेली कीक, *hē bābū, habē-*
lik kī puchait kī? Musaharak habēlī chik, O gentlemen, Are you
 asking (the caste) of the house? It is the house of a Musahar.

हमरा बेटा जेहन कथि से खूब जनैकी, *hamarā bētā jehan chathī, 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 हँह हो भगिना फोटरा फेर भेल तैयार, *kenā ke mairait*
chāh, hō bhaginā, phoṭarā pher bhēl taiyār, how are you hitting
 (him), O Nephews? Phoṭarā is again ready (to attack you).

प्रक ठाम रहि कँ स्वामी में लय किष्टे नहिँ लगबैहँह आओर कोनो मठ
 में बैसि कँ दाताक गुन किष्टे नहिँ गबैहँह, *ek thām rahī kā swāmī mē*
lay kiai nahī lagobai-chāh? Aor kōnō math mē baisī kā dātāk gu-
nahī gabai-chāh, 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?

किप्रक सबड होइकिअ मति नूढ़, *kiēka sabahu hoi-chia* (the pre-
 sent participle of ✓हो *hō* often takes the form होइत *hoit*, see § 322)
mati mūrha, why are you all of foolish mind (Manbōdh, v. 22)?

अहाँ लोकनि तकाजा नहिँ करैकिष्टेहिँ, *ahā lokani takajā nahī karai-*
chiatinhī, you (respected people) are not pressing (the respected
 person) (to pay his debts).

Third person :—ओकर नाम कौचो ने बाट बटोही धरैत अकि, *ōkar*
nām keo nē bāt baṭohī dharait achī, no traveller on the road takes
 (*i.e.*, utters) his name.

फोटरा बरा डीहा में गाइ भड़कबैत अकि, *phoṭarā barā dīhā mē*
gāi bharkabait achī, Phoṭarā is scaring the cattle in Barā Dīh.

सदा भूकि भूकि कँ हमरा सभ कँ भड़कबैअकि, *sadā bhūki bhūki kaṛ*
hamarā sabh kē bharkabai-achī, always on the bark (the dogs)
 are scaring us (*or* causing us to quarrel).

भद्री के पाँच सै फजिहति करैति अछि, *bhadri kē pāc sai phajihati karaiti achi*, to Bhadri she makes use of five hundred infamies (*i.e.*, abuses him).

तिरिया पुछैअछि जातिक ठेकान, *tiriyā puchai-achi jātik thekān*, a woman is asking (fem.) information as to (our) name.

बिद्यापति भन दहो न निक थिक ।

जग भरि करदछि निंदा ॥

Bidyāpati bhana 'ihō na nika thika ।

jaga bhari karaichi nindā' ॥

Saith Vidyāpati, 'this also is not right, the whole world blames it' (Vid. xxxv, 6).

जनि जल-हीन मीन जक फिरदछि ।

अहोनिमि रददछि जागी ॥

jani jala-hīna mīna jaka phiraichi ।

ahonimi rahaichi jāgī ॥

Like a fish without water, she twists and turns, and day and night she remains awake (Vid. lxxvi, 8).

अपनेक ओतय कतेक मोट चलैअछि, *apanek otay katek mōṭ calai-achi*, how many well-buckets are working in your (farm) ?

स्वामि-धन बुधा नष्ट होइछ, *swāmi-dhan bythā naṣṭhoich* (the present participle of √हो *hō* is होइत *hoit*, see § 322), my master's property is being needlessly wasted.

केवल आलसी काँ स्वामी बस्तु देअबयित छथि कपट सेँ निरालसी लोक मी खायित छथि, *kēbal ālāsī kā swāmī bastu deabayit chathi; kapaṭ sō nirālāsī lōk bhī khāyit chathi*. (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).

दौना राम कहैत छथि. *dinā rām kahait chathi*, Dinā Rām says (so and so).

ओ लोकनि गमार थिकाच जे बैरी के सत्यवादी बुझेकथि, *o lok^ani gamār thikāh, jē bāvrī kē satyabādī bujhai-chathⁱ*, those people are fools who consider enemies as speakers of the truth.

मालिनि कर जोरि भिनती करैकथि, *mālinⁱ kar jōrⁱ min^atī karai-chathⁱ*, (the respected) Mālini (name of a woman) is making supplication with hands joined together.

अबैति हो गोआदी गुजराब, *abaitⁱ chau goāhī guj^arāb*, she is coming to make you bear testimony.

अम्मा निरसो कालू सदा ओ अचिरा गोआर समाद नेने अबैत होक, *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 दच्छिन सौ अबैत होक, *ek jān^abar dacchin saū abait chauk*, an animal is coming towards you from the south.

दीना भद्री ठाढ़ भेलाच पुकैत केन्दि जे कोन लोगक हबेली होक, *dīnā bhadrī thār^h bhēlāch puchait chuinhⁱ jē ‘kōn, lōyak habēlī chik,* Dīnā Bhadri stood, they are asking (politely) ‘of what caste is (this) the house?’

कालू सदा के कहैत कथोन्दि जे हमहूँ मुसहर हो, *kālū sadā kē kahait chathinhⁱ jē hamah^ū mu-sahar chī*, they (the respected ones) say (politely) to Kālū Sadā that, ‘we also are Musahars.’

तखन पुकैकथोन्दि चंपा *takhan puchai-chathinhⁱ 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; बलहूँ *chalah^ū*, I was; देखैत बलहूँ *dekhait chalah^ū*, 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-chalahũ*, 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.		LONG FORM.		REDUNDANT FORM.		GROUP III. (Subject: non-honorific. Object: honorific.)	GROUP IV. (Subject: non-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	<i>ait chalaḥḥ</i> ; fem. <i>aitḥ chalaḥḥ</i> .	<i>ait chalaḥḥ</i> ; fem. <i>aitḥ chalaḥḥ</i> .	<i>ait chalaḥḥ</i> ; fem. <i>aitḥ chalaḥḥ</i> .	<i>ait chalaḥḥ</i> ; fem. <i>aitḥ chalaḥḥ</i> .	<i>ait chalaḥḥ</i> ; fem. <i>aitḥ chalaḥḥ</i> .	<i>ait chalaḥḥ</i> ; fem. <i>aitḥ chalaḥḥ</i> .	<i>ait chalaḥḥ</i> ; fem. <i>aitḥ chalaḥḥ</i> .	<i>ait chalaḥḥ</i> ; fem. <i>aitḥ chalaḥḥ</i> .
2	<i>ait chaliḥ</i> ; fem. <i>aitḥ chaliḥ</i> .	Same as 1st person.	<i>ait chaliḥ</i> ; fem. <i>aitḥ chaliḥ</i> .	Same as 1st person, but no forms for object in 2nd person.	<i>ait chaliḥ</i> ; fem. <i>aitḥ chaliḥ</i> .	Same as 1st person, but no forms for object in 2nd person.	<i>ait chaliḥ</i> ; fem. <i>aitḥ chaliḥ</i> .	Same as 1st person.
3	<i>ait chal</i> ; fem. <i>aitḥ chal</i> .	<i>ait chalaḥḥ</i> ; fem. <i>aitḥ chalaḥḥ</i> .	<i>ait chal</i> ; fem. <i>aitḥ chal</i>.	.....	<i>ait chal</i> ; fem. <i>aitḥ chal</i>.	.....	<i>ait chal</i> ; fem. <i>aitḥ chal</i> .	<i>ait chalaḥḥ</i> ; fem. <i>aitḥ chalaḥḥ</i> .

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 IV. (Subject: honorific. Object: honorific.)	
1	<i>ai-chəlah̄ā.</i> Same as 1st person.		<i>ai chəlah̄ai</i> Or (with object in 2nd person.) <i>at chəlah̄au.</i>		<i>ai-chəlah̄aiik</i> Or (with object in 2nd person.) <i>at-chəlah̄aiuk.</i>			<i>ai-chəlah̄ainhi.</i>
2	<i>ai-chəlah̄i.</i> Same as 1st person.	<i>ai-chəlah̄ih.</i> fem. <i>at-chəlah̄ih.</i>	<i>ai-chəlah̄ih.</i> fem. <i>at-chəlah̄ih.</i>	Same as 1st person but no forms for object in 2nd person.	<i>ai-chəlah̄aiak.</i>	Same as 1st person but no forms for object in 2nd person.	Same as 1st person.	
3	<i>ai-chəlah̄i.</i> fem. <i>at-chəlah̄i.</i>	<i>ai-chəlah̄i.</i> fem. <i>at-chəlah̄ih.</i>	<i>ai chəlah̄ai</i> Or (with object in 2nd person.) <i>at-chəlah̄au.</i>	Same as 1st person but no forms for object in 2nd person.	<i>at-chəlah̄aiak.</i> Or (with object in 2nd person.) <i>at-chəlah̄auk.</i>	Same as 1st person but no forms for object in 2nd person.	Same as 1st person.	<i>ai-chəlah̄ainhi.</i> fem. <i>at-chəlah̄ih.</i>

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 बल, *o bāhar thāṛh bhēl hāth mi-rait chal*, he stood outside (and) was wringing his hands.

दीना भद्री जिवैत बल उहे गबैत रहे, *dinā bhadrī jibait chal uhe gabait rahai*, (when) Dinā (and) Bhadrī were living, they were singing (*i.e.*, used to sing) that very song.

एक मोनसी बजार में बैसल चिट्ठी लिखैबल, *ek mon'sī, bajār mē baisal, ciṭṭhī likhai-chal*, a scribe, seated in the market, was writing a letter.

एक गधारि गोआरिनि माथ पर मटकुरी धैलें चलि जाइबलि, *ek gamārī goārini māth par maṭakurī dhailē calī jāi-chalī* (the present participle of the \surd जा *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 अकि *achī* or अहि *ahī*. Note that in whatever person the verb may be, the auxiliary is always in the third person. Thus :—

Past, देखलहुँ *dekh^olahū*, I saw.

Perfect, देखलहुँ अकि *dekh^olahū achī* or देखलहुँ अहि *dekh^olahū ahī*, I have seen.

Past, देखल *dēkhal*, I saw.

Perfect, देखल अकि *dēkhal achī* or देखल अहि *dēkhal ahī*, I have seen.

Past, देखलहुँ *dekh^olahū*, you saw.

Perfect, देखलहुँ अकि *dekh^olahū achī* or देखलहुँ अहि *dekh^olahū ahī* you have seen.

Past, देखलक *dekh^olak*, he saw.

Perfect, देखलक अक्कि (or अक्कि) *dekh^olak achⁱ* (or *ahⁱ*), he has seen.

Past, सुतलहूँ *sut^olah^ū*, I slept.

Perfect, सुतलहूँ अक्कि (or अक्कि) *sut^olah^ū achⁱ* (or *ahⁱ*) I have slept.

Past, सुतलाह *sut^olah*, you slept.

Perfect, सुतलाह अक्कि (or अक्कि) *sut^olah achⁱ* (or *ahⁱ*) you have slept.

Past, सुतलै *sut^olai*, he slept.

Perfect, सुतलै अक्कि (or अक्कि) *sut^olai achⁱ* (or *ahⁱ*) he has slept.

It will be remembered that the short form of the third person of the past tense of transitive verbs ends in *lak* (thus देखलक *dekh^olak*, he saw), while in the case of intransitive verbs it ends in *al* (सुतल *sūtal*, he slept). We never say सुतलक *sut^olak*. In the perfect tense, however, the form सुतलक *sut^olak* is regularly employed, and is, indeed, the customary form. Thus सुतलक अक्कि (or अक्कि) *sut^olak achⁱ* (or *ahⁱ*), 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. अहूँ *ah^ū*, means 'by me,' अक *ak*, means 'by him,' and so on. Thus देखल + अहूँ *dekh^ol + ah^ū*, means 'seen-by-me,' i.e., I saw, and देखल + अक *dekh^ol + ak* means 'seen by him,' he saw. Adding अक्कि *achⁱ* (or अक्कि *ahⁱ*) we get देखल + अहूँ अक्कि *dekh^ol + ah^ū achⁱ*, (it) is seen by me, a sort of impersonal verb with the resultant meaning 'I have seen.' Similarly देखल + अक अक्कि *dekh^ol + ak achⁱ* is, 'it is seen by him,' i.e., he has seen. In the case of intransitive verbs, सुतल *sūtal*, meaning simply 'asleep,' is a past participle, employed like the Hindi past participle सोया *soyā*,

to mean 'he slept.' But if we want to say 'he has slept,' we must make an impersonal verb **सुतल + अक अक्खि** *sut^{al} + ak achⁱ*, it is slept by him, *i.e.*, 'he has slept.' **सुतल अक्खि** *sūtal achⁱ* (see below) would mean rather 'he is asleep.'

This one case of the use of **सुतलक** *sut^{al}ak* instead of **सुतल** *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 **अक्खि** *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:—**प्रक बकस पठाओल अक्खि से अहंका हेत**, *ek bakas pathāol* (see § 273) *achⁱ*, *sē ahā^{ik} hēt^u*, I have sent a box, it is for you.

रूपत बेचि के देली अहि, *sūpat bēcⁱ ke dēlī* (see § 314) *ahⁱ*, I have given in barter (*lit.* having sold) the full weight.

रोपलहुँ अक्खि, *rop^{al}ahū^ṅ achⁱ*, I have planted (see below).

अहं के खोलाओलि अक्खि, *ahā^ṅ kē kholāoli* (see § 273) *achⁱ*, I (fem.) have caused you to be freed.

Second Person:—**कान जिअन भेल अक्खि जे हमरा बांधि देल अक्खि से हाल कइ**, *kān jīān bhēl achⁱ jē ham^{arā} bā^ṅhī dēl* (see § 314) *achⁱ*, *sē hāl kah*, explain what fault has occurred that you have bound me.

प्रहि बेरि कुसिअर रोपलहुँ अक्खि बा नहिँ। कुसिअर तँ रोपलहुँ अक्खि, *ehⁱ bē^ri kusīār rop^{al}ahū^ṅ achⁱ bā nahī^ṅ?* *Ku^{si}ār tē rop^{al}ahū^ṅ 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 ammā nir^{asō} thok^{al}ak ahⁱ*, Mother Nirsō has shut the door.

दीना भद्रो मरि गेलन्हि तखन फेर ऐलन्हि अक्खि, *dīnā bhadrī marⁱ gelānhī, ta^bha^ṅ pher ailānhī achⁱ*, Dinā and Bhadrī died (*past*), then (*i.e.*, now) they have come (*perfect*) back again.

सौदा देड़ पुराय औरो बकिय रदलोक अकि, *saudā dēh^u purāy, auro bakīē ruh^oluuk achⁱ*, 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 देखलें की *dekh^olē chī*, I have seen—or in the locative,—thus देखले की *dekh^olē chī*. In both of these forms न *n* is often substituted for ल *l*, especially by the vulgar,—thus देखन की *dekh^onē chī* or देखने की *dekh^onē 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 सुतल की *sūtal chī*, fem. सुतलि की *sutalⁱ 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. सुतल की *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 ओतय कतेक मोट चलै अदि । तीनि मोट त लखलें की, *ap^onek otay katek mōt[!] calai-ahⁱ ? Tinⁱ mōt[!] tē[!] ladh^olē chī*, how many well-buckets (worked by cattle) are in use in your (farm)? Well, I have yoked three well-buckets.

हम प्रकार मारबा में बहुत दौड़-धूप केलें की, *ham ek^arā mār^abā mē bahut daur-dhūp kailē* (see § 306) *chī*, I have made great exertions in killing it.

Second Person :—इ कहिनी नहिं सुनलें कह, *i kahinī nahī sun^alē 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 :—सबरेक चलल की, *sabērēk calal chī*, I have started (*i.e.*, I started) at dawn.

सुनह गंगा चोरि कै आपल की, *sunāh gaṅgā, cōrī 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 अकि, *pāni baris^alā binā bar hānī bhēl* (see § 322) *achī*, owing to the rain not falling there has been great loss.

अंगूर सभक प्रहन गुच्छ सभ पाकल टट्टी में लटकल रहल अकि कि जकरा से रस चूबि रहल अकि, *āgūr sabhak ehan gucch sabh pākal tattī mē latakī rahal achī, ki jak^arā sē ras cūbī rahal achī*, 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 अकि (*v.l.* इथि) मारत तोहि, *sē janamala achī* (*or chathī*) *mārata tōhī*, he has taken birth (who) will kill thee (*Man. i. 377*).

जाहि मरद लै जोबन सेबलें से मरद बैसल चौक देबहा नदीक धार, *jāhī marad lai jōban sebalē sē marad baisal chauk deb^ahā 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 देखलें *dekh^{alē}*, (देखले *dekh^{alē}*, देखनें *dekh^{anē}*, देखने *dekh^{anē}*) बलहुँ *chalah^ū*, I had seen; सुतल बलहुँ *sūtal chalah^ū*, I had slept. Instead of बलहुँ *chalah^ū*, etc., we may as usual have रह्यो *rahī*, etc. There is nothing corresponding to the first form of the perfect; we never meet forms like देखलहुँ बल *dekh^{alāh^ū}* *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, देखलें बलहुँ *dekh^{alē} chalah^ū* means either 'I had seen,' or 'I saw a long time ago.'

I have given सुतल बलहुँ *sūtal chalah^ū* (fem. सुतलि बलहुँ *sūtalī chhalah^ū*) 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 सुतलें बलहुँ *sut^{alē} chalah^ū*. 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 पहिले हस्ती में उड़ौने रहियऊ, *ham^o toharā pahilē hassī mē uḍāunē rahiyā*, formerly (long ago) I ridiculed you in sport.

Second Person :—जखन धे लेलें (or लेनें or लेने) बलें तखन बाड़व की रह्यो, *jakhān dhāi* (see § 314) *lēlē* (or *lēnē* or *lēnē*) *chalē takhān chārab kī rahāu*, 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 लेनें बलि सुन्दरि ।

से सभ सोपलक ताही ॥

jatawā janī 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 लेनें *lēnē* is shortened to लेने *lenē* for the sake of metre.

240. (b) Intransitive verbs—

First Person :—राति हम सूतल बलहुँ अपन (for अपना) सिरकी में, *rātī ham sūtal chalahū̃ appan* (for *apnā*) *sirākī mē*, at night I was asleep in my own tent.

गेल बलहुँ *gēl chalahū̃*, I had gone. See next example.

Second Person :—कथी लै ओतय गेल बलहुँ । ओतय हमर खेत अछि । ओकरा देखे गेल बलहुँ, *kathī lai otay gēl chalahū̃ ? otay hamar khēt achī*. *Okārā dēkhai gēl chalahū̃*, why had you gone there ? My field is there. I had gone to see it.

Third Person :—अपन सभ धन उड़ाय भिखारि भै गेल बल, *apan sabh dhan urāy bhikhāri bhai gēl chal*, having squandered all his property, he had become a beggar.

राम राम कहि के उठल बलाह, *rām, rām, kahī ke uṭhal chalah*, crying ‘Rām, Rām’ he was arisen (*i.e.*, arose).

अहिरा गोआर गेल कटैया भद्री बैसल रचे, *ahirā goār gēl kataiyā, bhadrī baisal rahai*, Ahirā Goār went to Kaṭaiyā ; Bhadrī was seated (there).

सात नींदे सूतलि बलि फेकुनी, *sāt nīdē sūtalī chalī phekunī*, Phekuni (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 √हो hō as an Auxiliary.

241. In Hindi there is a set of periphrastic tenses formed with the √हो *hō*, become, as the auxiliary. Most of them are very rare. As given in the grammars, under various fancy names, they are :—

चलता होऊँ, *calatā hōū̃*, I may be going.

चलता होऊंगा, *calatā hōū̃gā*, I shall be going.

चलता होना, *calatā hōtā*, had I been going.

चला होऊँ, *calā hōū̃*, I may have gone.

चला होऊंगा, *calā hōū̃gā*, I shall have gone.

चला होना, *calā hōtā*, had I gone.

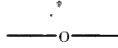
It would be, no doubt, possible to concoct parallel tenses in Maithili, but I have never met any example of any of them except one of the first, which, also, I may add, is the one which is most common in Hindi.

The one example which I have noted is :—

कोन दिमा के अबैत होटे कहइ बुझाय, *kōn disā kē abait hōai kahah^v 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 आँ *ā̃*, unless this would cause ambiguity. Thus one form of the third person past indicative of the √लाग *lāg*, begin, is लागलै *lag^alai*, not लागलै *lāg^alai*, because in Maithili 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 *mār^alai*, not मारलै *mar^alai*, because the latter might be confused with the मारलै *mar^alai*, he died, the long form of the third person of the √mar, die.

A. TRANSITIVE VERB.

✓ देख *dēkh*, see.

243. (a) (1) Old Present, 'I see,' &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	देखी <i>dēkhī</i> , *देखौं <i>dēkhō</i> .		देखि <i>dēkhīau</i> Or (with object in 2nd person.) देखिबौ <i>dēkhīau</i> , देखिबउ <i>dēkhīabū</i> *देखिब <i>dēkhīb</i> .	देखिउक <i>dēkhīuk</i> Or (with object in 2nd person.) देखिबौक <i>dēkhīauk</i> .	देखिउक <i>dēkhīuk</i> Or (with object in 2nd person.) देखिबौक <i>dēkhīauk</i> .	देखिउक <i>dēkhīuk</i> Or (with object in 2nd person.) देखिबौक <i>dēkhīauk</i> .	देखिउक <i>dēkhīuk</i> Or (with object in 2nd person.) देखिबौक <i>dēkhīauk</i> .	देखिउक <i>dēkhīuk</i> Or (with object in 2nd person.) देखिबौक <i>dēkhīauk</i> .
2	देख <i>dēkh</i> , *देखसि <i>dēkhasi</i> .	Same as 1st person.	देखउ <i>dēkhāu</i> , देखउ <i>dēkhāu</i> , देखौ <i>dēkhāu</i> ; f. देखिचि <i>dēkhāchi</i> देखिचि <i>dēkhāchi</i> .	देखउक <i>dēkhāuk</i> , देखउक <i>dēkhāuk</i> , देखौक <i>dēkhāuk</i> ; f. देखिचुक <i>dēkhāchuk</i> , देखिचुक <i>dēkhāchuk</i> .	देखउक <i>dēkhāuk</i> , देखउक <i>dēkhāuk</i> , देखौक <i>dēkhāuk</i> ; f. देखिचुक <i>dēkhāchuk</i> , देखिचुक <i>dēkhāchuk</i> .	देखउक <i>dēkhāuk</i> , देखउक <i>dēkhāuk</i> , देखौक <i>dēkhāuk</i> ; f. देखिचुक <i>dēkhāchuk</i> , देखिचुक <i>dēkhāchuk</i> .	देखउक <i>dēkhāuk</i> , देखउक <i>dēkhāuk</i> , देखौक <i>dēkhāuk</i> ; f. देखिचुक <i>dēkhāchuk</i> , देखिचुक <i>dēkhāchuk</i> .	देखउक <i>dēkhāuk</i> , देखउक <i>dēkhāuk</i> , देखौक <i>dēkhāuk</i> ; f. देखिचुक <i>dēkhāchuk</i> , देखिचुक <i>dēkhāchuk</i> .
3	देख <i>dēkhe</i> , *देख <i>dēkha</i> , *देखु <i>dēkhu</i> , *देखि <i>dēkhi</i> , *देखि <i>dēkhi</i> .	देखयि <i>dēkhi</i> .	देख <i>dēkhe</i> , *देख <i>dēkha</i> , *देखु <i>dēkhu</i> , *देखि <i>dēkhi</i> , *देखि <i>dēkhi</i> .	देख <i>dēkhe</i> , *देख <i>dēkha</i> , *देखु <i>dēkhu</i> , *देखि <i>dēkhi</i> , *देखि <i>dēkhi</i> .	देख <i>dēkhe</i> , *देख <i>dēkha</i> , *देखु <i>dēkhu</i> , *देखि <i>dēkhi</i> , *देखि <i>dēkhi</i> .	देख <i>dēkhe</i> , *देख <i>dēkha</i> , *देखु <i>dēkhu</i> , *देखि <i>dēkhi</i> , *देखि <i>dēkhi</i> .	देख <i>dēkhe</i> , *देख <i>dēkha</i> , *देखु <i>dēkhu</i> , *देखि <i>dēkhi</i> , *देखि <i>dēkhi</i> .	देख <i>dēkhe</i> , *देख <i>dēkha</i> , *देखु <i>dēkhu</i> , *देखि <i>dēkhi</i> , *देखि <i>dēkhi</i> .

* Chiefly used in poetry, or in the old language. Regarding the long *ē* in देख *dēkhāu*, देखौ *dēkhāu*, देखौ *dēkhāu*, see § 176.

244. (a) (2) Present Conditional, ' (if) I see, I may see, ' &c.

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	देखी dekhī. (Subject: non-honorific. Object: non-honorific.)	देखी dekhī. (Subject: honorific. Object: non-honorific.)	देखिऊँ dekhīā, (Subject: non-honorific. Object: non-honorific.)	देखिओ dekhīā, (Subject: honorific. Object: non-honorific.)	देखिऊँक dekhīāk Or (with object in 2nd person.) देखिओक dekhīāk.	देखिओक dekhīāk Or (with object in 2nd person.) देखिओक dekhīāk.	देखिओक dekhīāk	देखिओक dekhīāk
2	देख dekh. (Subject: non-honorific. Object: non-honorific.)	देखी dekhī. (Subject: honorific. Object: non-honorific.)	देखऊँ dekhā, (Subject: non-honorific. Object: non-honorific.)	देखी dekhī. (Subject: honorific. Object: non-honorific.)	देखऊँक dekhāk Or (with object in 2nd person.) देखीक dekhīk	देखऊँक dekhāk Or (with object in 2nd person.) देखीक dekhīk	देखऊँक dekhāk	देखीक dekhīk
3	देखे dekhē, (Subject: non-honorific. Object: non-honorific.)	देखी dekhī. (Subject: honorific. Object: non-honorific.)	देखी dekhī. (Subject: non-honorific. Object: non-honorific.)	देखी dekhī. (Subject: honorific. Object: non-honorific.)	देखीक dekhīk (Subject: non-honorific. Object: non-honorific.)	देखीक dekhīk (Subject: non-honorific. Object: non-honorific.)	देखीक dekhīk	देखीक dekhīk

* 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 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	देख <i>dēkh</i> , (sometimes) देखी <i>dēkhī</i> .	देखि <i>dēkhī</i> Or (with object in 2nd person.) देखिओ <i>dēkhīau</i> , देखिअ <i>dēkhīā</i> * देखि <i>dēkhī</i> .	देखिओ <i>dēkhīau</i> , देखिअ <i>dēkhīā</i> , * देखि <i>dēkhī</i> .	देखिओ <i>dēkhīau</i> , देखिअ <i>dēkhīā</i> , * देखि <i>dēkhī</i> .	देखिओ <i>dēkhīau</i> , देखिअ <i>dēkhīā</i> , * देखि <i>dēkhī</i> .	देखिओ <i>dēkhīau</i> , देखिअ <i>dēkhīā</i> , * देखि <i>dēkhī</i> .	देखिओ <i>dēkhīau</i> , देखिअ <i>dēkhīā</i> , * देखि <i>dēkhī</i> .	देखिओ <i>dēkhīau</i> , देखिअ <i>dēkhīā</i> , * देखि <i>dēkhī</i> .
2	देख <i>dēkh</i> , देखै <i>dēkhē</i> .	Same as 1st person.	देख <i>dēkh</i> , देखै <i>dēkhē</i> , देखिओ <i>dēkhīau</i> , देखिअ <i>dēkhīā</i> , देखि <i>dēkhī</i> .	देख <i>dēkh</i> , देखै <i>dēkhē</i> , देखिओ <i>dēkhīau</i> , देखिअ <i>dēkhīā</i> , देखि <i>dēkhī</i> .	देख <i>dēkh</i> , देखै <i>dēkhē</i> , देखिओ <i>dēkhīau</i> , देखिअ <i>dēkhīā</i> , देखि <i>dēkhī</i> .	देख <i>dēkh</i> , देखै <i>dēkhē</i> , देखिओ <i>dēkhīau</i> , देखिअ <i>dēkhīā</i> , देखि <i>dēkhī</i> .	देख <i>dēkh</i> , देखै <i>dēkhē</i> , देखिओ <i>dēkhīau</i> , देखिअ <i>dēkhīā</i> , देखि <i>dēkhī</i> .	देख <i>dēkh</i> , देखै <i>dēkhē</i> , देखिओ <i>dēkhīau</i> , देखिअ <i>dēkhīā</i> , देखि <i>dēkhī</i> .
3	देखै <i>dēkhē</i> , * देख <i>dēkha</i> , * देखु <i>dēkhu</i> .	देखयि <i>dēkhāyī</i> , देखथु <i>dēkhāthū</i> .	देख <i>dēkh</i> , देखै <i>dēkhē</i> , देखिओ <i>dēkhīau</i> , देखिअ <i>dēkhīā</i> , देखि <i>dēkhī</i> .	देख <i>dēkh</i> , देखै <i>dēkhē</i> , देखिओ <i>dēkhīau</i> , देखिअ <i>dēkhīā</i> , देखि <i>dēkhī</i> .	देख <i>dēkh</i> , देखै <i>dēkhē</i> , देखिओ <i>dēkhīau</i> , देखिअ <i>dēkhīā</i> , देखि <i>dēkhī</i> .	देख <i>dēkh</i> , देखै <i>dēkhē</i> , देखिओ <i>dēkhīau</i> , देखिअ <i>dēkhīā</i> , देखि <i>dēkhī</i> .	देख <i>dēkh</i> , देखै <i>dēkhē</i> , देखिओ <i>dēkhīau</i> , देखिअ <i>dēkhīā</i> , देखि <i>dēkhī</i> .	देख <i>dēkh</i> , देखै <i>dēkhē</i> , देखिओ <i>dēkhīau</i> , देखिअ <i>dēkhīā</i> , देखि <i>dēkhī</i> .

* Chiefly used in poetry, or in the old language.

246. Mild Imperative.

Second person.—देखिहें *dekhihē*, देखिअं *dekhiā*, देखियं *dekhīyā*, देखिअंह *dekhīāh*, देखिहं *dekhihā*, देखिअोक *dekhīauk*, देखिहौक *dekhīhauk*, देखिहौन्हि *dekhīhauh̄hi*, देखिहथि *dekhīhath̄hi*, देखबहीन्हि *dekh^o-bahīnh̄hi*, please to see.

247. Respectful Imperative.

Second person.—देखल जाई *dēkhal jāi*, देखल जाओ *dēkhal jāo*, be pleased to see.

248. Respectful Future.

Second person.—देखल जाएत *dēkhal jāet*, देखल जाएत-गं *dēkhal jāet-gā*, 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 *gā* (poetically गै *gai* or गए *gae*) may optionally be added. Thus देखी *dēkhī* or देखी-गं *dēkhī-gā*, I shall see.

252. (c) (5) Past Conditional, '(if) I had seen,' &c.; 'I should have seen,' &c.

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.		GROUP III. (Subject : non-honorific Object : honorific.)	GROUP IV. (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	देखितहुँ देखितै देखितै देखितै	देखितहुँ देखितै (rare). देखितै देखितै	देखितहुँ देखितै देखितै देखितै	देखितहुँ देखितै देखितै देखितै	देखितहुँ देखितै देखितै देखितै	देखितहुँ देखितै देखितै देखितै	देखितहुँ देखितै देखितै देखितै	देखितहुँ देखितै देखितै देखितै
2	देखितै देखितै देखितै	देखितै देखितै देखितै	देखितै देखितै देखितै	देखितै देखितै देखितै	देखितै देखितै देखितै	देखितै देखितै देखितै	देखितै देखितै देखितै	देखितै देखितै देखितै
3	देखितै देखितै देखितै	देखितै देखितै देखितै	देखितै देखितै देखितै	देखितै देखितै देखितै	देखितै देखितै देखितै	देखितै देखितै देखितै	देखितै देखितै देखितै	देखितै देखितै देखितै

* Or देखितहुँ देखातहुँ or देखितहुँ देखातहुँ, and so throughout, except in the short form of the 3rd person of Group I.

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	देखैकी <i>dekhai-ki</i> .	देखैकी <i>dekhai-ki</i> .	देखैकिउ <i>dekhai-chai</i> Or (with object in 2nd person) देखैकियो <i>dekhai-chiau</i> .	देखैकिउ <i>dekhai-chai</i> Or (with object in 2nd person) देखैकियो <i>dekhai-chiau</i> .	देखैकिउक <i>dekhai-chai</i> Or (with object in 2nd person.) देखैकियोक <i>dekhai-chiauk</i> .	देखैकिउक <i>dekhai-chai</i> Or (with object in 2nd person.) देखैकियोक <i>dekhai-chiauk</i> .	देखैकिउक <i>dekhai-chai</i> Or (with object in 2nd person.) देखैकियोक <i>dekhai-chiauk</i> .	देखैकिउक <i>dekhai-chai</i> Or (with object in 2nd person.) देखैकियोक <i>dekhai-chiauk</i> .
2	देखै <i>dekhai-chi</i> Same as 1st person.	देखै <i>dekhai-chi</i> Same as 1st person, but no forms for object in 2nd person.	देखैक <i>dekhai-chai</i> Or (with object in 2nd person.) देखैकिय <i>dekhai-chai</i> .	देखैक <i>dekhai-chai</i> Or (with object in 2nd person.) देखैकिय <i>dekhai-chai</i> .	देखैक <i>dekhai-chai</i> Or (with object in 2nd person.) देखैकिय <i>dekhai-chai</i> .	देखैक <i>dekhai-chai</i> Or (with object in 2nd person.) देखैकिय <i>dekhai-chai</i> .	देखैक <i>dekhai-chai</i> Or (with object in 2nd person.) देखैकिय <i>dekhai-chai</i> .	देखैक <i>dekhai-chai</i> Or (with object in 2nd person.) देखैकिय <i>dekhai-chai</i> .
3	देखैथि <i>dekhai-chhi</i> more usual. ly, देखरि <i>dekhāichī, dekhāich</i>	देखैथि <i>dekhai-chhi</i> more usual. ly, देखरि <i>dekhāichī, dekhāich</i>	देखैथि <i>dekhai-chhi</i> Or (with object in 2nd person.) देखैथियो <i>dekhai-chhiau</i> .	देखैथि <i>dekhai-chhi</i> Or (with object in 2nd person.) देखैथियो <i>dekhai-chhiau</i> .	देखैथिक <i>dekhai-chhi</i> Or (with object in 2nd person.) देखैथियोक <i>dekhai-chhiauk</i> .	देखैथिक <i>dekhai-chhi</i> Or (with object in 2nd person.) देखैथियोक <i>dekhai-chhiauk</i> .	देखैथिक <i>dekhai-chhi</i> Or (with object in 2nd person.) देखैथियोक <i>dekhai-chhiauk</i> .	देखैथिक <i>dekhai-chhi</i> Or (with object in 2nd person.) देखैथियोक <i>dekhai-chhiauk</i> .

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 ; non-honorific. Object ; honorific.)	GROUP IV. (Subject ; honorific. Object ; honorific.)
1	देखत बलहुँ dekhaiṭ chalahūṅ ; f. देखति बलहुँ dekhaiṭ chalahūṅ ;	देखत बलहुँ dekhaiṭ chalahūṅ ; f. देखति बलहुँ dekhaiṭ chalahūṅ ;	देखत बलिष्ठ dekhaiṭ chalaṭṭ ; Or (with object in 2nd person.) देखत बलिषो dekhaiṭ chalaṭṭ ; देखति बलिषो dekhaiṭ chalaṭṭ ;	देखत बलिष्ठ dekhaiṭ chalaṭṭ ; fem. f. देखति बलिष्ठ dekhaiṭ chalaṭṭ ; Or (with object in 2nd person.) देखत बलिषो dekhaiṭ chalaṭṭ ; f. देखति बलिषो dekhaiṭ chalaṭṭ ;	देखत बलिष्ठक dekhaiṭ chalaṭṭak ; f. देखति बलिष्ठक dekhaiṭ chalaṭṭak ; Or (with object in 2nd person.) देखत बलिषोक dekhaiṭ chalaṭṭak ; f. देखति बलिषोक dekhaiṭ chalaṭṭak ;	देखत बलिष्ठक dekhaiṭ chalaṭṭak ; f. देखति बलिष्ठक dekhaiṭ chalaṭṭak ;	देखत बलिष्ठक dekhaiṭ chalaṭṭak ; f. देखति बलिष्ठक dekhaiṭ chalaṭṭak ;
2	देखत बले dekhaiṭ chalaḥ ; fem. देखति बले dekhaiṭ chalaḥ ;	देखत बले dekhaiṭ chalaḥ ; f. देखति बले dekhaiṭ chalaḥ ;	देखत बले dekhaiṭ chalaḥ ; f. देखति बले dekhaiṭ chalaḥ ;	देखत बले dekhaiṭ chalaḥ ; fem. f. देखति बले dekhaiṭ chalaḥ ;	देखत बलेक dekhaiṭ chalaḥak ; f. देखति बलेक dekhaiṭ chalaḥak ;	देखत बलेक dekhaiṭ chalaḥak ; f. देखति बलेक dekhaiṭ chalaḥak ;	देखत बलेक dekhaiṭ chalaḥak ; f. देखति बलेक dekhaiṭ chalaḥak ;
3	देखत बल dekhaiṭ chal ; fem. देखति बलि dekhaiṭ chal ;	देखत बली dekhaiṭ chalaḥ ; f. देखति बली dekhaiṭ chalaḥ ;	देखत बली dekhaiṭ chalaḥ ; f. देखति बली dekhaiṭ chalaḥ ;	देखत बली dekhaiṭ chalaḥ ; fem. f. देखति बली dekhaiṭ chalaḥ ;	देखत बलीक dekhaiṭ chalaḥak ; f. देखति बलीक dekhaiṭ chalaḥak ;	देखत बलीक dekhaiṭ chalaḥak ; f. देखति बलीक dekhaiṭ chalaḥak ;	देखत बलीक dekhaiṭ chalaḥak ; f. देखति बलीक dekhaiṭ chalaḥak ;

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 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 IV. (Subject : non-honoric. Object : non-honoric.)
	GROUP I. (Subject : non-honoric. Object : non-honoric.)	GROUP II. (Subject : honoric. Object : non-honoric.)	GROUP I. (Subject : non-honoric. Object : non-honoric.)	GROUP II. (Subject : honoric. Object : non-honoric.)	GROUP I. (Subject : non-honoric. Object : non-honoric.)	GROUP II. (Subject : honoric. Object : non-honoric.)	
1	देखलहुँ <i>dekhai-chaḥāḥ</i>	देखलहुँ <i>dekhai-chaḥāḥ</i>	देखलिये Or (with object in 2nd person.) देखलियौ <i>dekhai-chaḥai</i> <i>dekhai-chaḥaiāu.</i>	देखलिये <i>dekhai-chaḥai</i> Or (with object in 2nd person.) देखलियौ <i>dekhai-chaḥaiāu.</i>	देखलियेक Or (with object in 2nd person.) देखलियोक <i>dekhai-chaḥaiak</i> <i>dekhai-chaḥaiāuk.</i>	देखलियेहि <i>dekhai-chaḥai-</i> <i>aihi.</i>	देखलियेहि <i>dekhai-chaḥai-</i> <i>aihi.</i>
2	देखलौ <i>dekhai-chaḥāḥ.</i>	Same as 1st person.	देखलाच <i>dekhai-chaḥāḥ,</i> देखलीच <i>dekhai-chaḥāḥi.</i>	Same as 1st person, but no forms for object in 2nd person.	देखलरक <i>dekhai-chaḥāḥak.</i>	देखलरुहि <i>dekhai-chaḥā-</i> <i>hāḥi.</i>	Same as 1st person.
3	देखल <i>dekhai-chaḥ;</i> fem. देखलि <i>dekhai-chaḥi.</i>	देखलाच <i>dekhai-chaḥāḥ;</i> fem. देखलीच <i>dekhai-chaḥāḥi.</i>	देखलौ Or (with object in 2nd person.) देखलौ <i>dekhai-chaḥai</i> <i>dekhai-chaḥaiāu.</i>	देखलौ Or (with object in 2nd person.) देखलौ <i>dekhai-chaḥai</i> <i>dekhai-chaḥaiāu.</i>	देखलौक <i>dekhai-chaḥaiak</i> Or (with object in 2nd person.) देखलौक <i>dekhai-chaḥaiāuk.</i>	देखलौहि <i>dekhai-chaḥai-</i> <i>aihi.</i>	देखलौहि <i>dekhai-chaḥai-</i> <i>aihi.</i>

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) (8) Past Indicative. 'I saw,' &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	देखलूँ देखली instead of देखल	देखलूँ देखली instead of देखल	देखलूँ देखली instead of देखल	देखलूँ देखली instead of देखल	देखलूँ देखली instead of देखल	देखलूँ देखली instead of देखल	देखलूँ देखली instead of देखल	देखलूँ देखली instead of देखल
2	देखलूँ देखलूँ	देखलूँ देखलूँ	देखलूँ देखलूँ	देखलूँ देखलूँ	देखलूँ देखलूँ	देखलूँ देखलूँ	देखलूँ देखलूँ	देखलूँ देखलूँ
3	देखलूँ *देखलूँ *देखलूँ	देखलूँ *देखलूँ *देखलूँ	देखलूँ *देखलूँ *देखलूँ	देखलूँ *देखलूँ *देखलूँ	देखलूँ *देखलूँ *देखलूँ	देखलूँ *देखलूँ *देखलूँ	देखलूँ *देखलूँ *देखलूँ	देखलूँ *देखलूँ *देखलूँ

* 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.		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.)	
1	देखलहुँ अक्कि <i>dekhahaiṅ achi.</i>	देखलै अक्कि <i>dekhalaṅ achi.</i>	देखलै अक्कि <i>dekhalaṅ achi</i> Or (with object in 2nd person.) देखलौ अक्कि <i>dekhalaṅ achi.</i>	देखलै अक्कि <i>dekhalaṅ achi</i> Or (with object in 2nd person.) देखलौ अक्कि <i>dekhalaṅ achi.</i>	देखलै अक्कि <i>dekhalaṅ achi</i> Or (with object in 2nd person.) देखलौ अक्कि <i>dekhalaṅ achi.</i>	GROUP III. (Subject: non-honorific. Object: honorific.)	GROUP IV. (Subject: honorific. Object: honorific.)
2	देखलै अक्कि <i>dekhalaṅ achi.</i>		देखलै अक्कि <i>dekhalaṅ achi</i> ; f. देखलैचि अक्कि <i>dekhalaṅ achi.</i>	देखलैचि अक्कि <i>dekhalaṅ achi.</i>	देखलैचि अक्कि <i>dekhalaṅ achi.</i>	देखलैचि अक्कि <i>dekhalaṅ achi.</i>	Same as 1st person
3	देखलक अक्कि <i>dekhalaṅ achi.</i>	देखलक अक्कि <i>dekhalaṅ achi.</i>	GROUP I. देखलकै अक्कि <i>dekhalaṅ achi</i> Or (with object in 2nd person.) देखलकौ अक्कि <i>dekhalaṅ achi.</i>	GROUP I. देखलकै अक्कि <i>dekhalaṅ achi</i> Or (with object in 2nd person.) देखलकौ अक्कि <i>dekhalaṅ achi.</i>	GROUP I. देखलकै अक्कि <i>dekhalaṅ achi</i> Or (with object in 2nd person.) देखलकौ अक्कि <i>dekhalaṅ achi.</i>	देखलकैचि अक्कि <i>dekhalaṅ achi.</i>	देखलकौचि अक्कि <i>dekhalaṅ achi.</i>

Any other optional form of the preterite indicative may be substituted for those given above. Thus देखल अक्कि *dekhala achi*; देखलिठे अक्कि *dekhaliṅ achi*; etc. Also, instead of अक्कि *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 अक्कि *achi* and अचि *ahi*.

259. (d) (9) Perfect Indicative. Second Form. 'I 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	देखलें की <i>dekhālē kī.</i>	देखलें की <i>dekhālē kī.</i> Or (with object in 2d person.) देखलें किञ्चौ <i>dekhālē chīau.</i>	देखलें किञ्चौ <i>dekhālē chīau.</i>	देखलें किञ्चौ <i>dekhālē chīau.</i> Or (with object in 2d person.) देखलें किञ्चौ <i>dekhālē chīau.</i>	देखलें किञ्चौ <i>dekhālē chīau.</i>	देखलें किञ्चौ <i>dekhālē chīau.</i> Or (with object in 2d person.) देखलें किञ्चौ <i>dekhālē chīau.</i>	देखलें किञ्चौ <i>dekhālē chīau.</i>	देखलें किञ्चौ <i>dekhālē chīau.</i>
2	देखलें के <i>dekhālē kē.</i>		देखलें के <i>dekhālē kē.</i>		देखलें के <i>dekhālē kē.</i>		देखलें के <i>dekhālē kē.</i>	देखलें के <i>dekhālē kē.</i>
3	देखलें अकि <i>dekhālē achī.</i>	देखलें अकि <i>dekhālē achī.</i>	देखलें के <i>dekhālē kē.</i> Or (with object in 2d person.) देखलें की <i>dekhālē kī.</i>	देखलें के <i>dekhālē kē.</i> Or (with object in 2d person.) देखलें की <i>dekhālē kī.</i>	देखलें के <i>dekhālē kē.</i> Or (with object in 2d person.) देखलें की <i>dekhālē kī.</i>	देखलें के <i>dekhālē kē.</i> Or (with object in 2d person.) देखलें की <i>dekhālē kī.</i>	देखलें के <i>dekhālē kē.</i> Or (with object in 2d person.) देखलें की <i>dekhālē kī.</i>	देखलें के <i>dekhālē kē.</i> Or (with object in 2d person.) देखलें की <i>dekhālē kī.</i>

Instead of देखलें *dekhālē*, we often hear देखलें *dekhālē*. The vulgar often substitute देखने *dekhānē* or देखने *dekhānē*, 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 Object: honorific.)	GROUP IV. (Subject: honorific. Object: honorific.)
1	देखलें कलहुँ <i>dekhāḷē chāḷhū.</i>	देखलें कलहुँ <i>dekhāḷē chāḷah.</i>	देखलें कलिष्टे Or (with object in 2nd person.) देखलें कलिथौ <i>dekhāḷē chāḷai</i> <i>dekhāḷē chāḷian</i>	देखलें कलिष्टे Or (with object in 2nd person.) देखलें कलिथौ <i>dekhāḷē chāḷai</i> <i>dekhāḷē chāḷian</i>	देखलें कलिष्टे Or (with object in 2nd person.) देखलें कलिथौ <i>dekhāḷē chāḷai</i> <i>dekhāḷē chāḷian</i>	देखलें कलिष्टे Or (with object in 2nd person.) देखलें कलिथौ <i>dekhāḷē chāḷai</i> <i>dekhāḷē chāḷian</i>	देखलें कलिष्टे <i>dekhāḷē chāḷih.</i>	देखलें <i>dekhāḷē chāl.</i> देखलें कलि <i>dekhāḷē chāl.</i>
2	देखलें कल <i>dekhāḷē chāl.</i>	देखलें कल <i>dekhāḷē chāl.</i>	देखलें कल <i>dekhāḷē chāl.</i>	देखलें कल <i>dekhāḷē chāl.</i>	देखलें कल <i>dekhāḷē chāl.</i>	देखलें कल <i>dekhāḷē chāl.</i>	देखलें कल <i>dekhāḷē chāl.</i>	देखलें कल <i>dekhāḷē chāl.</i>
3	देखलें कल <i>dekhāḷē chāl.</i>	देखलें कल <i>dekhāḷē chāl.</i>	देखलें कल <i>dekhāḷē chāl.</i>	देखलें कल <i>dekhāḷē chāl.</i>	देखलें कल <i>dekhāḷē chāl.</i>	देखलें कल <i>dekhāḷē chāl.</i>	देखलें कल <i>dekhāḷē chāl.</i>	देखलें कल <i>dekhāḷē chāl.</i>

As in the perfect देखलें *dekhāḷē*, देखनं *dekhāḷē* or देखने *dekhāḷē* are found instead of देखलें *dekhāḷē*. 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 *dēkhī* (or देख *dēkh*) (oblique form, देखै *dēkhai* or देखँ *dēkhā*), the act of seeing.
 (2) देखब *dēkhāb* (obl. form, देखबा *dēkhābā*), the act of seeing, to see.
 (3) देखल *dēkhāl* (obl. form, देखला *dēkhālā*), the act of seeing.

262. Noun of Agency.

देखवाच *dēkhāwāh* or देखवाच *dēkhāwāh*, one who sees.

263. Participles.

Present:—देखै *dēkhait* (fem. देखैति *dēkhaitī*), seeing.

Past:—देखल *dēkhāl* (fem. देखलि *dēkhālī*), seen.

Conjunctive:—देखि *dēkhī* (देख *dēkh*), देखि कँ *dēkhī kaĩ*, देखि कँ *dēkhī kã*, or देखि कैकँ *dēkhī kaikã*, having seen.

Adverbial:—देखितहिँ *dēkhitalhī*, on seeing, in the act of seeing, immediately on seeing.

B. INTRANSITIVE VERB.

√सुत *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.

266. (d) (9) Perfect Indicative. First form. 'I have slept,' &c.

PERSON	SHORT FORM.		LONG FORM.		REDUNDANT FORM.		GROUP III. (Subject : non-honoric. Object (indirect) : honorific.) सुतलिट्ठिञ्चि अक्कि <i>sutalāṭṭhiñchi achi.</i>	GROUP IV. (Subject : honorific. Object (indirect) : honorific.) सुतलल्लिञ्चि अक्कि <i>sutalāṭṭhiñchi achi.</i>
	GROUP I. (Subject : non-honoric. Object : non-honoric.) सुतल्लिञ्चि अक्कि <i>sutalāṭṭhi achi.</i>	GROUP II. (Subject : honorific. Object : non-honoric.) सुतल्लिञ्चि अक्कि <i>sutalāṭṭhi achi.</i>	GROUP I. (Subject : non-honoric. Object : non-honoric.) सुतल्लिञ्चि अक्कि <i>sutalāṭṭhi achi.</i>	GROUP II. (Subject : honorific. Object : non-honoric.) सुतल्लिञ्चि अक्कि <i>sutalāṭṭhi achi.</i>	GROUP I. (Subject : non-honoric. Object : non-honoric.) सुतल्लिञ्चि अक्कि <i>sutalāṭṭhi achi.</i>	GROUP II. (Subject : honorific. Object : non-honoric.) सुतल्लिञ्चि अक्कि <i>sutalāṭṭhi achi.</i>		
1	सुतल्लिञ्चि अक्कि <i>sutalāṭṭhi achi.</i>	सुतल्लिञ्चि अक्कि <i>sutalāṭṭhi achi.</i>	सुतल्लिञ्चि अक्कि <i>sutalāṭṭhi achi.</i>	सुतल्लिञ्चि अक्कि <i>sutalāṭṭhi achi.</i>	सुतल्लिञ्चि अक्कि <i>sutalāṭṭhi achi.</i>	सुतल्लिञ्चि अक्कि <i>sutalāṭṭhi achi.</i>	सुतल्लिञ्चि अक्कि <i>sutalāṭṭhi achi.</i>	सुतल्लिञ्चि अक्कि <i>sutalāṭṭhi achi.</i>
2	सुतल्लिञ्चि अक्कि <i>sutalāṭṭhi achi.</i>	सुतल्लिञ्चि अक्कि <i>sutalāṭṭhi achi.</i>	सुतल्लिञ्चि अक्कि <i>sutalāṭṭhi achi.</i>	सुतल्लिञ्चि अक्कि <i>sutalāṭṭhi achi.</i>	सुतल्लिञ्चि अक्कि <i>sutalāṭṭhi achi.</i>	सुतल्लिञ्चि अक्कि <i>sutalāṭṭhi achi.</i>	सुतल्लिञ्चि अक्कि <i>sutalāṭṭhi achi.</i>	सुतल्लिञ्चि अक्कि <i>sutalāṭṭhi achi.</i>
3	सुतल्लिञ्चि अक्कि <i>sutalāṭṭhi achi.</i>	सुतल्लिञ्चि अक्कि <i>sutalāṭṭhi achi.</i>	सुतल्लिञ्चि अक्कि <i>sutalāṭṭhi achi.</i>	सुतल्लिञ्चि अक्कि <i>sutalāṭṭhi achi.</i>	सुतल्लिञ्चि अक्कि <i>sutalāṭṭhi achi.</i>	सुतल्लिञ्चि अक्कि <i>sutalāṭṭhi achi.</i>	सुतल्लिञ्चि अक्कि <i>sutalāṭṭhi achi.</i>	सुतल्लिञ्चि अक्कि <i>sutalāṭṭhi achi.</i>

Any optional form of the Past Indicative may be substituted for those given above. Thus सुतली अक्कि *sutalī achi*, I have slept, instead of सुतल्लिञ्चि अक्कि *sutalāṭṭhi achi*.

Also, instead of अक्कि *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 अक्कि *achi* and अच्चि *achi*.

267. (d) (9) Perfect Indicative. Second Form. 'I have slept,' &c.; 'I am asleep,' &c.

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.		GROUP III. (Subject: non-honorific. Object (in-direct): honorific.)	GROUP IV. (Subject: honorific. Object (in-direct): 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	सुतल बे sūtāl chē; fem. सुतलि बे sūtāl chē.	सुतल बे sūtāl chē; fem. सुतलि बे sūtāl chē.	सुतल बे sūtāl chē; fem. सुतलि बे sūtāl chē.	सुतल बे sūtāl chē; fem. सुतलि बे sūtāl chē.	सुतल बे sūtāl chē; fem. सुतलि बे sūtāl chē.	सुतल बे sūtāl chē; fem. सुतलि बे sūtāl chē.	सुतल बे sūtāl chē; fem. सुतलि बे sūtāl chē.	सुतल बे sūtāl chē; fem. सुतलि बे sūtāl chē.
2	सुतल बे sūtāl chē; fem. सुतलि बे sūtāl chē.	सुतल बे sūtāl chē; fem. सुतलि बे sūtāl chē.	सुतल बे sūtāl chē; fem. सुतलि बे sūtāl chē.	सुतल बे sūtāl chē; fem. सुतलि बे sūtāl chē.	सुतल बे sūtāl chē; fem. सुतलि बे sūtāl chē.	सुतल बे sūtāl chē; fem. सुतलि बे sūtāl chē.	सुतल बे sūtāl chē; fem. सुतलि बे sūtāl chē.	सुतल बे sūtāl chē; fem. सुतलि बे sūtāl chē.
3	सुतल अचि sūtāl achī; fem. सुतलि अचि sūtāl achī.	सुतल अचि sūtāl achī; fem. सुतलि अचि sūtāl achī.	सुतल अचि sūtāl achī; fem. सुतलि अचि sūtāl achī.	सुतल अचि sūtāl achī; fem. सुतलि अचि sūtāl achī.	सुतल अचि sūtāl achī; fem. सुतलि अचि sūtāl achī.	सुतल अचि sūtāl achī; fem. सुतलि अचि sūtāl achī.	सुतल अचि sūtāl achī; fem. सुतलि अचि sūtāl achī.	सुतल अचि sūtāl achī; fem. सुतलि अचि sūtāl achī.

Any optional form of the present tense of the auxiliary verb may be employed, as explained in § 236.

268. (d) (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 IV. (Subject: non-honorific. Object indi- rect): 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.)	GROUP III. (Subject: non-honorific. Object (indi- rect): honorific.)	
1	सुतल* कलहूँ <i>sūtal chalahū</i> ; i. सुतलि* कलहूँ <i>sūtal chalahū</i> .	सुतल* कलहूँ <i>sūtal chalahū</i> ; i. सुतलि* कलहूँ <i>sūtal chalahū</i> .	सुतल कलिष्टे <i>sūtal chaliṣṭe</i> ; Or (with ind. obj. in 2nd person) सुतलि कलिचौ <i>sūtal chaliçhau</i> .	सुतल कलिष्टे <i>sūtal chaliṣṭe</i> ; Or (with ind. obj. in 2nd person) सुतलि कलिचौ <i>sūtal chaliçhau</i> .	सुतल कलिष्टे <i>sūtal chaliṣṭe</i> ; Or (with ind. obj. in 2nd person.) सुतलि कलिचौ <i>sūtal chaliçhau</i> .	सुतल कलिष्टे <i>sūtal chaliṣṭe</i> ; Or (with ind. obj. in 2nd person.) सुतलि कलिचौ <i>sūtal chaliçhau</i> .	सुतल कलिष्टे <i>sūtal chaliṣṭe</i> ; Or (with ind. obj. in 2nd person.) सुतलि कलिचौ <i>sūtal chaliçhau</i> .	सुतल कलिष्टे <i>sūtal chaliṣṭe</i> ; Or (with ind. obj. in 2nd person.) सुतलि कलिचौ <i>sūtal chaliçhau</i> .
2	सुतल कलैँ <i>sūtal chalaṣṭe</i> ; fem. सुतलि कलैँ <i>sūtal chaliṣṭe</i> .	Same as 1st person.	सुतल कलौच <i>sūtal chalaṣṭh</i> ; f. सुतलि कलौच <i>sūtal chaliṣṭh</i> .	सुतल कलौच <i>sūtal chalaṣṭh</i> ; f. सुतलि कलौच <i>sūtal chaliṣṭh</i> .	सुतल कलौच <i>sūtal chalaṣṭh</i> ; f. सुतलि कलौच <i>sūtal chaliṣṭh</i> .	सुतल कलौच <i>sūtal chalaṣṭh</i> ; f. सुतलि कलौच <i>sūtal chaliṣṭh</i> .	सुतल कलौच <i>sūtal chalaṣṭh</i> ; f. सुतलि कलौच <i>sūtal chaliṣṭh</i> .	Same as 1st person.
3	सुतल कल <i>sūtal chal</i> ; fem. सुतलि कलि <i>sūtal chali</i> .	सुतल कलौच <i>sūtal chalaṣṭh</i> , fem. सुतलि कलौच <i>sūtal chaliṣṭh</i> .	सुतल कलौच <i>sūtal chalaṣṭh</i> ; fem. सुतलि कलौच <i>sūtal chaliṣṭh</i> .	सुतल कलौच <i>sūtal chalaṣṭh</i> ; fem. सुतलि कलौच <i>sūtal chaliṣṭh</i> .	सुतल कलौच <i>sūtal chalaṣṭh</i> ; fem. सुतलि कलौच <i>sūtal chaliṣṭh</i> .	सुतल कलौच <i>sūtal chalaṣṭh</i> ; fem. सुतलि कलौच <i>sūtal chaliṣṭh</i> .	सुतल कलौच <i>sūtal chalaṣṭh</i> ; fem. सुतलि कलौच <i>sūtal chaliṣṭh</i> .	सुतल कलौच <i>sūtal chalaṣṭh</i> ; fem. सुतलि कलौच <i>sūtal chaliṣṭh</i> .

* Or (both masc. and fem.) सुतलैँ *sūtalai*, or (less commonly, and mostly by the uneducated) सुतलैँ *sūtalai*, सुतलैँ *sūtalai*, or सुतलैँ *sūtalai*. 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 औ *ō*. They will be dealt with in that order.

 Roots in आ *ā* and आब *āb*.

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 √ गाव *gāb*, sing., √ पकताव *pach^{at}tāb*, 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. √ गाव *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,—गाओल *gāol*, he sang (intransitive); but (Vid. xxiii, II) एह गाओल *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 *dēkhāel* and of the latter देखाओल *dēkhāol*. देखैलहुँ *dekhāilāhū* would mean 'I was visible,' देखौलहुँ *dekhāulāhū* would mean 'I caused to see.'

The following are examples of these roots, with the past participle in each case :—

A. Verbs in आ ā.

Root.	Past Participle.
देखा <i>dēkhā</i> , be visible,	देखाएल <i>dēkhāel</i> .
अघा <i>aghā</i> , be satiated,	अघाएल <i>aghāel</i> .
घबड़ा <i>ghabārā</i> , be confused,	घबड़ाएल <i>ghabārāel</i> .
हड़बड़ा <i>harābarā</i> , be flurried,	हड़बड़ाएल <i>harābarāel</i> .
खा <i>khā</i> , eat,	खाएल <i>khāel</i> .

B. Verbs in आब āb.

देखाब <i>dēkhāb</i> , show,	देखाओल <i>dēkhāol</i> .
पाब <i>pāb</i> , obtain,	पाओल <i>pāol</i> .
गाब <i>gāb</i> , sing.	गाओल <i>gāol</i> .
पकताब <i>pachātāb</i> , repent.	पकताओल <i>pachātāol</i> .

272. As usual (*vide* §§ 32 ff) the termination आ ā or आब 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 आब *āb* is as usual shortened, as in पबैत *pabait*. Verbs in आ *ā*, on the other hand, make the present participle as in खाइत *khāit* or खायित *khāyit*.

When the final vowel of a root in आ *ā* comes before a termination beginning with अ *a*, the two together become आअ *āa*. Thus खा *khā* + अल *a* becomes खाअल *khāel* (really for खायल *khāyal*, with euphonic य् *y* inserted), eaten or I ate; खा *khā* + अब *ab* becomes खाअब *khāeb*, to eat or I shall eat. Before ऐ *ai*, it usually remains unchanged, as in देखाऐ *dekhāai*, he sees, but in the present participle, the termination ऐत *ait* becomes इत *it*, and before the इ *i* the आ *ā* either remains unchanged or inserts a य् *y*; thus, as above, खाइत *khāit* or खायित *khāyit*, eating. As usual (see §§ 11, 14) इ *i* is often employed for ए *e*, and *vice versa*, so that we may meet forms such as खाइल *khāil*. खाइब *khāib* or खाअत *khāet*. In all these cases, when the आ *ā* is shortened under the antepenultimate rule, the two vowels together become ऐ *ai* (often written, as usual अइ *ai* or अए *ae*, see § 13). Thus खैलहुँ *khāilahū̃*. I ate, खैबै *khāibai*, I shall eat, खैतहुँ *khāitahū̃* (if) I had eaten.

273. With roots ending in आब *āb*, the procedure is somewhat different. As a general rule, before अ *a*, the आब *āb* plus अ *a* becomes आओ *āo*. Thus देखाब *dēkhāb* + अब *ab* becomes देखाओब *dēkhāob* (poetical form; for the usual form see below), I shall show; देखाब *dēkhāb* + अल *al* becomes देखाओल *dēkhāol*, I showed. In the form देखाबयि *dēkhābathī* (3rd person, Short Form, Group II, Old Present), the ब *b* is preserved unchanged.

Before terminations commencing with ऐ *ai* or औ *au* the ब *b* is usually retained. Thus देखाबै *dēkhābai*, देखाबौ *dēkhābau* (3rd person, Long Form, Group I, Old Present); Present Participle देखबैत *dēkhābait*, with shortening of the antepenultimate. Before इ *i* or ई *ī*, आब *āb* remains unchanged, as in देखाबी *dēkhābī*, I show.

274. In the modern language there is a tendency to assimilate the conjugation of roots in अब 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 देखाओव dekhāob, I shall show. In the modern language it is, however, always देखाव dekhāv. 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 dekhāulahū, 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 अब 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 अब āb. This termination is very often written अब āv or āv, and is even so pronounced in South Mithilā. Thus, instead of देखाबी dekhābī, we hear देखावी dekhāvī or dekhāvī,

and so throughout. There is no doubt that in the best standard Maithili the correct forms are those with \bar{a} *b*, though \bar{a} *w* forms will often be found in literature (generally due to careless writing).

276. (a) (1) Old Present.

'I show,' &c.

'I am visible,' &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	देखाई <i>dekhāi</i> , देखाज <i>dekhāj</i> .	देखाई <i>dekhāi</i> , देखाज <i>dekhāj</i> .	देखैष्टे <i>dekhāi</i> Or (with object in 2nd person.) देखैष्टौ <i>dekhāiāu</i> .	देखावौ <i>dekhāvai</i> (देखाइं <i>dekhāi</i>), देखाबू <i>dekhāvū</i> (देखाज <i>dekhāj</i>).	देखाविष्टि <i>dekhāvīṣṭi</i> (देखैष्टे <i>dekhāi</i>) Or (with obj. in 2nd pers.) देखाविष्टौ <i>dekhāvīṣṭau</i> (देखैष्टौ <i>dekhāi</i>).	देखावौ <i>dekhāvai</i> (देखाइं <i>dekhāi</i>), देखाबू <i>dekhāvū</i> (देखाज <i>dekhāj</i>).	देखाविष्टि <i>dekhāvīṣṭi</i> (देखैष्टे <i>dekhāi</i>) Or (with obj. in 2nd pers.) देखाविष्टौ <i>dekhāvīṣṭau</i> (देखैष्टौ <i>dekhāi</i>).	देखावौ <i>dekhāvai</i> (देखाइं <i>dekhāi</i>), देखाबू <i>dekhāvū</i> (देखाज <i>dekhāj</i>).
2	देखा <i>dekhā</i> .	Same as 1st person.	देखाच <i>dekhāc</i> .	देखाव <i>dekhāv</i> .	देखाव <i>dekhāv</i> .	देखाव <i>dekhāv</i> .	Same as 1st person.	देखावच <i>dekhāvāc</i> , देखाव <i>dekhāv</i> . Red. form देखावचक <i>dekhāvācāc</i> .
3	देखाय <i>dekhāy</i> , देखाओ <i>dekhāo</i> (देखाव <i>dekhāv</i>).	देखाय <i>dekhāy</i> , देखाओ <i>dekhāo</i> (देखाव <i>dekhāv</i>).	देखाय <i>dekhāy</i> , देखाओ <i>dekhāo</i> (देखाव <i>dekhāv</i>).	देखाय <i>dekhāy</i> , देखाओ <i>dekhāo</i> (देखाव <i>dekhāv</i>).	देखाय <i>dekhāy</i> , देखाओ <i>dekhāo</i> (देखाव <i>dekhāv</i>).	देखाय <i>dekhāy</i> , देखाओ <i>dekhāo</i> (देखाव <i>dekhāv</i>).	Same as 1st person.	देखावच <i>dekhāvāc</i> , देखाव <i>dekhāv</i> . Or (with object in 2nd person.) देखाओ <i>dekhāo</i> (देखाव <i>dekhāv</i>).

For ā-verbs, in Groups III and IV, we have (1) देखैष्टिन्ह *dekhāiṣṭinh*; (2) देखाइन्ह *dekhāihinh*; (3) देखायिन्ह *dekhāyinh*; देखाओइन्ह *dekhāoihinh*.

277. (b) (4) Future Indicative. Second Form.

'I shall show,' &c.

'I shall be visible,' &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. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)
1	द॒ख॒ण॒ब॒ द॒खा॒ण॒ब॒ { Same as 1st person. }		द॒ख॒ण॒ब॒ द॒खा॒ण॒ब॒ Or (with object in 2nd person.) द॒ख॒ण॒ब॒ द॒खा॒ण॒ब॒		द॒ख॒ण॒ब॒ द॒खा॒ण॒ब॒ (poetical) द॒ख॒ण॒ब॒ द॒खा॒ण॒ब॒		द॒ख॒ण॒ब॒ द॒खा॒ण॒ब॒ Or (with object in 2nd person.) द॒ख॒ण॒ब॒ द॒खा॒ण॒ब॒	
2	द॒ख॒ण॒ब॒ द॒खा॒ण॒ब॒ { Same as 1st person. }		द॒ख॒ण॒ब॒ द॒खा॒ण॒ब॒ Or (with object in 2nd person.) द॒ख॒ण॒ब॒ द॒खा॒ण॒ब॒		द॒ख॒ण॒ब॒ द॒खा॒ण॒ब॒ Same as 1st person.		द॒ख॒ण॒ब॒ द॒खा॒ण॒ब॒ Same as 1st person, but no forms for object in 2nd person.	
3	द॒ख॒ण॒ब॒ द॒खा॒ण॒ब॒ { Same as 1st person. }		द॒ख॒ण॒ब॒ द॒खा॒ण॒ब॒ Or (with object in 2nd person.) द॒ख॒ण॒ब॒ द॒खा॒ण॒ब॒		द॒ख॒ण॒ब॒ द॒खा॒ण॒ब॒ Same as 1st person.		द॒ख॒ण॒ब॒ द॒खा॒ण॒ब॒ Same as 1st person, but no forms for object in 2nd person.	

278. (b) (+) Future Indicative. Third Form.
 'I shall be visible,' &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. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)
1	देखतूँ dekhatū.	देखती dekhatī.	देखति dekhatī.	देखती dekhatī.	देखतूँ dekhatū.	देखती dekhatī.	देखति dekhatī.	देखती dekhatī.
2	Wanting.	Same as 1st person.	Wanting.	Same as 1st person.	Wanting.	Same as 1st person.	Wanting.	Same as 1st person, but no forms for object in 2nd person.
3	देखारत dekhatī.	देखती dekhatī.	देखती dekhatī.	देखती dekhatī.	देखती dekhatī.	देखती dekhatī.	देखती dekhatī.	देखती dekhatī.

'I shall show,' &c.

279. (c) (5) Past Conditional.

'If I had been visible,' &c.; 'I should have been visible,' &c.; 'If I had shown,' &c.; 'I should have shown,' &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. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)
1	देखतहुँ <i>dekhatihū</i>	देखतिष्टे <i>dekhatisthe</i> Or (with object in 2nd person.) देखतिथी <i>dekhatithī</i>	देखतहुँ <i>dekhatihū</i> <i>dekhatihātāh</i> , &c.	देखतहुँ <i>dekhatihū</i> <i>dekhatihātāh</i> , &c.	देखतहुँ <i>dekhatihū</i> <i>dekhatihātāh</i> , &c.	देखतहुँ <i>dekhatihū</i> <i>dekhatihātāh</i> , &c.	देखतहुँ <i>dekhatihū</i> <i>dekhatihātāh</i> , &c.	देखतहुँ <i>dekhatihū</i> <i>dekhatihātāh</i> , &c.
2	देखतै <i>dekhatī</i>	देखतै <i>dekhatī</i> Or (with object in 2nd person.) देखतै <i>dekhatī</i>	देखतै <i>dekhatī</i> <i>dekhatīhātāh</i> , &c.	देखतै <i>dekhatī</i> <i>dekhatīhātāh</i> , &c.	देखतै <i>dekhatī</i> <i>dekhatīhātāh</i> , &c.	देखतै <i>dekhatī</i> <i>dekhatīhātāh</i> , &c.	देखतै <i>dekhatī</i> <i>dekhatīhātāh</i> , &c.	देखतै <i>dekhatī</i> <i>dekhatīhātāh</i> , &c.
3	देखाइत <i>dekhatī</i>	देखतै <i>dekhatī</i> <i>dekhatīhātāh</i> , &c.	देखतै <i>dekhatī</i> <i>dekhatīhātāh</i> , &c.	देखतै <i>dekhatī</i> <i>dekhatīhātāh</i> , &c.	देखतै <i>dekhatī</i> <i>dekhatīhātāh</i> , &c.	देखतै <i>dekhatī</i> <i>dekhatīhātāh</i> , &c.	देखतै <i>dekhatī</i> <i>dekhatīhātāh</i> , &c.	देखतै <i>dekhatī</i> <i>dekhatīhātāh</i> , &c.

Optional forms for *ab*-verbs throughout as in the first person, except in the short form of the 3rd person of (Group I.

280. (d) (S) Past Indicative.

'I became visible,' &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. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)
1	देखो लहुँ <i>dekhaññ</i>	देखो ली <i>dekhalī</i>	देखो लहुँ <i>dekhaññ</i>	देखो ली <i>dekhalī</i>	देखो लहुँ <i>dekhaññ</i>	देखो ली <i>dekhalī</i>	देखो ली <i>dekhaññ</i>	देखो ली <i>dekhalī</i>
2	देखो ल <i>dekhal</i>	देखो ली <i>dekhalī</i>	देखो ल <i>dekhal</i>	देखो ली <i>dekhalī</i>	देखो ल <i>dekhal</i>	देखो ली <i>dekhalī</i>	देखो ल <i>dekhal</i>	देखो ली <i>dekhalī</i>
3	देखो ल <i>dekhal</i>	देखो ली <i>dekhalī</i>	देखो ल <i>dekhal</i>	देखो ली <i>dekhalī</i>	देखो ल <i>dekhal</i>	देखो ली <i>dekhalī</i>	देखो ल <i>dekhal</i>	देखो ली <i>dekhalī</i>

* Here and elsewhere the diphthong is often written as in देखो लहुँ or देखो ली (see § 13).

281. Verbal Nouns and Infinitives.

(1)

<p>देखाय <i>dekhāy</i> (an optional and usual spelling of देखाइ <i>dekhāi</i> or देखाए <i>dekhāe</i>), the condition of being visible ; obl. देखाए <i>dekhāe</i> or देखाय <i>dekhāy</i>.</p>	<p>देखाबि <i>dekhābⁱ</i> or देखाय <i>dekhāy</i> (often spelt देखाइ <i>dekhāi</i> or देखाए <i>dekhāe</i>), the act of showing. The oblique form of देखाबि <i>dekhābⁱ</i> is देखाबै <i>dekhābāi</i> (with the usual variations of spelling), or देखाब <i>dekhābā</i>. That of देखाय <i>dekhāy</i> is देखाए <i>dekhāe</i> or देखाय <i>dekhāy</i>.</p>
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(2)

<p>देखाएब <i>dekhāeb</i> ; obl. देखैबा <i>dekhāibā</i> ; the condition of being visible, to be visible.</p>	<p>देखाएब <i>dekhāeb</i> ; obl. देखैबा <i>dekhāibā</i> : the act of showing, to show.</p>
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(3)

<p>देखाएल <i>dekhāel</i> ; obl. देखैला <i>dekhāilā</i> ; the condition of being visible.</p>	<p>देखाओल <i>dekhāol</i> ; obl. देखौला <i>dekhāulā</i> ; the act of showing.</p>
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282. Participles.

Present.

देखाइत <i>dekhāit</i> , seeing.	देखबैत <i>dekhābait</i> , showing.
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Past.

देखाएल <i>dekhāel</i> , seen.	देखाओल <i>dekhāol</i> , shown.
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283. The following are examples of the use of verbs whose roots end in आ *ā*.

(a) (1) Old Present :—

फोटरा के तीर चड़ाय के भट्टी मारै । मरि जाय, *phoṭ^arā kē tīr caṛhāy*

ke *bhadri mārai*; *marⁱ jāy*, Bhadrī having aimed an arrow strikes Photrā. He dies.

अम्मत अंगूर के खाओ, *ammāt āgyūr kē khāo*, who eats sour grapes ?

मैं कोन ठाम जतै नहिं जाथि । कै बरि अंगनहुँ मीं बहराथि ॥

कै बरि माँप धरप लै जाथि । कै बरि चून दही बदि खाथि ॥

sē kona thāma jatāi nahī jāthi | *kai berī āganahū sē bahurāthi* ॥
kai berī sāpa dharap lai jāthi | *ku berī cūna dahī badī khāthi* ॥

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 पतियाइ तो आबिहै, *nahī patiyāh^u to ābihē*, (if) she do not have faith in you, then come.

(a) (3) Imperative :—

यार राखू मोर बात जाइ जोगिया घर अहाँ घुरि जाऊ *yār rākhū mōr bāt, jāh^u jōgiyā ghar ... ulā^ā ghuri jāū*, friend, heed my word, go home to Jogiyā ... let Your Honour return (home).

कहलकैन्हि हे अम्मा जाह जाह घर, *kahal^okainhi, 'hē ammā, jāh jāh ghar,* he said respectfully, 'O mother, go, go home.'

खाह पिबह चैन करह, *khāh, pibah, cain karāh*, eat, drink, be happy.

Precative Form :—काल्हिक दिन ले जैहै *kālhik din lē jāihē*, please take (it) away tomorrow.

(b) (4) Future Indicative :—

तीनु ममा भगिना जाणब कटैया सिकार, *tinū mamā bhaginā jāeb kaṭaiyā sikhār*, we three, uncle and nephews, will go to Kaṭaiyā to hunt.

हमरो समधिजा ले के जैबो जोगिया, *ham^orō samadhijā lē ke jāibau jōgiyā*, having taken our message also, you will go to Jogiyā.

हमरा पेटक आगि प्छि मँ नहिं मिभाप्रत (for मिभाप्रत, § 271) *ham^o-rā pētak āgⁱ ehⁱ sa^ā nahī mijhāet* (for *mijhāit*), the fire of my belly cannot be extinguished (potential passive) by this.

बाबू सुतले रहताह नहिँ जैताह, *bābū sutalē rahatāh; nahī jaitāh*, (my) sons will remain asleep; they will not go.

खैताह-अन्हि से परलप बीत, *kaitāha-anhi sē paralae bīta*, (if) he will eat, a whole age passeth away (see § 193).

(c) (5) Past Conditional :—

जौं हमहूँ तोहरा जकाँ अन्न तौलितहूँ तखन आद पाओ भरि एन्हर ओन्हर सँ माँगि नहिँ खैतहूँ, *jaū hamahū̄ toharā jakā̄ ann taulitahū̄ takhan ād pāo bhari ēmhar omhar sā mā̄gi nahī khaitahū̄*, 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 :—

कहलन्हि जे अहिरा कहाँ जाइहै । कहलक जे जाइहै गाइक बथान, *kahlanhi jē ‘ahirā kahā̄ jāichai?’ kahlak jē jāi-chī gāik bathān*, he (honorific) said, ‘O Ahirā, where are you (non-honorific) going?’ he (non-honorific) said, ‘I am going to (my) cowshed.’

उहनी धेनें जाइत अहि उरसीक डीह, *thehānī dhainē jāit achi urāsik dīh*, taking his crutch along with him, he is going to Ursi village.

(d) (8) Past Indicative :—

चिन्ता आओर ऊँडार नाँगड़ि सुटकाप केँ पड़ापल, *cittā āor hū̄rār nā̄-garī sutākāe kē̄ parāpāl*, the leopard and the wolf, hiding their tails, ran away.

तखन सबऊ मिलि खापल 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 पड़यलाह (for पड़ैलाह) *agni prajwalit dekhi dhūrt sabh paṛaylāh* (for *paṛailāh*), 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.

प्रतर्बाँ बचन सुनि दीना भद्री गेल खिसियाय, *etabā bacan suni dinā bhadri gēl khisiyāy*, so much words having heard, Dinā 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 करै-गं *apānā apānā ghar mē sunnar khāek karē-gā*, you will, each in your own house, prepare beautiful food.

ओना लेनेँ जैवे तो लोग कहतौ जे उदरा उदरी हौ, *onā lēnē jāibē to lōg kahatau jē urhārā urhārī 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 हरेनेँ जेहन धेनु गार, *nēru herainē (for herailē) jehanu dhenu gāi*, like a cow on losing her calf. (Man. iii, 17).

Present Participle :—See *Present Indicative*.

Cf. also निरालसी लोक भोज्य खायित हयि, *nirālsī lōk bhōjya khāyit (for khāit) chathī*, 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 मार चिहाय, *dhāmīk sabad suni uṭhālīhī dinā bhadrik māi cihāy*, having heard the voice of Dhāmī, the mother of Dinā and Bhadrī, being startled, rose up.

284. The following are examples of the use of verbs whose roots end in आब āb.

(1) (a) (b) **Old Present, and Present Conditional** :—

जे प्रकार सभ के किछु के देखाबी ते चाही जे बुझि जाय, *jā ekārā sabh kē kicḥu kai dekhābī tē chāhī jē bujhi jāy*, if, having done something I show it to them, then they ought to understand.

अबैति हौ गोआही गुजराब, *abaitī chau goāhī gujarāb*, she is coming to you (that) she may cause you to bear testimony.

बीछि बान के फल सभ पाए, *bīchi bāna kai phala sabha pāe*, they all obtain as the fruit arrows (sharp as) scorpions. (Man. x, 52).

सूति उठि नित दिन सुरुज के हाँथ उठाबै, *sūti' uṭhi nit din suruj kē hāṭh uṭhābai*, 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 देखब, *rē dhiyā putā, tāhir miyā'k habēli dekhab*, hulloa, girls and boys, show (me) Tāhir Miyā's house.

चलह हो दादा धूनी उठाबह, *calāh, hō dādā, dhūni uṭhābāh*, come. O brother, lift up the brazier (of fire).

बहोरन ममा के लाबहोक बोलाय, *bahōran mamā kē lābāhōk bolāy*, having called uncle Bahōran, bring him (here).

(b) (4) Future :—

(Old forms) :—

आठम भए हम अपनहि आओब ।

जेहन बनत पुनु तेहन बनाओब ॥

āṭhama bhāe hama apānahi āoba ।

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).

गाए महिसि सरकार लगाओब ।

लुटब सकल ब्रज जत धन पाओब ॥

gāe mahisi sarakāra lagāoba ।

luṭaba 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 s' rāsa 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 मुंहक चमक-चिमक
देखाएब, *khūb akarī apan gahānā kapṛāk sunarātāī āor mūhuk camak-*
cimuk 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 मदा गुन गाएब, *ham apṇek bhal*
mānab āor sadā gun gāeb. I shall revere you, and ever sing your
praises.

जलदी रुपैया असूल करू। नहिँ तँ पीछू पकताएब, *jalḍī rupaiā*
asūl karū ; nahī tñ pīchū pachṭāeb. realize (honorific) the money
quickly : otherwise you (honorific) will afterwards repent.

प्रकर उचित फल पैबह कालि, *ekara ucita phala paibaha* (for
paibāh) *kāli*, on the morrow shalt thou obtain the fitting fruit of
this. (Man. i. 38).

कहलक मोक्ष हमर जाँ आओत ।

जिबदत जाए प्रकौ नहिँ पाओत ।

kahalaka sōjha hamara jā āota ।

jibaita jāv ekau nahī 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 सौँ सलहस ओताह, *cāru dīs*
bāṭ tākathī jē kōn dīs saū salḥēs antāh, they watch the roads in
the four directions, (to see) from what direction Salhēs will
come.

(c) (5) Past Conditional :—

जनितहुँ तो बगहा में बरदौ तमाकू लदबैतिष्टे, *janitahū to bagḥā*
mē barādī tumākū ladḥbaitiṣṭe. if I had known, I should have
loaded a bullock with tobacco in Baghā.

जौहरी प्रकरा पबैत तो अत्यन्त खुसी होइत, *janḥarī ekṛā pabuit*.
to atyant khūsī hoit, (if) a jeweller had found this, he would have
been very happy.

ओतन्हिँ दुरागमन करैतेन्हिँ जमैया जाँजूरि, *autanhī, durāgaman*
karaitanhī jamaiyā jājuri. (if) they had come to Jājari, his sons-
in-law would have celebrated the *durāgaman* ceremony.

(c) (6) Present Indicative :—

माइ बापक नाम छिपबैत छी, *māi bāpak nām chip^abait chī*, we are concealing the names of our father and mother.

हम तोहरा एक कहिनी सुनबैछिअइ, *ham toh^arā ek kahinī sun^abai-chiah^u*, I am causing you to hear (telling you) a story.

कनौली में सात सै पट्टा अखाड़ा में खेलबैत अछि, *kanaulī mē sāt sai patthā akhāṛhā mē khel^abait achī*, in Kanauli he causes seven hundred athletes to play (*i.e.*, do gymnastics) on his arena.

But :—

एक सै एकैस डण्ड खेलाइत अछि अखाड़ा पर, *ek sai ekais ḍaṇḍ khelāit achī akhāṛhā par*, he performs one hundred and twenty exercises (*cognate accusation of an intransitive verb*) on the arena.

सदा भूँकि भूँकि केँ हमरा सभ केँ भड़कबैअछि, *sudā bhūṅki bhūṅki keṅ ham^arā sabh keṅ bhṛak^abai-achī*, they make us quarrel by their continual barking.

तीनु गोटे अबैत छथि *tīnū gōṭē abait chathī*, the three (respect-ed people) are coming.

अबैति छौ *abaitī chhau*, she is coming to you. (See under Old Present).

पानि बिनु अबैत छौक तेजैत अबैत छौक परान, *pāni bin^u abait chhauk, tejait abait chhauk 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 सजनौ गे ।

ई थिक नब रस रीती ॥

bidyāpati eha gāola, sajanī gē ।

ī thika naba rasa rītī ॥

(Saith) Vidyāpati, 'I sang this, O friend,

This is the way of young love.' (Vid. xxiii, 11).

चौदह कोस पकड़िआ चौकीदारी लिखाओल चोरक बनार न्हिं
पाओल, *caudah kōs pakṛiā chūkīdāri likhāol, cōrak banār nḥiṅ*

pāol. I caused (letters) to be written to the police of fourteen *kōs* (round) Pakarīā, and I found no trace of the thief.

कौ कहि कै हमरा बन्ध खोलौलिहि, *kī kahī kai hamārā bandh kholaulīhī*. saying what (on what pretext) did you (fem.) get me released (from my) bonds ?

प्रक दिन ओ अपना बेटा सभ के बजौलक, *ek din o apnā bētā sabh kē 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 बजत बुभौलकै, *kathā sabh s̄̄ bahut bujhaulakai*, he remonstrated much (with them) with many words.

(a) (9) Perfect Indicative :—

प्रक बकस पठाओल अक्कि से अहँक हेतु, *ek bakas paṭhāol achī, sē ahā̄k hēt̄̄*, I have sent a box, it is for you.

तखन अहँ के खोलाओलि अक्कि, *takhan ahā̄ kē kholāoli achī*, then I (fem.) have released you.

(d) (10) Pluperfect Indicative :—

हम तोहरा पहिले हस्ती में उड़ौने रहिअइ, *ham toharā pahilē hassī mē ṛaunē* (for *ṛaulē*) *rahiah̄*, formerly I ridiculed you in sport.

Verbal Nouns :—

(1) (Obl.) आबण नहिं पाबण से करब, *ābae nahī 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 *ābī*). (Man. viii, 46).

(3) पकतीला में की भै सकैअक्कि, *pachātaulā mē kī bhāi sakai-achī*, what can happen from regretting ?

Participles :—

Present :—See Present Indicative.

Past :—सगरौ बनल बनाओल घर बिगड़ि गेल, *sagarō banal banāol ghar bigarī gēl*, all (her) ready-made house (i.e., castle in the air) went to pieces.

Conjunctive :—

भद्रौ आवि के कहैत कथि, *bhadrī ābī ke kahait kathī*. Bhadrī, having come, is saying.

सभ मिलाए कँ तौनि सँ सँ किच्छु बड़ि जाएत, *sabh milāe kā tīnī saī sāī kicchū barhī jāēt*, adding all together there will be something over three hundred.

हाथ धै के लेलक उठाय, *hāth dhai ke lēlak uṭhāy*, seizing by the hand, raising (them) up, he took (them) (*i.e.*, he lifted them up).

Roots in *इ i* and *ई ī*.

285. Roots in *इ 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 *इ 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 इ *i*, I only give the one with long ई *ī*, and it must be remembered that a form with short इ *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.

' I 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.
1	सिइँ <i>si.</i>	(Subject : non-honorific. Object : non-honorific.)	सिबिउँ <i>sibai</i> Or (with object in 2nd person.) सिबिऔ <i>sibiau</i>	(Subject : honorific. Object : non-honorific.)	पौबी <i>pi.</i>	(Subject : non-honorific. Object : non-honorific.)	पिबिउँ <i>pibai</i> Or (with obj. in 2nd person.) पिबिऔ <i>pibiau</i>	(Subject : honorific. Object : non-honorific.)
2	सि <i>si.</i>	Same as 1st person.	सिबिइँ <i>siāh,</i> सिबिइँ <i>sibāh.</i>	Same as 1st person, but no forms for object in 2nd person.	पौ <i>pi.</i>	पौबच <i>piāh.</i>	Same as 1st pers., but no forms for object in 2nd person.	
3	सिइँ <i>si.</i>	सिबिइँ <i>siāh.</i> सिबिइँ <i>sibāh.</i>	GROUP I. सिइँ <i>siat,</i> सिबिँ <i>sibai</i> Or (with object in 2nd person.) सिऔ <i>siāu,</i> सिबौ <i>sibau.</i>		पौबँ <i>piā.</i>	पौबिइँ <i>piāh.</i>	GROUP I. पौबँ <i>piāi</i> Or (with obj. in 2nd person.) पौबौ <i>piāu.</i>	

288. (b) (4) Future Indicative. Third Form.

‘I shall sew,’ &c. ‘I shall drink,’ &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. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)
1	सिद्धतहूँ <i>sīdhatāhū</i> , सितहूँ <i>sītāhū</i> .	सिद्धतिये <i>sīdhatīye</i> , सितिये <i>sītāyīye</i> . Or (with object in 2nd person.) सिद्धतियौ <i>sīdhatīyō</i> , सितियौ <i>sītāyīyō</i> .	पिबितहूँ <i>pibitāhū</i> , पिडतहूँ <i>pidatāhū</i> .	पिबितिये <i>pibitīye</i> , पिडतिये <i>pidatīye</i> . Or (with obj. in 2nd person.) पिबितियौ <i>pibitīyō</i> , पिडतियौ <i>pidatīyō</i> .	पिबितहूँ <i>pibitāhū</i> , पिडतहूँ <i>pidatāhū</i> .	पिबितिये <i>pibitīye</i> , पिडतिये <i>pidatīye</i> . Or (with obj. in 2nd person.) पिबितियौ <i>pibitīyō</i> , पिडतियौ <i>pidatīyō</i> .	पिबितहूँ <i>pibitāhū</i> , पिडतहूँ <i>pidatāhū</i> .	पिबितिये <i>pibitīye</i> , पिडतिये <i>pidatīye</i> . Or (with obj. in 2nd person.) पिबितियौ <i>pibitīyō</i> , पिडतियौ <i>pidatīyō</i> .
2	Wanting.	Same as 1st person.	Wanting.	Same as 1st person.	Wanting.	Same as 1st person.	Wanting.	Same as 1st person.
3	सिद्धत <i>sīdhat</i> , सिद्धतिये <i>sīdhatīye</i> , सिद्धतियौ <i>sīdhatīyō</i> .	सिद्धत <i>sīdhat</i> , सिद्धतिये <i>sīdhatīye</i> , सिद्धतियौ <i>sīdhatīyō</i> . Or (with object in 2nd person.) सिद्धतौ <i>sīdhatō</i> , सिद्धतियौ <i>sīdhatīyō</i> .	पौडत <i>pūdāt</i> .	पिडतिये <i>pidatīye</i> , पिडतियौ <i>pidatīyō</i> .	पिडत <i>pidāt</i> .	पिडतिये <i>pidatīye</i> , पिडतियौ <i>pidatīyō</i> .	पिडत <i>pidāt</i> .	पिडतिये <i>pidatīye</i> , पिडतियौ <i>pidatīyō</i> .

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.
1	सिद्धन्ते <i>siddhāṅ</i> , सिद्धन्ति <i>siddhāṅ</i> , सिद्धन्तु <i>siddhāṅ</i> .	(Subject : non-honorific. Object : non-honorific.)	सिद्धन्ति <i>siddhāṅ</i> , सिद्धन्ति <i>siddhāṅ</i> , सिद्धन्तु <i>siddhāṅ</i> . Or (with object in 2nd person.) सिद्धन्तिञ्चौ <i>siddhāṅ</i> , सिद्धन्तिञ्चौ <i>siddhāṅ</i> .	(Subject : non-honorific. Object : non-honorific.)	सिद्धन्तु <i>siddhāṅ</i> .	(Subject : non-honorific. Object : non-honorific.)	सिद्धन्ति <i>siddhāṅ</i> , सिद्धन्ति <i>siddhāṅ</i> , सिद्धन्तु <i>siddhāṅ</i> . Or (with obj. in 2nd person.) सिद्धन्तिञ्चौ <i>siddhāṅ</i> .	(Subject : non-honorific. Object : non-honorific.)
2	सिद्धन्ते <i>siddhāṅ</i> , सिद्धन्ति <i>siddhāṅ</i> .	Same as 1st person.	सिद्धन्ते <i>siddhāṅ</i> , सिद्धन्ते <i>siddhāṅ</i> . Same as 1st person, but no forms for object in 2nd person.	सिद्धन्ते <i>siddhāṅ</i> , सिद्धन्ते <i>siddhāṅ</i> .	सिद्धन्तु <i>siddhāṅ</i> .	Same as 1st person, but no forms for object in 2nd person.	सिद्धन्ते <i>siddhāṅ</i> , सिद्धन्ते <i>siddhāṅ</i> . Same as 1st person.	सिद्धन्तु <i>siddhāṅ</i> .
3	सिद्धन्ते <i>siddhāṅ</i> .	सिद्धन्ति <i>siddhāṅ</i> , सिद्धन्ति <i>siddhāṅ</i> .	सिद्धन्ते <i>siddhāṅ</i> , सिद्धन्ते <i>siddhāṅ</i> . Or (with object in 2nd person.) सिद्धन्तौ <i>siddhāṅ</i> , सिद्धन्तौ <i>siddhāṅ</i> .	सिद्धन्ते <i>siddhāṅ</i> , सिद्धन्ते <i>siddhāṅ</i> .	सिद्धन्तु <i>siddhāṅ</i> .	सिद्धन्ते <i>siddhāṅ</i> , सिद्धन्ते <i>siddhāṅ</i> . Or (with obj. in 2nd person.) सिद्धन्तौ <i>siddhāṅ</i> .	सिद्धन्तु <i>siddhāṅ</i> .	

291. Verbal Nouns.

(1) सि <i>si</i> ; obl. सिष्टे <i>siai</i> or सिबै <i>sibai</i> ; the act of sewing.	(1) पीबि <i>pībī</i> ; obl. पीबै <i>pībai</i> ; the act of drinking.
(2) सिञ्च <i>siab</i> ; obl. सिञ्चबा <i>siabā</i> , सिबा <i>sibā</i> ; the act of sewing, to sew.	(2) पीउब <i>pīub</i> ; obl. पीउबा <i>pīubā</i> ; the act of drinking, to drink.
(3) सिञ्चल <i>sial</i> ; obl. सिञ्चला <i>sialā</i> , सिला <i>silā</i> ; the act of sewing.	(3) पीउल <i>pīul</i> ; obl. पीउला <i>pīulā</i> ; the act of drinking.

292. Participles.

Present.

सिउत <i>siut</i> , सिइत <i>siit</i> , सिष्टेन <i>siait</i> , sewing.	पिबैत <i>pibait</i> , drinking.
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Past.

सिञ्चल <i>sial</i> , सिउल <i>siul</i> , sewn.	पिउल <i>piul</i> , drunk.
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293. It must be added that the root सि *si* also sometimes takes the forms of ✓ पि *pi* or पी *pī* (compare Sanskrit सीयति *sīyati*, 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 जीवे ।
अधर सुधा-रस जो पय पीवे ॥

bhanahī bīdyāpati tauṅ paya jīvē ।
adhara sudhā-rasa jāuṅ paya pīvē ॥

Saith Vidyāpati, 'it (the bee) will live, so long as it drinketh the nectar of (your) lower lip.' (Vid. ii, 5).

लोलभित मधुकर कौमल अनुसर ।

नव रस पिवु अबगाही ॥

lōbhita madhukara kausula anusara ।

nava rasu 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 पिअबिष्टे अधर सुधा रस ।

तो पय जीबथि जीवै ॥

jāi piābiṣṭe adhara suḥā ras ।

taū paya jībathi jīvē ॥

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 पिवै न पानि ॥

jamunā hrada bikhabata kai jāni ।

pasū pacchi kyō pivai 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 paṅkha pasāri ॥

On it, O friend, a bee drinks nectar, seated with outspread wings. (Vid. xv, 6).

(u) (3) Imperative :—

खाह पिबह चैन करह. *khāh. pibāh, cain karāh*, eat, drink, be happy.

जुग जुग जिबथु बसथु लख कोस :

हमर अभाग ऊनक कोन दोस ॥

jūga jūga 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 :—

तौ हमरा गादक दूध पीबै । मुंह भेलौक पिबैक । नहिं रे अचिरा
दूध पीबै देबै तो एक जुम तमाकू दे, 'tō hamarā gāik dūdh pibē! mūh
bhelaik pibaik!' 'nahī, rē ahirā, dūdh pibai dēbē, 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).

माधव आब न जीउति राही, *mādhava āba, na jīuti rāhī*, O Mād-
hava, come. The fair one (*fem.*) will live no (longer) (Vid. x, 1).

(c) (6) Present Indicative :—

सीना गादक दूध लै पिबैत अक्क गुलामी जट, *sinā gāik dūdh lai*
pibait achī gulāmī jat, Gulāmi Jaṭ takes and drinks the milk of the
cow Sinā.

(c) (7) Imperfect Indicative :—

दीना भद्री जिवैत बल उचे गवैत रचै, *dinā bhadrī jibait chal uhē*
gabait rahi, when Dinā and Bhadrī were living, they used to
sing that (song).

जो जिवैत बलाह दीना भद्री जोगिया नगर कौनो मुसहरनी नहिं
कैलक सिंगार, *jō jibait chalah dinā bhadrī jogiyā nagar, kauno*
musaharānī nahī kailak sīgār, if Dinā 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 :—

प्रहन ब्रह्म तेजि पड परदेस गेल ।

कुसुम पिउल मकरंदा ॥

ehana baesa teji pahu paradesa gela ।
kusuma piula (for piulak) makaranūdā ॥

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 पीबै *pībai* (obl.) and पिबैक *pībaik* (genitive), see example of future. So also किच्छु दूध दैति अचि । नेना सभ के पिबैक भरि भै जाइत हैक, *kičch^u dūdh daitⁱ achⁱ ? nēnā sabh kē pībaik bhari bhāi jāitⁱ chāik*, 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).

जिबइ दिखओ बर बालक लेब, *jibae (for jibai) diao baru bālaka lēb*, allow (her) to live, but, rather take the child. (Man. ii, 8).

आबइ बैसइ पिबि लइ पानि, *ābaha (for ābāh) baisaha (for baisāh) pibi laha (for lāh) pāni*, come, sit down, take a drink of water (*pibⁱ lāh* is an intensive compound, see § 342). (Vid. lxxx, 4).

Present Participle :—

जिबरत जाइ प्रकौ नहिं पाओत, *jibaita jāe ekau nahī pāota*, not one will be able to go away living. (Man. viii, 43).

जिबैत रहैत तो जोगिया अबैत पलटि, *jibait rahait to jogiyā abait palatⁱ*, (if) they had remained living, then they would have returned back to Jogiyā.

देखलि सलहस के कलालक भट्टी पर दारू पिबैत, *dēkhalⁱ sal^hēs kē kalālak bhatṭhī 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 pibⁱ ke ūpar hōi*, 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.

'I wash,' &c.

'I drip,' &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.
1	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.)	घोरटे <i>dhōṭai</i> , घोरबिटे <i>dhōḅai</i> .	घोरटे <i>dhōṭai</i> , घोरबिटे <i>dhōḅai</i> .	Same as 1st person, but no forms for object in 2nd person.	घोरबिटे <i>dhōḅai</i> .
2	घू <i>cū</i> .	घूबि <i>cābi</i> .	घूरटे <i>cūṭai</i> , घूबिटे <i>cūḅai</i> .	घोरटे <i>dhōṭai</i> , घोरबिटे <i>dhōḅai</i> .	घोरटे <i>dhōṭai</i> .	Same as 1st person.	घोरबिटे <i>dhōḅai</i> .	
3	घूर <i>cū</i> , घूबे <i>cūḅē</i> .	घूरबि <i>cābi</i> , घूबिबे <i>cābiḅē</i> .	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	घोरटे <i>dhōṭai</i> , घोरबिटे <i>dhōḅai</i> .	घोरबिटे <i>dhōḅai</i> , घोरबिबे <i>dhōḅaiḅē</i> .	Same as 1st person, but no forms for object in 2nd person.	घोरबिबे <i>dhōḅaiḅē</i> .

299. (b) (4) Future Indicative. Third Form.
 'I shall drip,' &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	चूषतँ <i>cūatath̄</i> , चूरतँ <i>cūrat̄h̄</i> , चूरतँ <i>cūrat̄h̄</i> .	चूषतयि <i>cūatath̄i</i> , चूरतयि <i>cūrat̄h̄i</i> , चूरतयि <i>cūrat̄h̄i</i> .	चूषति <i>cūat̄i</i> , चूरति <i>cūrat̄i</i> .	चूषतयि <i>cūatath̄</i> , चूरतयि <i>cūrat̄h̄</i> , चूरतयि <i>cūrat̄h̄</i> .	चूषतँ <i>cūat̄h̄</i> , चूरतँ <i>cūrat̄h̄</i> , चूरतँ <i>cūrat̄h̄</i> .	चूषतयि <i>cūatath̄</i> , चूरतयि <i>cūrat̄h̄</i> , चूरतयि <i>cūrat̄h̄</i> .	चूषतयि <i>cūatath̄i</i> , चूरतयि <i>cūrat̄h̄i</i> , चूरतयि <i>cūrat̄h̄i</i> .	चूषतयि <i>cūatath̄</i> , चूरतयि <i>cūrat̄h̄</i> , चूरतयि <i>cūrat̄h̄</i> .
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	चूषत <i>cūat</i> , चूरत <i>cūrat̄</i> .	चूषतयि <i>cūatath̄i</i> , चूरतयि <i>cūrat̄h̄i</i> , चूरतयि <i>cūrat̄h̄i</i> .	GROUP I. चूषतै <i>cūat̄ai</i> , चूरतै <i>cūrat̄ai</i> , चूरतै <i>cūrat̄ai</i> .	चूषतयि <i>cūatath̄</i> , चूरतयि <i>cūrat̄h̄</i> , चूरतयि <i>cūrat̄h̄</i> .	चूषतयि <i>cūatath̄</i> , चूरतयि <i>cūrat̄h̄</i> , चूरतयि <i>cūrat̄h̄</i> .	चूषतयि <i>cūatath̄</i> , चूरतयि <i>cūrat̄h̄</i> , चूरतयि <i>cūrat̄h̄</i> .	चूषतयि <i>cūatath̄i</i> , चूरतयि <i>cūrat̄h̄i</i> , चूरतयि <i>cūrat̄h̄i</i> .	GROUP I. चूषतै <i>cūat̄ai</i> , चूरतै <i>cūrat̄ai</i> , चूरतै <i>cūrat̄ai</i> .

* Or चूषतयि *cūatath̄*, and so throughout.

300. (c) (b) 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	पूरुतेँ <i>cātahā</i> *, पूरुतेँ <i>cātahā</i> .	चुरतिष्ठे <i>cāitai</i> , चुतिष्ठे <i>cāitai</i> .	चुरतिष्ठे <i>cāitahā</i> , चुतिष्ठे <i>cāitahā</i> .	धोप्रतिष्ठे <i>dhoeetai</i> , धोतिष्ठे <i>dhoeetai</i> .	धोप्रतिष्ठे <i>dhoeetahā</i> , धोतिष्ठे <i>dhoeetahā</i> .	धोप्रतुँ <i>dhoeetahā</i> , धोतुँ <i>dhoeetahā</i> .	धोप्रतुँ <i>dhoeetahā</i> , धोतुँ <i>dhoeetahā</i> .	धोप्रतिष्ठे <i>dhoeetai</i> , धोतिष्ठे <i>dhoeetai</i> .
2	पूरुतेँ <i>cāitē</i> , पूरुतेँ <i>cāitē</i> .	पूरुतथ <i>cāitah</i> , पूरुतथ <i>cāitah</i> .	पूरुतथ <i>cāitah</i> , पूरुतथ <i>cāitah</i> .	धोप्रतुँ <i>dhoeetē</i> , धोतुँ <i>dhoeetē</i> .	धोप्रतुँ <i>dhoeetē</i> , धोतुँ <i>dhoeetē</i> .	धोप्रतुँ <i>dhoeetē</i> , धोतुँ <i>dhoeetē</i> .	धोप्रतुँ <i>dhoeetē</i> , धोतुँ <i>dhoeetē</i> .	धोप्रतुँ <i>dhoeetē</i> , धोतुँ <i>dhoeetē</i> .
3	पूरुत <i>cāat</i> , पूरुत <i>cāit</i> , पूरुतेन <i>cāait</i> .	पूरुतथि <i>cāitathī</i> , पूरुतथि <i>cāitathī</i> .	पूरुतथि <i>cāitathā</i> , पूरुतथि <i>cāitathā</i> .	धोषत <i>dhōat</i> , धोप्रत <i>dhōet</i> , धोप्रतेन <i>dhōait</i> .	धोषत <i>dhōat</i> , धोप्रत <i>dhōet</i> , धोप्रतेन <i>dhōait</i> .	धोषत <i>dhōat</i> , धोप्रत <i>dhōet</i> , धोप्रतेन <i>dhōait</i> .	धोषत <i>dhōat</i> , धोप्रत <i>dhōet</i> , धोप्रतेन <i>dhōait</i> .	धोषत <i>dhōat</i> , धोप्रत <i>dhōet</i> , धोप्रतेन <i>dhōait</i> .

* Or चुतिष्ठे *cāitahā*, and so throughout.

301. (d) (8) Past Indicative.
 'I dripped,' &c. (Intransitive).
 'I washed,' &c. (Transitive).

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	बूखलैँ <i>cāalāḥ</i> , बूरलैँ <i>cāilāḥ</i>	बूखलैँ <i>cāilāḥ</i> , बूरलैँ <i>cāilāḥ</i>	बूखलिष्ट <i>caalhai</i> , बूरलिष्ट <i>cailai</i>	बूखलिष्ट <i>caalhai</i> , बूरलिष्ट <i>cailai</i>	बूखलैँ <i>dhāalāḥ</i> , बूरलैँ <i>dhāilāḥ</i>	बूखलिष्ट <i>dhāalāḥ</i> , बूरलिष्ट <i>dhāilai</i>	बूखलिष्ट <i>dhāalāḥ</i> , बूरलिष्ट <i>dhāilai</i>	बूखलिष्ट <i>dhāalāḥ</i> , बूरलिष्ट <i>dhāilai</i>
2	बूखलैँ <i>cāalē</i> , बूरलैँ <i>cāilē</i>	बूखलैँ <i>cāalāḥ</i> , बूरलैँ <i>cāilāḥ</i>	बूखलैँ <i>cāalāḥ</i> , बूरलैँ <i>cāilāḥ</i>	बूखलैँ <i>dhāalāḥ</i> , बूरलैँ <i>dhāilāḥ</i>	बूखलैँ <i>dhāalāḥ</i> , बूरलैँ <i>dhāilāḥ</i>	बूखलैँ <i>dhāalāḥ</i> , बूरलैँ <i>dhāilāḥ</i>	बूखलैँ <i>dhāalāḥ</i> , बूरलैँ <i>dhāilāḥ</i>	बूखलैँ <i>dhāalāḥ</i> , बूरलैँ <i>dhāilāḥ</i>
3	बूखलैँ <i>cāal</i> , बूरलैँ <i>cāil</i>	बूखलैँ <i>cāalāḥ</i> , बूरलैँ <i>cāilāḥ</i>	बूखलैँ <i>caalhai</i> , बूरलैँ <i>cailai</i>	बूखलैँ <i>dhāalāḥ</i> , बूरलैँ <i>dhāilāḥ</i>	बूखलैँ <i>dhāalāḥ</i> , बूरलैँ <i>dhāilāḥ</i>	बूखलैँ <i>dhāalāḥ</i> , बूरलैँ <i>dhāilāḥ</i>	बूखलैँ <i>dhāalāḥ</i> , बूरलैँ <i>dhāilāḥ</i>	बूखलैँ <i>dhāalāḥ</i> , बूरलैँ <i>dhāilāḥ</i>

302. Verbal Noun.

(1) चूबि *cūbī*; obl. चूबै *cūbai*, (1) धो *dhō*, धोर *dhōi*, धोबि
 चूफे *cūai*; the act of dripping. *dhōbī*; obl. धोफे *dhōai*, धोबै
dhōbai; the act of washing.

303. Participles.

Present.

चूषत <i>cūat</i> , चूरत <i>cūit</i> , चूफेत <i>cūait</i>	| धोषत <i>dhōat</i> , धोफत <i>dhōet</i> , धोफेत
dripping.	<i>dhōait</i> , washing.

Past.

चूषल <i>cūal</i> , चूरल <i>cūil</i> , dripped.	धोषल <i>dhōal</i> , धोफल <i>dhōel</i> , washed.
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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 प्रहन गुच्छ सभ पाकल टट्टी में लटक रहल अहि कि
 जकरा में रस चूबि रहल अहि, *dekh^alak jē āgūr ehan gucch sabh pākul*
tattī mē latakⁱ rahal achⁱ, ki jak^arā sē ras cūbⁱ rahal achⁱ, he saw
 that such bunches of grapes were hanging ripe from the trellis.
 that from them (*lit.* from which) the juice kept dripping (Inten-
 sive compound, see § 342).

Examples of roots in ओ ō are more common. Such are :—

(a) (1) Old Present :—

एक रोये अमाँ दोसर रोवे चन्ना हाफ हाय ।

तेसर रोबै दूध छाड़ि बलकवा रे हाफ हाय ॥

ek rōyē amā; dōsar rōbē cannā, hāe hāy;

tēsar rōbai dūdh chārⁱ 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 धोऊ, *bābū gōṛ hā̃th dhōū*, gentlemen, wash your feet and hands.

जौड़ि जनु फोर्खइ आओर काठी सब्दि के तोड़ि दैइ, *jaur̥i jan̥u phōā̃h. āor kā̃thi sabah̥i kē tōṛi daih*, do not open the string, and break the sticks.

(d) (8) Past Indicative :—

मारि लोभ सँ मुँह फोप्रलक, *mār̥i lōbh s̃ mūh phōprak*, by reason of greed he opened his mouth.

1. Verbal Noun (oblique) :—

लगलाइ कानै रोप्रे, *laglāh kānai rōai*, they began to wail (and) weep.

Past Participle :—

धोप्रल धाप्रल भेड़ी पाँका लागै चाइ अइ, *dhōprak dhāprak bhēṛi pākā lāgai cāhai-ach̥i*, 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 ना, *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 फोप्र हरि छिदप्र लगाओलि, *bānha phōe (for phōi) hari hri-dae lagāoli*, unloosing (his) bonds, she took Hari to her heart.

फेरि गटहख फो के प्रक प्रक काठी देलकै, *phēr̥i gṛhasth phō kē ek ek kā̃thi del̥kai*, 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.
- ✓आव *āb*, come.
- ✓दे *dē*, give.
- ✓ले *lē*, take.
- ✓हो *hō*, 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*, कयल (*i.e.*, कप्रल) *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) (S) Past Indicative. 'I did,' 'I made,' &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	कैलहुँ <i>kailahū</i> , कैल <i>kail</i> .		कैलिऐ <i>kailiai</i> .	
2	कैलै <i>kailē</i> .	Same as 1st person.	कैलह <i>kailāh</i> .	Same as 1st person, but no forms for object in 2nd person.
3	कैलक <i>kailak</i> .	कैलन्हि <i>kailanhī</i> .	GROUP I. कैलकै <i>kailakai</i> .	

Similarly the Perfect is कैलहुँ अहि *kailahū achī* or कैलै चो *kailē chī*. and the Pluperfect is कैलहुँ बलहुँ *kailē chalahū*.

The first **verbal noun** is regularly कॄि *karī*, but usually takes the form कै *kai*, कय *kay*, or कै *kā*.

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 ध् *dh* being substituted for the क् *k*.

307. The following are examples of the use of the irregular forms of these verbs.

जखनहिँ लेल हरि कंचु अहोरि ।
कत परजुगति कयल अंग मोरि ॥

jakhanah̄ 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 ap^orādh kail*, I committed a fault.

कहिञ्चो जनम भरि चोरी नहिँ कैली, *kahiñcō janam bharī cōri nah̄ kailī*, never in my whole life did I commit a theft.

लाख अपराध कैलौक, *lākh ap^orādh kailauk*, a hundred thousand faults I committed against you.

मारि केना कैल फोटरा के, *māri kenā kailē phōṭ^orā kē*, how did you kill Photrā ?

जहिँ मुँहें धैल कटैया ओहिँ मुँहें धर अपना बाप के, *jeh̄i mūhē dhailē kaṭaiyā, oh̄i mūhē dhar ap^onā bāp kē*, with the mouth with which you seized (me) in Kaṭaiyā, with the same mouth seize your own father.

तौ जो ददा कैल गुलामीक साथ बैर, *tō, hō dadā, kail gulāmīk sāth bair*, you, O brother, made enmity with Gulāmī.

तौ प्रहिँ कथा पर भरोसा कैलह, *tō eh̄i kathā par bharōsā kailāh*. you made belief on (*i.e.*, you believed) this statement.

जैह कहलक से कैलक, *jaiḥ kahal^okai. sē kailak*, as he said, so he did.

अंगूरक टाट पर जाल लगाय के ओकरा धैलक, *āḡūrak tāt par jāl lagāy kē ok^orā dhalak*. having put a net on a vine trellis, he caught it (the bird).

ओकरा में कोन गुण हैक जे दाना ओकरा गेहाल कैलन्हि आओर हमरा कंगाल कैलन्हि, *ok^orā mē kōn guṇ haik, jē dātā ok^orā nehāl kailanhⁱ āor ham^orā kāḡāl kailanhⁱ*, what are his virtues that the Giver made blessings for him, and made me a beggar ?

तीनू मामा भगिना धैलन्हि कटैया पन्यक बाट, *tinū māmā bhaginū dhaiḥlanhⁱ kataiyā panthak bāt*, the three, uncle and nephews, took the path of the road (to) Kaṭaiyā.

केबल राहड़ि बाओग कैल अक्कि, *kēbal rāharⁱ bāog kail achiⁱ*, I have sown (*lit.* done sowing) only rāhar.

हम प्रकार मारबा में बहुत दौड़-धूप कैलें बी। आओर तेसर खंड ई धैल अक्कि, *ham ek^orā mār^obā mē bahut daur-dhūp kailē bhī, āor tēsar khaṇḍ ī dhaiḥlanhⁱ achiⁱ*. in killing this (deer) I have done much exertion. And this third portion I have placed (here).

क्यो करुना करि अमरन तेज, *kyō karunā kari abharana 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).

प्रकरा सभ के किच्छु के देखाबी, *ek^orā sabh kē kicch^u kai dekhābī*. having done something, let me show it to all these (boys).

धैरज धै रऊ मिलत मुरारि, *dhai^raja dhai rahu, milata murāri*, having seized patience (*i.e.*, being patient), remain. Murāri will meet you (Vid. lxii, 6).

दौड़-धूप कैला सँ किच्छु नहिं जैत, *daur-dhūp kailā sã kičch^u nahⁱ kait*, 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.*, करिषु *karie* for करि *kari* (poetical for करि *karⁱ*).

The verse runs :—

अबधि करिषु पऊ गेलाह, *abadhi karie pahu gēlāh*, my husband went, having fixed a date for his return. Compare टुटिषु *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 मुष्टेन *muait*, and that its past participle is मरल *maral* or मुदल *mul*. Its past conditional is therefore मरितहुँ *maritah^ũ* or मुदतहुँ *mutah^ũ*, and its past indicative is मरलहुँ *maralah^ũ* or मुदलहुँ *mulah^ũ*. The 3rd verbal noun is the same as the past participle. The oblique form of the first verbal noun is vulgarly मुष्टे *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 फ़ेलाह से मरल, *ghana ghana jē ailāha sē marala*, every troop that came (with him) died. (Man. x, 55).

ठामहि घूमि मुदल कै गोठ, *thāmahi ghūmi muila kai gōṭa*, several turned round and died on the spot. (Man. v, 41).

मुदल अरिष्ट भेल उपकार, *muila ariṣṭa bhēla upakāra*, the dead bull became a blessing. (Man. vi, 14).

मुदला पूतक बहुत नाओँ, *mulā (oblique) pūtak bahut nāō*, a dead son has many names (*i.e.*, is always spoken of affectionately). (Proverb).

हमरा मुदनेँ प्रक उद्गार, *ham^orā muinē* (for *mulē*, instr. of

3rd verb. noun) *ek urāsī udgār*, from our death joy has arisen only in (the village of) *Ursī*.

310. The ✓जा *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 जाण्ल *jāṅl*, obl. जौला *jailā*, not गेल *gel*.

The following are the more usual forms of the tenses derived from the past participle :—

(d) (S). **Past Indicative.** 'I went,' &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	गेलहँ <i>gēlah̄</i> .		गेलिणे <i>geliai</i> .	
2	गेलें <i>gēlē</i> .	Same as 1st person.	गेलोच <i>gēlāh</i> .	Same as 1st person, but no forms for object in 2nd person.
3	गेल <i>gēl</i> .	गेलोच <i>gēlāh</i> .	GROUP I. गेलै <i>gēlai</i> .	

The Perfect is गेलहुँ *gēlah̄ ach̄* or गेल ही *gēl chī*, I have gone, I am gone. The Pluperfect is गेल चलहुँ *gēl chalah̄* or गेलें चलहुँ *gēlē chalah̄*, 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 sã nikaśiⁱ gēlah^{h̄}*, having emerged from your hand, I went, *i.e.*, I escaped from your clutches.

नान्हिटा बली गे तिरिया हम रमिता भै गेली *nānhitā chalī, ge tiriyā ham ramitā bhāi 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 भै गेली *bhāi gēlī*).

तौं हमर तीनू कथा प्रखनहि बिसरि गेल्लें, *tō hamar tinū kathā ekhanahⁱ bisariⁱ gēlē*, you went having forgotten (*i.e.*, you have entirely forgotten) already the three words of mine (§ 342).

प्रतबहिं मेँ गेलाह खिसियाय, *etabahiⁱ mē gēlahⁱ khisiyāy*, at only this much did you go into a rage (§ 342).

कहाँ गेल किअ भेल थारू दोनबार, *kahāⁱ gēlⁱ kiā bhēl thārū don^abār*, where has Tharū Donbār gone, what has become of him ?

एक कोस गेलाह दो बहोरन दुइ कोस गेलाह, *ek kōś gēlahⁱ, hō bahōran, dui kōś gēlahⁱ*. O Bahōran, they went one *kōś*, they went two *kōś*.

माकी बैसलि दूध पर पाँखि गेल्ले लपटाय, *mākhī bāisaliⁱ dūdh par, pā^akhīⁱ gelaiⁱ* (m.c. for *gēlaiⁱ*) *lap^atāy*, a fly sat on milk, (and) his wings went entangled (in it) (§ 342).

मटकुरी माथ सँ खसि टुकरी टुकरी भै गेलैक, *mat^akurī māth sã khasⁱ tuk^arī tuk^arī bhāi gēlāik*, the pitcher having fallen from her head became (*i.e.*, was broken to) fragments (§ 342).

एक पैघ लोकक घर मेँ रातिक समय आगि लागि गेलैन्हि, *ek paigh lōkak ghar mē rātik samay āgⁱ lāgⁱ gēlāinhⁱ*, fire seized at night time the house of a rich man (§ 342).

ऊनक बाप मरि गेलथीन्हि, *hunak bāp marⁱ gēl^athīnhⁱ*, their (respected) father died (§ 342).

दुनू भाद मारल गेलथून्हि कटैया खाप, *dunū bhāi mārāl gēl^athūnhⁱ kṭaiyā khāp*, the two (respected) brothers were killed in Kṭaiyā Khāp (Passive § 331).

कथी लय ओतय गेल बलहुँ । ओतय हमर खेत अकि ओकरा देखै गेल बलहुँ, *kathī lay oṭay gēl cha'ahṛ?* *oṭay hamar khēt achī, okarā dē-khai gēl chalahṛ*, 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 आब *āb*, see §§ 270 ff. Its past participle is, however, formed as if the root ended in आ *ā*, so that it is आप्रल *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 आब *āb*.

(d) (8) Past Indicative 'I came.' &c.

SHORT FORM.		LONG FORM.		
PERSON.	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	फ़ैलहुँ <i>ailahṛ</i> .		फ़ैलिफ़ै <i>ailiai</i> .	
2	फ़ैल <i>ailṛ</i> .	Same as 1st person.	फ़ैलहि <i>ailāh</i> .	Same as 1st person, but no forms for object in 2nd person.
3	आप्रल <i>āel</i> .	फ़ैलहि <i>ailāh</i> .	GROUP I. फ़ैलै <i>ailai</i> .	

Similarly for the Perfect and Pluperfect.

The Present Participle is (regularly) अबैत *abait* (अबयित *abayit*). The 3rd singular Old Present is अबै *ābai* or आर *āē*, honorific आबयि *ābathī*, etc. The 1st singular future is आप्रब *āeb* (poetical also आओब *āob*). The Conjunctive Participle is आवि *ābī*, and also आइ *āi* (आय *āy*, etc.).

313. The following are examples of the use of this verb :—

खन परितज खन आबइ पास, *khana paritaja khana ābai pās*, sometimes she retreats and sometimes comes near him (Vid. viii, 3).

राऊ दुरि बसु निअरो न आबयि, *rāhu dūri basu niaro nu ābathī*, Rāhu dwelleth afar, (and) doth not approach her (Vid. xiv, 8).

फेरि पलटि मोरंग नहिँ आप्रब, *phērī palatī mōrang nahī āeb*, again I will not come back to Mōrang.

गोरी आओत ना, *gaurī, āot nā*, O Gaurī, will he not come ?

जिबैत रहैत तो जोगिया अबैत पलटि, *jibait rahait, to jogiyā abait palatī*, if they had been living, then they would have come back to Jogiyā.

ओतन्हि दुरागमन करैतन्हि, *autanhī durāgaman karaitanhī*, if they had come they would have performed the *durāgaman*-ceremony.

दुइ चारि पैसा खातिर हम फ़ैलहुँ दरबाजा पर, *dui carī paisā khā-tir ham ailahū darabājā par*, for the sake of two or four pice I came to your doorway.

तीनू मिलि गेलाह डे बहोरन अकसर फ़ैलाह, *tinū milī gēlah, hē bahōran, akasar ailāh*, the three went together, O Bahōran, (but) you came (back) alone.

कथी ला फ़ैलीह दरबाजा पर, *kathī lā ailīh darabājā par*, for what did you (fem.) come to the doorway ?

एक बिदेशी आप्रल, *ek bidēsī āel*, a foreigner came.

सखि सभ देलि भवन कै सजनी गे ।

घुरि आप्रलि 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).

निश्च पठ परिहरि आदलि कमल मुखि । *nia pahu parihari āli ka-mala-mukhi*, the lotus-faced girl came, having left her own husband (Vid. vii, 7).

अब प्रेलाह दीनाक पास भद्री, *ab ailāh dīnāk pās bhadrī*, now Bhadrī came near to Dinā.

ई देखि ओकरा मुँह में पानि भरि प्रेले, *i dēkhī okārā mūh mē pāni bharī ailai*, seeing this, water came into and filled his mouth (i.e., his mouth watered).

कालू सदा कनैत कनैत प्रेलेक जोगियाक गाम, *kālū sadā kanait kanait ailaiḥ jogiyāk gām*, Kālū Sadā, weeping weeping, came to the village of Jogiya.

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 *e* of दे *dē* and ले *lē* is often shortened by analogy, so that, although I have, as a rule, only written a long *e* 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 देव *deb*, लेब *lēb* and लेव *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 *ahī* the long ए *e* is not shortened on that account

(though of course it may be shortened as above explained). Thus the long *ē* of देब *dēb* is not shortened in the form देबै *dēbai* (for *देबहि *dēbahī*). In the redundant form देबैक *debaik* (for *देबहिक *dēbahik*) it is, of course, shortened under the usual ante-penultimate rule.

I give the conjugation of the √ दे *dē* 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.

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.)
I	दी <i>dī</i> .		दिष्टे <i>dīai</i> (poetical, दिअ <i>dīa</i>). Or (with object in 2nd person). दिऔ <i>dīau</i> , दिअङ् <i>dīah*</i> .	
2	दे <i>dē</i> , देसि <i>dēsi</i> (poetical).	Same as 1st person.	दिअह <i>dīah</i> , दह <i>dāh</i> , दिअङ् <i>dīah*</i> दिङ् <i>dih*</i> , देङ् <i>dēh*</i> , दैह <i>daih</i> , दप्रह <i>daeh</i> .	Same as 1st person, but no forms for object in 2nd person.
3	दे <i>dē</i> , दिअ <i>dīa</i> , देअ <i>deā</i> , देओ <i>deō</i> , देए <i>dēē</i> .	देथि <i>dēthī</i> .	GROUP I. देष्टे <i>dēai</i> , Or (with object in 2nd person). देओ <i>dēau</i> .	

Similarly, *mutatis mutandis*, the Present Conditional and the Imperative. See the examples of these tenses below.

Second Form. 316. (b) (4) Future. 'I shall give.' Third Form.

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. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)
1	देव dēb, देवों dēbō, देवहूँ dēbhāh.	देव dēb, देवों dēbō, देवहूँ dēbhāh.	देव dēb, देवों dēbō, देवहूँ dēbhāh.	देव dēb, देवों dēbō, देवहूँ dēbhāh.	देवहूँ dēbhāh.	देवहूँ dēbhāh.	देवितु dēvitai, Or (with obj. in 2nd pers.). देविऔ dēvīau.	देवितु dēvitai, Or (with obj. in 2nd pers.). देविऔ dēvīau.
2	देव dēb.	Same as 1st person.	देव dēb.	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	Wanting.	Wanting.	देव dēt, देत dait.	देनयि dētāyī.	देत dēt, देत dait.	देनयि dētāyī.	GROUP I. देत dētai, Or (with obj. in 2nd pers.). देतौ dētāu.	GROUP I. देत dētai, Or (with obj. in 2nd pers.). देतौ dētāu.

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.
317. (c) (5) Past Conditional: '(If I had given, &c.	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.)
318. (d) (8) Past Indicative: 'I gave, &c.	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	दितहूँ <i>ditalh̄</i> .	दितिष्टे <i>ditiaī</i> , Or (with object in 2nd person). दितिषो <i>ditiau</i> .	देखहूँ <i>dēlakh̄</i> , देली <i>dēli</i> , देल <i>dēl</i> (com. देलि <i>dēli</i>).	देखहूँ <i>dēlakh̄</i> , देली <i>dēli</i> , देल <i>dēl</i> (com. देलि <i>dēli</i>).	देखहूँ <i>dēlakh̄</i> , देली <i>dēli</i> , देल <i>dēl</i> (com. देलि <i>dēli</i>).	देखहूँ <i>dēlakh̄</i> , देली <i>dēli</i> , देल <i>dēl</i> (com. देलि <i>dēli</i>).	देखहूँ <i>dēlakh̄</i> , देली <i>dēli</i> , देल <i>dēl</i> (com. देलि <i>dēli</i>).	देखहूँ <i>dēlakh̄</i> , देली <i>dēli</i> , देल <i>dēl</i> (com. देलि <i>dēli</i>).
2	दितैँ <i>ditāi</i> .	Same as 1st person. दितह <i>ditāh</i> .	देखैँ <i>dēlē</i> .	Same as 1st person.	देखैँ <i>dēlē</i> .	Same as 1st person.	देखैँ <i>dēlē</i> .	Same as 1st person, but no forms for object in 2nd person.
3	दैत <i>dit</i> , दैत <i>dēt</i> .	GROUP I. दितैँ <i>ditāi</i> , Or (with object in 2nd person). दितौ <i>ditau</i> .	देखक <i>dēlak</i> .	देखि <i>dēlakh̄</i> , देखि <i>dēlakh̄</i> .	देखक <i>dēlak</i> .	देखि <i>dēlakh̄</i> , देखि <i>dēlakh̄</i> .	देखक <i>dēlak</i> , Or (with obj. in 2nd person). देखकौ <i>dēlakh̄au</i> .	देखक <i>dēlak</i> , Or (with obj. in 2nd person). देखकौ <i>dēlakh̄au</i> .

319. Verbal Nouns.

1. दे dē, देइ dēi, दँ dá, दै dai. दय day, दप्र dae. देप्र dee; the act of giving: obl. देमै dēmai or दीर्घ dīā.
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 देल्ले dēllē, or देने dēnē. Similarly, for √ ले lē, we have लेल्ले lēllē, लेने lēnē, or (a common corruption) नेने nēnē.

320. Participles.

Present.

देत dēt, देइत dēit, or दैत dait, fem. देति dētī, दैति daitī, giving.

Past.

देल dēl, fem. देलि dēlī, 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:— कदिअ तं सभ अभरन दिअ कादि, *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 कौक कया सभ सिखाय दिअऊ, *toharā kaiēk kathā sabh si-khāy diah^u*. I will teach you (§ 342. and so elsewhere below) several matters.

किच्छु सीखि लेय तं पठाय दिअक । बेस हमरा बालकक संग पठाय दिअक, *kicchu^u sikhī lēē. tā pathāy diaik*. *Bēs, ham^arā bālakak sang pathāy 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 आओरि ।

चरि चरि चुर दैअ (v. l. दैओ) मथा गोआरि ।

tela sindura sabha dēlanhi āori ।

cari cari cura dea (or deo) mathā goāri ॥

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).

ओ धरि दाओ कण दैथि आइ, *ō dhari dāo kṛṣṇa dethi* (for *dēthi*) *āra*, adopting that trick Kṛṣṇa wards him off (*lit.* gives warding off) (Man. ix, 36).

राम भरोखा बैसि केँ सबहिक मोजरा लेथि ।

जेहन जनिकर चाकरी तेहनेँ सन भरि देथि ॥

Rāma jharōkhā baisi kēṅ sabahika mojarā lēthi ।

Jēhana janikara cākari tehanēṅ sanu bhari dēthi ॥

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 देष्टे चक भाउर, *upar mē sugā dēṣṭe cak-bhāur*, above (them) the parrot flies in (*lit.* gives) circles.

Imperative : फेरि अपना में बाँटि ली, *phēri apnā mē bāṭi lī*. 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 हरवा ले, *lē, ge girathāinī. harwā lē*. take. O mistress, take (my) strings of beads.

धोबिनि कहप्र मुख उक दै लगाप्र, *dhobini kahae mukha uka de lagāe*, he says to the Dhōbin 'thrust a torch in (their) faces' (Man. viii, 10).

तोरित केसि केँ देसि बजाप्र, *toritu kēsi kēṅ dēsi bajāe*. quickly summon Kōsi (Man. vi, 22).

से इनाम दँह हमरा तब तोहरा मन पुराप्रब, *sē inām dāh hamārā, tab tohārā man purāeb*, give me that reward. (and) I will fulfil for you (your) heart's (desire).

प्रक बॅरि ददा डकुम दिङ्, *ek bēri, dadā, hukum diḥ^u*, give, O brother, the order but once.

सूपत बॅचा दॅलौक सौदा दॅङ् पुराय, *sūpat bēcā delauk, saudā deh^u purāy*, I have given you barter-price of full weight, give me (therefore) the full weight in commodities.

दुनु सॅर बॅचा जाँखि लॅङ्, *dunū sēr bēcā jōkhⁱ leh^u*, take and weigh these two seers of grain as barter-price.

भनहिँ विद्यापति दॅह सुमति मति, *bhanahⁱ vidyāpati daiha, sumati, mati*, saith Vidyāpati, O Wise One, give heed (Vid. xxvii, 5).

ब्राह्मण कॅ दप्रह, *brāhmaṇ kē dāch*, give to the Brāhmaṇ (from a private letter written to the author).

दुनु चार दुनु हाँय दॅ बैठाय दर्हक, *dunū cār dunū hāth dai baiṭhāy dahāk*, set down the two thatches with (*see below*) (your) two hands.

ओतहि रहथु दड़ फेरि हे सखि । दरसन दॅथु प्रक बॅरि ॥

otahi rahathu dṛṭh phēri, hē sakhi । dārasana dethu eka bēri ॥

Let him dwell there permanently, but, O friend, let him give us a sight (of him) but once (in a way) (Vid. lxxviii, 4).

Honorific Imperatives :—

प्रक बॅरि डकुम दिअ, *ek bēri hukum diā*, be pleased to give thy order but once.

नहिँ खलीफा प्रक बॅरि ठाढ़ भै के कुस्ती लिअ, *nahⁱ khalāphā ek bēri ṭhārḥ bhai ke kustī liā*, nay, Your Highness, once more stand up and wrestle a fall (*lit.* take a wrestle) (with me).

माधव जनि दीअड मोर दोस, *mādhava jāni dīahu moru dōsa*, O Mādhava, do not give my blame (*i.e.*, blame me) (Vid. lxxvii, 4).

सरन दिअओ सरनागत जानि, *sarana diāo saranāgata jāni*, (addressed to Viṣṇu) grant (me) protection, considering (me) as one who has taken refuge (with thee) (Man. i, 18).

आजुक दिन दिअौक कमाय, *ājuk din diāuk kamāy*, be pleased to work for this day (only).

हमरो नमस्कार लिखि दिअौन्हि, *hamarō namaskār likhⁱ diāunhⁱ*. please write down (*lit.* having written give) my compliments also.

एक सेर अन घटि नहिँ देबहीन्हि, *ek sēr an ghaṭi nahī debāhīnhī*, please do not give (even) one seer too little.

Future :—

प्रातहिँ आध देस देब बाँटि, *prātaḥī ādha dēsu deba bāṭi*, at dawn having divided the country I will give (you) half (Man. vi, 31).

सिसु दुइ मारि नन्द लेब डँडि, *sisu duhu māri nanda leba ḍāṇi*, 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.

नन्हिका भवन जनम हम लेब, *tanhikā bhavana janama hama lēba*, in his house I will take birth (Man. i, 21).

सभ के देबों हम चारि सेर बोनि, *sabh kē dēbō ham cārī sēr bonī*, to all (others) I will give four seers (of grain) as wages.

देबहुँ मोआही गुजराय, *dēbahū moāhī gujāray*, I will bear testimony.

धरती देबै लोटाय, *dharatī dēbai loṭāy*, I will throw (him) on the ground.

तोरा देबौ मोती चूरक लडू, *tōrā dēbau mōtī-cūrak laḍū*, I will give you sweetmeats of fried pulse-grains.

तखन तोहरा फुरसति देबज् बीच में नहिँ देबज्, *takhan tohārā phurāsati dēbah^u. bic mē nahī dēbah^u*, then I will give you leave to depart : in the meantime I will not give you (leave).

हम तोहरा बचा लेबज्, *ham tohārā bacā lēbah^u*, I will take care of you.

नाहिँ ठाम देबैक धूनी खँसाय, *tāhī thām debaik dhūnī khāsāy*, there will we set down our fire.

जौ लागि हाजिर करबै नहिँ तो लागि फुरसति नहिँ देबौक, *jau lāgi hājir karabai nahī, tau lāgi phurāsati nahī debaik*, 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).

नहिँ रे अहिरा दूध पीबै देबै, *nahī, rē ahirā. dūdh pībai dēbē*, (if) you will not, O cowherd, give (me) milk to drink.

बेरि बेरि देबकि गर्भ देब सभ्य, *beri beri debaki garbha deba sabya*,
turn and turn about shalt thou place all of them in Dēvaki's
womb (Man. i. 29).

मातम संकरखित कै लेब । देबकि सौं रोहिनि कै देब ॥

sūtama saṅkarakhita kai lēb । dēbaki sō rōhini kē dēb ॥

The seventh (child) thou shalt take, having withdrawn it
from Dēvaki's (womb), and shalt give it to Rōhini (Man. i, 30).

परल अनादत ते वयि अंतय । बालमु दोस न देबा ।

paraḷa unāḍta tē vayi 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 तौ हमरा काड़ि देबह तखन कहबइ, *jakhan tō hamarā chāṛi*
dēbhā, takhan kahabai. when you will let me go, I will tell you.

से बकम खोलि दुद-टा रुपैया ओ आधा आधा सभ मशाला लक्ष्मी दाद
कै अपने चुपे देबैन्हि, *sē bakas khōli dui-tā rupaiā o ādhā ādhā sabh*
maśālā lakṣmī dāi kē apne chupē debainhi, having opened the
box you will please give to the respected Lakṣmī Dēvi two rupees
and half of each of the dainties.

नारद दंत-गण उकठी लारि, *nārada deta-gae ukāṭhī lāri*. Nārada
will stir up some evil deed (Man. ii. 19).

हमरो काज भंग कै देत, *hamarō kōja bhāṅya kai dēta*, will he in-
terrupt even my business (Man. v. 33) ?

हमहूँ हँठ होप्रब तो हमरो घै लंत, *hamahūñ hēṭh hōeb, to hamarō*
dhai lēt, if I also shall descend, then he will seize me also.

देतौ लाख गारि ने अपराध, *dētai lākh gāri nē aparādhi*, for no
fault she will give you a hundred thousand abuses.

घर घर जोगियाक दंतैक पुराय, *ghar ghar jogiyāk detaik purāy*,
from house to house the (people) of Jogiyā will fulfil (our order).

Past Conditional :—प्रहि नहिं जनली अहाँ भद्री की । हम सीना
गादक दूध दितहुँ पियाय, *ehi nahī janalī ahāñ bhadrī kī : ham sinā*
gāik dūdh ditahūñ piyāy, I did not know that you are Bhadrī (or)
I should have given you the milk of the cow Sinā to drink.

जाँ ताँ हमरा नहिँ कडिर्नह आओर माँरि दिर्नह तखन ओ मोती
तोहरा हाथ लगैत, *jō tō hamārā nahī chārītāh, āor māri ditāh, takhan*
ō mōti tohārā hāth lagait, if you had not let me go, and had killed
me. then that pearl would have come into your possession.

Present Indicative:—सलहसक पहरा मोँ से तोरा इनाम दैत की,
sal^hēsak pahārā saū sē tōrā inām dait kī. (what I stole) from
Salhēs's guard, that give I thee as a reward.

मारैत अकिँ हाँक गाइ देइत अकिँ भड़काय, *mārait achī hāḱ, gāi dēit*
achī bhār^akāy, they utter a howl, and throw the cows into dis-
order.

आलस्य ष्चने कीरा अहिँ जे धन केँ धूरा केँ दैत अकिँ, *ālasya eḥ^anē*
kīrā ahī, jē dhan kē dhūrā kai dait achī, idleness is in such a man-
ner a worm that it turns wealth to dust.

धिया पुता भद्री केँ लेइत केँहिँ डाँटि, *dhiyā putā bhadrī kē lēit*
chainī dāṭī, the girls and boys scold Bhadrī.

किँकु दूध दैति अकिँ, *kicch^u dūdh daitī achī*, is she (a cow)
giving any milk ?

Past Indicative:—

पथ अपराध पिशुन परचारल ।

तथिँउँ उतर हम देला ॥

patha aparādha piśuna paracārāla ।

tathihū utara hama dēlā (m.c. for *dēl*) ।

On the way the slanderers cast reproaches at me. and I an-
swered them on the spot (Vid. xl, 9).

सूपत बैचा देलोक, *sūpat bēcā delauk*, I gave you barter-price
in full.

लाख अपराध कौलौक लाख गाँरि देलें, *lākh ap^arādh kaulauk, lākh*
gāri dēlē, a hundred thousand faults I committed against you. a
hundred thousand abuses you gave me.

फोटरा गीदर कथी ला मरद औतार लेलें, *phoṭ^arā gīdar kathī lā ma-*
rad autār lēlē, O Phoṭrā jackal, why did you take human form ?

मेलि न मिलय देलजँ हिम कोटि, *melī na milaya delahū hima*
kōṭī, even after bringing them together they do not unite. (though)
thou didst give ten millions of gold (Vid. xxx, 3).

सच्चा देल कोन काज, *sēhō dela kona kājē*, even (if) you gave that, what good is it (Vid. lxiii, 2) ?

पहिल बचन उतरो नहि देलि ।

नैन कटाक मैं जिव हरि लेलि ॥

pahila bacana uturō nahī dēli
naina kaṭāka māi jiba hari lēli ॥

Thou (*fēm.*) gavest not even a reply to my first words, but with a glance of your eye you took away my life (Vid. xlix, 2).

बिह मोर परसन भेल । रघुपति दरसन देल ।

biha mora parasana bhēla ।

raghupati darsana dēlu (poet. for *dēlanhī*) ॥

The Creator was pleased with me. Raghupati gave (me) a vision (of himself) (Vid. xi, 1).

रानी के उठाय के भीमसैनक खटिया पर देल, ओ सोनाक पलंग मथा पर राखि लेल, *rānī kē uṭhāy kai bhīm-sainak khatiyā par dēl* (vulgar for *dēlak*), *ō sōnāk palaṅg muthā par rākhī 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.

तोहर बदन सन चांद होअथि नहि ।

जैओ जतन बिह देला ॥

tohara badana sana cāda hoathi nahī ।

jaio jatana biha dēlā (m.c. for *dēl*, poetical for *dēlanhī*).

The moon doth not equal thy face, however great efforts the Creator made (*lit.* gave) (Vid. vi, 3).

गमार भेड़ा सभ प्रहि कपटी ऊँडार सभक कथा मानि लेलक । आओर कुरुर सभ के ऊँडारक ओतय पठाय देलक, *gamār bhērā sabh ehī kapaṭī hūrār sabhak kathā mānī lēlak*, *āor kukur sabh kē hūrārak otay pathāy dēlak*, the silly sheep believed the words of these deceitful wolves, and sent the dogs to where the wolves (were staying).

उमड़ि चलल के लेलक सलाम, *umarī calala kai lelaka salāmu*, he took leave to go and departed swaggering (Man. v, 36).

तिरिया देलुन्दि सपना जोगिया गाम, *tiriyā dēlanhī sap^{nā} jogiyā*
gām, he gave (*i.e.*, showed) his wife a dream in Jogiyā village.

सबज कमान लेलुन्दि दीना भद्री चाँय के, *sabuj kamān lēlanhī dīnā*
bhadri hāth-kē, Dinā and Bhadrī took up into their hands their
green bows.

देहि दुनू भाद बाँड़ि देलुथि, *dēhī dunū bhāi chōṛī dēlathī*, the
two brothers abandoned their bodies.

कतहूँ से दुद से रुपैयाक चाँनी ओहि रसायनी के आनि देलकै, *katuhū*
sē dui sai rupaiāk cānī ohī rosāy^{nī} kē āni dēlakai, having brought
from somewhere two rupees' worth of silver he gave it to that
alchemist.

सुनू इन्द्रासन ऋपन कोटि देवता जे इन्द्र जनम देलैन्दि, *sunū indrasan*
chapan kōṭī dēb^{tā} jē indra janam dēlainhī (vulgar for *dēl^{akainhī}*)
hear, ye fifty-six times ten million gods of heaven, (and) the Indra
who gave me birth.

ई सुनि के अतीथि उत्तर देलथीन्दि, *ī sunī kē atīthī uttar dēlathān-*
hī, having heard this the respected ascetic gave answer politely.

Perfect Indicative :—

सुपत बैचि के देली अहि, *supat bēchī kē dēlī ahī*, having sold
I have given the full weight.

जोरावर सिंघ राजपूत डोला के देलक अकि घेरि, *jorāwar singh*
rāj^{pūt} dōlā kē dēlak achī ghērī, Jorāwar Singh, the Rajput, has
stopped the (brides') litters.

Pluperfect Indicative :—

अखन भै लेलै (or लेने or लेने or नेने) चलै तखन काड़ब की रहौ,
jakhān dhai lēlē (or *lēnē* or *lēnē*, or *nēnē*) *chalē, takhan chāṛab kī*
rahan, when you had caught me, why did you let me go?
(Literally, 'what letting go was there to you' ?)

जतवा जनिकर लेनें कलि सुन्दरि ।

से सभ सोपलक ताहौ ॥

jatawā janikara lenē kalī 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 लैमैक अचि, *hamarā ek bakarī lemaik achī*, there is to me (necessity) of taking a goat, *i.e.*, I want to get a goat.

देखाय देमै जाइत छै, *dekhāy dēmai jāit chī*, I am going for (*i.e.*, in order to) showing you.

(2) कंगालक पूछब आओर अनीथिक उत्तर देब, *kāgālak pūchab āor atīthik uttar dēb*, the question of the beggar, and the answering of the holy man. (This is the title of a story).

(3) चाँय लेलें बाढ़नि चलि भेलि, *chāy lēlē bāḍhni chali bhēli*, taking (*lit.* by taking) in her hand a broom she went away.

हमर समाद लेने जाज जाँजुरि, *hamar samād lēnē jāū jājari*, having taken my message go to Jānjari.

अहिरा गोआर समाद नेने अबैत बैक, *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 हरिओ न होअ, *lājaku lela mukha herio na hōa*, on account of shame, even looking you in the face does not take place.

Conjunctive :—चूटि दे धैलक पटि दे मारलक, *caṭi dē dhailak, paṭi dē mār^{al}lak*, 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 कर न निरासे, *āsa dēi pheri karu nu nirāsē*, having given hope, do not again make hopelessness (Vid. xlix, 4, corrected reading).

ककर सक अक्कि जे हमरा सोभा स उठा ल जाग्रत, *kakar sak achⁱ jē hamarā sōjhā sã uṭhā lā jāet*, who has (sufficient) strength that he will lift (it) up from before me and take it away ?

कतेक भूमि पर दे दे पटकलक, *katek bhūmⁱ par dai dai patak^{al}ak*, 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).

डौंका के ले के उड़ल, *ḍōikā kē lē kē uḍal*, taking the shell she flew (up in the air).

सौना बेना लै के चरबैत अक्कि बरा डौहक बथान, *sīnā bēnā lai ke car^{abait} achⁱ barā dīhak bathān*, he is herding (the cows) Sinā and Bēnā at the cowshed of Barā Ḍih.

अपनऊ मन दय बुभु अबगह्ने, *apanahū mana daya bujhu abagāhē*, having applied (lit. given) your mind consider deeply (Vid. ii, 4).

जानि असक्य बक्क दप्र काड़, *jāni asakya bakka dūe chāra*, knowing him to be invincible he suddenly (lit. giving suddenness) let him go (Man. ix, 36).

हरि अनुमति लप्र ई मति भेल, *hari anumati lae ī mati bhēla*, having taken Hari's permission, this was (their) determination (Man. i, 26).

पहरि माल बर देप्र हरि राम । कैल प्रवेश नरसक गाम ॥

pahiri māla, bara dee, hari rāma । kaila prabhēsa 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 *dē*, etc., in the meaning of 'through,' 'by means of,' and ले *lē*, etc., meaning 'for.'

बड़ेरि क उपर दे निकमि चलह, *baḍērik upar dē nikasⁱ calāh*, come out by means of (going) over the ridge-pole (of the thatch).

दुनू चार दुनू हाँथ दे बैठाय दहक, *dunū cār dunū hāth dai baiṭhāy dahāk*, 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 लै जीवन सबलै, *jāhī marad lai jōban sab^alāi*, 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 *bhēl*, 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 *bhēl* 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 ह *hwa* or ह *ha*, so that the third person of the future may be होइत *hōet* or होइत *hoet* (or contracted होत *hōt* or होत *hot*), or हौत *hwait* or हौत *hait*. There are also the usual varieties of spelling. Thus होइत *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.

325. (c) (5) Past Conditional. ' (If) I had become, &c. | 326. (d) (8) Past Indicative. ' I became, &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. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)
1	चौरतहुँ hōitahē.	चौरतिष्ठे hōitai.	भैलहुँ bhēlahē.	भैलतिष्ठे bhēlahē.	भैलहुँ bhēlahē.	भैलतिष्ठे bhēlahē.	भैलतिष्ठे bhēlai.	भैलतिष्ठे bhēlai.
2	चौरतेँ hōitē.	चौरतच हौरतच hōitāh. Same as 1st person.	भैलेँ bhēlē.	भैलेँ bhēlē.	भैलेँ bhēlē.	भैलेँ bhēlē.	भैलेँ bhēlē.	भैलेँ bhēlē. Same as 1st person, but no forms for object in 2nd person.
3	चौरत होit.	चौरतयि हौरतयि hōitāih. GROUP I. चौरतेँ hōitai.	भैलेँ bhēlē.	भैलेँ bhēlē.	भैलेँ bhēlē.	भैलेँ bhēlē.	भैलेँ bhēlai.	भैलेँ bhēlai. GROUP I.

327. Verbal Nouns.

(1) होइ *hōi* or भै *bhai* (भए *bhāe*, etc.), the state of becoming.
Obl. होमै *hōmai*.

(2) होएब *hōēb* (होयब *hōyab*, etc.) or हैब *haiḅ* (हयब *hayab*, etc.), the state of becoming. to become. Obl. होबा *hōbā* or हैबा *haiḅā*.

(3) भेल *bhēl*, the state of becoming. Obl. भेला *bhēlā*.

328. Participles.

Present, होएत *hōēt* (होइत *hōit*, होयित *hōyit*, होयत *hōyat*, etc.)
or कृत *kwit*.

Past, भेल *bhēl*.

329. NOTE.—In the Southern Maithilī 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).

भनाहँ बिद्यापति अपरुप नेह । जेहन बिरह हो तेहन सिनेह ॥

bhanah̄ṅ bīdyāpati 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 खिष्टि, *ari mana hōē 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 हरखिन मुँह हेरि न होए, *sē harakhita mūha hēri na hōē* (*m.c.* for *hōē*), 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. S.)

चलु चलु मुँदरि सुभ करि आज ।

ततमत करदति नहिँ होए काज ॥

calu (m.c. for *calū*) *calu sundari subha kari āja* ।
tatamata karaiti nahī 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 तौनि न होई, *dū puni tōni na hōi*, two, however, cannot become three (Vid. xxix, 7). Here and elsewhere in Vid. *hōi* is m.c. for *hōy*, which is again for *hōe*. See under Imperative.

उपर होअथि तौं ठामहि ठाम, *upara hoathī tō thāmahi thāma*, 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 पीवि के ऊपर होए, *bauram nadī mē pāni pībī* ke *ūpar hōai*, having drunk water in the Bauram river, he is becoming up (*i.e.*, is ascending the bank).

से सुनि होअए त्रिपति मन दरद, *sē suni hoae* (for *hōai*) *nrīpati 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 सन्दुए होअ जनमक काल ।

बान्हि धरिअ बर बन्दी साल ॥

jadi sansae hoā janamaka kāla ।

bānhī dhuria 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 किहु धरम बिरुधि ॥

jōrahī jōra lāgi gela jūdhī ।

jē nē hoe kichu dharama birūdhī ॥

Equal with equal began the fight, in order that nothing might be done contrary to fair play (Man. x. 32).

जहि सौँ ओकर परवरण चोइक से अबस्य० कर्तव्य० थीक, *jehi saū ōkar par^abaraś 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 :—

तौँ हेट होअरह, *tō hēth hōāh*, do thou become below (*i.e.*, descend from the tree).

हरि कह हलधर होउ समधान, *Hari kaha*, 'Haladhara, hou samadhāna.' Hari says, 'Haladhara, be of good courage' (Man. v, 17).

होऊ परसन हें पुरऊ मोर आसे, *hohu parasana he purahu moru āsē*, be gracious, (and) O fulfil my hope (Vid. xlix, 4).

जे बल होअओ सनु काँ तेहन, *jē chala. hooa satru kāñ tehana*, what (day) that was.—may such be for my enemies (Man. vii. 60).

पुनु दरसन होअ पुनमति गंगे, *punu darasana hoo punamati Gaṅgē*, Holy Ganges. may I see thee once again (Vid. lxxviii, 2).

मंगि लाप्रब बित मे जदि होय नित ।

अपन करब कोन काज ॥

māgi lāeba bita, sē jadi hoy nita ।

upana 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 नहिँ चोई ॥

nandī sē rāsa rīti bacāoba । guputa bekata nahī 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 हेंब मगन रसातल फेरि, *hama haiba magana rasātala phēri*. I shall again become plunged into the infernal regions (Man. i, 14).

हमहूँ हँट होप्रब तो हमरो धे लेत, *hamah^h hēṭh hōeb, to ham^{arō}*
dhai lēt, (if) I also shall descend (*lit.* become below), then he will
 seize me also.

नहिँ हँट होप्रबीं *nahi^h hēṭh hōebō*, I will not descend.

जिब जाप्रत परान बचत तैओ ने परसा गाह पर से हँट होबीं, *jib jāet*
parān bacat taio nē par^{asā} gāch par sē hēṭh hōbō, whether I lose
 my life or save it, still I will not descend from the *parsā* tree.

परसाक गाह पर से हँट होबहो, *par^{asāk} gāch par sē hēṭh hōbahō*
 (for *hōbah^u*). you will descend (*i.e.*, please descend) from the *parsā*
 tree.

दोड़-धूप कैला सँ किच्छु नहिँ हँट, *daur-dhūp kailā sā kichh^u nahⁱ*
hait, from running and fussing nothing will result.

से अब हँट तीनि दिन मध्य, *sē abu hwaita tini dina madhya*, that
 will now occur within three days (Man. vii, 32).

ओ बालक घर घालक होप्रत, *ō bālaka ghara .ghālaka hōeta*, that
 child will become the destroyer of (your) house (Man. vi, 20).

होइत अमोघ मोघ कप्र जानि, *hoita (for hōet) amōgha mōgha kae*
jāni. knowing that success will be non-success (Man. x. 35).

बनहिँ गमन करु होप्रति दोसर मति ।

बिसरि जाप्रब पति मोरा ॥

banahⁱ gumana karu (m.c. for *karū*) *hoeti dosara mati* ।

bisari jāeba (m.c. for *jāeb*) *pati mōrā* ॥

Thou wilt make thy way to the forest, and thy mind will be-
 come changed : thou wilt. my Lord, forget me (Vid. lv, 3).

तोहरा सभक केसो टेढ़ नहिँ हँटइ, *toh^{arā} sabhak kēs-ō tēṛh nahⁱ*
haitah^u, to you not a hair even will become crooked.

प्रह बेकूफ के कहां तक नीक अकिल हँटैक, *eh bēkūph kē kahā tak*
nīk akil haitaik, how far will there be decent wisdom to this fool.

Past Conditional :—जोहरा प्रकरा पबैत तँ अत्यन्त खुसी होइत, *jau-*
harā ek^{arā} pabait. tā atyant khūsī hōit, if a jeweller had got this,
 he would have been extremely happy (*lit.* happiness would have
 been).

Present Indicative :—किप्रक सबऊ होइकिअ मति मृढ़, *kiēka sabahu hoi-chia* (for *chiai*) *mati mūṛha*. why are ye all of foolish mind. (Man. v, 22).

कौनो मुसहर ने घर से होइत अकि बाहिर, *kuuno musahar nē ghar sē hōit achⁱ bāhir*, not one Musahar comes out (*lit.* becomes outside) of his house.

होइकि (v.l. ऊअकि) उपद्रव बारंबार, *hoichⁱ* (v. l., *hwaiachi*) *upa-draba bārambāra*, attacks are being continually made (upon us) (Man. iv. 4).

स्वामि-धन वथा नष्ट होइक, *svāmi-dhan vṛtha naṣṭ hōich*. (my) master's wealth is being wasted in vain. (*Purush-Parikṣā*, p. 51).

Imperfect Indicative :—माक सबहि मे लाही लागि गेलैक । नहिँ तँ बजत होइत कल, *gāch sabahⁱ mē lāhī lāgⁱ gelaik. nakⁱ tāⁱ 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 भेलजँ जननी, *kona tapa cukala bhelahū janani*, what penance was omitted, that I became his mother (Vid. lxxix, 2).

अहाँ सभक कुसल-बेम बूभल मन आनंद भेल, *ahāⁱ sabhak kusal-chēm būjhal, man ānand bhēl*, I learned the news of your good health, (and) in my heart there became joy.

संग देव बरह्मा भेल आगु, *saṅga 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 नहिँ ततऊँ काऊ सीं भेल । धरनिक संग सबऊ जन गेल ॥

*dharanī bhār beākuli bhēli । surabhi rūpa dhai surapura gēli ॥
kichu nahī tatahū kāhu sīⁱ bhēla । dharanika saṅga sabahu jana gēla ॥*

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 dharanī bheli āgū*, at that moment the earth came forward (Man. i, 12).

कै बरि काटि बनाओल नब कय ।

तैओ तुलित नहि भेला ॥

kai beri kāti banāola naba kayu ।

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 भेलहि, *dīnā bhadrī thāṛh bhē'āh*, Dīnā and Bhadrī became erect (*i.e.*, stood up).

भेलिह निसंक, *bheliha nisanka*, she became free from care (Man. iii, 9).

ठाढ़ि भेलिहि धनि आंगो न डोले, *thāṛhi bhelihi dhani āgo na dōlē*, the lady became motionless, not even do her limbs move (Vid. xxvii, 2).

एक दिन ब्रज मह खेड़ि भल भेलइ, *eka dina braja mahā khēṛi bhala bhelai*, one day there was an excellent game in Braj (Man. v, 12).

तोहरा सँ ई चूकि भेलइ, *toharā sā' ī cūki bhēlah*, from you this mistake has happened (*i.e.*, you have made this mistake).

कै मास सँ गाभिनि अकि । भेलैक तँ आठ मास, *kai mās sā' gābhini achī ? bhelaik tā' āth mās*, from how many months is she in calf? Eight months, indeed, were (*i.e.*, have passed).

फोटरा के देखि अजगुत भेलौक, *phoṭrā kē dēkhī ajagut bhelaik*, the seeing Phoṭrā was wonderful to you.

बहुत दिन भेलैन्हि अहाँ लोकनि तकाजा नहि करैकिपुन्हि, *bahut din bhela'inhī ahā' lokani takājā nahī kara'ichipunhi*, it is a long time since you pressed (him for the money).

Perfect Indicative:—चीज बसू सभ अहाँक नोकसान भेल अकि, *cij bastu sabh ahā'k nokāsān bhēl achī*, your property has been damaged.

Verbal Nouns:—

(1) Obl. होमप्र लागल अकासक बानि, *hōmae lāgala* (m.c. for *lāgala*) *akāsaka bāni*, there began to be a voice of (*i.e.*, from) the sky (Man. x, 35).

(2) मुर्गीक अंडा सभ सँ पौघ मोती हमरा पेट में हैब कहिआ ध्यान में आवि सकैअकि, *murgīk aṅḍā sabh sǎṁ pūigh mōṭī hamrā pēt mē haiḅ kahīā dhyān mē āḅī sakai-achī*, can the existence of a pearl bigger than a hen's eggs in my belly come within (the realm of) thought ?

अन्धक नेत्र० हयबाक औखध अकि, *andhak nētra hayābāk* (for *haibāk*) *aukhadh achī*, 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 नय चकार, *hwaīta prāta bhela nagra ha-kāra*, on dawn becoming, there arose a cry in the town (Man. ii, 42).

होइत भिनसरवा भागि चलल, *hōit bhin^asar^awā bhāgī calal*, as morning dawned he ran away.

जनिका जनम होइत हम गेलहुँ ।

ऐलहुँ तनिकर अंते ॥

janikā janama hōita, hamu gēlahū ।

ailahū tanikara antē ॥

I returned at the death of him, at whose birth I went out (Vid. xxxix, 2).

मुक्तबन्ध होयित 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 होइ, *bimukhi sutali dhani sumukhi na hōi*, the damsel, not having become sweet-faced (*i.e.*, refusing to smile), slept with her face turned away (Vid. xxx, 2).

ब्याकुल भै सभ पऊंचल घाए, *byākula bhai sabha pahūcalu dhāe*, all becoming distressed ran up (Man. iv, 32).

भद्रोक आगू सल्लेस भै गेलाह टाड़ि, *bhadrik āgū salhēs bhai gēlāh* (Hindi *hō gayā*) *ṭhārḥī*, Salhēs became erect (*i.e.*, stood up) before Bhadri.

एक बेरि ठाढ़ भै के कुस्ती लिर्च, *ek bēri thāṛh bhai ke kustī liā*,
just once, having stood up, wrestle a fall (with me).

आठम भए हम अपनहिं आओब, *āṭhama bhae hama upanahī āoba*.
having become the eighth (child), I shall come myself (Man. i.
32).

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 जाएब, *dēkhal jāeb*, means 'to be seen' देखल जाइत अछि, *dēkhal jāit achi*, he is being seen; देखल गेल, *dēkhal gēl*, he was seen; देखल गेलि, *dēkhalī gēli*, she was seen. Examples of this form of the passive are the following:—

बड़ सुकुमार हमर स्वामी सहलहेस । मारि सहल नहिं जाइकेहि, *bar sukurmar hamar swāmī salhēs; mārī sahal nahī jāichaihi*, very tender is my lord Salhēs. a beating is not (*i.e.*, cannot be) borne by him. (Regarding the inanimate feminine मारि *mārī*, see § 186.)

भाइ जेठ कलङ् से मारल गेल कटैया, *bhāi jēṭh chalah, sē māral gēl kaṭaiyā*, he (who) was your elder brother has been killed in Kaṭaiyā.

जखन अपने मन चाही तखन तोड़बा लेल जाय, *jukhan apāne man cāhī, tukhan torābā 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 आ *ā*, as if we said देखला *dekhālā* for देखल *dēkhal*.

Thus, Man. vii, 12:—

मुइल असुर गोट कुइला 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

fall. Thus देखि पड़ब *dēkhⁱ paṛab*, to be seen; देखि पड़ल *dēkhⁱ paṛal*, he was seen. The first verbal noun remained unchanged throughout. The whole is an intensive compound (see § 342), and the final इ *i* is often omitted.

Examples of the use of this form of the passive are:—

ई तँ केओ अपूर्ब दंगक लोक देख पड़ैअकि, *ī tā^ṅ keo apūrb dhaṅgak lōk dēkh paṛai-achⁱ*, this, indeed, is seen (to be) (*i.e.*, is evidently) a person of some extraordinary kind.

कुमरबैनि अकि बा प्रखन नहिँ । हँ किङ्कु किङ्कु बूझि पड़ैअकि, *kumarabaini achⁱ bā ekhan nahⁱ? hā^ṅ kiṅku kiṅku būjhⁱ paṛai-achⁱ*, is she showing signs of being in calf or not? Yes, a little is becoming manifested.

333. A **Potential Passive** is formed for some verbs by adding आ *ā* to the root. Thus √देख *dēkh*, see, √देखा *dēkhā*, to be able to be seen, to be visible. This root *dēkhā* is conjugated exactly like any other intransitive root in आ *ā* (see §§ 270 ff). The potential passive indicates not so much that a thing *is* done, as that it *can* be done. Thus ई पोथी पढ़ाइअकि, *ī pōthī paṛhāi-achⁱ*, this book *can* be read, but ई पोथी पड़ल जाइअकि, *ī pōthī paṛhal jāi-achⁱ*, this book *is being* read. Similarly (√मौन *mōjh*, extinguish) we have हमरा पेटक आगि प्रहिँ सँ नहिँ मिभाप्रत, *hamarā pēṭak āgⁱ ehⁱ sā^ṅ nahⁱ mībhāpṛat*, the fire of my belly will not be able to be extinguished by this.

—o—

CHAPTER VIII.

THE FORMATION OF TRANSITIVE AND CAUSAL VERBS.

334. As in other Indo-Aryan languages the intransitive verb in Maithilī can be made transitive and the transitive verb causal.

The transitive verb is generally formed by adding आब *āb* to the root, and the causal by adding अबाब *ābāb*, but there are many exceptions. The roots thus formed are conjugated like transitive verbs in आब *āb* (see §§ 270 ff). We often find ब *w* written in-

stead of ब *b*, as in आव *āv*, अव *āv*, and this pronunciation is usually heard in Southern Maithili, but in the northern or standard dialect the sound is always that of ब *b*, no matter what is written.

In Hindi grammars we have rules about shortening the root vowel of certain causal verbs. These rules are not necessary in Maithili. 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 जागब *jāgāb*, which is also the shortest form of the 2nd person imperative, meaning 'awaken thou.' But the first person future of the transitive is जागब *jūgāeb*, 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 आव *āv* form their infinitives in आवब *āeb* :—

INTRANSITIVE.	TRANSITIVE.	CAUSAL.
गिरब <i>girab</i> , to fall.	गिराब <i>girāeb</i> , to fell.	गिराब <i>girāeb</i> , to cause to fell.
चढ़ब <i>caṛhab</i> , to ascend,	चढ़ाब <i>caṛhāeb</i> ,	चढ़ाब <i>caṛhāeb</i> .
पिघलब <i>piḡhalab</i> , to melt.	पिघलाब <i>piḡhālāeb</i> ,	पिघलाब <i>piḡhālāeb</i> .
लटकब <i>laṭakab</i> , to hang,	लटकाब <i>laṭakāeb</i> .	लटकाब <i>laṭakāeb</i> .
जागब <i>jāgab</i> , to awake.	जागब <i>jāgāeb</i> ,	जागब <i>jāgāeb</i> .
पाकब <i>pākab</i> , to ripen,	पाकाब <i>pākāeb</i> ,	पाकाब <i>pākāeb</i> .
बाजब <i>bājab</i> , to speak.	बाजाब <i>bājāeb</i> , to call, summon.	बाजाब <i>bājāeb</i> .
लागब <i>lāgab</i> , to be applied, to begin.	लागब <i>lāgāeb</i> ,	लागब <i>lāgāeb</i> .
भीजब <i>bhijab</i> , to be wet.	भीजाब <i>bhijāeb</i> ,	भीजाब <i>bhijāeb</i> .

INTRANSITIVE.	TRANSITIVE.	CAUSAL.
घूमब <i>ghūmab</i> , to go round.	घुमाएब <i>ghumāēb</i> ,	घुमबाएब <i>ghum^abāēb</i> .
डोलब <i>dōlab</i> , to be shaken.	डोलाएब <i>dolāēb</i> ,	डोलबाएब <i>dol^abāēb</i> .
लेटब <i>lētab</i> , to lie down,	लेटाएब <i>leṭāēb</i> ,	लेटबाएब <i>leṭ^abāēb</i> .

In the above, note that the $\sqrt{\text{बाज}}$ *bāj*, like the Hindī $\sqrt{\text{बोल}}$ *bōl*, is intransitive.

Note also that no verbs insert ल *l* as sometimes occurs in Hindī. Thus:—

INTRANSITIVE.	TRANSITIVE.	CAUSAL.
जीअब <i>jīab</i> , to live,	जिआएब <i>jīāēb</i> , to make alive.	जिआबाएब <i>jīabāēb</i> , to cause to make alive.

336. In the same way transitive verbs form causal and double causals. Thus:—

TRANSITIVE.	CAUSAL.	DOUBLE CAUSAL.
सुनब <i>sunab</i> , to hear,	सुनाएब <i>sunāēb</i> , to cause to hear.	सुनबाएब <i>sun^abāēb</i> , to cause to be heard.
देखब <i>dēkhab</i> , to see,	देखाएब <i>dekhāēb</i> , to show.	देखबाएब <i>dekh^abāēb</i> , to cause to show.
देब <i>dēb</i> , to give,	देआएब <i>dēāēb</i> or दिआएब <i>diāēb</i> , to cause to give.	देआबाएब <i>deabāēb</i> or दिआबाएब <i>diabāēb</i> , to cause to be given.
धोअब <i>dhōab</i> , to wash,	धोआएब <i>dhōāēb</i> or धोबाएब <i>dhōbāēb</i> .	धोआबाएब <i>dhōabāēb</i> .
पीअब <i>pīab</i> , to drink,	पीआएब <i>pīāēb</i> or पीबाएब <i>pībāēb</i> , to give to drink.	पीआबाएब <i>pīabāēb</i> .
सीखब <i>sīkhab</i> , to learn,	सिखाएब <i>sikhāēb</i> ,	सिखाबाएब <i>sikh^abāēb</i> .

337. Many intransitive verbs with a short vowel in the root simply lengthen it to form the transitive, and form the causal regularly with आबा *ābā*; thus:—

INTRANSITIVE.	TRANSITIVE.	CAUSAL.
काटब <i>kaṭab</i> , to be cut,	काटब <i>kāṭab</i> , to cut,	काटबाप्रब <i>kaṭ^abāeb</i> .
गड़ब <i>garab</i> , to be buried.	गाड़ब <i>gāṛab</i> , to bury,	गड़बाप्रब <i>gar^abāeb</i> .
मरब <i>marab</i> , to die.	मारब <i>mārab</i> , to kill,	मरबाप्रब <i>mar^abāeb</i> .
पलब <i>palab</i> , to be reared.	पालब <i>pālab</i> , to rear,	पलबाप्रब <i>pal^abāeb</i> .
लदब <i>ladab</i> , to be loaded.	लादब <i>lādab</i> , to load,	लदबाप्रब <i>lad^abāeb</i> .
निकासब <i>nikasab</i> , to come out.	निकासब <i>nikāsab</i> , to bring out.	निकासबाप्रब <i>nikas^abāeb</i> .

338. The following are irregular:—

INTRANSITIVE.	TRANSITIVE.	CAUSAL.
खुलब <i>khulab</i> , to be open.	खोलब <i>khōlab</i> ,	खोलबाप्रब <i>khol^abāeb</i> .
चूटब <i>chūṭab</i> , to go off,	चाड़ब <i>chāṛab</i> or चोड़ब <i>chōṛab</i> .	चड़बाप्रब <i>char^abāeb</i> or चोड़बाप्रब <i>chor^abāeb</i> .
टूटब <i>tūṭab</i> , to be broken.	तोड़ब <i>tōrab</i> or तोरब <i>tōrab</i> .	तोड़बाप्रब <i>tor^abāeb</i> or तोरबाप्रब <i>tor^abāeb</i> .
फाटब <i>phaṭab</i> , to be rent.	फाड़ब <i>phāṛab</i> ,	फाड़बाप्रब <i>phaṛ^abāeb</i> .
अटब <i>aṭab</i> , to be stopped.	अड़ाप्रब <i>aṛāeb</i> or आड़ब <i>ārab</i> .	अड़बाप्रब <i>aṛ^abāeb</i> .
बिकब <i>bikab</i> or बिकाप्रब <i>bikāeb</i> , to be sold.	बेचब <i>bēcab</i> , or बेचब <i>bēcub</i> .	बेचबाप्रब <i>bec^abāeb</i> .
रहब <i>rahab</i> , to remain,	राखब <i>rākhub</i> ,	रखबाप्रब <i>rakh^abāeb</i> .
खा <i>khā</i> , to eat,	खिश्नाप्रब <i>khīāeb</i> , to feed, give to eat.	खिश्नाबाप्रब <i>khīabāeb</i> .

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 कहाबाएब *kahā-
bāeb*, 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 matī bājū*, say not 'diamonds diamonds.'

एक दिन ओ अपना बेटा सब के बजौलकौ, *ek din o apānā bētā sabh
kē bajaul^akai*, one day he summoned his sons.

आगि लागल, *āgī lāgal*, fire was attached (to the house, *i.e.*, the house took fire).

खामी में लय किष्टे नहिं लगबैरह, *swāmī mē lay kiai nahī lag^abai-
chāh*, why do you not apply your mind in (*i.e.*, on the contempla-
tion of) the Lord ?

सूपत बैचि के देली अहि दियाय, *sūpat bēci ke dēlī ahī diyāy*, I, having sold, have given the full weight, having caused (him) to give (tobacco in exchange).

अनाथ लोक काँ इच्छा भोजन देआबयि, *anāth lōk kāñ i^{ch}ā bhōjan
dēābathī*, to the destitute people he causes food to be given (accord-
ing to) their desires (*Puruṣa Parikṣā*, p. 49).

बस्तु देअबयित चथि, *bastu deabayit chathī*, he is causing goods to be given (*Ib.*, p. 51).

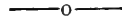
जाद पिआबिष्टे अधर सुधारस, *jāi piābīṣṭe adhara sudhārasa*, hav-
ing gone, give her the nectar of your lower lip to drink (*Vid.*
x, 10).

हम की की निकासु ! आगि लागल भौंपड़ी जे निकसे से लाभ *ham
kī kī nikāsū ? āgī lāgal jhōpṛī, jē nikasē, sē lābh*, what shall we
bring out ? When a hut is afire, whatever comes out, that is gain.

बहुत ऊपर जाए के बाड़ि देलक, *bahut ūpar jāē kē bāḍi dēlak*,
going up very high, he let it go.

धाबाक डारि तोरि माँझी चौक, *dhābāk dārī tōrī māñchī haūk*, having broken off a branch of the *dhābā* tree, drive away the flies.

डुनु भाइ के खिचौलक, *dunū bhāi 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 देखँ *dēkhā*.
- (2) देखब *dēkhab*; obl. देखबा *dekh^abā*.
- (3) देखल, *dēkhal*; obl. देखला *dekh^alā*.

The following are made with the direct form of the first verbal noun:—

- (a) Intensives.
- (b) Potentials.
- (c) Completives.

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) Freqentatives 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 **इ** (देखि *dēkhī*). 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 *dēkhī* or देख *dēkh*. 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 *dārab*, to throw, ,, *violence*.

आप्रब *āeb*, to come, }
जाप्रब *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.

उड़ाप्रब *urāēb*, to cause to fly.

हेड़ाप्रब *heṛāēb*, to lose.

खसाप्रब *khasāēb*, to cause to fall.

काटब *kāṭab*, to cut.

बनब *banab*, to be made.

चलब *calab*, to go.

खाप्रब *khāēb*, to eat.

पीअब *pīab*, to drink.

होप्रब *hōēb*, to be, to become.

जाप्रब *jāēb*, to go.

पुकारब *pukārab*, to call out.

होप्रब *hōēb*, to be, become.

सूतब *sūtab*, to sleep.

पीअब *pīab*, to drink.

राखब *rākhab*, to place.

लेब *lēb*, to take.

भरि देब *bharī dēb*, to fill up.

उड़ा or (उड़ा) देब *urāi (or urā) dēb*, to squander.

हेड़ा देब *heṛā dēb*, to lose out and out.

खसाय देब *khasāy dēb*, to throw down.

काटि डारब *kāṭī ḍārab*, to cut off.

बनि आप्रब *banī āēb* or बनि जाप्रब *banī jāēb*, to be completely made.

चलि जाप्रब *calī jāēb*, to go away.

खा जाप्रब *khā jāēb*, to eat up.

पी जाप्रब *pī jāēb* or पिबि जाप्रब *pibi jāēb*, to drink up.

हो जाप्रब *hō jāēb*, भै जाप्रब *bhai jāēb*, to become (definitely).

जाप्र पड़ब *jāē parāb*, to happen to go.

पुकारि उठब *pukārī uṭhab*, to call out suddenly, give a scream.

हो रहब *hō rahab*, to be.

सूति रहब *sūti rahab*, to sleep on.

पी लेब *pī lēb* or पिबि लेब *pibi lēb*, to drink, take to drink.

राखि लेब *rākhi lēb*, to lay by (for one's own use).

ले 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 ले जाप्रब *lai jāēb*, '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 दे जाएब *dai jāeb* is an intensive compound and means 'to give out and out.' Again, while बनि आएब *banī āeb* is an intensive compound, and means 'to be completely made,' निकसि आएब *nikasī 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 participle. 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 आएब *nikasī 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 सबद्धि केँ तोड़ि दे, *kāthī sabahī kē tōṛī dē*, break the sticks.

हमरा लग पठाय देह, *hamarā lag paṭhāy daih*, send (them) to us.

सभ भेड़इ खाय गेल, *sabh bhēṛah^u khāy gēl*, they ate up all the sheep also.

तीनि सै सँ किच्छु बढि जाएन, *tīnī sai sã kicch^u bahī jāet*, they somewhat exceed three hundred.

सभ बस्तुजात जरि केँ बाउर भै गेल, *sabh bastujāt jarī kē chāur bhai gēl*, all the property being burnt became ashes.

एक खिखिरि कोनो फुलबारी में जाय पड़ल, *ek khikhirī kōnō phulabārī mē jāy paṛal*, a she-fox happened to go into a certain garden.

अम्माक सबद सुनि दीना भद्री उठल चिहाय, *ammāk sabad sunī dīnā bhadrī uṭhal cihāy* (for *cihāy uṭhal*), hearing their mother's words Dinā and Bhadrī started up.

एक मुर्गा गोबरक देरी केँ चांगुर सँ उकटि रहल बल, *ek murgā gobarak dhērī kē cāngur sã ukatī rahal bal*, a cock was scratching (going along scratching) a dunghill with his claw.

किच्छु सीखि लेय, *kicch^u sikhī lēy*, let him learn (for himself).

अपना में बाँटि ली, *apnā mē bāṭī lī*, let us divide (it) among ourselves.

आबह बैसह पिबि लह पानि, *ābaha* (m.c. for *ābāh*), *baisaha* (*baisāh*), *pibi laha* (for *lāh*) *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 हार टुटिष्ट गेल ना, *jaītahī hāra tuṭiṣṭi* (for *tuṭiṣṭi*) *gela nā*, as I went my necklace broke in pieces (ना *nā* is expletive) (Vid. xxvi, 2). Compare Vidyāpati's conjunctive participle करिष्ट *karīṣṭ* at the end of § 307.

345. (b) **Potential** compounds are formed by conjugating the verb सकव, *sakab*, 'to be able,' with the direct form of the first verbal noun of the principal verb. As in intensives, the final *इ* is sometimes omitted. Thus:—

चलि सकव *chalⁱ sakab*, to be able to move.

बाजि सकव *bājⁱ sakab*, to be able to speak.

लिखि सकव *likhⁱ sakab*, to be able to write.

दे सकव *dai sakab*. to be able to give.

ले सकव *lai sakab*. to be able to take.

जाए सकव *jāe sakab*, to be able to go.

भेट सकव *bhēt sakab*, to be able to meet.

Examples from literature are—

ध्यान में आवि सकैअकि, *dhyān mē ābⁱ sakai-achⁱ*. it can come into thought, it is conceivable.

पकतौला सँ की भै सकैअकि, *pach^otaulā sã kī bhai sakai-achⁱ*, from regretting what can happen ?

अंगूर सभक गुच्छ लग नहिं पऊँच सकलि, *āgūr sabhak gucch lag nahⁱ pahūc sakalⁱ*, she could not reach the bunch of grapes.

346. (c) **Completive** compounds are similarly formed with the verb चुकव *cukab*, to be finished. The *इ* is here also sometimes dropped. Thus:—

मारि चुकब, *mārī cukab*, to have finished beating.

खा चुकब, *khā cukab*, to have finished eating.

दे 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 :—

कह देब, *kahai dēb*, or कह देब *kahā dēb*, to allow to speak.

जाए देब, *jāe dēb*, to allow to go.

ओ ओकरा खाए देलकैक, *ō okarā khāe del^okaik*, he allowed him to eat.

कालू सदा दीना भद्री के बेसै देलथीन्हि, *kālū sadā dīnā bhadrī kē bāsai del^othīnhī*, Kālū Sadā allowed Dinā and Bhadrī to sit down.

नहिं दूध पीबै देबै, *nahī dūdh pībai dēbē*, (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 उठै नहिं पाबथि, *ō uṭhai nahī pābathī*, let him not get (permission) to rise.

जिबरत जाए प्रकौ नहिं पाओत, *jibairat jāe prakau nahī 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 :—

कह लागब, *kahā lāgab*, to begin to speak.

दीब लागब, *dīā lāgab*, to begin to give.

मारै लागल, *mārai lāgal*, he began to beat.

बाघ खाए लागल, *bāgh khāe lāgal*, the tiger began to eat.

बुढ़िया कहै लागलि, *buṛhiā kahai lāgalī*, the old woman began to say.

चारि जन आलसी पुरुष ततद्धि असंक सूतल परस्पर कथा करय लगलाह,
cārⁱ jan āl^{asī} puruṣh tatalⁱ asaṅk sūtal paraspar kathā karay lag^a-
lāh, four lazy men, lying there without anxiety, began to talk to
 each other (Puruṣa Parikṣā, p. 51).

In one instance Manbōdh (i, 12) uses the oblique form of the
 second verbal noun in an inceptive compound, as follows:—

कमलासन किचु कहबाँ लागु, *kumalāsana kichu kahabā^ṅ lāgu*,
 (Brahmā) whose seat is on the lotus begins to say something.

350. (g) **Desiderative** compounds, as in Hindi, often indicate
 that something is on the point of occurrence. They are formed in
 two ways:—

(i) By the phrase देख्वा अक्कि *icchā achhⁱ*, 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 देख्वा अक्कि, *dekh^abāk icchā achhⁱ*, there is a desire
 of seeing, *i.e.* I wish to see.

(ii) हम देख के चाहैक्कि, *ham dekhā kē चाहै-^{chī}*, I wish to see.

ओ बाज चाहैअक्कि, *ō bājā चाहै-^{achⁱ}*, he wishes to speak.

मारै चाहलक, *mārai चाह^{al}ak*, he wanted to kill (him).

धरै चाह फेरि साँपे, *dharai cāha pheri sāpē*, a snake again
 wishes to seize it (Vid. xxii, 6).

घड़ी बाज चाहैक्कि, *gharī bājai चाहै-^{chⁱ}*, the clock was about
 to strike:

हमहूँ अपना बालक के स्कूल में पठाबे चाहैक्कि, *hamahū^ṅ apnā bālak*
kē skūl mē pathābai चाहै-^{chī}, I also want to send my boy to
 school.

ओ जात्र चाहैक्कि, *ō jātr चाहै-^{chⁱ}*, he wishes to go.

ओ मरै (vulgarly मुट्टे) चाहै अक्कि, *ō marai (vulgarly muaiⁱ)*
चाहै^{achⁱ}, he is at the point of death.

धोअल धाअल भेड़ी पाँका लागे चाइअकि, *dhōal āhūel bhērī pākā lāgai cāhai-achī*, the sheep washed (for sale) is about to fall into the slough. (Proverb.)

प्रहि पोथी के पढ़क चाही, *chī pōthī kē pṛhāk cāhī*, one should read this book.

तोहरा ओतय जाअक (or जाअ or जाअ के) चाही, *tohārā otay jāek (or jāe or jāe kē) cāhī*, you should go there.

बहुत सोच बिचारि के करैक चाही . . . पक्षतेबाक नहिँ चाही, *bahut sōc bicārī kai karāik cāhī . . . pakh^ataibāk nahī cāhī*, one should act after much thought and consideration . . . one should not regret.

In the above, note the use of चाही *cāhī*, equivalent to the Hindi चाहिये *cāhiyē*.

Class II.—Compounds formed with Participles.

351. (a). **Continuative** compounds are formed with the direct form of the masculine Present Participle. Thus:—

लिखैत जाअब, *likhait jāeb*, to continue writing.

पढ़ैत जाअब, *pṛhait jāeb*, to continue reading.

बजैत जाअब, *bajait jāeb*, to continue speaking.

जाइत रहब, *jāit rahab*, to continue going

पबैत आअब, *pabait āeb*, to go on finding.

पानि बहैत जाइअकि, *pāni bahait jāi-achī*, the water keeps flowing away.

नदी केर धार बहैत रहैअकि, *nadī kēr dhār bahait rahai-achī*, 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, *kunait calab*, to go along crying.

गबैत आअब, *gabait āeb*, to come singing.

एक स्त्री गबैति अबैअलि, *ek strī gabaitī abai-chali*, a woman was coming singing.

रसायनी ओहि राति के कतहुँ चलैत भेल, *rasāyānī ohī rātī kē katahū 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 फिरैकल, *ek bāgh paṛal phirai-chal*, a tiger was prowling about.

हमरा संग लागल चलैह *hamārā saṅg lāgal calāh*, come along with me.

अढ़ाइ सै तँ बचलै रहत । आओर ओहि मेँ सँ जे बाँचल निकसत, ओहि सभक नीक दाम भेटत, *aṛhāi sai tā bacalē rahat, āor ohī mē sē jē bācal nikasat, ohī sabhak nīk dām bhēṭat*, 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 *calī jāēb* or चलि होएब *calī hōēb*. Thus :—

चलि गेल जोगिया जाँजरी, *calī gēl jogiyā-jāñjarī*, they went away to Jogiyā-Jāñjari

हाँथ लेलें बाढ़नि चलि भेलि सिंघ दरबाज, *hāth lēlē bāṛhanī calī bhēli sīngh darabāj*, taking the broom in her hand she went to the main door of the house.

कुंज भवन सँ चलि भेलि हे, *kuñja bhabana sē cali bhēli hē*, (as) she came out of the arbour (Vid. xxi, 1).

चलि जाएब *calī jāēb* means 'to go away,' चलि होएब *calī hōēb* 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 जाप्रब *lēlē jāēb*, to take away with one, and लेलें आप्रब *lēlē āēb*, to bring with one, equivalent to the Hindi लिये जाना *liyē jānā* and लिये आना *liyē ānā*, respectively. Equivalent to the Hindi ले आना *lē ānā* or लाना *lānā* is लै आप्रब *lai āēb*, or लाप्रब *lāēb*, to bring. Varieties of लै आप्रब *lai āēb* are लिआप्रब *liāēb*, लय आप्रब *lay āēb*, and लँ आप्रब *lā āēb*. Equivalent to the Hindi ले जाना *lē jānā* is लै (लय or लँ) जाप्रब *lai (lay or lā) jāēb*, to take away. Thus:—

किच्छु चाँनी हमरा ओतय लै आबँह, *kičch^u cānī ham^{arā} otay lai ābāh*, bring some silver to my house.

सामी सलहैस लाप्रब जादू सो लोभाप्र, *swāmī sal^{hēs} lāēb jādū saū lobhāē*, I will bring my lord Salhēs, having enticed him by enchantment.

हमरा सोँ की लेबै ओजह इनाम, *ham^{arā} saū kī lebai ojah inām*, 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 सोभा सँ उठा लँ जाप्रत, *ham^{arā} sōjhā sē ūthā lā jāet*, he will take it away from before me.

हमरो रंग रभस लय जैबह ।

लैबह कोन सनेसे ।

hamarō raṅga rabhasa laya jāibaha (for *jāibāh*) ।

laibaha (for *laibāh*) *kōna sanēsē* ॥

Thou wilt also take away also all my joy and passion.

What present will you bring (in return) (Vid. Iv, 2).

More usual than लाप्रब *lāēb* is the verb आनब *ānab*, to bring, as in दुर से रुपैयाक चाँनी ओहि रसायनी के आनि देलकै, *durī saī rupai-āk cānī ohī rasāy^{anī} kē ānī del^{akai}*, having brought silver (to the value) of two hundred rupees, he gave it to that alchemist.

PART IV.



INDECLINABLES.

A. Adverbs.

355. Henceforth I shall not transliterate.

The following lists have been collected :—

I. ADVERBS OF TIME.

प्रखन, आव	Now.	पहिले	At first.
तखन	} Then.	सबेर	} Early, at dawn.
तहिआ		सबेरक	
कखन	} When ?	अत्युख	
कहिआ		भोर	
जखन	} When.	कदाचित		} Perhaps, some- times.
जहिआ		कदापि	
आइ	To-day.	कहिओ	} In the meantime.
काहि	Yesterday, to-mor- row.	एतबा मे	
आइ काहि	Now-a-days.	निदान	} At last.
परछ	The day before yes- terday, or the day after to- morrow.	अन्त	
		अन्तकाल	} Often.
		बेरिबेरि	
		बारंबार	} Quickly. Instantly.
प्रतिदिन	} Every day.	सौम्र	
अनुदिन		लगले	
सभदिन		पश्चात्	} Afterwards.
सदा	} Always.	पाबा		} Again.
सबदा		फेरि	
निन्ति	Continually.	प्रकबेरि	Once.

356. II. ADVERBS OF PLACE.

प्रतय	Here.	लगपास	On all sides.
ओतय	There.	समीप	Near.
कतय, कहाँ	Where ?	प्रहिकान	On this side.
जतय, जहाँ	Where.	ओहिकान	On that side.
ततय, तहाँ	There.	सर्वत्र	} Everywhere.
एम्हर	Hither.	सभठाम	
ओम्हर	Thither.	उपर	Above.
केम्हर	Whither ?	नीचे	Below.
जेम्हर	Whither.	पार	Across.
तेम्हर	Thither.	निकट	} Near.
कतहुँ	Somewhere.	नगीच	

357. III. ADVERBS OF MANNER.

अचानक	Suddenly.	त्रिधा or वृथा	} In vain.
अकस्मात्	} Accidentally.	व्यर्थ	
अचक मँ		नाचक	
चुपे	Privately.	एना	Thus.
अति	Very.	किपे	Why ?
इथक	} Separately.	किपेक तँ	Because.
फराक		कोना, कोन तरहेँ	How ?
भटपट	} At once.	जेना, जँ तरहेँ	As.
भटद्		तेना, तँ तरहेँ	So.
तथापि	} Nevertheless.	नीक	Well.
तैओ		सत्य	Truly.
यद्यपि	} Although.	सहज, सहजेँ,	} Gratis.
जदपि		सहज मँ	
जैथो		इत्यादि, इआदि, Etcetera.	

358. IV. ADVERBS OF AFFIRMATION AND NEGATION.

हैं, Yes.	बस, Enough!
निश्चय, Certainly.	नहीं, नै, नै, न, No, not.
निस्सन्देह, Doubtlessly.	जुन, मति. No, do not (with imperative).
अवश्य, Necessarily.	

359. The following are further examples of COMPOUND ADVERBS :—

एक बेरि, Once upon a time.	और कतहूँ, Elsewhere.
कहिओ कहिओ, Sometimes.	कतहूँ नहिँ, Nowhere.
नहूँ नहूँ, सुखे सुखे, Gently.	प्रतय धरि, Hitherto.
प्रखन धरि, Till now, yet.	नहिँ नै, If not, else.
कहिआ धरि, कखन धरि, कदाँ तक, Till when? How long?	कहिओ न कहिओ, Some time or other.
कहिओ नहिँ, Never.	कतहूँ न कतहूँ, Somewhere or other.
दुन दिश, On both sides, all round.	जखन न तखन, Now and then.
प्रहन ओचन, Indifferently.	रना नै रना, Somehow or other.
जौँ कहिओ, Whenever.	

360. The following are examples in which adverbs take the signs of cases after them :—

प्रखनुक बेरि नौक हैक, Now is the best time. (Lit. The time of now is good).

तहिआ सँ आर भेट भेल अहि, I have not seen you since then till to-day. (Lit. From that time to-day a (first) meeting has occurred).

निदान केँ प्रेलाह, At last he came.

अनकाल नै ग्यान भेलेन्हि, At length he came to his senses.

ओ आर केँ काहि कहैत अथि, He puts off from to-day to to-morrow. (Lit. He calls to-day to-morrow).

PARTICLES OF EMPHASIS.

361. These are ई and हिँ or हिँ, only, even, and ओ and इ or इँ, also, even. They are always used enclitically, and when any

of them is added to a word ending in आ, that आ 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*; उत्तर, *a reply*, उत्तरो, *even a reply*; अपनहुँ, *even one's own*.

B. Postpositions.

362. The following is a list of the more usual Postpositions:—

आगू, आगाँ, <i>Before.</i>	संमुख, सोभाँ, <i>Facing.</i>
पौछ, पाछ, पाछाँ, <i>Behind.</i>	साक्षात, <i>Before.</i>
बाड़ि, <i>Except.</i>	लेल, <i>For, on account of.</i>
ऊपर, <i>Above.</i>	बिनु, बिना, <i>Without, except.</i>
नीचाँ, <i>Beneath.</i>	बाहिर, <i>Out.</i>
पर, पै, <i>On, upon.</i>	संग, <i>With.</i> [(of).
भीतर, <i>Within.</i>	बदला, <i>In exchange (for), instead</i>
तक, <i>Up to.</i>	जकाँ, <i>Like.</i>

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 सौँ कोना दिबस गमाप्रब, *how shall I pass my days without a husband?*

बिना पुरुख केँ त्रिषा प्रतेक बेरि रहतलि, *did a woman sleep so long without (her) husband.*

बाड़ि takes the accusative. खुँदचा बाड़ि किच्छु नहिं, *nothing but the husk.*

C. Conjunction.

363. The following are the more useful:—

आओर, औ, or ओ <i>And.</i>	की...की, <i>Either...or.</i>
के or कि, <i>That.</i>	परंतु, <i>But.</i>
ओ. <i>Else, even.</i>	नीं, <i>If.</i>
नें, <i>Then.</i>	

यों is often idiomatically omitted. Thus :—

जोहरौ प्रकार पबैत तँ अत्यंत खुस होइत, *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.	देखइ „ देखइत	
„	7.	„	1 and 3 of footnote,	for diphthongal read diphthongal	
„	9.	„	.9. for द	read द्	
„	„	„	17. „ ष	„ ष्	
„	10.	„	19. „ म लीवा	„ मलीवा	
„	11.	„	2. „ <i>ān</i>	„ <i>au</i>	
„	12.	„	1 of footnote, for on	„ in	
„	13.	„	10. for <i>rh</i>	„ <i>~ rh</i>	
„	„	„	15. „ खाँभ <i>khābh</i>	„ खाँभ <i>khābh</i>	
„	14.	„	7. „ देखलइ	„ देखलइँ	
„	15.	„	2. for indicate by the sign,	read indicate by the sign `,	
„	16.	„	13. „ अ a	read अ a	
„	21.	„	8. „ पोथ	„ पोथी	
„	„	„	12. „ <i>wā</i> or <i>wē</i>	„ <i>wā</i> or <i>wē</i>	
„	25.	„	5. „ <i>ōnā</i>	„ <i>sōnā</i>	
„	27.	„	8. „ rower	„ rower;	
„	29.	„	5. „ § 10.	„ (§ 10,	
„	„	„	6. „ बइ	„ बइ	
„	36.	„	10. „ करौनी	„ करौनी	
„	„	„	14. „ डँगौनी	„ डँगौनी	
„	39.	last line,	for the	„ by the	
„	44.	line	1. for हि	„ हि	
„	46.	„	14. „ ल	„ ले	
„	„	„	17. „ a a ब	„ a ब	
„	49.	„	9. „ बहिरा	„ बहिरा	
„	52.	„	7. „ al	„ all	
„	„	last line,	„ t	„ it	
„	53.	line	16. „ कथँ	„ कथँ	

Page 55, line 18, for o	read of
,, ,, ,, 21, ,, <i>carhābai</i>	,, <i>carhābai</i>
,, 59, ,, 2, from bottom, for स	,, में
,, 60, ,, 4, ,, ,, ,, में	,, में
,, 86, ,, 11, for एद्दि	,, प्रद्दि
,, 90, ,, 13, ,, क	,, के
,, 95, ,, 23, ,, <i>केस... kēśa</i>	,, <i>केस... kesa</i>
,, 109, ,, 3, ,, <i>dekhau</i>	,, <i>dēkhau</i>
,, ,, ,, 4, ,, <i>dekhah^u</i>	,, <i>dēkhah^u</i> .
,, ,, ,, 6, ,, औ	,, औ <i>au</i>
,, 120, ,, 2, from bottom, for औ read हो	
,, 127, ,, 1, and heading. This page should commence with § 197.	
,, 133, line 18, for कर-र्ग read करे-र्ग	
,, 139, ,, 9, ,, देव ,, देव	
,, 155, ,, 7, from bottom, for <i>lagal^a thīnhⁱ</i> read <i>lagal^athīnhⁱ</i>	
,, 216, ,, 9, for sees	read is visible
,, 270, ,, 10, ,, two	,, two hundred
,, 302, ,, 2, from bottom, for नौ	,, जौ
,, ,, last line, for न	,, त
,, 303, line 1, ,, यौ	,, जौ



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